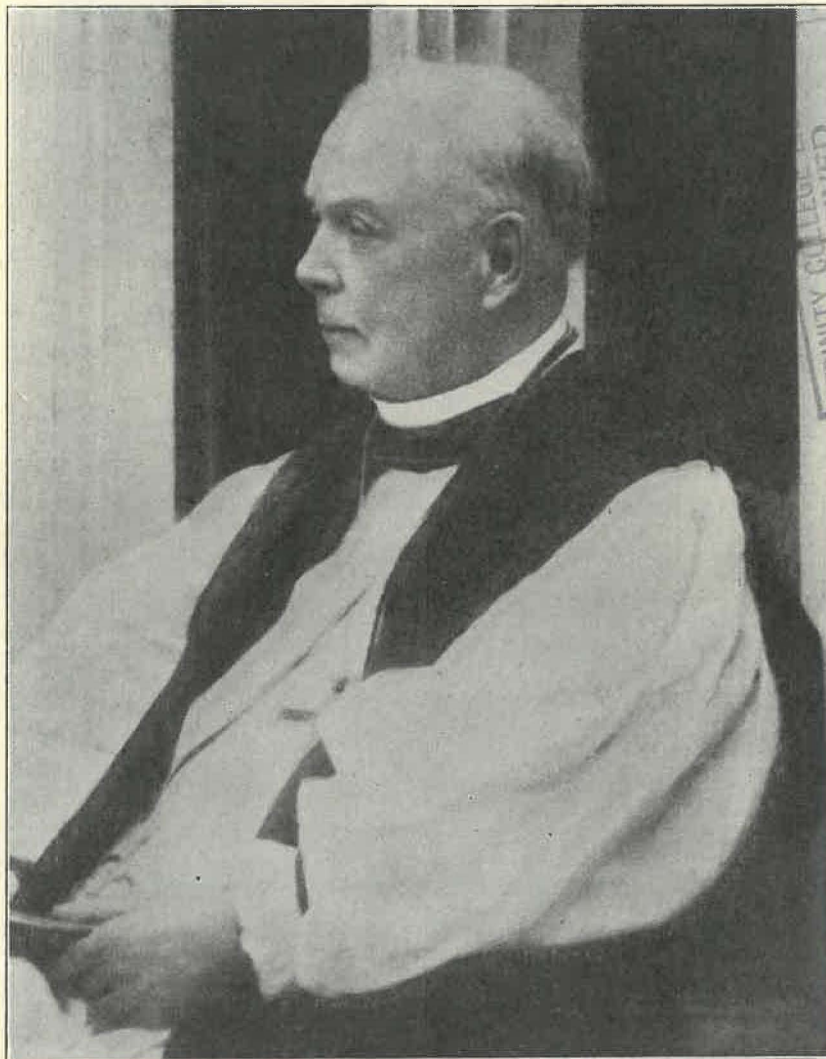


# The Living Church

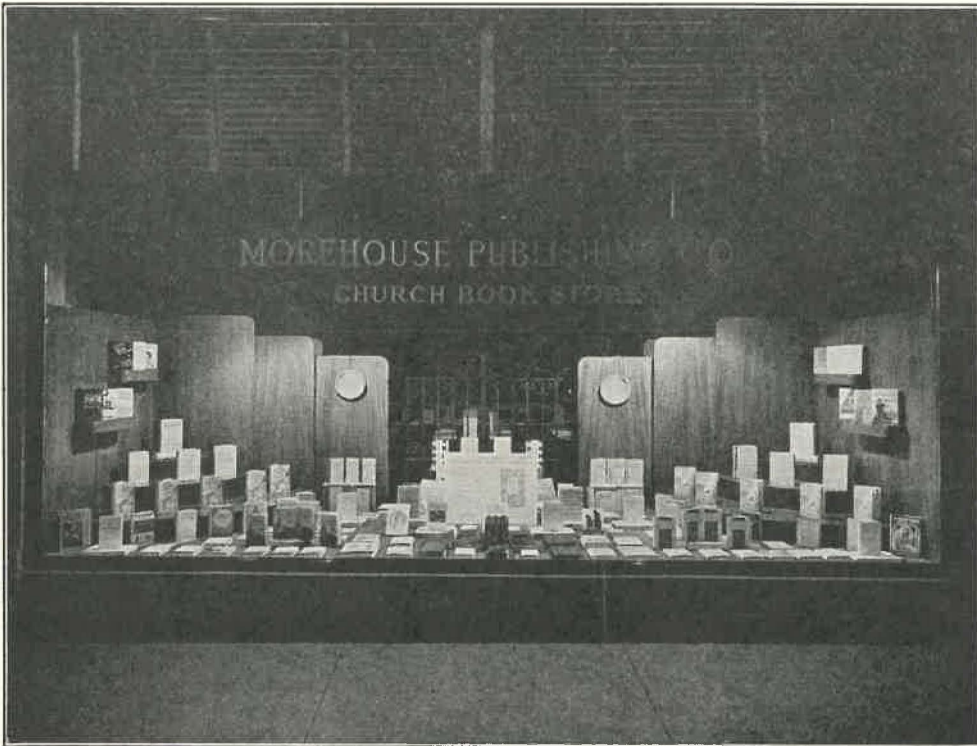


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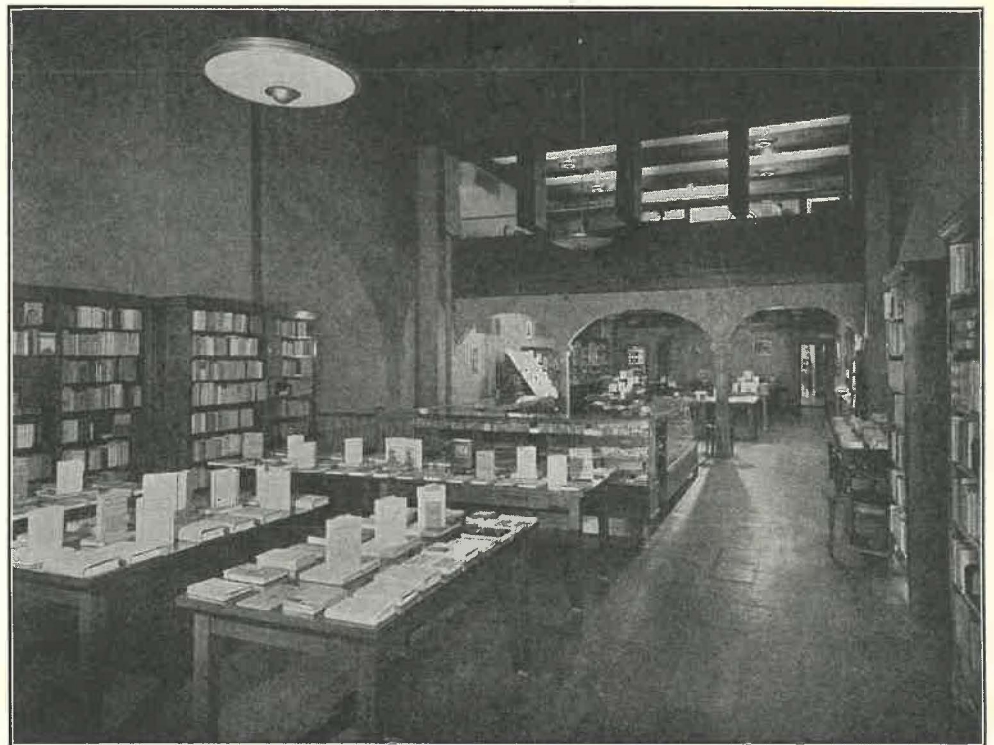
(See pages 358 and 363)





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## ANNOUNCEMENT OF FORMAL OPENING

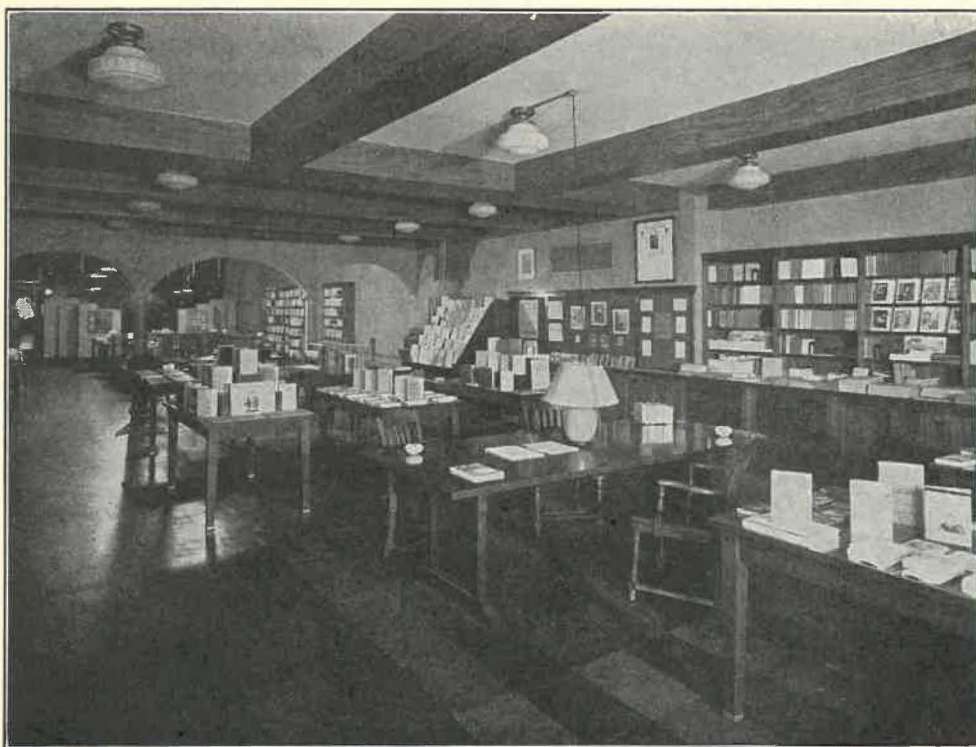
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# The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....Editor  
 REV. FRANK GAVIN, Th.D.  
 CLINTON ROGERS WOODRUFF } Associate Editors  
 ELIZABETH McCracken }  
 RT. REV. PHILIP M. RHINELANDER, D.D.  
 .....Devotional Editor  
 ELIZABETH McCracken .....Literary Editor  
 ADA LOARING-CLARK .....Woman's Editor  
 R. E. MACINTYRE.....Advertising Manager

Published and printed by MOREHOUSE PUBLISHING Co., 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis. New York Office, 14 East 41st Street. Entered as second class matter at the Post Office, Milwaukee, Wis.

## SUBSCRIPTIONS

UNITED STATES AND POSSESSIONS,  
 LATIN-AMERICAN COUNTRIES,  
 AND SPAIN .....\$4.00 per year  
 CANADA AND NEWFOUNDLAND..... 4.50 per year  
 OTHER FOREIGN COUNTRIES ..... 5.00 per year

## Church Calendar



### OCTOBER

13. Seventeenth Sunday after Trinity.
18. St. Luke. (Friday.)
20. Eighteenth Sunday after Trinity.
27. Nineteenth Sunday after Trinity.
28. SS. Simon and Jude. (Monday.)
31. (Thursday.)

## CALENDAR OF COMING EVENTS

### OCTOBER

15. Synod of the province of Washington.
16. Synod of the province of Sewanee.
- 16-17. Synod of the province of the Mid-West.
- 22-23. Synod of the province of New England.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### OCTOBER

21. Sisters of St. Margaret, Boston, Mass.
22. St. Paul's Chapel, New York City.
23. Trinity, Whitehall, N. Y.
24. Grace, Hartford, Conn.
25. St. Andrew's, Hopkinton, N. H.
26. All Saints', Orange, N. J.

## Clerical Changes

### APPOINTMENTS ACCEPTED

ADAMS, REV. FRANCIS M., has accepted an appointment as curate in the Cecil County Coöperative Parish (E.), with address at Port Deposit, Maryland.

BRANN, REV. HARRISON A., priest in charge of St. James' Church, Laconia, N. H., has been granted a six months' leave to serve as chaplain of the CCC Camps in Northern New England. His place is being taken by the Rev. Austin H. Reed.

DAMROSCH, REV. FRANK, JR., begins his work as of October 1st as chaplain of the Morristown School for Boys, which will be his residence. He has also been appointed in charge of St. Paul's Church, Morris Plains, N. J.

DUNCAN, REV. JAMES M., has been transferred

from St. Alban's Church, Centredale, to the Church of the Ascension, Auburn, R. I. Address, 445 Wellington Ave.

GUMM, REV. ROBERT K., formerly curate at St. Paul's Church, Brockton, Mass.; to be associate minister at St. Paul's Church, Syracuse, N. Y. (C.N.Y.). Address, 310 Montgomery St. Effective November 1st.

STEEN, REV. JOHN F., D.D., formerly rector of the Ascension Memorial Church, New York City; is rector emeritus of that Church. Address, 305 W. 86th St., New York City.

WRIGHT, REV. DAYTON B., formerly rector of the Church of Our Saviour, Salem, Ohio; is rector of Christ Church, Hudson, Ohio.

### NEW ADDRESS

SHERMAN, REV. J. G., formerly 175 Ninth Ave., New York City; 290 Conklin St., Farmingdale, L. I., N. Y.

### RESIGNATIONS

ALLEN, REV. W. H. B., as rector of St. Peter's Church, Narragansett, R. I.; to retire after a rectorship of 36 years.

BOURNE, REV. E. RUSSELL, as rector of the Church of the Resurrection, New York City; owing to ill health.

BROWN, REV. WILLIAM A., as rector of St. John's Church, Phelps, N. Y.; to be retired. Address, Dunning Ave., Webster, N. Y.

BRYANT, REV. SEELYE, as rector of the Church of the Advent, Pawtucket, R. I.; to retire due to ill health.

### ORDINATIONS

#### PRIEST

LOS ANGELES—The Rev. LESTER V. WILEY was advanced to the priesthood by Bishop Gooden, Suffragan of Los Angeles, in St. Columba's Chapel of St. Paul's Cathedral, Los Angeles, Calif., September 12th. The ordinand was presented by the Rev. Francis P. Foote, and is vicar of St. John's Mission, Fallbrook, Calif. The Very Rev. Harry Beal, D.D., preached the sermon.

#### DEACONS

DALLAS—JULIAN BAUKNIGHT was ordained deacon by Bishop Moore of Dallas in the Church of the Holy Comforter, Cleburne, Texas, September 15th. The candidate was presented by the Rev. Lisle W. Thaxton, and will be stationed at Cleburne. The Bishop preached the sermon.

LOS ANGELES—RANDOLPH CRUMP MILLER was ordained to the diaconate by Bishop Gooden, Suffragan of Los Angeles, in St. James' Church, Los Angeles, Calif., September 8th. The Rev. Ray O. Miller presented the candidate and also preached the sermon.

NEWARK—LEONARD F. NICHOLS was ordained deacon by Bishop Washburn, Coadjutor of Newark, in St. Paul's Church, East Orange, N. J., September 22d. The candidate was presented by the Rev. Edwin P. Wright, and is in charge of the Church of the Ascension, Bloomfield, N. J. The Ven. W. O. Leslie, Jr., preached the sermon.

SOUTH DAKOTA—SYDNEY BEAR HEART was ordained deacon by Bishop Roberts of South Dakota in St. Elizabeth's Church, Wakpala, S. Dak. August 20th. The candidate was presented by the Rev. John B. Clark, and will be assistant in the work at Standing Rock Reservation. The Rev. G. Warfield Hobbs, D.D., preached the sermon. Address, Wakpala, S. Dak.

VIRGINIA—JOHN PAGE WILLIAMS was ordained deacon by Bishop Tucker of Virginia in Grace and Holy Trinity Church, Richmond, September 13th. The candidate was presented by the Rev. C. G. Chamberlayne, Ph.D., and is instructor at Groton School, Groton, Mass. The Bishop preached the sermon.

### LIVING CHURCH CORRESPONDENT

HONOLULU—Add, Rev. Canon James F. Kieb, 1040 Pua Lane, Honolulu, T. H.

## Correspondence

### "The Pope as Peacemaker"

TO THE EDITOR: May I send you a letter of hearty appreciation of your editorial in the October 5th issue of THE LIVING CHURCH, entitled "The Pope as Peacemaker."

Curiously enough I was talking with one of my clergy, Dr. Edwards, rector of the Church of the Ascension, Pittsburgh, this morning and was speaking to him of the great opportunity which it seemed to me had come to His Holiness, Pope Pius XI, to speak for the whole of Christendom against the war with Ethiopia in which Italy is now engaged.

I read in the morning paper that the bells of St. Peter's, Rome, joined with the bells of the city in acclaiming the mobilization of the Italians for the prosecution of the war. I read that statement with keen regret and with the feeling that the Bishop of Rome, Primate if you please of Western Christendom, had failed to make use of a great opportunity to speak to the entire Christian world and to lift his voice in protest against this attack by Italy upon a weak Christian nation.

Apparently it is too late now for the Pope to reverse his policy, but I believe that his failure to voice the judgment of the Christian nations of the world regarding the invasion of Ethiopia will be deeply regretted and that the universal judgment of members of both the Roman Catholic Church and other Christian communions will be that the Pope missed a great opportunity.

(Rt. Rev.) ALEXANDER MANN,  
 Pittsburgh, Pa. Bishop of Pittsburgh.

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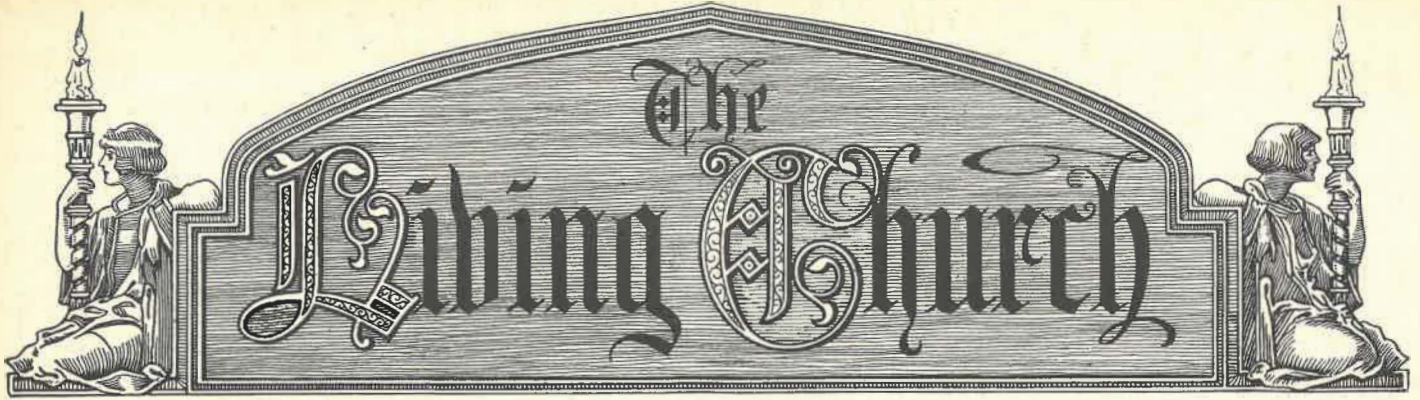
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## EDITORIALS & COMMENTS

### Church Finance

**T**HE SPECIAL GENIUS of the Episcopal Church, Bishop Maxon has been quoted as saying, is the incurring of mortgaged indebtedness. And Bishop Maxon is the chairman of General Convention's Joint Committee on Budget and Program which has made a very thorough study of this whole subject.

In a significant article, published in this issue of *THE LIVING CHURCH*, the Rev. John W. Gummere presents the results of a study he has made of the effect of this genius for encouraging debt, whether secured by mortgages or otherwise, on the missionary program of the Church. The figures he presents are startling but they are substantiated by documentary evidence and if anything they err on the side of underestimate.

Briefly what Fr. Gummere has done is make a survey of about three-quarters of the diocesan journals for 1934 in order to determine the total of parochial indebtedness. From these journals he found that the total parochial debt reported was \$22,395,996.54. He gives his reasons, however—and anyone familiar with diocesan and parochial statistics will recognize that they are sound reasons—for believing that the actual indebtedness is considerably in excess of that figure. Allowing for this fact and for the journals that he has been unable to study he estimates the total parochial indebtedness of the Episcopal Church at something in the vicinity of \$30,000,000. The annual interest on this immense sum is \$1,650,000, or some \$250,000 more than the total amount that must be received from the dioceses for the maintenance of the Emergency Schedule under which the Church's missionary work is operating.

For our part we believe that the figure of \$30,000,000, staggering though it may be, is too low an estimate for the total parochial indebtedness of the Church. One diocese alone, we understand, has \$2,000,000 of indebtedness and another \$1,900,000. In a certain large Eastern city we are told that the vestry of one wealthy church has voted \$136,000 to keep open the doors of other parish churches, while in another large city there are some twenty-seven churches on the verge of bankruptcy.

Nor is this situation confined to the Episcopal Church alone. We understand that the Methodist Church, during the depression years, has lost some forty churches by foreclosure and estimates its total indebtedness at some \$46,000,000.

The Budget and Quota Committee of General Convention a year ago recognized this parochial and diocesan indebtedness as a serious factor in the crippling of the Church's missionary work. In the report of that committee to General Convention it was stated that "capital investment in the erection of new churches, parish houses, rectories, and absolutely necessary equipment has involved large borrowings of money." The report continued:

"Whole dioceses, today, in the midst of a suddenly precipitated and long continued depression, find themselves taxed to the utmost to service and amortize huge capital indebtedness. Shrinking income has added greatly to the perplexities and problems they are called upon to face. Inevitably, these conditions (and they are more widespread than is commonly realized) have materially affected the amount of income available for the prosecution of our general missionary work. The marked reduction in the acceptances of many dioceses does not by any means indicate a lack of missionary interest, as might superficially be assumed by some. Candid and unprejudiced investigation clearly shows in most instances, on the contrary, that it is due to sheer inability."

That this fact did not indeed indicate a lack of interest in missions is shown by the fact that during the period of three years ending in 1934 there was a marked increase in the number of Church people giving regularly and consistently to the support of the whole program of the whole Church. Thus it would certainly seem to be not lack of interest or missionary zeal on the part of our people but lack of ability, due to an inequality in the basis of the work of the Church locally and nationally, which makes adequate and effective missionary giving virtually impossible.

We have heard a great deal about the principle of partnership. As Fr. Gummere points out however, there can be no genuine partnership when one of the partners, the

diocese, is operating on a basis of cumulative indebtedness and spending a considerable part of its income to service that debt, while the other partner, the general Church, is operating on a pay-as-you-go plan. The Committee on Budget and Program recognized this fact when it stated that "the partnership entered into cannot be maintained if all the privileges of that partnership are in the hands of one of the partners."

Perhaps the most serious feature of the whole situation is the fact which Fr. Gummere so ably points out that if prosperity should return but the Church continue on the basis of going into debt locally while paying cash nationally, it would result not in the salvation but in the total destruction of her general missionary work.

Certainly the Church has reached a stage in its corporate life when it must recognize that it must consistently maintain its whole program—parochial, diocesan, and general. That means that there must be a genuine partnership on a basis of equality. No one would want to secure that equality by a return to the old system of operating the missionary program of the general Church by going into debt. The alternative is to put the individual parishes and dioceses more nearly on a pay-as-you-go basis.

Such an objective cannot be attained overnight. Existing indebtedness must first be cleared off and a long-time program must be set up and faithfully followed.

Fr. Gummere has suggested one step to be taken toward the solution of this problem, namely, the adoption of better diocesan legislation governing the incurring of parochial indebtedness. This is a step in the right direction but we believe that the chief need is not for more or even better laws on the subject but for a frank facing of the problem by our people and a determination to put the affairs of the Church on a more business-like basis.

This brings the problem squarely home to every warden and vestryman, and especially to every parish and diocesan treasurer. Too often vestries composed of men who operate their own businesses successfully have conducted the business of the Church in a careless and slipshod manner, especially through the incurring of indebtedness with no feasible plan of amortization so that it will be paid off in a pre-determined period of time.

We frequently hear it said that the Church should not interfere in business. Well and good; but certainly we need business methods in the Church. Let every vestryman and treasurer who reads these lines consider seriously the share of his parish or diocese in responsibility for the present unequal situation, and also its share in carrying out the sane business policy that alone will remedy the situation.

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### Italy Attacks

**A**DUWA is avenged. In the first week of the Italo-Ethiopian war, Italy has gained its first objective, the capture of the town in which Italian troops suffered such a disastrous defeat in 1896.

Meanwhile, events move swiftly throughout the world. The committee of the League of Nations Council has approved the final text of a momentous document finding Italy guilty of violating the League's covenant by its invasion of Ethiopia and it is expected that the full session of the Council will approve this report. The application of economic sanctions, which means a virtual boycott of all trade between the League members and Italy, will follow. Germany, however, has served warning that

it will not observe any sanctions that may be invoked by the League of Nations against Italy.

In America President Roosevelt has forbidden citizens of this country to travel on Italian ships—or on Ethiopian ones if any such exist—and has gone beyond that in a statement that may set a very important precedent, warning citizens that "any of our people who voluntarily engage in transactions of any character with either of the belligerents do so at their own risk."

Bishop Manning, preaching in Manhattan's Cathedral of St. John the Divine last Sunday, voiced the views of most American Christians, we believe, when he said:

"We do not wish to be unfair in our judgment of the action of Italy. We feel great regard for the Italian people and appreciate their noble contributions to the world. We know that all the nations, including our own nation, have sinned in this matter. We recognize that Italy has suffered hardship and injustice in the terms of the Versailles Treaty, as other nations have also. We know that Italy is in great and real need of opportunity for her increasing population. We know that our present political and economic system, national and international, is imperfect, and that there is great need of juster arrangements, and of a juster sharing of opportunity, among the nations of the world.

"These considerations and others must be taken into account but, giving these considerations full weight, nothing can justify this unprovoked attack of Italy upon Ethiopia and its people. The leading nations of the world, Italy among them, have solemnly pledged themselves that such attacks by one people upon another shall no longer be made. They have agreed not to use military and naval force as an instrument of national policy. The violation of that agreement by Italy is a step backward in the progress of humanity, it is a blow to the efforts and movements for the ending of war and to the sacredness of international agreements, it is a threat to the peace and security of the world. In this action Italy is forgetting the Law of God and her own honor, and is committing an immeasurable wrong and crime against the Ethiopian people. On Christian principles this action cannot be defended or excused.

"Christians and Churches in all lands should lift up their voices in condemnation of this wrong to Ethiopia and offer their prayers that juster counsels may prevail and that the strife may speedily be ended. And let us hope that to the Italian people and their leaders their own great Church both in Italy and elsewhere will make its voice heard unmistakably for justice and peace."

It has proved impossible for the world to prevent the war between Italy and Ethiopia. It now remains to be seen whether the nations can act in concert to bring the war to a close short of Mussolini's aim of complete conquest of Ethiopia. It is possible that such efforts on the part of the League members may result not in the cessation of hostilities but in the extension of them to the Mediterranean area and perhaps to Europe. On the other hand, it is also possible that Mussolini will regard the capture of Aduwa as a sufficient "face-saving" and may now be ready to listen to League proposals to which he has hitherto turned a deaf ear.

In this grave situation the prayers of Christians of every race and sect rise from a myriad of altars, churches, meeting houses, and homes in a united intercession that war may cease and that the world may have what now looks so nearly impossible, genuine peace.

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### Bishop Fiske's Resignation

**T**HE resignation of Bishop Fiske as Bishop of Central New York has naturally caused keen regret throughout the diocese to which he has given able and loving leadership for twenty years. Fortunately, however, it does not mean that Bishop Fiske will no longer take a prominent part in the House of Bishops or in the splendidly effective missionary work that he has done with his pen. Indeed, it is to be hoped that with the leisure that retirement will afford him he will be able to devote



more time to the writing of articles and books, through which he has already reached so many people with the message of the Christian faith. In England, rather more than in America, it has been customary for bishops to resign at the age of sixty-eight or thereabouts and to devote their retirement to study, writing, and preaching. Many bishops have accomplished their best work during this period. The thought of Bishop Gore naturally comes to mind as perhaps the best example of the notable service that a bishop can render in retirement. Bishop Fiske is admirably fitted for this type of service to the Church and it is our earnest and prayerful hope that he may have many fruitful years of this valuable type of ministry.

### Bishop Gailor

WE DOUBT if any bishop since Bishop Tuttle had as many friends and admirers as Bishop Gailor. Two years ago nearly 3,000 persons attended the observance of the fortieth anniversary of his consecration to the episcopate and a tremendous ovation was given him on the mountain at Sewanee that he loved so well. In the throng gathered to honor him were the Archbishop of British Columbia and many other bishops and clergy; Rear Admiral Cary T. Grayson, representing President Roosevelt; Col. Gordon Johnston, representing the United States Army; and Governor Hill McAlister of Tennessee. Messages were received from the Archbishops of Canterbury and York and many other officials of Church and State, as well as other folk of high and low degree.

Thus in Bishop Gailor's death the Episcopal Church loses not only its senior diocesan bishop, a former president of the House of Bishops and of the National Council, not only a prelate with a record of forty-two distinguished years in the episcopate, not only an ever-valiant champion of the Catholic Faith, but a priest and a man who was known and loved by thousands of his fellow men, both within and without his own communion.

In a special message to the women of the Church through the columns of THE LIVING CHURCH two years ago, Bishop Gailor wrote:

"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.'"

As our mourning for Bishop Gailor's death is overcome by our joy in his triumph, not only the women of the Church but all of us may well remember this message and go forth with the determination to bear our own witness with something of the fine spirit that characterized his own witness bearing.

### Mother Angela, O.S.A.

ON SEPTEMBER 29th, the Feast of St. Michael and All Angels, Mother Angela of the Order of St. Anne observed her ninety-second birthday. The event was a quiet one, little known beyond the circle of members, associates, and friends of the order, but it marks a mile-stone in a long and devoted life of service to the Church, nevertheless.

Mother Angela was the first Superior of the Order of St.

Anne, which was founded in 1910, and which now has some nine autonomous convents, located not only in widely scattered parts of the United States but also in England and China. The sisters have as their primary object perpetual intercession and the care of children. In addition there is a second order, the members of which do not wear a conventional religious habit and live an active life in the world while still following the rule of the order; and a third order for women living in the world, not called to a community life, which has a simple rule and which shares in the life, work, and prayer of the religious community.

Mother Angela at 92 is as keen and active as many people half her age. In saluting her we pay our respects not only to a devoted Christian woman but to the entire company of those splendid women in all of our religious communities who have renounced the world for the religious life of prayer and service, and who are a living monument to the spiritual vigor and Catholicity of the Anglican communion.

### Help the "Churchman"!

ONE OF THE MOST encouraging manifestations of cooperation between groups and individuals of different religious fellowships in a common cause is the virtual unanimity with which the religious press has rallied to the support of the *Churchman* in the libel judgment against that periodical.

Briefly, the story is this. Last June a jury in the Supreme Court of New York county awarded damages of \$10,000 to Gabriel L. Hess, general attorney for the Motion Picture Producers and Distributors of America, against the *Churchman* and its editor, Dr. Guy Emery Shipler. *News-Week* summarizes the case against the *Churchman* as follows:

"Four years previously the *Churchman*—which started the organized fight against indecent films—stated that Hess and other movie executives had been indicted in Ontario for 'conspiring to prevent competition in that portion of Canada.' The *Churchman's* information came secondhand—from *Harrison's Reports*, New York trade journal of independent producers.

"The Rev. Dr. Guy Emery Shipler, editor of the *Churchman*, learned the statement was false and retracted it a week later. Hess did not accept the apology. He sued for \$150,000 and won \$10,200. The *Churchman* appealed the decision."

*News-Week* continues: "Things looked black for the 131-year-old publication. Always running at a deficit, it could not pay the judgment. It seemed like the end for the oldest religious journal in the English-speaking world." Indeed, there are few, if any, Church periodicals that could stand such an expense and it seems more than likely that the plaintiff's motive was not so much to secure financial redress for damages to himself but rather to put the *Churchman* out of business.

But then came help from the other religious periodicals. Dr. Dan Brummitt, editor of the *Northwestern Christian Advocate* and president of the Editorial Council of the Religious Press, sent an appeal to all members of that council, enclosing a statement by Marlen E. Pew, editor of *Editor and Publisher*. Almost unanimously the Church papers—not only Anglican and Protestant ones but Roman Catholic and Jewish journals as well—urged their readers to contribute to the fund to pay the *Churchman's* judgment and permit an appeal.

To date a little over \$5,000 has been received by the *Churchman*. We hope that many members of THE LIVING CHURCH FAMILY have helped to contribute to this sum by sending their contributions directly to the *Churchman*. The appeal will be heard October 29th, and if the judgment is

sustained it must be paid at once and in full or the *Churchman* will have to discontinue publication.

And at this point we come to one of the most interesting points in the case. Again we quote from *News-Week*:

"Pleased though he was, one thing troubled liberal Dr. Shipler: he sensed a rising tide of anti-Semitism against Hess and Louis Nizer, Hess's attorney. Last week Rabbi Sidney E. Goldstein of New York's Free Synagogue squelched that. He announced Hess and Nizer refused his plea to accept the moral vindication of the court and not collect the damages. He said that if the appellate division of the Supreme Court of New York upholds the verdict October 29th, Jews will form committees to raise the money the *Churchman* needs to pay Hess."

It begins to look as if the *Churchman* by its unintentional commission of a technical libel may have inadvertently made a better contribution to the fellowship between Protestants and Catholics and between Christians and Jews than it could ever have done by sticking by the safe and sane paths of editorial conservatism!

Meanwhile, the *Churchman's* plight is urgent. We appeal for immediate and generous contributions, in order that our contemporary may not have to suspend publication. Checks may be sent to THE LIVING CHURCH RELIEF FUND marked "For *Churchman* Defense Fund." We are glad that Protestants, Roman Catholics, and Jews have rallied to the *Churchman's* defense, but the primary responsibility falls upon us who are Dr. Shipler's brethren in the same household of faith, whether Liberals, Evangelicals, or Anglo-Catholics.

### Was That Sermon Worth While?

THERE IS A GROUP of twelve priests in the diocese of Rhode Island that meets monthly, under the leadership of Canon Bernard Iddings Bell, to discuss improvement in pulpit technique and to preach, each to the others in turn, on a Monday, a sermon delivered the day before, with invitation of the frankest kind of mutual criticism. In order that such criticism may not be desultory this group, after much discussion, has adopted "eighteen legitimate questions for judging the worth of sermons." The texts are:

#### I. OF THE PREACHER

1. Could you hear him?
2. Did he speak as one under a spiritual compulsion?
3. Was he entirely dignified, yet without pomposity?
4. Did he exhibit distracting mannerisms that drew undue attention to himself?
5. Did he have a necessary "sense of theater"?
6. Did he seem to like us all?

#### II. OF THE SERMON

7. Did it exhibit a supreme concern for God?
8. Had it a note of dignified and sane authority?
9. Did it teach the mind of the Church, or merely the peculiar tenets of the preacher?
10. Did it show a true concern for the people?
11. Did it fill any real need of the actual congregation?
12. Had it unity of thought and mood?
13. Was the outline perfectly clear and coherent?
14. Was there too much material or too little?
15. Did it follow sound pedagogy, moving from contact (*placere*) to instruction (*docere*) to result (*movere*)?
16. Had it distinction of style?
17. Did it end incisively?
18. Was it a bore?

The group will be glad to have these principles criticized.

## Everyday Religion

### "Take the Shadows!"

REPORTERS are happy if they can get a chapter boiled down to one line. This reporter was interviewing the head of a famous art museum. "You're a busy man," the reporter said. "I want to ask you just two questions."

"Fire away," said the artist.

"Question number one: What do you deal in?"

"Light," said the artist.

"Not pictures? I thought you'd sure say pictures."

"No. Light," insisted the artist.

"All right. Question number two: How can I learn to draw?"

"Take the shadows. Draw the shadows," answered the artist.

There's something in that for everyday religion—shadows. Religion deals with life—warm, pulsing, quivering life, like light. But these shadows in life—what shall we do about the shadows? I can think of three kinds of shadow: (1) Struggle, (2) Trouble, and (3) Mystery.

1. STRUGGLE. You'd think everything would make way for what is good and true, wouldn't you? But it doesn't. The finer you are, the nobler you try to be, the more of a tussle you are bound to have with the old man within you who wants to drag you down. Conquering that old man is the first part of the battle, but not the finish. The good adventure you are striking out into won't appeal to all the people from whom you expect help. They will fail to see the point. They won't warm up for a long time. They will try to dissuade, and then resist you. You must take it. You must draw in these shadows. Read a Gospel again with just this point in mind: the struggle our Lord had with good men who wouldn't go His way.

2. TROUBLE. That is: the accidents, mischances, breakages that attend life. One would expect trouble to fall thick and fast in an evil life, but not in a good one. Who can explain it? It is the deepest problem of all ages—this problem of evil. One thing we may be sure of: it is not the punishment of a vengeful God. Even good lives contain explainable germs of mischief, but there is a left-over of trouble which no one can explain. Why not call it the Cross, and accept it—your little part and mine of world suffering which Jesus bore in its entirety? The most moving sight in the world is a good man bearing trouble without souring, without losing trust in God. This we know, that the full light of life must throw shadows of trouble.

3. MYSTERY. This is a beautiful shadow. We like to begin a good life by expecting that everything will be clean, tidy, reasonable, plain. But life—like light—will not tolerate the clear cut, the sharp definition. There must be some haze, some illusion, some distance effect, some mirage, some gloom—mystery. Life isn't logical. Life throws what seem to be opposite together and says, "Be reconciled."

Think of how our Lord mystified His followers. "He says—we cannot tell what He says." Our religion has a few—a very few—clean-cut, eternally true propositions. Much of the rest is mystery. We can't be "pat" about it. We must take mystery, and draw it in as a shadow. This ought to make us generous, and very tolerant of others. They too are dealing with mystery—that foretaste of the life everlasting.



# Parochial Debt and the Missionary Program

By the Rev. John W. Gummere

Rector of St. Andrew's Parish, Charles Town, W. Va.

**I**N A RECENT REPORT Dr. John W. Wood cites some interesting figures covering the offerings made by the Church in the two years of 1921 and 1934. In round numbers these are as follows: In 1921 the Church gave for missions \$3,000,000. Last year the figure was \$1,600,000. In 1921 the Church gave for all purposes \$34,000,000, but this dropped to \$30,000,000 last year. Considering these figures, he raises the question: "Why should gifts for missionary and other general work of the Church under the care of the National Council show a decrease of 48 per cent when the total contributions for parish and diocesan support for the same period show a decrease of 12¼ per cent?"

It is to the answering of this query that this essay is devoted.

Many of us have heard the shortage of missionary funds explained by those who say that there has been a decline in religious feeling, or by others who express lack of confidence in the administration of these funds. Some others have laid down charges of misappropriation by vestries, and still others have accused our people of acute niggardliness.

Doubtless there is some truth in each of these explanations, but I am convinced that there is another cause, to which only too little thought has been given.

It is a truism to say that the years from 1921 to 1929 were years of expansion. The Church followed the lead of the great industries. Those were the days when large parishes built new million dollar churches, and parish houses costing hundreds of thousands. And these were not paid for. Smaller parishes did relatively the same thing, and neither were these paid for.

In this period the Church adopted the pay-as-you-go policy for work in the mission fields. It adopted no such policy for work at home. The idea that such a one-sided policy is not sporting has occurred to few. Clergy and laity alike seem to have believed that the Church could claim to possess things before paying for them. From the pulpit, that man was scolded who put a mortgage on his house to buy a car, yet in the vestry a mortgage was put on the future and pretentious edifices arose. Little was the extent of this appreciated or its disastrous consequences. Rather did the Church press hail the so-called progress with such congratulations and photographs as only served to add fuel to the flames.

With this in mind, last January I examined our own diocesan journal and in a few minutes was able to see that in the previous year its parishes and missions had been obliged to pay in interest something between \$12,000 and \$14,000, while they had contributed but \$6,000 to the missionary cause of the whole Church.

It was then decided as far as time would permit to make a survey of the subject of parochial indebtedness in every diocese and missionary district of the Church in the continental United States. I use the phrase "parochial indebtedness" broadly. It is intended to cover the whole field of parishes, missions, and cathedrals, but does not cover the indebtedness of colleges, hospitals, or homes for the aged. The assistance

*This article, which is especially timely as the Church is preparing for the Every Member Canvass, was to have been read by the author at the synod of the province of Washington, which was postponed because of an epidemic of infantile paralysis.*

of a competent helper was secured, and it is believed that such figures as I present are as nearly accurate as it is possible to make them.

Of course figures on this subject could have been taken from the Journal of General Conven-

tion but they would have only represented summaries, and would not have shown how and of what the totals were made up.

Requests for journals were sent to the secretary of every diocese and district. As they came in, the results were double checked and tabulated. Most of the publications are dated 1934.

Up until the present time sixty-five of the eighty-nine have been examined; that is to say, three-fourths of the contemplated field has been covered. The total parochial indebtedness *which is reported* in those dioceses and districts is \$22,395,996.54.

Please note that I said "which is reported." That means that there is a very considerable indebtedness which is not reported. In the case of one parish which reported nothing of debt, a letter to one in authority brought forth the rather startling fact that its debt was "a little over seven hundred thousand." I am convinced that there are many others, which while their debt may not be quite so large, nevertheless have one that is most substantial. When a parish or a cathedral has a debt which exceeds \$350,000 it seems to feel that it has a right to withhold reports from its diocese and the Church and does so.

In view of this, and bearing in mind that the debts of congregations in twenty-four other dioceses and districts, among which are several most important dioceses, have not been tabulated, I come to the inescapable conclusion that the parochial indebtedness of the Church in the United States must amount to \$30,000,000.

Just what does such a debt mean? It means that if the Church were able to exist for a year without paying any salaries and without contracting any bills of any kind, and still were able to continue making its offering as at present, and if these offerings were to be devoted to the purpose of paying off existing debt, it would take all of them for that period to accomplish that object.

And when this was done, we would see that about \$750,000 of interest which would have accumulated in the meanwhile would still remain. This last figure alone would constitute such a debt as, if it were to be created by National Council in behalf of missions, would cause consternation throughout the Church.

This does not mean that the Church is bankrupt. Its endowments and real estate are of much greater value. I mention this obvious fact so that no one may draw an unwarranted conclusion.

Let us look at those thirty millions in another way. On them interest must be paid at varying rates. Let us assume that those rates average 5½ per cent. That means that our congregations are annually paying in interest alone \$1,650,000.

Now let us compare that sum with the Emergency Schedule.

The Emergency Schedule amounts to \$2,313,115. Out of this a large sum is derived from endowments. The dioceses and districts are expected to pay only \$1,387,201. It is therefore only too obvious that the Church has worked itself into a position in which it is paying \$250,000 more for interest than it is giving to missions. The cart has got before the horse, and since this interest must be paid, it looks as if it might be some time before the horse once again begins to step out in front.

**A**T THIS POINT permit me to call your attention to certain cases which might serve to illustrate the relationship which exists between interest charges and missionary giving.

Here is a diocese whose parishes have run up a debt of \$274,680. It has been paying possibly \$16,500 in interest each year. In 1934 its gifts to missions, including the supplementary appeal, amounted to \$5,017. The proportion is three to one in favor of interest. I insist that this does not mean that the people of that diocese are in the grip of a religious decline or that they have lost all interest in missions, and I am confident that if our own diocese had any such debt it would show up no better. This simply means that an unguarded policy in times of prosperity has nearly ruined the missionary cause in that area. Unless action generally is taken promptly, it is entirely conceivable that another wave of prosperity may well kill the missionary program entirely.

In this connection, may I point out that the National Council has appropriated to that diocese from the gifts of our rich and our poor the sum of \$8,374 during the last triennium. That is an average of nearly \$2,800 a year. It disturbs me greatly to think that certain poor people whom I know are straining every nerve to advance the cause of their beloved Church, while the National Council appropriates their money to promote work within the borders of a diocese which has so borrowed for its own comforts. It would seem that in the future the Council might examine the debts of a diocese before appropriating anything to it, and if it finds such cases, refuse to dispense our gifts in their direction.

It is hard to understand how such appropriations can be voted while a nurse in Alaska is deprived of her appropriation for medical supplies and is obliged by her sense of duty to purchase them out of her own pitiful salary.

But let us return to our subject, and consider the case of a parish in a missionary district. It is a large parish. It lists proudly 1,300 communicants. It has a debt of \$212,643.88. It has therefore an interest charge of from ten to twelve thousand, but its missionary apportionment is only \$1,000, and of this apportionment it actually gave in 1934 the sum of \$663.34. The ratio of twenty to one, you will see, appears. I very much doubt if under the circumstances it could be expected to do more.

Since prior to 1934 little re-financing was done, the congregations in this missionary district have been paying interest charges each year of about \$18,000 and it may therefore be supposed that in not a few instances they are worshipping in distinctly comfortable surroundings. While they have been doing this, the National Council has granted that district during the last triennium, an average of \$49,000 a year to advance the work in its own borders, which, I submit, it might well have been doing itself if a more restrained policy had been in force. Such observations make the preaching of missions rather difficult.

Then there is the case of a mission in one of our great

dioceses. This mission has a valuable property and lists 350 communicants. One wonders why it is not a parish. The answer it appears is a debt of \$32,000. Presumably, it cannot maintain interest charges and diocesan assessments at the same time. It is unable to lift itself out of the mission class, nor can it assist very much in the cause.

I have often heard arguments presented in this fashion and wondered if the speaker was not using only the most striking illustrations to support his case. May I assure you that the best, or the worst, depending on the viewpoint, has not been mentioned.

In order that these illustrations may not lack balance, it gives great satisfaction to say that the diocese of Delaware has shown a very wise restraint. Its congregations are paying only about \$3,500 in interest, and they were therefore able to give \$15,000 to missions last year. Such dioceses are serving to balance the unfavorable side of the ledger.

Before taking up the remedy which I would propose for this situation, another point should be made. It is the fact that there is an astonishing lack of realization of the seriousness of the condition reflected in the diocesan journals. A very considerable number of these do not mention the existence of such an indebtedness. Letters written to the bishops of three of them brought out the information that their combined debts amounted to \$2,000,000. Another great diocese totals all of its financial statistics except its parochial debt, probably because it knew that not a little information was being withheld. Still another totals up its debt but a checking of its figures showed that it was about \$350,000 short of accuracy.

No good can come from such a cavalier-like attitude. We must turn on the full glare of publicity and seek action while there is yet time.

The discovery of such facts as these led me to examine the existing legislation relating to the borrowing rights of vestries.

There is of course the canon of the Church which prohibits the placing of mortgages on consecrated property. In addition to this, certain dioceses require vestries who wish to place mortgages on unconsecrated property to secure the consent of the standing committee. Through their canons a horse and wagon can be driven, for it is obvious that many parishes have vestries on which men of notable financial means and integrity serve. The bankers naturally realize that the signatures of these men on notes are worth far more than any mortgages which might be placed on their parish houses. That being the case, all that such vestries have to do is endorse the notes without placing a mortgage and thus escape appearing before their standing committees. In two of such instances the "floating debt" amounts to a quarter of a million dollars or more in each case.

**J**UST WHAT the floating debt of the whole Church totals is difficult to determine. That is because the distinction is not always made, and when it is made, it is evident that those who have filled out their reports do not always know the difference between bonded and floating indebtedness. My estimate in this is therefore little more than a guess, based on a general observable trend. I believe that the floating debt amounts to something between six and seven and a half millions.

I am convinced, as a result of this work, that there is a serious need of radical legislation in a conservative direction throughout the Church. This cannot correct at once a most deplorable condition, but it may well serve to prevent the

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# Thus Conscience Doth Make Cowards

By the Rev. William G. Peck, S.T.D.

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THE PSYCHOLOGISTS have been busy, these many years, writing the labels which are to be neatly stuck upon our souls, so that we may recognize one another when we meet. Not even the greatest and holiest can now escape discovery. St. Peter was obviously an "unstable extrovert"; and John Bunyan was an introverted psychopath. St. Paul, too, was psychopathic, but he seems to have been morbidly introverted and equally morbidly extroverted. The experts, doubtless, knowing all the names upon the labels, will assume that they know what they mean. But whatever is indicated by the label, it is always safe to say that the living temperament or type of experience upon which it is stuck will forever be a stranger, wilder, and more powerful thing than any definition can suggest.

When a psychologist explains the psychic and neural causes of that state known to theology as conviction of sin, he operates upon "cases." He discusses St. Augustine and Bunyan and Wesley. But if by some miracle of providence he himself should fall under conviction of sin, he would immediately cease to be a psychologist, and would become a man. Possibly, if any psychologist could see his own childhood, without the distorting spectacles of his theories, he would understand that psychology no more explains souls than botany explains grass. There is a given and inherent mystery in all things which science has not penetrated or even touched. It is the mystery of the relation between things and what is beyond things: between nature and supernature. And childhood, at least at certain periods, is sensitive to this mystery in its many-sidedness, but specially as it affects the child's own nature.

It has been a favorite thesis with poets and others, that children are very conscious of the spiritual world; and I will not assume that the notion is foolishness, for there is much evidence in its favor. I can testify to the oft-observed likeness between the rapt, sidelong gaze of a young child, apparently into vacancy, and the gaze of those who die in faith and peace—though I am quite prepared to hear that these phenomena arise from the condition of the liver. Many minds of insight and power, however, have believed that the child has cognizance of more than earthly joy and beauty. Wordsworth set forth the belief with incomparable splendor in his *Immortality Ode*; and Henry Vaughan, in what is now become a "sweet, archaic song"—

"Happy those early days when I  
Shined in my angel infancy."

Both poets appear to carry this conception to the point of asserting a previous, heavenly existence. At least, they represent the child as much nearer Heaven than the man. Vaughan says of his infancy that it was a time when he

"had not walkt above  
A mile or two from my first love."

And Wordsworth declares that "Heaven lies about us in our infancy" because we have come "trailing clouds of glory" from another home.

The difficulty for me in this belief is that my earliest recollections are intertwined, not only with visions of beauty, joy, and goodness, but also with the knowledge that I was some-

times grievously out of harmony with them. Heaven might lie about my infancy—sometimes; but at other times my young feet trod a fiery floor. But of this I am certain: my experiences of "goodness" and "badness," in days as far back as memory will carry me, are not adequately described, to say nothing of being accounted for, by the average psychologist.

The psychologists, or some of them, tell me that I am a trinity, though they do not seem to be sufficiently concerned that I should be a holy trinity. But I suggest that if we are going to employ the current jargon, the main problem of personality is that of the holiness, or, if you will, of the wholeness, of its trinity of complexes. I am made up, they say, of Ego, Sex, and Herd; but these seem to be often at war among themselves, and the principle of unity among them remains to be clearly shown. It is this that raises the problems of the spiritual world, of God and the soul, of Heaven and hell. An undue activity of one complex is condemned. But by whom? By what? By the other complexes? Or by a person, an ego, behind the complexes? If the latter is the true explanation, we must consider the normal fact that a person does not cry, "Lord be merciful to this my ego-complex." He cries, "Lord be merciful to *me*, a sinner." There can be no sense of sin without a sense of self as conscious, creative agent. But they tell us that such self-condemnation contains much hypostasising of what is not personal in the traditional sense. And they say that morality is but the custom of the herd, and that immorality is no more than abnormality.

I AM INTERESTED in this subject, because there was an event in my life which I should be glad to clear up and thoroughly understand. I will therefore crave your indulgence while I recount a series of thrilling happenings which occurred when I was a small boy.

Hard by our day-school, and at a corner where four roads met, was a large house, backed by a long garden of which one wall abutted upon the pavement. At the end of this wall nearer to the front of the house, was a square, stone pillar. The house itself was a frowning, gloomy place. Upon either side of the front door, stood, or lay, a hideous sphinx of painted stone. These had been known to me in earlier days as "lady lions," and in truth they were as much like ladies or lions as anything else in the world. Here a doctor lived and practised for several years; but I think some domestic disaster fell upon him at last, and he moved away without selling his practice. Upon a snowy Christmas Eve I saw the furniture van at his door, and the household goods being carried out amidst a litter of straw; and the sight struck a chill into my warm, expectant Christmas heart. The doctor and his misfortunes, however, do not concern this story. He passed out of our lives, and I cannot even remember his name. But his deserted house became to me as the portal of hell.

It stood empty for many months. The winter retreated, and a London spring cheered our young spirits. Spring deepened into summer, and there came the long, light evenings, and the happiness of emerging from afternoon school with a sun still high above us. We were tempted to linger at our games. It was a rule at our house that I must conquer that temptation; but mine was a record of "the broken vow, the frequent fall." We

longed for freedom, adventure, expansion; and in our search for these high delights, we came, one afternoon, before that silent, empty house. I know not who was the leader of our exploit, or into whose unhappy brain came the first evil prompting; but I can see those boys, a dozen of them, climbing that wall and dropping into a tangled, neglected garden. I can see myself, broad white collar, satchel upon shoulder, among them. As Adam through sin was driven out of Paradise, so we, his remote descendants, by sin had come back—over the wall. We rambled about and climbed trees; and after thus disporting ourselves, we climbed the wall again and went to our homes. The following afternoon saw the adventure repeated. We formed a habit of taking our pleasure in the doctor's garden; but somehow the atmosphere, the quality, of our adventure changed. Imperceptibly the enterprise degenerated.

Theorists used to hold high argument as to whether, if a few human beings were isolated upon an island, they and their descendants would improve or deteriorate. I cannot say what may happen upon an island; but I know that if you put a dozen boys, day after day, into a garden which is the property of a stranger, they will degenerate. And so will the garden, and anything that happens to be within their reach. It may have been that the ancient serpent lurked among those few trees, as in the older garden. Whatever the explanation, from a mood of harmless curiosity and exploration, we fell into ways of villainous destruction. We turned our attention to the house, and finding only a flimsy lock upon a back door, we smashed it and entered. Day after day we roamed those echoing, desolate rooms, and the value of the property must have been diminished by our activities.

Thus did our garden adventure lapse into crime. But we were more numerous than Adam and Eve, and, moreover, had behind us centuries of human experience. And thus, knowing that we were breaking the laws of God and man, we daily posted one of our company upon the stone pillar at the end of the garden wall, from which point of vantage he could command all approaching thoroughfares. His duty was to warn us at the first appearance of a policeman.

Now, no boy enjoyed this task. To be left solitary, deprived of the joys within, was not to the taste of any of us. Therefore, each in his turn, would relieve his *ennui* by shouting, "Copper!" (our designation for a policeman), and would enjoy the spectacle of his comrades scrambling to make their escape, before he informed them that no policeman was visible. Naturally, however, this device soon became useless, the joke stale. Our sentries might shout as hard as they pleased, but we knew they were only endeavoring to amuse themselves. We went on with our high jinks. I suppose the story of the boy who shouted "wolf!" escaped our memories, if we knew it; but we were to arrive at a similar *dénouement*.

ONE DAY, a boy, suffering upon his pillar as Simeon Stylites upon his, called "Copper!" He shouted with more vigor than usual, but we supposed that he was but trying to impart new life to a dead trick; and we ignored him. Presently he jumped from the pillar, and disappeared. We were still skeptical. After a moment, one of our number climbed the wall to see what had become of him. He, too, after a hasty glance up the road, shouted "Copper!" and jumped down into the street. A spirit of inquiry now manifested itself in our midst. A few more climbed up, and promptly jumped and fled. Still some refused to believe; but gradually all went, excepting two. They were a certain William Giddings and myself.

We were a strangely assorted couple. His father was the

proprietor of a saloon; and William, I believe, sang in the Church choir. My family were staunchly teetotal and Methodist. I do not know what became of that boy in after days. He disappeared from my ken, and has been utterly lost to me for a generation; but I can see him plainly enough, as he and I scaled the garden wall that summer afternoon. We stood upon its top together, and I can see his blue eyes, keen and mischievous, as they looked into the bright eyes of danger. We were in dire peril.

The front of the house faced upon a road which ascended rather steeply. Down that road, and now not twenty yards from us as we stood hugging the top of the pillar, was running at incredible speed a large, fat policeman. There could be no doubt that we were the cause of his eagerness. We decided to make a dash for safety. We swung our arms, bent our bodies, and jumped. . . . But even at that moment the constable turned the corner, slipped, and fell flat on his back.

We alighted upon him.

It was a terrible moment for all three of us. I imagine the impact must have caused him pain; but he, brave man, thought only of duty. He grabbed at us once, twice, as he lay upon the ground. He caught William Giddings by the ankle, but William sat down upon his face, and he lost hold. I disentangled myself from his whirling legs, stayed a moment to see my friend free and running; and then, while the policeman was picking himself up, I took to my heels and ran madly in the opposite direction. The rest of our marauding gang had vanished, and I ran alone, through side streets, round many corners, without plan and with the sole purpose of leaving all possible pursuit far behind.

At length I could run no more, and I stopped to consider my situation. I was in a quiet little street and seemed to have escaped immediate danger. But in my panic, I had run in the opposite direction from my home, and I now had to face the problem of passing again the vicinity wherein the escapade had occurred. To travel across the very spot, I dare not; and I made detours and kept to less frequented thoroughfares. I was acutely wretched and ashamed. I had barely avoided capture by the police: the phrase sounded awesome as it rang in my head. I might have been taken and tried and condemned, upon a charge of house-breaking.

Imagine the distress and terror of a young boy, coming from a respectable school, a godly home, imbued with the doctrines of evangelical religion, a boy who said his prayers at night; a boy, moreover, who felt himself surrounded always by a great cloud of witnesses in the persons of aunts, uncles, and other pious, prudent adults. Imagine, I say, the misery of such a boy, at discovering himself in the aspect of a criminal, and a hunted criminal. Reflection and prognostication caused my heart to palpitate and my knees to grow curiously weak. A stranger passed me. I thought he scanned me narrowly, and I fled from him. I turned a corner, and in the distance saw the uniform of a policeman. I retreated and tried another street.

Thus, broken by anxiety, fearing every face, I had traveled half of my way home, when I espied another policeman, his back turned toward me. He was talking to a housemaid. He was closely and I trust pleasantly occupied; but I could not doubt that if I attempted to pass him, he would recognize me as a malefactor. Could any officer of justice be deaf to the accusations which were so plainly audible to my own soul? I hesitated. It happened that across the road stood the dwelling of one of my aunts. I turned my steps thither, mounted the immaculate door-steps, and rang the bell.

I have to confess that in my boyhood I had no sentimental



regard for certain of my relatives. I visited them only under compulsion, and was rarely confiding or expansive in their presence. Nor, I think—and it is no marvel—was I ever much of a favorite with them. I had passed this aunt's door daily for months, and never once had I called upon her, save when I had been actually sent there with messages. When I now rang the bell, therefore, I immediately saw the absurdity of my situation; but I saw also the policeman, still conversing with the servant-girl. The street door, moreover, was swiftly opened.

I WAS LED into the drawing room, where my aunt and a strange lady were sipping tea. I was invited to sit down. I regretted that in my excited state I had forgotten to remove my cap, and was humiliated by being reminded of this omission. It was a bad start. There was a tentative proposal that I should have some tea; but it was observed that my hands were not quite spotless, and the suggestion was not implemented. Silence fell. Such silence as may be found in hell.

"Well, what is it you want?" asked my aunt, presently.

"Want? Nothing thank you, aunt," I replied, quaking.

"But have you not brought a message?"

"No, aunt."

"Then why have you called?"

"Oh, er, just to see you, aunt."

I saw her pucker her brow in puzzled thought; but she kindly dissimulated her doubts, and was, I think, preparing to pretend that I was a *bona fide* afternoon caller; when her visitor, setting down her tea-cup, and slightly shifting her chair, subjected me to a careful inspection.

"I think I have seen you before," she said, with an air of determination.

"Oh!" I exclaimed, irrational fear gripping me.

She sipped her tea again, and I strove to comfort myself with the reflection that, after all, I had been exposed to public view upon many occasions before the wretched affair of that afternoon. Yet fear persisted. A horrible intuition of disaster awoke in my breast. I saw her turn upon me a meaningful stare. I heard her speaking, and the room swam around me.

"Were you not one of those boys who jumped from the wall down the road, just as the policeman came round the corner? I was passing at the time. Such behavior!"

My aunt looked up in surprise. I sat there forlorn, undone, guilty.

"What does this mean?" asked my aunt.

I gathered my straggling resources to reply.

"I *have* played in that garden," I said, "but I shall not do it again."

Thereupon I offered a ridiculously abrupt farewell, hastened from the room, and ran all the way home. That evening I sat in grave apprehension. Every knock at the door startled me. I glanced often through the windows, to see if a helmet and blue uniform were visible. I pictured myself publicly disgraced: could hear my father's stern condemnation, could see my mother's tears, could catch the surprised tones of my relatives and friends, when the blow should have fallen. I was deeply, fearfully conscience-stricken. I know that I was ashamed of myself.

The blow did not fall. My aunt, I think, made no revelation—and may it be counted unto her for righteousness! I never saw the policeman again. And the empty house, strangely enough, passed into the possession of another of my aunts. But I shall not soon forget the misery and shame of that day.

I am prepared to receive various explanations of those feelings. I shall at all events be told that I felt convicted

by my herd. It will be said that no transcendental interpretation of my sorrow is justifiable, because, if I had been brought up in a herd of felons, I should have felt pride, rather than shame. Herodotus describes a certain experiment made by Darius, by which it was shown that the Greeks thought it shameful to eat the dead bodies of their fathers, as some Indians did, while those Indians considered it abominable to burn the dead bodies of their fathers as the Greeks sometimes did. And he praises the opinion of Pindar who said that use and wont is Lord of all. So, it is supposed, there is no difference between custom and morals. Duty is not the stern daughter of the voice of God, but the habits of the herd imposed upon the individual for the herd's protection. It is an ancient discussion, and is still going on. I do not propose to join it just now, further than to ask one question.

I cannot, indeed, relate anything in my feelings toward my herd of respectable, chapel-going relatives and friends, with the terrible poignancy of my misery upon that day. But our psychological naturalists would not think that a very serious problem; for they can always revert to the unconscious. Unconsciously, then, I was desperately concerned for my herd. That was why I was afraid of the policeman. He stood for the self-protection of the kind of herd that I had outraged.

Well, I own that I *was* afraid of the policeman. I was afraid of my father's wrath. And I know how easy it is to explain my fear, my self-abasement, as merely the effect of an outraged herd-instinct. So far, the naturalistic interpretation seems to hold. I will not venture upon the lines of argument which refute it, for this is not a systematic treatise in ethics, but merely a memory of childhood. But, I say, I wish to ask a question.

If the explanation of this experience of mine is purely natural, why was the experience marked with a tone and quality so numinous? Why did the policeman appear to me an apocalyptic figure? Why the precise awfulness of the sense of guilt? Why the scorching agony of the self-condemnation? What makes the self-protection of the herd so important as all this?

It is said by some that illusions of transcendence in our human experience are present for the purpose of getting us to go on with the purely natural task of living. Nature persuades us, by letting us think that we are upon a supernatural job. It seems to me that if nature is responsible for such a shallow dodge, nature is going to suffer a disappointment when men have found her out. They will decline to play such a game.

But what is the use of talking? A man stands by a grave, and he knows there and then that he is more than of the earth, earthy. Another hears a few notes of music, and his heart swells, and he knows there is a meaning in his life, and a goal beyond the limit of his mortal years. And one small boy, escaping from punishment, may stand in a London street, before the judgment throne of God.

It is all very well for some psychologists to explain it all away; but they have never been in the hands of the police.

#### CONTENTMENT

*FLASH of a dew-drop in the sun,  
Glimpse of a home when day is done;  
Life that is toil, a battle won—  
These things are mine.*

*Noon-day rest by a quiet pool,  
Song of a bird and a breeze to cool;  
Man longs for more and is a fool—  
Please God, not I.*

BEATRICE J. FRINK.

# Tributes to Bishop Gailor

## *Leaders of Church and State Honor His Memory*

### Franklin Delano Roosevelt

President of the United States

**T**ELEGRAM to THE LIVING CHURCH: A career of singular usefulness and varied activity has come to its close with the passing of Bishop Gailor. His long and busy life was devoted to good causes in all of which his labors bore abundant fruit. As chancellor and president of the board of trustees of the University of the South he had been the guiding spirit of that fine institution of learning. As a Churchman and as a citizen he rendered high public service in his day and generation. He goes to his account rich in years and in honor.

### Cordell Hull

U. S. Secretary of State

**T**ELEGRAM to THE LIVING CHURCH: Am sending following telegram to Bishop's Gailor's son at Sewanee, Tennessee: "Mr. Frank Hoyte Gailor, Sewanee, Tennessee: It is with great regret that I learn of the death of Bishop Gailor and I beg of you to accept the condolences of Mrs. Hull and myself. Fearless in his stand for right and justice, dauntless in his efforts for the accomplishment of good, a sincere friend is lost to the Church and to humanity at large."

### Hill McAlister

Governor of Tennessee

**F**OR MORE than forty years Bishop Thomas F. Gailor was one of the outstanding leaders of religious and civic life of Tennessee. His admirers were not confined to our state, for he made friends in many other states where his religious duties called him, and where his strong personality always left a lasting impression. The people of our state have heard of his end today with the deepest sorrow.

### The Right Rev. Henry J. Mikell

Bishop of Atlanta

**I**N THE death of Bishop Gailor the Church has lost a great leader whose counsel and advice we will sorely miss.

As we stood at his grave-side yesterday in the cemetery at Sewanee our hearts were filled with a mingled pride and sorrow. Sorrow at the loss of one who was especially near to some of us, whom he had taught and guided in our college days, whom he had consecrated to the Episcopate and who looked up to him with reverence and affection. Pride in his distinguished career of service to the Church and to the State and to his fellow men. Pride in his great mind, his culture and scholarship, his moving eloquence, his outspoken championship of the causes he thought right.

One of his greatest interests was the cause of Christian Education and it was his influence as Chancellor of the University of the South which has kept that institution staunch in its Church connection and faithful to its ideals of culture.

But his greatest characteristic was his unswerving faith in God and his fidelity to the Catholic Faith of the Creeds which he defended in his books and his preaching with all the power of his great intellect. A great Christian, a great Churchman.

With our sorrow in his passing, and our pride in his life, goes our gratitude to God for having so long given us such a leader.

### The Most Rev. James DeWolf Perry

Presiding Bishop of the Church

**T**HE CHURCH has suffered an unspeakable loss in the death of Bishop Gailor. The official positions that he held are known to Christendom; the Leadership exercised by him has become world wide. As Apostle, Prophet, Pastor, and teacher, he has been heard and followed, revered and loved by the Church which he has served for more than a half century.

To those who came into closest relation with him the greatness of Bishop Gailor was best known, in the brilliance of his conversation, the keenness of his judgment, the steadfastness of his friendship. The directness of approach to every matter in hand and his frankness of expression were as refreshing in a group of companions as on the public platform. No legislative session ever palled where he presided. To a chairman his presence in the House was an unflinching help and a delight. With all his determined conviction and his power in debate he never used undue advantage for the sake of gaining his point. He was as fair as he was uncompromising.

Probably Bishop Gailor has been best known and will be best remembered in the environment of Sewanee. The University, the schools, and other institutions on "the Mountain," constituted his intellectual and spiritual domain. He occupied it with the assurance of a master and with the charm of a gracious host.

With admiration and affection I salute him as he passes on his way—beyond our sight.

### The Right Rev. Philip Cook

Bishop of Delaware; President of National Council

**A** GREAT LEADER passes from among us as the spirit of Bishop Gailor enters the realms beyond the veil of death. Though advancing age has limited his activities of recent years, both in the House of Bishops and in the Church at large his influence has known no waning.

The foundations of his later ministry as Bishop of Tennessee and even later as President of the National Council were laid at Sewanee where he served as chaplain of the University of the South. To this day men now well along in years but during that period students of the University, bear testimony to the power he exercised as a preacher of the Gospel of Christ, to the inspiration and guidance he gave them during their days at Sewanee. As they left the university and scattered over the country they carried with them an affection and respect for the Chaplain which amounted almost to veneration. This gave Bishop Gailor a unique position in almost any gathering and in almost every community. Their feeling for him united these men into something almost akin to an organized association. And Bishop Gailor loved them. He personalized Sewanee to them and, in turn, gave to Sewanee a steady devotion and never failing support which continued to the very end. Sewanee would be found written on his heart.

When the National Council was organized by General Convention in 1919, he was chosen its first President—this being before the days when a Presiding Bishop was elected. He brought to that office the ability of a statesman, the force of a great preacher and speaker, the convictions of a scholarly Churchman, the mature character of a strong personality. Rather impatient of details, scornful of popularity, not much



given to concern himself about matters of administration, he took high place as a thinker who knew his own mind and a leader whose decisions were determined by Christian principles. He was able to discern the spirit of his times and interpret the events taking place in a changing world.

May his brave spirit know the beatific vision of the Master he loved and served faithfully unto his life's end.

### The Right Rev. James M. Maxon

Bishop of Tennessee

ONE WHO has known Bishop Gailor in his many and varied public relationships, as well as in the closer intimacies of personal friendship; one who has been associated with him in the life-work to which he had so earnestly and so consistently addressed himself; one who has been privileged to see him and work with him through the years; such an one cannot help but be impressed with the seriousness with which he took the words of his initial reception into the fellowship of Christ's flock. He was not as boy, as man, as priest, as bishop, ashamed of the Gospel of Christ, realizing ever more clearly that it was indeed "the power of God unto salvation." Manfully did he fight through the years under the banner of Christ and His Church, against sin, the world, and the devil. Faithfully did he continue Christ's faithful soldier and servant unto his life's end.

Because he was a great personality, made such not only by the rare gifts with which he was endowed, but chiefly by the devotion with which he consecrated them to the service of his Lord, he was able to do great things, his Master, Christ, working through him. With his devotion to his Lord, he brought a great loyalty to the Body of Christ, the Church. For he was a great Churchman. With all modesty and humility, like the blessed Paul, he could say, I have fought a good fight; I have kept the faith. To me his commanding but not dominating personality will ever remain a challenge and an inspiration.

### The Right Rev. Arthur Selden Lloyd

Suffragan Bishop of New York

IT WILL be long before the American Church appreciates its loss in the death of Bishop Gailor.

We took for granted his integrity and courage because of his simplicity. When we were with him we failed to appreciate his learning and wisdom because of his delightful sense of humor. But happily the Church realized his value as showed in the many ways in which it made use of him. Perhaps the most striking exhibit of this was that in the day in which it showed its growing realization of itself as a branch of the Catholic Church, it chose him as president of the National Council.

Bishop Gailor thought so naturally in the terms of the Catholic Church that he was not tempted to be a sectarian. He knew in himself so well what that meant which the Church was sent to proclaim that he escaped emphasizing accidents. He was so clear in his apprehension of the reasons why for the Church's ways that he walked in them happily.

The Church has been enriched by this life. It will rejoice with him in his promotion.

### The Right Rev. James E. Freeman

Bishop of Washington

I AM DEEPLY GRIEVED to hear of the death of my beloved friend, Bishop Gailor. In his passing the Church loses one of its noblest sons, one of its greatest prophets, and one of its most far-seeing statesmen. As one who knew and loved him through many years, my sense of loss is very great.

### The Right Rev. William T. Manning

Bishop of New York

THE death of Bishop Gailor is a personal loss to his friends, and to all who knew him, which no words can express and is deeply felt by the whole Church. It was my privilege to know him as a student under him at Sewanee, later as a fellow-professor with him in the Theological School, and afterwards as a priest in his diocese at Christ Church, Nashville, and it is from such association that I pay my tribute to his rare gifts, his nobility of character, and his great service to the Church.

Bishop Gailor's influence and spiritual power at Sewanee among both the students and the faculty is one of the great traditions of the University. The Church's appreciation of him was shown by the many positions of trust and responsibility committed to him including that of President of the National Council. He will be held in honored and grateful remembrance as Preacher, as Scholar and Teacher, as Counsellor and Administrator, and as a true and faithful Bishop of the Church.

May light perpetual shine upon him in the life where he now is.

### The Very Rev. Israel H. Noe

Dean of St. Mary's Cathedral (Gailor Memorial),  
Memphis, Tenn.

THE outstanding characteristic of Bishop Gailor was the prophetic office that he held. He was truly a prophet, an eloquent and stirring preacher; a prophet, not in the sense of being a social reformer, but in the sense of preaching that absolute truth which alone can set man free. It was the opinion of Bishop Gailor that it takes new men to make a new world, that social programs should come as the natural reflection of high spiritual living, and that individual regeneration must precede all work of social amelioration. Next to Bishop Gailor's work in the prophetic office came his work as an educator and teacher.

Bishop Gailor was a great man, kindly and sympathetic, a scholar, a Churchman, a Christian, and the best of friends. He was wonderful to work with. He will be sorely missed everywhere, but especially at his Cathedral, which he loved so dearly and where he was loved so dearly.

### The Rev. E. P. Dandridge

Rector of Christ Church, Nashville, Tenn.

BISHOP GAILOR'S death brings sorrow and loss to the whole Church, but to us in Tennessee the distress is peculiarly personal and deep. His fine intellect, his broad and sound culture, his imposing presence, his fearless honesty, his big warm heart, have made him recognized even by people outside his own Church as the premier citizen of Tennessee. His own clergy and people have learned to love him as a real father in God; and that love has grown stronger with more intimate acquaintance. Through a long episcopate he has stood consistently and uncompromisingly for a broad, sane, scholarly interpretation of the Catholic Faith, with abundant room for differences in ritual and Churchmanship, but with undeviating insistence on loyalty to Christ and His Church. Indeed loyalty largely dominated his thought, his feelings, his point of view, in all matters—loyalty to his family and friends, to the best traditions of English history and Churchmanship, to the South, to his state, to his diocese and his Church, and above all to his Lord. And this loyalty has been personal, warm, intense. We have known him as "the big Bishop"—and he was always the Bishop—but his dealings with his clergy and people have been direct and personal, never merely formal.

## The Anglican Liturgies Examined By an Old Catholic

By the Rev. Frank Hudson Hallock, S.T.D.

Professor of Old Testament Languages and Literature, Nashotah House

### Part II

IN THE *Internationale Kirchliche Zeitschrift*, April-June, pp. 65-81, P. H. Vogel continues and completes his examination of the Anglican Liturgies (see L. C., May 18th) with a series of appendices.

The information which he supplies regarding the Ceylon revision, in use since March 1, 1933, after more than five years of preparation, will be new to many American readers, therefore we summarize it here—comparisons with recent individual American proposals for revision will be suggestive. A permissive Preparation, for use in the sacristy or at the altar steps, is included. This follows a permissive Introit. Neither the Decalogue nor the Summary of the Law are mentioned. The Kyrie (which may be ninefold) follows the Absolution. Then, on Sundays or the greater feasts, the Gloria in Excelsis may be sung or said here. An introductory, "Let us make profession of our Christian belief," precedes the Creed; in which two slight variations are found—"The Lord, the Giver of life," "One Holy Catholic and Apostolic Church." To seven general offertory sentences fourteen for special seasons and days are added. The mixed chalice is prescribed. There are a number of changes in the "Church Militant" prayer and, most significant, its form may be changed into that of a Litany with eleven petitions. The Confession, Absolution, and Comfortable Words are omitted. The provision of proper prefaces is much fuller and appears quite adequate. The Canon also is somewhat fuller. Curiously the Benedictus follows the Lord's Prayer; then follows the valuable rubric, "Then shall a period of silence be kept," as in Scottish Prayer Book of 1929 and South African Prayer Book of 1929. Before the Communion of the people the priest addresses them, "Draw near in faith and receive this holy sacrament to your comfort." The Gloria may be sung or said here if it has not been used at the beginning. At a Requiem "May they rest in peace" takes the place of the Benediction. (N.B. We have depended throughout this paragraph upon Pfarrer Vogel and have not consulted the Revision itself.)

The author continues with an examination of the German translation of the American Book, which will not be of especial interest to our readers; though we may note that the latest book (1904) translates "Catholic" in the Creeds by "*allgemeine*," "universal."

The third appendix deals more briefly with the departures from 1662 in later Scottish books, especially 1912 and 1929.

The fourth cites the *Epiklesis* as found in 1549, English 1928 (an improvement upon our American use in that it, as several other recent revisions, invokes the Holy Spirit to bless and sanctify "us" as well as the "gifts and creatures of bread and wine"), the various Scottish books, and other newer formularies.

Next we have a comparison of the variations in usage regarding "Red" and "Black Letter Days"; most noteworthy are the additions to English, 1928, St. Mary Magdalene and the Transfiguration as "Red Letter Days," and an increase in the number of black letter commemorations bringing their total to seventy-six, providing propers for nine of them, and a "Common of Saints" with sufficient flexibility to fit the others, as well as a number of propers for special occasions. The Scottish

book of 1929 has increased the black letter commemorations to 102, South Africa of 1929 to 106; the latter has also "St. Peter's Chains," "Nativity of the Blessed Virgin," and "Corpus Christi" among the Red Letter; all newer books have added the Transfiguration. A slight error in this section, probably due to the changing of the place of the service, is the inclusion of Thanksgiving Day among those first provided with a proper in 1928.

The final appendix clears up a difficulty which might arise from what the author had said before regarding the permissive use of English 1928.

At the end stands a bibliography which English and American scholars generally would not recognize as quite the best available; but the author has done a better piece of work, and one for which the English-speaking communion owes him thanks, in that he has gone directly to his sources and based his excellent articles upon them, and not upon what others have said about them.

### Parochial Debt and the Missionary Program

(Continued from page 354)

arising of such a condition again, and it may tend to drive home the point that the well-being of the whole Church is vitally affected by the borrowings of a vestry, and therefore it should assert its right to concern itself therein. Whenever rectorial ambition or parochial pride prompt lavish borrowing, diocesan authority should most certainly have to be sought.

In the diocese of West Virginia such a canon has been proposed. It has been referred to the committee on constitutions and canons and action will be taken upon it at the next Council.

This proposed canon provides that no congregation shall incur any indebtedness for permanent improvements, replacements, or additions to its property which shall exceed in value 150 per cent of the annual income of the congregation except with the approval of the bishop and standing committee.

In regard to borrowing for the needs of current expenses, such borrowing is permitted up to 10 per cent of the annual income, but that sum must then be placed in the budget for the ensuing year with a reasonable expectation of its repayment. The borrowing of a larger sum for this purpose would entail securing the approval of the bishop and standing committee.

It is believed that many a vestry may welcome a check upon the ambitions of their rector, which the bishop and standing committee could impose for them, when they themselves oftentimes could not do so without disturbing a happy pastoral relationship. On the other hand, bishops would feel that their responsibility was shared by others and that they alone would not have to serve as a wet blanket. Furthermore, no rector, if he believes in his proposed program, should be afraid of having it judged by a council of his peers.

If it is felt that new legislation is desirable, this is the time for it. None will be possible in prosperous days.

### Christianity and Effort

IN THE LONG RUN, we get just about what we pay for. We don't expect to be expert musicians without practising. We don't expect to speak French fluently without effort. We don't expect to be a success in business without working. And yet, somehow, most of us do expect to be good Christians without doing anything special about it. What price are you paying for the right to call yourself a Christian?

—Rev. W. Appleton Lawrence, D.D.



# Books of the Day

Edited by Elizabeth McCracken

## Legends of Our Lord and His Mother

MEDIAEVAL LEGENDS OF CHRIST. By Angelo S. Rappoport. Scribner. Pp. 312. \$3.00.

LEGENDS OF OUR LADY MARY THE PERPETUAL VIRGIN AND HER MOTHER HANNA. Translated by E. A. Wallis Budge. Illustrated. Oxford Press. Pp. 314. \$3.25.

ONE HUNDRED AND TEN MIRACLES OF OUR LADY MARY. Translated by E. A. Wallis Budge. Illustrated. Oxford Press. Pp. 355. \$4.25.

THE BIBLIOGRAPHY of Dr. Rappoport's *Mediaeval Legends of Christ* indicates the time and care he has given to the preparation of his fine book. It fills three and a half pages of small type and ranges all the way from H. Cowper's *The Apocryphal Gospel* and *The Golden Legend* to Professor Child's *The English and Scottish Popular Ballads*, and W. Webster's *Basque Legends*; not to mention works in Latin, French, German, and Early English. The files of the journals of representative learned societies have also been consulted. The result is not only the best but also the most nearly complete collection of legends of our Lord thus far published.

The arrangement of the book is unusual. Each chapter considers an aspect of the life of our Lord which has given rise to legends, the several stories, or variations of the same story, being incorporated in the running comment. Thus, in chapter III, "The Nativity," the author reminds us that the "Canonical Gospels nowhere inform us that the Wise Men from the East were either kings or that their number was three." Then, he relates the legend of the Magi as it is found in French, German, and Ethiopic sources. He even cites several traditions as to their names: Melchior, Gaspar, and Balthazar, familiar to all; and also Apellus, Amerus, and Damascus; and Ator, Sator, and Peratoras. He gives two versions of the origin of the Christmas rose, and two of the legend which is the basis of the Cherry Tree Carol. But, oddly, he mentions the belief that on Christmas Eve the cock crows all night, and even quotes the well-known lines from *Hamlet*, without adding that no ground has ever been discovered for this legend and that some folklorists regard it as an invention of Shakespeare's own. Sir Edmund Chambers goes only a little further when he says: "I do not know where Shakespeare got this idea, of which I find no confirmation; but its origin is probably an ecclesiastical attempt to parry folk-belief." (*The Mediaeval Stage*. Vol. 1. Page 267).

Dr. Rappoport divides his subject into twelve topics: I. Introductory; II. The Maid of Galilee; III. The Nativity; IV. The Flight to Egypt; V. The Resting-Places During the Flight to Egypt; VI. The Early Childhood of Christ; VII. The Wanderings of Christ on Earth; VIII. The Passion; IX. The Legend of the Holy Rood; X. The Legend of the Wandering Jew; XI. Christ in Mohammedan Tradition; XII. The Legends of Joseph, Joseph of Arimathea, Judas, and Pilate. Nowhere, we think, even in studies devoted entirely to that one topic, is there a finer treatment of the Holy Rood legend. And even scholars who have specialized in the Arthurian romances have not given us so good a study of Joseph of Arimathea and the legends which severally follow him to Fécamp, Glastonbury, and Sarraz. One legend that had its origin in Cornwall and persists to this day is not included, perhaps because its sole authority is oral tradition. This is the legend of the visit of the boy Jesus to Cornwall with Joseph of Arimathea, who, so the legend has always said, was a "tin merchant." Many persons have believed this story, and William Blake speaks of it in unforgettable verse.

The book is a genuine treasure trove. It will take its place, and keep it, beside the very books Dr. Rappoport used in its making.

Sir E. A. Wallis Budge's two volumes are already known to a few fortunate ones. In 1899, Lady Meux had privately printed 300 copies of the translations made by Sir E. A. Wallis Budge of the Ethiopic *Legends of the Blessed Virgin Mary* and the *Miracles of Our Lady* which Sir Henry and Lady Meux had in their collection of Egyptian and Sudani antiquities at Theobalds Park.

Most of the copies in this very limited edition were presented to scholars, learned societies, and personal friends. Thus the books were practically closed to the many interested members of the general public who had heard with great curiosity of Lady Meux's "find."

The present books can hardly be called second or even popular editions. For instance, the 42 miracles of the limited book not seeming to the translator to be the most characteristic or instructive of the Ethiopic legends of the miracles, he has added 68, taken from other manuscripts in the British Museum, putting the whole number into a separate volume. The *Life of Hanna* and the *Life of the Virgin Mary* which tradition states that she recounted to Archbishop Theophilus are translated in the *Legends*. Sir E. A. Wallis Budge is of the opinion that the two books, sufficiently inexpensive to be within the reach of many, are actually of more value than the gorgeous volume he prepared for Lady Meux. Artists, however, will crave the colored plates, as well as the full number of pictures. Still, we have here, in black and white, 33 halftones in the one inexpensive book and 64 in the other. The books will rejoice all who can possess them.

The *Miracles* contains an invaluable introduction on The Ethiopic Versions of the Miracles. It is pointed out that most of these are of European origin and cannot have been known in Ethiopia earlier than the thirteenth century. Others presuppose the existence of Coptic and Arabic versions made from Latin or French or Portuguese originals. Many of them are found in the well-known collections of the miracles of our Lady to be found in most monastic and conventual libraries.

Those of the miracles which will be new to all readers still follow somewhat the same pattern, so familiar to every reader. Our Lady is seen healing the sick, protecting the young and the feeble old, hiding the sinner from punishment, saving the foolish from their folly. The brooding tenderness of the Virgin Mother has entered into and given grace to even the earliest and quaintest legends of her. One of the variants is the miracle by which the monastery "in the country of the Greeks" was removed from its inland location to the side of a stream, "of the which the monks knew nothing whatsoever about it until the following morning, when they went out from their cells and saw the stream in the courtyard." Still another is the story of the thirsty dog, to whom "in gracious kindness," our Lady gave water to drink.

The style of the translations is distinguished. The archaic tone is kept throughout, and, though the language is English, the reader never loses the sense of an Oriental original, rich beyond the possibilities of translation.

## For the Gardener

UP FROM THE EARTH: *A Collection of Garden Poems*. Chosen by Sylvia Spencer. Houghton, Mifflin. Pp. 306. \$2.75.

A GARDEN OF HERBS. By Eleanor Sinclair Rohde. Hale, Cushman & Flint. Illustrated. Revised and Enlarged Edition. Pp. 300. \$3.50.

OLD ROSES. By Mrs. Frederick Love Keats. Illustrated. Macmillan. Pp. 222. \$3.00.

GARDENING BOOKS of special interest to the "fireside gardener" are in almost as much demand as books for the "practical gardener." Of the three listed above, the first is an anthology of an unusual sort. The compiler explains in her preface that she limited herself to "poems which referred to actual gardens—those presenting a definite garden picture." This, needless to say, excluded certain familiar poems and poets. But the anthology is comprehensive within its specifications. It opens with an Egyptian poem, written about 1300 B. C., translated by Francois Chabas, and it ends with a contemporary poem, "The Seed Shop," by Muriel Stuart. The Garden of Eden is here, from *Paradise Lost*, and the Garden of the Hesperides, from *Comus*. There is the Garden of Alcinoos, from the *Odyssey*, and the Rose Garden of Lorenzo de Medici. Robert Bridges' "Garden in September" is given and the Garden of Epicurus as imagined by Matthew Arnold. It is pleasant to find Emerson's "My Garden," and Browning's "Garden Fancies."

Altogether, *Up from the Earth* is an ideal book for the "literary gardener." It will keep its fragrance, like the flowers of its many gardens.

Eleanor Rohde's books are the delight of collectors of gardening books. *The Old English Herbals* is a never-ending source of interest. *A Garden of Herbs* is known to many, through its first edition. This new edition contains newly discovered material and additional illustrations from old books.

*Old Roses* is one of those delightful accounts of the flowers which a gardener has grown herself. Mrs. Keats, in her garden in Maryland, has a rose garden in which 150 varieties of old-fashioned roses have flourished within the past five years. She tells how she cultivated her roses, and how they grew. After chapters on many kinds of roses, Mrs. Keats discusses "The Rose World of 1840," and "The Great Forty Years, 1840 to 1880."

Instead of a formal bibliography, there is a chapter on "Libraries and Rose Books," in which are listed many fine collections of books on roses and a number of individual books. The illustrations are partly from old pictures and partly from photographs of the roses in the author's own rose garden. It is a charming book.

#### New Setting for the Mass

MISSA CANTATA. By H. W. B. Barnes.

HENRY W. B. BARNES, Doctor of Music, has devoted his life to Church music. At last he has completed the music for Holy Communion, a work he has had in mind for many years. The Mass is in the key of E Flat and consists of the following devotions: Introit, Long and Short *Kyrie*, Gradual, *Gloria* and *Gratia Tibi*, *Credo*, *Sursum Corda*, *Sanctus* and *Benedictus Qui Venit*, *Pater Noster*, *Agnus Dei*, *Gloria in Excelsis*, and *Nunc Dimittis*.

Dr. Barnes has developed a distinct type of American music that is thoroughly Churchly; as Churchly as our best ecclesiastical architecture or ornaments. Some of our Church music is beautiful, melodious, but it is not Churchly and does not fit in with the proper ecclesiastical surroundings. We have made great progress in building cathedrals and lesser edifices to the glory of God. No doubt Dr. Barnes will be one among those who will fill them with the great music that makes articulate the devotion of those who see the Light of Life and glorify their Father who is in Heaven. And one of the signs of greatness in his music is the fact that either a great cathedral choir or an ordinary parish choir can sing it and be in keeping with the time and the place.

It will be noted that the Mass has all the choir devotions. The Introit and Gradual are especially noteworthy not only for their music but also for their words.

"One thing have I desired of the Lord,  
Which I will require;\*  
Even that I may dwell in the house of the Lord  
All the days of my life,  
To behold the fair beauty of the Lord,  
And to visit His temple.  
Hallelujah, Hallelujah, Hallelujah.  
The Lord shall give strength unto His people;\*  
The Lord shall give His people the blessing of peace.  
Glory be to the Father, etc. (the usual *Gloria*).

Nothing can describe the musical interpretation which Dr. Barnes has given these words; all the longing, the hopes, the appreciation of God's House, the exaltation of God's Presence inspired in the faithful, are expressed by the genius of the composer.

The Gradual is equally beautiful and profound (if we may use that word to describe a piece of music). The words are taken from I St. John 3: 1, King James' Version:

"Behold, what manner of love the Father hath bestowed upon us,  
That we should be call'd the sons of God,  
Therefore the world knoweth us not,  
Because it knew Him not.  
Hallelujah, Hallelujah, Hallelujah."

The change in expression from the first part to the words, "Therefore the world knoweth us not, etc.," perfectly represents the deep grief that is in the heart of every true disciple of our Lord that the world does not know us because it does not know Him; but the music, in the three Hallelujahs, goes on to say, "But we do know Him and we glorify Him for His loving kindness and mercy in calling us to His service, and we do not marvel if the world hate us."  
WILLIAM T. HOLT.

## Churchwomen Today

Ada Loaring-Clark

Editor

### "Rock of Ages"

"Rock of Ages, cleft for me  
Let me hide myself in Thee . . ."

ONE OF OUR leading Churchwomen in the diocese of Los Angeles, Mrs. L. C. Nyland, recently had the interesting experience of attending a mass service at the spot where "Rock of Ages" was written. Several thousand men and women of all creeds and classes, from the west and midlands of England, took part in a great annual pilgrimage to Barrington Combe in the Cheddar Gorge where the hymn was written.

A young Somersetshire curate, the Rev. Augustus Toplady, was caught in a heavy thunderstorm which struck terror into the countryside. He sat huddled in the cleft of a huge rock while the storm raged overhead and, as he took shelter, inspiration came to him to write this famous hymn. The dean of Bristol Cathedral preached to these pilgrims this year, and Mr. Fred Wiltshire, a Bristol barrister, conducted the service. It was inspiring to see the large gathering and to hear the mighty chorus of men, women, and children in praise and prayer to Almighty God welling out over the countryside. There are some memories kept vivid in our own country in this way; would there were more, they are all too few.

### United Thank Offering

THE first year of this triennium is nearly over. An increased United Thank Offering in 1937 will mean a great deal in sustaining and developing the work of our women missionaries. This month our Churchwomen are placing special emphasis on the Thank Offering because it is the month when the fall offering is usually presented. The current issue of the *Spirit of Missions* is devoted to the consideration of some of the objects achieved because the women of the Church, through the Woman's Auxiliary, have expressed their thankfulness in cheerful giving. It will be a valuable reference number to keep on file.

It is encouraging to know that an expression of increased interest and a deeper appreciation of our Heavenly Father's goodness was shown by a larger offering last spring. Word has come from the assistant treasurer of the National Council that the outlook is favorable for the continuance of our work on the present or an advanced scale, which means we are not failing those who are doing our work "in the uttermost parts of the earth"; those whom, through this offering, we have trained and equipped, sent abroad as evangelists, social workers, teachers, doctors, and nurses and use at home in the same capacities as well as college and field workers; those women whom this fund takes care of when they are no longer able to serve—a band of women grown to number more than two hundred.

In entering these busy fall days our devotion and our enthusiasm must be renewed, until every Churchwoman shall be represented in this most beautiful and spontaneous Thank Offering. Let us keep always before us the objectives:

1. Prayer, intercession, and thanksgiving.
2. To interest every woman in the offering.
3. To make all three years equally good.
4. Every woman doing her share in the great Forward Movement.



# NEWS OF THE CHURCH

## Bishop Fiske to Retire March 31st

Central New York Diocesan Declares 68 Reasonable Age for Retirement

UTICA, N. Y.—Subject to acceptance by the House of Bishops at its meeting on November 6th, Bishop Fiske of Central New York presented his resignation to the standing committee of the diocese on October 1st, to become effective on or after March 31st.

In his letter to the standing committee, Bishop Fiske states that his frequently declared intention of resigning on reaching the retirement age of 68, which will be in March, in conformity with the apparent intention of the pension fund, which was organized "not only to provide insurance for the clergy and their dependents . . . but also to make it possible for older men to retire and give place to others younger and more active," is now coupled with the fact that the condition of Mrs. Fiske's health, which demands climatic change, will necessitate long periods of absence from the diocese, and he cannot reconcile himself to part-time activity while retaining jurisdiction.

With the consent of the standing committee Bishop Fiske will make his home in Maryland, returning to the diocese at frequent intervals for administrative and visitation purposes, until his resignation becomes effective.

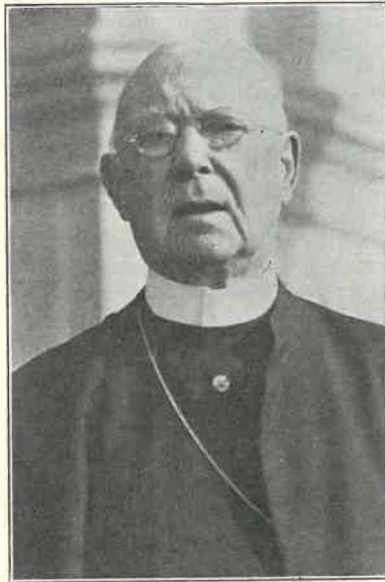
The date for the diocesan convention to elect a successor to Bishop Fiske has been set at May 5, 1936; the place, Grace Church, Utica.

## Chicago Newspaper Plans Church Awards

CHICAGO—Recognition for the work of young people in the various churches in the Chicago area is announced by the Chicago *Herald-Examiner*. Highest award in the program is a chaperoned all-expense journey through Europe and the Holy Land next summer for one young person selected from each of the three major religious divisions—Catholics, Protestants, and Jews.

The *Herald-Examiner* program is not a contest but a process of selection through observation of the young people in the normal areas of service natural to the Church. Each parish or congregation participating is asked to select one boy and girl between the ages of 16 and 24 as deserving of special honor for service to and in their own Church. These will be brought together at a public banquet next spring when awards will be made.

The period covered by the program is from October 15, 1935, to Palm Sunday, 1936.



A RECENT PICTURE OF BISHOP GAILOR

## Late Bishop Leader in House of Bishops

By JAMES R. SHARP

NASHVILLE, TENN.—The death of Bishop Gailor brings to a close the life of one of the leading figures in the House of Bishops. Almost from the beginning of his episcopate he took an active part in the leadership of the House. He was elected its chairman in 1916 and again in 1919, and in the latter year, at Detroit, was elected president of the newly organized Presiding Bishop and Council, as the National Council was first called. He was reelected for a second three-year term by the Portland convention of 1922.

Bishop Gailor attended three Lambeth Conferences, in 1908, 1920, and 1930; the second of these being during his presidency of the Council. At his first Conference, in 1908, he was appointed to speak on Chris-

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## Missionary Doctor is Reported Seriously Ill

FORT YUKON, ALASKA—Dr. Grafton Burke of the Hudson Stuck Memorial Hospital, Fort Yukon, is seriously ill. Dr. Burke has been carrying a heavy load of responsibility, and reduced appropriations have meant anxiety and redoubled efforts on his part to care for the needs of the Indians dependent upon the hospital.

He has been taken to the hospital at Fairbanks, Alaska, latest reports from which state that he is responding favorably to treatment and will, it is hoped, be able to return to his post at Fort Yukon within three or four weeks.

## Bishop Gailor of Tennessee Dead

Succumbs in 11-Day Battle With Illness Shortly After 79th Birthday Anniversary

By MOULTRIE GUERRY

SEWANEE, TENN.—After a severe illness of eleven days, Bishop Gailor of Tennessee died at his home in Sewanee, October 3d. Funeral services were held at noon on the following day.

The bishops officiating at All Saints' Chapel, Sewanee, were Bishop Mikell of Atlanta, who gave the sentences; Bishop Juhan of Florida, who read the lesson; Bishop Bratton of Mississippi, who led in the creed and prayers. At the grave, Bishop Maxon, Bishop Gailor's successor, officiated in the committal, while Bishop Morris of Louisiana gave prayers and the benediction. Bishop Gailor's favorite "Sewanee Hymn" was sung by the university choir. Bishops Hobson and Demby were also present.

Bishop Gailor celebrated September 17th his 79th birthday and the 55th anniversary of his ordination to the priesthood at the Church of the Messiah, Pulaski, Tenn., in 1880. July 25th, St. James' Day, marked the 42d anniversary of his consecration to the episcopacy, 1893.

These years have seen him in service as the professor of Ecclesiastical History at the University of the South, Sewanee, as its chaplain for 10 years, for a time as executive head or vice-chancellor of the university, and for the last 27 years as the chancellor of its board of trustees. In addition to his long and effective service in the Tennessee episcopate (at first as Coadjutor to Bishop Charles Todd Quintard, 1893-1898) he has presided over the House of Bishops (1916-1922) and he helped to form the National Council of the Church and became its first president. In 1920 he was president of the delegation of American bishops at the Lambeth Conference.

## INTERNATIONAL INFLUENCE

In such fashion Bishop Gailor extended his influence far and wide in this country and abroad both in Europe and the Orient. He promoted the building of the \$7,000,000 St. Luke's Hospital at Tokyo. His contacts extended to the Emperor of Japan, and the former Empress of China, to Queen Victoria and King Edward VII, to the ex-Kaiser, and to other rulers of Europe.

Degrees were conferred on him by Oxford, Columbia University, Trinity, General Seminary, Oglethorpe, and Sewanee.

His *Manual of Devotion* which he prepared for students in 1887 is still in print, as well as some of his books on the Church and its history and orders and creeds. As preacher his magnificent voice, suited to the force and vigor of his thought, "has held

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## W. A. Board Studies Methods Aiding Peace

Expresses Belief in Power of United  
Action in Seeking Prevention  
of War

NEW YORK—No question confronting the executive board of the Woman's Auxiliary at its September meeting was felt to be more urgent than that of methods for working toward world peace. It was introduced, as at previous board meetings, by the committee on Christian Citizenship, of which Mrs. Edward M. Cross has been chairman for the past year. Convictions among board members vary widely but all agreed in the action as finally adopted in a statement which reads:

"The women of the Church at Atlantic City in Triennial Meeting assembled expressed themselves as opposed to participation in international conflict, and we, the members of the executive board of the Woman's Auxiliary, in the face of the critical condition in international relationships, believe that as Christians we must work for the prevention of war, and we believe in the power of united action." The board therefore resolved: "That we hereby urge diocesan and parish officers to bring this statement before the women of the Church to the end that we may stand together for the cause of peace."

It was further recommended "that after taking this position we do all in our power to strengthen ourselves to be true to our conviction and avoid succumbing to propaganda and emotional appeal; we suggest specifically that we, the women of the Church, spend a period of time each day in home or church in prayer for peace and in meditation, seeking the guidance of God toward our individual responsibility."

MR. WEIS SPEAKER

The board secured the research director of World Peaceways, J. Max Weis, for an address at luncheon, to tell about the efforts for peace education made by World Peaceways. The board recommends that women take out membership in this society, World Peaceways, Inc., 103 Park avenue, New York City; that they secure and sign the pledge issued by Peaceways which promises support to the federal administration in its efforts to maintain peace.

Publications recommended for use in branches or, where possible, in public libraries, include the news bulletins of the national Y. W. C. A. (600 Lexington avenue, New York) and of the National Council for the Prevention of War (Washington, D. C.), and the "Headline Books" of the Foreign Policy Association (8 West 40th street, New York).

After the Holy Communion service on Saturday morning the board remained for a half-hour intercession for peace, remembering especially the families of men in Europe who have been called out for military service.

The Quiet Day for Prayer, which is to be observed again this year on Armistice Day, is to be shared by the men's organizations, such as the Laymen's League and the Brotherhood of St. Andrew.

### Fr. Sutton Declines

#### Vermont Episcopate

NEW YORK—The Rev. J. Wilson Sutton, recently elected Bishop of Vermont, has decided to decline the election, remaining vicar of Trinity Chapel, New York. The election took place in July, and since that time Fr. Sutton has been giving the matter earnest and prayerful consideration.

He announced his decision at a morning service in Trinity Chapel on October 6th.

The Rev. Dr. Frederic S. Fleming, rector of Trinity parish, said that he recognized "how conscientiously Dr. Sutton has faced this whole question," adding, "I rejoice that his decision means his continuance in Trinity parish." Dr. Sutton has been a member of the clergy of Trinity parish for twenty-four years, the first three as senior curate of the parish church.

## Italy Denounced by Leading English Clergy

Archbishop of Canterbury Scores Fascists  
for Attack on Ethiopia

LONDON—The Archbishop of Canterbury and other leading English ecclesiastics have added their voices to that of the Archbishop of York in demanding that Italy be restrained from further military operations in Ethiopia.

"I find it very difficult to restrain my speech when I think of what is happening," the Archbishop of Canterbury said.

"Our hearts are sickened at the thought of the people of Ethiopia—a nation backward, perhaps, according to modern civilization, but highly proud of their ancient life—being mowed down by a great and carefully prepared machine of slaughter.

"It is our hope that the nations of the world represented in the League of Nations will not suffer to pass unnoticed so cynical a defiance of the pledges and covenants Italy has signed without some effort to restrain her and vindicate the common law of reason and justice."

The Bishop of Winchester is quoted as saying: "We know that the British government will do everything in its power to prevent this war—terrible as it is—from becoming an even more terrible war which might spread throughout the world and ruin our civilization." The Very Rev. W. R. Matthews, dean of St. Paul's Cathedral, said in a sermon at St. Martin-in-the-Fields: "He who wills the law wills means for enforcing the law. The man who says 'no sanctions' says 'no law.'"

### Bishop Cross to Visit Idaho

BOISE, IDAHO—Bishop Cross, of Spokane, is to visit Boise for a clergy conference on the Forward Movement, October 14th to 15th. This will include the clergy of the southern half, and the clergy of the north will attend a similar conference in Spokane.

## Japanese Parents Raise 50,000 Yen

Assert St. Paul's University too  
Long Dependent on United States  
for Funds

TOKYO—The activities through the summer vacation of the parents' committee of St. Paul's University point to an early elimination of the poor housing conditions under which 750 junior college students have been working for several years.

On August 20th a total of 32,000 yen had been raised in cash and pledges by the parents' committee against a summer objective of 50,000 yen. By the time this magazine is issued it is expected the full 50,000 yen will be raised or one-half of the 100,000 yen, the total objective. The university authorities have in addition a total of 100,000 yen in hand. Thus a reinforced three-story concrete structure is promised within the next few months to give the junior college its own permanent classrooms.

Shortly before the close of the spring term 20 parents of students now in the university met together to consider the junior college conditions of St. Paul's. After expressing their gratitude to the institution for the earnest educational effort being carried on to prepare their sons for life, the parents in a statement signed by 200 pointed out that the "barrack" classrooms erected after the earthquake were in such dilapidated condition that modern educational work was being handicapped. They also pointed out that the "barrack" buildings must be replaced as quickly as possible to protect the health of the student body.

In undertaking their objective the parents emphasized that the time had now come for St. Paul's University to seek support in Japan and relieve the American Church of some of its responsibility.

"People think that St. Paul's University is financed and controlled by the Board of Missions in the United States and in the case of need, new equipment and buildings can be produced by an appeal to the American Church and American friends. Now the time has arrived for the Japanese to relieve our American friends of some of this responsibility. Especially is this true now in a time when America is suffering from a severe depression and our American friends are not in a position to carry on all their foreign mission work. We Japanese parents of students now being educated at St. Paul's University feel the institution must not hope for increasing aid from foreign lands and therefore we feel it our duty to aid in the future development of the university at this critical time. Our immediate objective shall be in the raising of funds for the permanent junior college building."

### Church Keeps 90th Anniversary

PROVIDENCE, R. I.—St. Philip's Church, Crompton, of which the Rev. Harvey B. Marks is rector, is observing its 90th anniversary this month. October 6th Bishop Perry of Rhode Island, at a service which overflowed the church, congratulated the rector and the parish.



## Mass Meeting Held at Washington

Jews, Catholics, and Protestants  
Unite in Declaring Religion Es-  
sential to State

WASHINGTON, D. C.—Nearly 5,000 people, representing Catholic, Protestant, and Jewish religious groups, assembled on October 2d in Constitution Hall at the call of Bishop Freeman of Washington, chairman of the committee on religious life in the nation's capital. This was one of the largest and most significant religious mass meetings in Washington's history. Coming on the eve of national Loyalty Days, October 5th and 6th, and in cooperation with the committee on religion and welfare recovery, this meeting was especially timely and inspiring. Bishop Freeman presided; Dr. A. S. Phelps Stokes of the Cathedral staff, secretary of the Washington committee, was in charge of all arrangements for the huge assembly gaining the full cooperation of Jews, Catholics, and Protestants.

Secretary of State Hull was present throughout the session and made a brief but effective address. He declared that, in the United States, "we are more fortunate than any other country in the world," in respect to "unlimited freedom of belief and worship"—we have a "free Church in a free State." He urged a "flaming crusade" to "improve conditions for a more peaceful world." He sent a thrill through the audience when, on the very day that Italy was reported as having opened aggressive attack on Ethiopia, he referred to the "relative barbarism" of undertaking to settle national differences by war.

Bishop Freeman said that the presence of so many people, for the purpose of stimulating the religious life of the national capital, tended to prove that "religion is the most popular thing in the life of the republic."

He said, "Probably never before has such a movement been carried out in any city. It is significant of a new day when representatives of the Catholic, Protestant, and Jewish Churches assemble for a common purpose—to make religion more conspicuous in our national life. Religion is indispensable to our security as a people."

Dr. Albert J. McCartney, Presbyterian, said that the purpose of the meeting was to dramatize three things: 1st, The fact that thousands of people coming to Washington have discarded their religious habits—habits of loyalty and responsibility which they held back home; 2d, That the 110,000 government employes in Washington must somehow be more closely related to the religious organizations of their own choice; 3d, That the "spirit of solidarity" in religion be more adequately and fully demonstrated.

A representative of Bishop James A. Ryan, rector of Catholic University and Bishop-elect of Omaha, who was detained at the last moment, brought a "message of goodwill and cooperation, under the ap-

### Bishop Hobson to Speak on "Church of the Air"

NEW YORK—The next speaker to broadcast in the "Church of the Air" series, will be Bishop Hobson of Southern Ohio, chairman of the Forward Movement Commission. He speaks over WKRC, Cincinnati, from 10 to 10:30 A.M., Eastern Time, October 20th, with a nationwide hook-up over the Columbia System. One of the foremost and most popular speakers in the Church today, Bishop Hobson will speak of the Forward Movement of which he is the leader.

proval of the Archbishop of Baltimore." The speaker quoted passages from President Roosevelt's recent letter to American clergy and added, "This letter breathes the spirit of democracy and of religious freedom. Religion must quicken the social and individual life in America—the spirit must quicken the letter of the law." He asserted that "the supreme issue of life is to possess God."

An impassioned and effective message came when Rabbi Abram Simon, Ph.D., rabbi of the Washington Hebrew congregation, extended the greetings of the Jewish group to the assembly and dramatically forecast the day when every man can look into the eyes of every other man and say, "My Brother."

"There is a deep and abiding relationship between religion and democracy," asserted the Rabbi. "Belief in God must be shown in loyalty to all men. What is a democracy but the climax of an ideal where men sit together and work together for God and their country? . . . Both Jew and Christian bow alike before the same flag and stand before the same Father—and both have the same hope of immortality. . . . Nothing stands between them save 'pre-judgment'—prejudice—or a 'dislike of the unlike.'"

Cards were distributed for the signatures of those wishing to identify themselves with local places of worship and for the signatures of those "wishing to assist the committee on religious life in the nation's capital," in stimulating church attendance, and helping newcomers to get in touch with churches or synagogues of their choice. Music was rendered by Catholic, Jewish, and Protestant choirs in special anthems and by the United States Army band.

#### New Treasurer for Diocese of Harrisburg

HARRISBURG, PA.—Lesley McCreath, secretary of the diocese of Harrisburg, has been elected treasurer of the diocese to fill the vacancy caused by the death of Richard M. H. Wharton. Mr. McCreath resigned as chairman of the Laymen's League of the diocese, and William S. Johnson of St. Stephen's Cathedral, Harrisburg, was appointed chairman by Bishop Brown.

#### Miss M. G. Latham Accepts Detroit Post

DETROIT—Miss Mary Griffin Latham, formerly associated with St. James' Church, Birmingham, has taken the position of director of religious education at St. Joseph's, Detroit.

## Midwest Synod to Meet October 15th

Forward Movement and Rural Work  
to be Stressed at Coming Provin-  
cial Sessions

ROCK ISLAND, ILL.—The Forward Movement and rural work will be topics before the provincial Synod of the Midwest, meeting in Rock Island, October 15th to 17th. At the same time, the Woman's Auxiliary of the province will hold its sessions.

The program, as announced by Bishop Gray of Indiana, president of the Synod, provides for the meeting of provincial departments and the president and council October 15th. That evening there will be a Synod dinner, followed by service in Trinity Church with the Very Rev. Dr. Chester B. Emerson, dean of Trinity Cathedral, Cleveland, as the preacher.

October 16th the program will include business sessions, morning and afternoon, with joint conferences in the afternoon. Bishop Gray will preside over the House of Bishops; the Ven. Winfred H. Ziegler, archdeacon of Chicago, will lead the conference of archdeacons, general missionaries, and rural workers; the Very Rev. Maurice Clarke, Marquette, Mich., the religious education session; the Rev. Dr. Edwin J. Randall, Chicago, field department conference; the Rev. A. R. Pepper, Cleveland, Ohio, social service; the Rev. L. B. Whittemore, Grand Rapids, Mich., the clergy conference; the Rev. Alden D. Kelley, Madison, Wis., college work, and Col. Alexander M. Davis, Chicago, the session for vestrymen.

The Rev. Dr. A. M. Sherman, secretary of the Forward Movement, will speak on that subject at the dinner meeting October 16th. Sessions of the Synod will close Thursday morning, October 17th.

The Woman's Auxiliary will have conferences on the United Thank Offering, led by Mrs. Robert G. Happof, Northern Indiana; Colored work, led by Miss Esther Brown, field secretary for Negro work of the Woman's Auxiliary; presidents, Mrs. Albert Cotsworth, Jr., Chicago; treasurers, Mrs. George F. Otto, Milwaukee; supply secretaries, Mrs. William T. Barbour, Michigan; educational secretaries, Miss Mary Anderson, diocese of Southern Ohio. Mrs. Charles Spencer Williamson, Chicago, is president of the Provincial Woman's Auxiliary and will preside at the sessions.

#### Retreat and Conference for Laymen Planned in New Jersey

BERNARDSVILLE, N. J.—A retreat for laymen will be conducted by the Rev. Dr. John W. Suter, rector of the Church of the Epiphany, New York City, at St. Martin's House, Bernardsville, October 18th to 20th.

October 25th to 27th, at St. Martin's House, Spencer Miller, of the National Council, will lead a laymen's conference.



## Bishop Gailor of Tennessee Dead

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the nation as its audience," to quote the words of W. D. Haggard, the Nashville surgeon who paid him high tribute at the 40th anniversary of his consecration.

His life that was to be so rich in service and honors began in Jackson, Miss., September 17, 1856. His parents were Frank M. and Charlotte Moffett Gailor. His father, an officer in the Confederate army, was killed at the Battle of Perryville, in 1862. His mother took him to Memphis, Tenn., where he entered the new public school after the war; but he stood so clearly alone in scholarship that the principal made him a special companion and friend as well as pupil. He was perhaps the first to get his diploma from the school.

After this schooling was over, he was thrown on his own to find work. He heard of a store that needed a helper and was there the next morning at day-break, and was at work before others had even thought of coming to apply.

Here he made friends who were interested in his further education, and the following years found him at Racine College, in Wisconsin, where he took his Bachelor of Arts degree at the age of 20, and where the association with Dr. James DeKoven made an impression that was to exercise a profound and lasting influence upon his life.

### STUDIED AT GENERAL

Whether or not Dr. DeKoven was the chief factor in his decision, the graduate from Racine, with enough money from awards and prizes in his pocket to get to New York, set forth to study for holy orders at the General Theological Seminary. He says that en route he stopped at Philadelphia to see the Exposition of 1876, and for a dime he was allowed to speak across a wire which proved to be the new and marvelous invention known as the telephone.

At the seminary Mr. Gailor had two contacts that helped to point his future life toward Sewanee, the center of his ministry and his residence for most of 53 years. One was a young man who came from Sewanee to New York in the military medical service, and who sought him out as a fellow citizen from Tennessee. He was William C. Gorgas, the son of the vice-chancellor, Gen. Josiah Gorgas, at Sewanee. When Bishop Gailor bought a home at Sewanee it proved to be the Gorgas house, and he found on one of its window-panes the initials of W. C. Gorgas scratched there by a diamond ring when Gen. Gorgas was studying at the University. He was to have further contacts with the Panama hero, and to assist at his burial at St. Paul's Cathedral, London.

The other contact was with the Rev. Dr. Telfair Hodgson, rector at Hoboken, N. J., who came over to the Seminary and asked for Mr. Gailor, saying: "You are a great friend of Edward Larraby of Chicago."

"Yes," replied the seminarian. "We played together in an orchestra."

"Well, I want you to come over to Hoboken and take charge of my choir."

"But I can't play or sing well enough for that."

"You can make the young people and the choir behave."

So he did, and might have stayed on, save for a letter from Bishop Quintard: "The Devil is trying to get you up here. You won't be safe till you get down here."

### RETURNED TO TENNESSEE

Graduating from the General Theological Seminary with the degree of S.T.B., in 1879, he was ordered deacon in May of that year by Bishop Quintard, whom he had known in Memphis from early boyhood, and was placed in charge of the Church of the Messiah, Pulaski, which was destined to be his only parochial cure.

Ready for advancement to the priesthood some months before, he was obliged to await attainment of the canonical age, and was ordained by Bishop Quintard on his 24th birthday, September 17, 1880, in the Church of the Messiah. He remained in Pulaski, from which point he was accustomed to make frequent journeys on horseback to hold services and visit the Church people of a large surrounding territory, until 1882. But Dr. Hodgson himself meanwhile came to Sewanee as vice-chancellor, and nominated Mr. Gailor for the chair of Ecclesiastical History, to which was added the next year (1883) the office of chaplain.

### ENRICHED SEWANEE LIFE

He enriched the chapel services, he organized a choir, and his advice and preaching to the students and his bigness and devoted office as chaplain and friend became a power among them. For example, with his help Arthur Crownover came up from the valley and started school, and was a friend of the Bishop, a layman of prominence and a justice of the Court of Appeals in Tennessee. At the chaplain's word the whole student body came to the Holy Communion at 7:00 A.M. to pray for one of their number who had been accidentally shot. The boy recovered. The Bishop spoke of that crisis as one of the most significant experiences of his life at Sewanee, next to his marriage.

He was married to Miss Ellen Douglas Cunningham in Christ Church, Nashville, on November 11, 1885. When the train brought the couple home up the Mountain, the students surprised them with a royal welcome. For \$5.00 they had persuaded the conductor to have the whistle blow far down the tracks. As the train came shrieking into the station, the Gailors found two bonfires blazing, and when they got into the carriage they found themselves pulled by students to their house. Among those human horses were William Alexander Guerry, late Bishop of South Carolina, William T. Manning, Bishop of New York, Hudson Stuck, heroic missionary to Alaska, James G. Glass, assistant Secretary to the General Convention, Ben Finney, the present vice-chancellor of the University, and others. Dr. Hodgson declared a holiday on condition, he said, that the chaplain "promise not to do this too often."

### REFUSED GEORGIA BISHOPRIC

As organizer, also, of athletics, among students and faculty, he won high favor.

No wonder that in 1890 the chaplain was persuaded not to accept the bishopric of Georgia, and another day of celebration was taken by the students.

In 1890 Dr. Gailor became vice-chancellor of the university. From 1882 to 1893 he was secretary of the convention of the diocese. In 1893 he was elected on the first ballot, by unanimous vote in both clerical and lay orders, Coadjutor to Bishop Quintard. Columbia College and the General Theological Seminary conferred on him the degree of S.T.D., in 1890; Trinity College, Hartford, that of D.D., in 1892; the University of the South that of D.D., in 1893; and Oglethorpe University, Atlanta, that of LL.D., in 1922. He was a clerical deputy from Tennessee to the General Conventions of 1886, 1889, and 1892.

### CONSECRATED AT SEWANEE

At his consecration in St. Augustine's Chapel, Sewanee, Bishop Quintard was consecrator, with Bishops Dudley, Kentucky; Perry, Iowa; Seymour, Springfield; Watson, East Carolina; Jackson, Alabama; Sessums, Louisiana; Nelson, Georgia; Hale, Springfield; Kinsolving, Texas; and Gray, South Florida. Bishop Gailor became the Diocesan on the death of Bishop Quintard February 15, 1898.

Bishop Gailor had always moved with Sewanee as a center. It was fitting that he was elected chancellor of the University in 1908.

On the mountain two years ago nearly 3,000 people came to pay him tribute on the 40th anniversary of his consecration and his 25th anniversary as chancellor. Ten thousand parishioners in the diocese signed a book of remembrance. Archbishop Uriah de Pencier of New Westminster, British Columbia, came and joined with American bishops in the service. President Roosevelt sent Admiral Grayson with special greetings, and the Governor of Tennessee was spokesman for the state. This great celebration was symbolical and expressive of Bishop Gailor's wide influence and universal circle of friends. The setting was fittingly All Saints' Memorial Chapel of the University he had helped to create, in the erection of buildings, in making of friends for the institution, and in giving it prestige in the land wherever he went.

### SPOKE AT OPENING CHAPEL SERVICE

He spoke at the opening chapel service of the new scholastic year on September 19th. He gave the students a gracious welcome and spoke with accustomed vigor and fire, calling them to the life the chapel represented in their being which was more than brute or clod, but sonship to a loving Father.

On September 21st he was forced to take to his bed in a state of general collapse, and did not rally sufficient strength since then to appear out of danger. He never spared himself, and kept preaching and confirmation engagements when one would think it humanly impossible in the heat of summer. He had left the mountain September 15th to hold services in Knoxville and returned to enjoy a quiet birthday filled however with letters, telegrams, visitors, and gifts.



## Minnesota Plans to Honor Kemper

1,600 Expected to Join in Memorial Services to be Held for First Missionary Bishop

MINNEAPOLIS, MINN.—On October 13th and 14th approximately 16,000 Churchmen in the diocese of Minnesota will join in celebrating the 100th anniversary of the election and consecration of Bishop Kemper, whose jurisdiction over the Northwest included what is now the state of Minnesota.

Two mass meetings will be held in the Twin Cities on the 13th; one in the Minneapolis Auditorium at 11 A.M.; the other in the St. Paul Auditorium at 8 P.M. It is expected that these will be attended by 8,000 persons, with the 14 bishops now in charge of Bishop Kemper's original jurisdiction participating in the services. The music will be sung by the combined choirs of each city, numbering some 300 voices, and the sermon in both services will be preached by Bishop Spencer of West Missouri. On this same day, clergy of the entire diocese are requested to use the same service and hymns as will be used in the city mass meetings.

On October 14th the anniversary dinner will be served at Hotel Nicollet, Minneapolis, at 7 P.M. This will be preceded by a reception in honor of the guest bishops. The principal speaker of the evening will be the Most Rev. Malcolm M. Harding, D.D., Winnipeg, Canada, Archbishop of Rupert's Land.

Bishops now in charge of Bishop Kemper's original territory who will be guests at the centennial services and dinner are: Bishops Ivins, Wilson, and Sturtevant of Wisconsin; Bishop Longley of Iowa; Bishops Spencer and Scarlett of Missouri; Bishops Gray and Francis of Indiana; Bishop Ablewhite of Marquette, Michigan, and Bishop Kemerer of Duluth. To these may be added Bishop McElwain and Bishop Keeler of Minnesota.

In addition to these, guests of honor at the dinner will include several who were confirmed by Bishop Kemper; W. S. Parslow of Hassan; Paul Jacobson of Sleepy Eye, and his sister, Mrs. Anna Christianson of Madelia; and Mrs. Jane Armstrong, St. Paul, who was confirmed in old Christ Church of that city on November 5, 1854. She is now 97 years of age and still attends service at Christ Church every Sunday.

The centennial services and dinner will be followed by a series of meetings to be held in each of the eight deaneries of the diocese from October 15th to October 30th.

### Idaho Cathedral Improved

BOISE, IDAHO—St. Michael's Cathedral property, Boise, is undergoing considerable improvement; new roofs are being laid on the Cathedral parish house and deanery, and stokers installed in the Cathedral and deanery. The chapel is to have a new altar, retables, and other furniture.

## Bishop Makes Pilgrimage on Foot Through Diocese

LONDON—The Bishop of Winchester has just concluded a pilgrimage on foot through the tiny hamlets and villages in his diocese.

In the course of six days he visited some 25 villages or hamlets and gave as many addresses, some in churches, some in parish halls, and others in the open air.

Each morning began with a celebration of Holy Communion in the church of the parish in which the Bishop had stayed the night, and then, directly after breakfast, the pilgrimage was resumed. Everywhere the Bishop's visit attracted great interest. Officials of each parish met him at their particular boundary, and the meetings and services were well attended.

## Late Bishop Leader in House of Bishops

(Continued from page 363)

tian unity in the preliminary session, and served on three committees, those on Relation of the Church to Intellectual Problems, on Reunion and Intercommunion, and on Training of Candidates for Orders. On this visit he preached in the Cathedrals of Birmingham, Southwark, and Ely, and in Westminster Abbey, where, he said afterward, his "most thrilling experience" was in occupying the very pulpit from which Archbishop Cranmer had preached in 1538.

In 1920 he was chosen to respond to the toast, "The Churches Across the Sea," at the dinner given by the Lord Mayor of London to all the bishops attending the Conference; preached in Westminster Abbey the sermon commemorating the service of the S. P. G. to the Church in America; received from Oxford University the degree of Doctor of Divinity *honoris causa*; and was selected to present at the close of the Conference, on behalf of the 252 bishops assembled, a primate cross to the Archbishop of Canterbury and a testimonial to Mrs. Davidson.

In 1930 he made the address on The Christian Idea of God at the opening session of the Conference; made a pilgrimage to Glastonbury Abbey, whence he brought back a stone afterward built into the wall of his Cathedral in Memphis; and preached in Norwich Cathedral and in several prominent parish churches in London and elsewhere.

Bishop Gailor's preaching was notable both for depth and thoroughness of learning and for beauty and clarity of diction. He was equally at home in addressing the intelligentsia of the great cities or the simple folk of his beloved Sewanee mountain country. One of his own favorite stories was of a mountain woman who said after hearing him, "Bishop, I came 10 miles to hear you preach, and I never was so disappointed. They told me you were such a mighty fine preacher, but I could understand every word you said."

He wrote a number of books, among

## Pennsylvania Marks 1875 Convention

Commemorate Historic Sessions in Which Foundation of Church in the United States Was Laid

PHILADELPHIA—Virtually all parishes and missions in the diocese of Pennsylvania commemorated October 6th and 7th the 150th anniversary of the 1875 General Convention, at which the foundation was laid for the Church in the United States.

On October 7th a number of prominent clergy and laymen representing various dioceses, including the dioceses which comprise the seven states which originally sent delegates to the 1875 convention, gathered in Philadelphia at Old Christ Church. It was in this church the 1875 convention met from September 27th to October 8th of that year. It was at this historic meeting that the national unity of the scattered Colonial churches of America was effected; a Constitution for a national Church adopted; the first American Book of Common Prayer formulated, and steps taken to obtain for the Church in America an American Episcopate in the English succession and, also where for the first time in more than 1,500 years of Church history the laity were admitted to the councils of the Church.

The Rev. Dr. E. Clowes Chorley, historiographer of the General Convention, delivered the special anniversary address.

Following the ceremonies in the church there was a meeting in Christ Church neighborhood house, under the auspices of the clerical brotherhood of the diocese, at which the 100th anniversary of the consecration in St. Peter's, Philadelphia, of Jackson Kemper, as the first Missionary Bishop to the great Northwest, was commemorated. The Rev. Dr. Howard Morris Stuckert of this city, was the speaker.

which are *A Manual of Devotion for Boys*, written when he was chaplain at the university, repeatedly reprinted, and still widely used; *The Episcopal Church* (1914); and *The Church, the Bible, and the Creed* (1924).

In 1919 Bishop Gailor asked for a coadjutor on account of extent of diocesan work, and the Rev. Dr. Troy Beatty was consecrated in September of that year. He died at Eastertide 1922, and on the following St. Luke's Day the Rev. Dr. James M. Maxon was consecrated as coadjutor. Bishop Maxon now succeeds Bishop Gailor as diocesan.

Mrs. Gailor died in 1931. Surviving children are: Frank Hoyt Gailor, who is trustee of Shelby county, in which Memphis is situated; Charlotte, who is well known as an artist; and Ellen Douglas, who is Mrs. Richard F. Cleveland of Baltimore. The eldest daughter, Nannie (Mrs. R. W. Daniel), died in 1919; her son, the Bishop's oldest grandchild, graduated in the class of 1935 from the University of the South and is now doing graduate work at Yale.



## St. Mary's House Announces Program

**New York Retreat House Plans  
3 Retreats for Men, 7 for Women,  
8 Conferences**

**N**EW YORK—St. Mary's Retreat House, New York City, has announced the schedule of retreats and conferences for the coming season. There will be three retreats for men: the first from December 14th to December 16th, conducted by the Rev. Dr. Frank Gavin; the second, from February 29th to March 2d, conducted by the Rev. Charles Townsend; the third, from March 28th to March 30th, conducted by the Rev. Dr. Leicester C. Lewis.

Seven retreats will be given for women: the first, for professional women, from October 26th to October 28th conducted by the Rev. Dr. Frank Gavin; the second, for college undergraduates, from November 9th to November 11th, also conducted by the Rev. Dr. Gavin; the third, for associates C. S. M. and others, from November 3d to December 2d, conducted by the Rev. Shirley C. Hughson, O.H.C.; the fourth, also for associates C. S. M. and others, from January 25th to January 27th, conducted by the Rev. Dr. J. Wilson Sutton; the fifth, for professional women, from February 11th to February 13th, conducted by the Rev. Charles R. Feilding; the sixth, for college undergraduates, from March 7th to March 9th, conducted by the Rev. William H. Dunphy; the seventh, for associates of C.S.M. and others, from April 25th to April 27th, conducted by the Rev. Dr. Granville Mercer Williams, S.S.J.E.

The retreats will begin at 5 o'clock on Saturday afternoon and end after breakfast on Monday.

A series of eight conferences for women are being held on the first Saturday of the months October to May inclusive. While the conferences are related to one another, the relation is not so close as to prevent attendance upon separate conferences for those not able or desirous of attending the entire series.

### Louisville Church Damaged by Termites

LOUISVILLE, KY.—St. Mark's Church, Louisville, has been damaged by termites, necessitating the replacement of flooring, beams, and sills. While the church is under repair, services are being held in the Crescent Hill Branch Library.

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## Western North Carolina Holds Two Convocations

ASHEVILLE, N. C.—The Church's attitude to the English Bible was the chief subject of discussion at the meeting of the Asheville convocation of the diocese of Western North Carolina, held at St. James' Church, Hendersonville, September 17th and 18th. Papers were read on: How We Got the Bible, by the Rev. Albert New of Waynesville; The Bible in the Middle Ages, by the Rev. H. P. Scratchley of Asheville; The Translations of the Bible, by the Rev. Frank Blackwelder of Canton; and How to Read and Understand the Bible, by the Rev. J. P. Burke of Hendersonville.

At the meeting of the Morgantown convocation at Morgantown, September 19th, there were leading talks and discussion on: Looking Forward, by Bishop Gribbin of Western North Carolina and the Rev. E. R. Neff of Fletcher; Rural Work, by the Rev. Boston Lackey of Lenoir; The Partnership Plan, by the Rev. W. S. Stoney of Morgantown, and The Forward Movement, by the Rev. J. B. Sill of Rutherfordton.

## Sagada Mission Has Damaging Landslide

SAGADA, P. I.—In a landslide caused by a severe typhoon, some sixty members of one of the little Christian communities that surround Sagada were killed recently. There are large cracks left in the mountainside and it seems inevitable that in the next heavy rain the rest of the village will be buried, but it is very difficult to persuade the people to move to a safer location, so great is their attachment to their homes and fields.

### Bishop Francis Has Anniversary

INDIANAPOLIS, IND.—On St. Matthew's Day, September 21st, Bishop Francis commemorated at the Cathedral here the 36th anniversary of his consecration.

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### Dr. J. W. Wood Visits Detroit

DETROIT—Dr. John W. Wood, executive secretary of the National Council, was a visitor to Detroit on September 29th and 30th. On the 29th he spoke at the morning service in St. Joseph's, and at the evening service in St. Paul's Cathedral. On the 30th he addressed the regular meeting of the Woman's Auxiliary of the diocese at St. Thomas' Church, Detroit.

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## South Dakota Honors Pioneer Missionary

Convocation Coincides With 75th Anniversary of Founding of Christ Church, Yankton

SIOUX FALLS, S. D.—The 51st annual convocation of the District of South Dakota was held in the mother church of the Dakotas, Christ Church, Yankton, on September 18th, 19th, and 20th. It coincided with the 75th anniversary of the first church in Dakota Territory, the original Christ Church, Yankton. Tribute was paid to the pioneer missionary, Dr. Melancthon Hoyt, a large number of whose descendants gathered for this convocation, some coming from California, Montana, Michigan, and other distant places.

The convocation was inspirational rather than perfunctory. The Forward Movement was its program. Bishop Maxon, Coadjutor of Tennessee, introduced by the radio announcer of his broadcast from the local station as the Bishop Coagitator of Tennessee, spoke several times each day.

Bishop Robert's brief annual address pled for adventurous faith and reported that despite cuts in appropriations which necessitated a diminished clergy roll, the whole field had been covered, and that the number of confirmations during the conciliar year was much larger than for many years.

The conditions of the times have stimulated lay interest and participation in the work which have lightened the burden of overworked clergy. He declared that while the Indian work must always be a responsibility of the whole Church, the white field must be independent of missionary aid.

The enthusiasm aroused by Bishop Maxon's appeals for the Forward Movement will be carried to every point in the district from a convocation really unconventional and inspirational.

### New York Prison Chaplain

Delegate to Crime Conference

BEDFORD HILLS, N. Y.—The Rev. Claude R. Parkerson, chaplain of the New York State Department of Correction and of the New York City Department of Correction, was appointed by Governor Lehman of New York to serve as a delegate to the conference on crime held at Albany September 30th to October 3d.

Fr. Parkerson is chaplain of the New York State Prison for Women and the New York State Reformatory for Women, both at Bedford Hills, and of the Tombs Prison and the Penitentiary both in New York City.



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## General Seminary Opens With 45 New Students

NEW YORK—The General Theological Seminary opened its 118th year September 25th, with 45 new students. Of these, 30 are juniors; the 15 others are entering the middle or senior class from other theological schools or are special or graduate students.

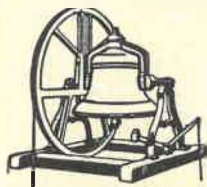
The Rev. Dr. Burton Scott Easton returned from a summer in Scotland and England, quite recovered from the effects of his illness of last May. The Rev. Dr. Frank Gavin, whose health has been a matter of concern, attended the opening of the seminary and expects to carry his full academic work. The dean, the Very Rev. Hughell E. W. Fosbroke, was the celebrant at the opening service, and the entire faculty and student body made a corporate Communion.

The only change in the faculty is of an interesting nature. Miss Mary S. Brisley, who has done such notable work as executive secretary of the National Church Mission of Help, has been appointed lecturer in Pastoral Theology, to succeed Leonard W. Mayo who has resigned. Miss Brisley will give particular attention to the subject of social case work as it is related to pastoral care.

Three tutors have resigned and have not been thus far replaced: the Rev. Charles R. Feilding, who has accepted a call to be rector of St. Mary's Church, Staten Island in the diocese of New York; the Rev. Jonathan G. Sherman, who has gone to be rector of St. Thomas' Church, Farmingdale, Long Island, and the Rev. Robert N. Rodenmayer, who has become assistant minister at the Church of the Epiphany, New York.

### St. Mary's School, N. C., Opens

RALEIGH, N. C.—St. Mary's School, Raleigh, began its new year September 19th with an increased enrolment. Prospects are excellent for one of the best years the school has ever had.



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### Dr. G. S. Burrows Resigns Secretaryship

BUFFALO—After more than a quarter of a century as secretary of the diocese of Western New York, the Rev. Dr. G. Sherman Burrows has resigned. He will continue as registrar. The new secretary is the Rev. Henry deW. deMauriac.

### Quiet Day for Pittsburgh Clergy

PITTSBURGH, PA.—The Rev. Dr. Gilbert P. Symons of the diocese of Southern Ohio conducted a Quiet Day for the clergy of the diocese of Pittsburgh at St. Andrew's Church, Pittsburgh, September 23d.

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## Pioneer Conditions in New York, 1935

**Bishop Oldham Discovers Primitive  
Communities in Schoharie County,  
New York**

ALBANY, N. Y.—Bishop Oldham, of the diocese of Albany, who recently spent a Sunday with the Rev. R. C. Joudry, missionary in Schoharie county, returned with the conviction that the far west has no monopoly on primitive conditions and pioneer work.

Following a service at 9 o'clock in Trinity Church, Sharon Springs, where seven were confirmed, the Bishop and the Rev. Mr. Joudry held a second service in the mission church at Cobleskill, when 10 candidates were presented. After a hasty luncheon for the Bishop, the missionary doing without in order to gather up members of his flock, they proceeded to Friendship Center, the new name of a community that was formerly known by the less dignified one of Polly Hollow. The name is an indication of the change in the place due to the Rev. Mr. Joudry's personal work among the people there.

"For living conditions and the type of people," said Bishop Oldham, "this will match anything among the poor whites in the southern mountains. The service was held in a discarded dance hall, neither rain-proof nor wind-proof; and to afford better protection and improve the appearance, the poor people have lined walls and ceiling with parts of packing cases and orange crates and used colored paper in the chancel. In spite of the rough exterior, the little white altar with its dignified appointments gave it a really devotional aspect."

Seven were presented for Confirmation, and afterward the Bishop went 10 miles into the country to confirm the mother of three of them. He found them living in what might be called a squatter's house.

The little mission is the only contact they and their neighbors have had with religion; and these isolated places are bearing fruits of long years of faithful service given by the missionary in charge.

## Virginia Clergy Discuss Forward Movement

STAUNTON, VA.—On September 23d to 25th, in the parish house of Trinity Church, Staunton, Bishop Jett of Virginia held his annual conference with the clergy of the diocese. A salient feature of the conference was an address by the Rev. Dr. Arthur M. Sherman, in which he gave an able exposition of the aims of the Forward Movement and discussed the great need of intensive devotional work in the

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## Negro College Student Gets National Council Aid in Completing Education

NEW YORK—Request for a scholarship has brought to light an unusually promising candidate for a needy field of work. Bishop Bartlett as secretary for domestic missions requested the National Council for scholarship aid of \$300 (which the Council appropriated from a legacy designated for such use) for Miss Margaret C. Morgan, a Negro, of Vicksburg, Miss., who entered her senior year at Cornell University this fall. She has had a scholarship which she won on completing high school, which pays half her tuition, and she works for her room and board. She intends to take a medical course and return as a qualified physician to work among her own people. Her academic record in Vicksburg and New York City high schools and in Cornell has been exceptionally high, her grades apparently running uniformly in the upper nineties. The rector at Cornell and others who know her commend her personality as well as her ability.

Miss Morgan's father has been priest in charge of St. Mary's Church, Vicksburg, Miss., and chaplain of the Vicksburg Industrial School since 1922.

Church to combat a growing indifference to religion of every kind throughout the world. A former missionary for many years in China, and a careful student of world affairs, Dr. Sherman was able to bring to his audience a deep conviction of the seriousness of world-wide conditions as they relate to religious matters.

Lieut.-Col. E. Walton Opie, president of the laymen's league of the diocese, discussed with the clergy his plans for the proper functioning of the league as a factor in the Church life of the diocese. John McCleary, Jr., chairman of the field department, presented the Church's Program for 1936 as adopted by the executive board of the diocese at its recent meeting, and called attention to the total of the items in the program, \$34,625.00, which will be the goal in the coming Every Member Canvass. Mr. McCleary also took up the plans of his department for the preparation and prosecution of the Canvass.

At various times during the conference Bishop Jett brought to the attention of his clergy various matters which he felt to be of exceptional importance in parochial and diocesan work.

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## Cornerstone of Cathedral Laid

**Ceremony Comes as Climax to Sesquicentennial of Diocese of New Jersey**

TRENTON, N. J.—As a fitting climax to the sesquicentennial year of the diocese of New Jersey, the cornerstone of its new Trinity Cathedral was laid October 5th. The ceremonies took place at the Cathedral site, W. State street and Overbrook avenue, in the presence of the Presiding Bishop and of prominent clergy and laymen of New Jersey and the neighboring dioceses of nearby states. The new edifice will replace an existing down-town Cathedral.

Ferdinand W. Roebing, of Trenton, a vestryman of Trinity Cathedral, donor of the Synod Hall completed last spring and of the crypt that is now under construction and will be completed early in December, laid the stone, using in the act a silver trowel presented to him by Charles E. Stokes, of Trenton, on behalf of the Cathedral chapter.

The stone and the Cathedral that will rise upon it will commemorate the Rev. George Keith and the Rev. John Talbot, the two great spiritual leaders of New Jersey in Colonial days who were sent out as the first missionaries by the venerable Society for the Propagation of the Gospel, and the five bishops who have served the diocese since its founding a century and a half ago.

In blessing the block of granite, Bishop Matthews declared it to be a witness "to 150 years of the life of this diocese of New Jersey as an official organization. The diocese as such is not so old as some twenty of its churches, but it seems preëminently fitting that at the close of our sesquicentennial year and as the climax of our celebration of this 150th anniversary of the formation of the diocese, that we should set this stone here as a 'stone of witness' to our gratitude to God for all the guidance and control of His Holy Spirit throughout this century and a half of our diocesan life.

"It is a stone of witness to the memory, sacred and precious, of all the lives of the faithful who, having finished their course, have gone before us with the sign of faith, leaving us the fragrant memory of their righteousness and love.

"And a stone of witness to the great leaders of the Church in this state and diocese, those who have been consecrated as bishops—Croës, Odenheimer, Scarborough, and Urban. It is woeful indeed for us that we must add his name, but here this stone and those to be built upon it, must be in a special sense his monument, on this spot where his life was spent and his work was done."

### Retreat for Deaconesses

NEW YORK—The annual retreat for deaconesses, held at St. Faith's House, New York Training School for Deaconesses, in connection with the annual conference, was conducted by the Very Rev. Edward Lowry Henderson, dean of St. Alban's Cathedral, England, from September 17th to 20th.

## Annual Conference at Lake Mahopac

NEW YORK—Bishop Manning of New York has sent out the invitations to the annual conference of the clergy of the diocese of New York, which will be held as usual at Lake Mahopac. The conference will open on October 16th with prayers at 12:45 and luncheon at 1. It will continue throughout Thursday, October 17th.

The leaders of the conference and their subjects are as follows: Bishop Manning, The Real Meaning of This Gathering; Bishop Maxon, Coadjutor of Tennessee, The Forward Movement and Its Meaning to the Clergy; the Rev. W. M. V. Hoffman, S.S.J.E., The Church and Youth; Dr. John R. Mott, The Christian Religion

and the Present World Outlook; Prof. Wilbur M. Urban of Yale University, The Christian Church and the Modern World—the New Erastianism; Dr. William S. Keller of Cincinnati, Ohio, What We Mean by Social Service; and Bishop Strider, Coadjutor of West Virginia, The Work of the Ministry at This Time in Which We Are Living.

After the presentation of each subject on the program there will be an opportunity for questions and discussion. It is expected that, as usual, a large number of the clergy of the diocese will attend the conference. As Bishop Manning says: "This gathering together under one roof for fellowship, conference, and prayer means much to all of us. We all know the help that it has been to us in the life of the diocese."

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## Connecticut Clergy Conference Held

Needs of Clergy, Forward Movement, Hymn Singing, Pastoral Duties Discussed

WALLINGFORD, CONN.—The annual clergy conference of the diocese of Connecticut was held at Choate School, Wallingford, September 24th to 26th. Each year the clergy of the diocese are the guests of the Rev. Dr. G. C. St. John, headmaster. This year the conference proved to be of exceptional value on many lines. The program committee received a unanimous vote of thanks, as did also Dr. G. C. St. John as host.

The speaker on the first evening was Bishop Davis of Western New York who took as his subject The Task of the Clergyman and His Personal Preparation for It. Bishop Budlong of Connecticut introduced Bishop Davis, and all the speakers on the program.

On the following morning the Rev. Dr. Arthur Lee Kinsolving, rector of Trinity Church, Boston, took The Forward Movement as his subject, pointing out its great importance in the life of the National Church. Dr. Kinsolving was followed by Bishop Goodwin, Coadjutor of Virginia, who made an eloquent and impressive plea for The Rural Church Center, explaining both its need and its importance in the life of the Church.

A departure was made at this year's conference by the presentation of Prof. Bruce T. Simons, of the School of Music, Yale University. His subject was Hymns and the Singing of Them, which also included a hymn-sing by those present.

On the last morning, Thursday, Bishop Budlong spoke on The Pastoral Office.

### Retreat and Chapter Meeting for Companions of Holy Saviour

NEW YORK—The 52d general chapter and the annual retreat of the congregation of the Companions of the Holy Saviour was held at St. Augustine's Chapel, New York City, September 23d to 25th.

Besides the routine business of the chapter, a campaign was mapped out to increase the membership of the congregation. A special effort will be made to enroll seminarians and the newly-ordained clergy as members of the congregation. The congregation feels that an increased number of seminarians and clergy living under the rule of the congregation will be especially helpful at this time when the call for unmarried clergy is so insistent.

Officers were elected as follows: The Rev. G. LaPla Smith, master; the Rev. Frederick S. Griffin, vice-master; the Rev. Frank Williamson, Jr., secretary; the Rev. Paul Hartzell, treasurer, the Rev. Carl Ickis Shoemaker was appointed chaplain of the associates.

The retreat was conducted by the Rev. Herbert H. Hastings, whose meditations were deeply penetrating and helpful in the highest degree.

### Sewanee Summer School

Will Miss Bishop Gailor

SEWANEE, TENN.—Probably no single group will feel the loss of Bishop Gailor more than the Sewanee Summer Training School. The late Bishop was actively associated with the school this summer, an unusually successful one for the school in that reports of the extent of Sewanee's influence began to reach it from distant quarters. The existence of Church summer conferences all over the world has been traced to the training and inspiration given by Sewanee.

Projects discussed in this year's session were: the new educational program for the province of Sewanee, to be presented to the Sewanee Synod at its October meeting; the Sewanee institute on current problems, planned for the summer of 1937; the young people's leadership training curriculum; correspondence courses in religious education; the Christian Living Series, teaching material for Church schools; programs for the young people's service league; and co-operation with the Forward Movement.

### Canon Bryan Honored

JERSEY CITY, N. J.—A large congregation of admirers and friends of Canon Henry B. Bryan assisted in the Church of the Holy Cross, Jersey City, October 1st, when Canon Bryan celebrated a solemn High Mass of thanksgiving for his more than 50 years in holy orders. Bishop Taitt of Pennsylvania, a classmate and friend from boyhood days, was the special preacher.

### New York Man Sexton for 50 Years

NEW YORK—Paul Schaefer, deputy sexton of St. Paul's Chapel, Trinity parish, completed 50 years of service on October 1st. The congregation of St. Paul's marked the event by presenting Mr. Schaefer with a gold wrist watch.

## Old Fork Church Has Bicentennial

Mother Church of St. Martin's Parish Has Had Many Famous Communicants

BEAVERDAM, VA.—Old Fork Church in St. Martin's parish, Hanover county, Virginia, the Rev. J. P. H. Mason, rector, celebrated the 200th anniversary of its erection on September 15th. At the morning service the anniversary sermon was preached by the Rev. Dr. Thomas K. Nelson of the Virginia Theological Seminary. After a dinner in the churchyard addresses were made at an afternoon service by the Rev. Dr. G. MacLaren Brydon, historiographer of the diocese, on the early history of the parish, and by the Rev. Dr. Beverley D. Tucker, rector of St. Paul's Church, Richmond, on the future of the parish. Short addresses were made by Roswell Page, the senior warden of the parish, and J. Churchill Cooke, the oldest communicant.

The Fork Church, so named because of its location near the fork of the Northanna and Southanna Rivers, is the mother church of St. Martin's parish, which was established in 1726.

Among the notable parishioners and worshippers in the church during its two centuries of life have been Patrick Henry and Gen. Thomas Nelson, signer of the Declaration of Independence, Dolly Madison, the wife of President James Madison, Gen. William Nelson Pendleton, chief of artillery in Gen. Robert E. Lee's army, who entered the ministry from this parish, and, in later years, Thomas Nelson Page, writer and Ambassador to Italy.

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## † Necrology †

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### W. A. DECKER, PRIEST

TRENTON, N. J.—The Rev. W. A. Decker, retired priest of the diocese of New Jersey died on September 22d at Trenton after a long illness. He had been rector of St. Paul's Church and later chaplain in several city institutions.

Fr. Decker was born in Tomah, Wis., in 1874, educated at Wyoming Seminary, and was of the class of 1902 in Dickinson College, where he was noted as an athlete.

Ordained priest in 1905, he held several small charges in Pennsylvania, and in 1908 went to Panama. After serving there for some years, he took charge of the mission work in the Isle of Pines and for 11 years built up a highly successful parish. Between the time of leaving this work and coming to Trenton, Fr. Decker was in Mexico, Mo.

His widow, Mrs. Arria E. Decker, and a son and daughter survive him.

### CHARLES E. O. NICHOLS, PRIEST

HAVERHILL, MASS.—The Rev. Charles E. O. Nichols, aged 76 years, died here September 27th. He had been headmaster of the Burlington, N. J., Boys' School and of the Peekskill, N. Y., Boys' School, and had also served churches in Salmon Falls, N. H.; Brunswick and Sanford, Me.; Bridgton, N. J.; North Grafton and Barre, Mass., and Warwick Neck, R. I.

The Rev. Mr. Nichols was born June 16, 1859, in South Hampton, N. H., son of George Henry and Mary Olive Merrill Nichols. He was graduated from Amherst College in the class of 1882 and received his Bachelor of Sacred Theology degree from General Theological Seminary in 1889. He was ordained deacon in 1888 by Bishop Paddock and priest the same year by Bishop Niles. He retired in 1934 and had been living in Providence, R. I.

### A. Q. DAVIS, PRIEST

CLAYTON, N. Y.—The Rev. Arthur Quincy Davis, who retired in 1922 after seven years as rector of St. Paul's Church, La Fargeville, died at his home in Clayton, September 19th at the age of 87.

The son of Cornelius and Rachael Davis, he attended St. Stephen's College, receiving the Bachelor of Arts degree in 1878, and the Master of Arts degree in 1884. He graduated from General Theological Seminary in 1881.

The Rev. Mr. Davis was ordained deacon in 1881 and priest in 1882. He married Miss Rhoda Hill of Quincy, Ill., April 20, 1887. He was assistant at the Church of the Ascension, Chicago, in 1881; Champaign, Urbana, Tuscaloosa, and Arcola, Ill., 1882; Centralia, Ill., 1883; Fort Madison, Montrose, Ia., 1884; Cathedral of St. John the Divine, Quincy, 1885; assistant, Christ Church, Elizabeth, N. J., 1887; rector, House of Prayer, Lowell, Chelmsford, and

State Farm, Mass., 1888-93; assistant, Grace Church, Elizabeth, N. J., 1895; Aurora and Lawrenceburg, Ind., 1895-1902; Platteville, Darlington, and Hazel Green, Wis., 1902-06; Berlin and Omro, Wis., 1906-12; Ontonagon, Rockland, Greenland, and White Pine, Mich., 1912-15; Clayton and La Fargeville, N. Y., 1915-22.

Survivors are his widow and two sons, Thomas C., and Joseph F., and a daughter, Mrs. W. D. Alley.

The funeral service was held at Christ Church here September 21st. The Rev. George Dudley Barr, rector, officiated, assisted by the Rev. Henry W. Bell, rector of Grace Church, Carthage, and other clergy of the diocese.

Burial was in Clayton cemetery, the Rev. Mr. Barr officiating.

### MISS EMMA TREVOR BUSH

OGUNQUIT, ME.—On September 5th Miss Emma Trevor Bush died at her

summer home in Ogunquit. Her services to the Church were many, and her official position as president of the Massachusetts altar society brought her a wide range of contacts in all parts of the world. Miss Bush threw into her work the personal care and interest that invested everything she did with a special charm. To her many friends the loss of her presence among them is irreparable. To her was given a genius for irradiating the commonplace, everyday things of life with the light of the eternal. Under a gay and buoyant manner she was a quickening spirit to all who knew her.

### MRS. W. L. H. BENTON

LOS ANGELES—Mrs. Kate Marshall Phipps Benton, wife of the Rev. W. L. H. Benton, rector emeritus of St. Luke's-of-the-Mountains, La Crescenta, died suddenly at her home on Wednesday, September 4th. Services were held in the parish church on September 7th, the Rt. Rev. R. B. Gooden, Dean Harry Beal, and a

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### NEW YORK

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Thursdays: 11 A.M., Holy Communion.

### NEW YORK—Continued

#### St. Bartholomew's Church, New York

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Confessions: Saturdays, 4:30-5:15, 7:30-8:15.



number of the clergy officiating. Burial was in Fair Haven Cemetery, Santa Ana, where the Rev. Mr. Benton had formerly been rector.

Coming to the diocese of Los Angeles in 1917, Mrs. Benton had been very active in the work of the diocese and especially in religious education, being superintendent of the Church school both at Santa Ana and La Crescenta and setting in this work a splendid example for the diocese as a whole. In addition, she was for a number of years a very active member of the diocesan department of Christian education and on the committee of the diocesan Church summer school.

#### E. M. DORSEY, DEACONESS

SONORA, CALIF.—Deaconess Elizabeth Mary Dorsey died in Sonora, July 26th, following an operation which it was hoped might prolong her life.

The funeral, in St. James' Church, Sonora, on July 29th, was conducted by the Rev. W. A. Cash, Dean Farlander, and Bishop Sanford of San Joaquin.

Deaconess Dorsey was the last surviving member of a pioneer Sonora family which had been identified with the town and parish from the beginning. She was set apart as a deaconess in St. James' Church, Sonora, by Bishop Nichols, on October 21, 1900. For 20 years she served in the diocese of California, being transferred in 1920 to the diocese of San Joaquin, where she made her headquarters in her old home at Sonora, working as a parochial visitor in Sonora and Tuolumne, and in addition giving her services in other places where they were needed.

She resigned in May, 1934, from active work, but continued until her last illness to do as much Church work as her health would permit, for her character was both energetic and unselfish.

#### MRS. WALTER MITCHELL

PHOENIX, ARIZ.—Mrs. Susan Baker Mitchell, wife of Bishop Mitchell of Arizona, died September 16th.

The funeral service was held at Trinity Cathedral, Phoenix, the Very Rev. Edwin S. Lane, dean, officiating, assisted by Bishop Bratton of Mississippi. At the same hour a memorial service was held at St. Luke's, Prescott, where she had been a summer parishioner.

The body was taken to Winchester, Va., for burial, accompanied by Bishop Mitchell and his two children, Ewing and Ada.

Mrs. Mitchell, whose age was 59, was intimately connected with the life of the district through the assistance she rendered the Bishop, and was greatly admired and loved by all who knew her.

#### W. F. KNIGHT

LOS ANGELES—The funeral of William F. Knight, 76, who died suddenly September 13th, was held at All Saints' Church, Pasadena, September 17th, Bishop Gooden, Suffragan of Los Angeles, and the Rev. Dr. L. E. Learned, rector of the parish, officiating.

Mr. Knight for a number of years was a member of the vestry of All Saints' Church, at the time of his death holding the offices

of treasurer of that parish, delegate to the diocesan convention, and alternate to the General Convention. For many years he had been treasurer of the general Church program for the diocese and a member of the standing committee.

#### MRS. M. L. W. HINRICHS

GLENRIDGE, N. J.—Mrs. Mary Louise Wait Hinrichs, for many years a leader in the Church, both in Christ Church, Glenridge, and in the Woman's Auxiliary of the diocese of Newark, died September 20th.

Of her four children who survive her, one, the Rev. L. Harold Hinrichs, is rector of St. John's Church, Boonton.

### Church's Impress on Orient Will Play Important Part in History, Says Missionary

CHICAGO—The Church's impress upon Oriental countries is unquestionable and will play an important part in the future of such nations as China, Japan, and the Philippines, the Rev. Edmund L. Souder, missionary for 20 years, told conferences of clergy and laity meeting at St. James' community house September 27th. The sessions were sponsored by the department of ways and means in connection with the program for 1936.

Fr. Souder predicted a unification of the Chinese nation, and said that in another generation China, as a result of this unification, would play a powerful part in the affairs of the nations. The depression, in the American sense, has not been felt in China, according to the missionary.

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## Fourteen Missionaries Back From Furloughs

National Council Approves Re-appointments of Missionaries to Foreign Posts

**N**EW YORK—In accordance with the practice started in recent years, missionaries return to their fields after furlough only on the specific request of their bishop and with the approval of the National Council. Fourteen were so approved at the recent Council meeting.

Miss Claire Ogden, head of Children's Home, Ancon, Canal Zone; the Very Rev. Leopold Kroll, dean of Holy Trinity Cathedral and of the Theological Seminary, Port au Prince, Haiti; Miss Margaret Van Deerlin, head worker, St. Mary's Mission and Orphanage, Honolulu; Miss Gertrude Sumners, teacher, St. Agnes' School, Kyoto, Japan; Miss C. A. Couch, secretary to Bishop Roots, Hankow, China; Dr. H. H. Morris, St. Luke's Hospital, Shanghai; Charles E. Perry, St. John's Middle School, Shanghai; Miss Bessie M. Sims, evangelistic worker, St.

## Bishop Barnwell Leaves Idaho

**BOISE, IDAHO**—Bishop Barnwell, of the missionary district of Idaho, concluded his ministry there with a farewell service in St. Michael's Cathedral, Boise. Two features of his episcopate were the building of the new St. Luke's Hospital and the establishment of the Boise Junior College.

He became Coadjutor Bishop of Georgia on the first of October. The Presiding Bishop has appointed Bishop Bartlett, executive secretary for Domestic Missions, Bishop in charge of Idaho until a decision is reached by the House of Bishops as to the future of Idaho.

Paul's, Nanking; James M. Wilson, business manager, St. Luke's Hospital, Shanghai; Miss L. M. Owen in charge of training school for nurses, St. Luke's Hospital, Ponce, Puerto Rico; the Rev. F. A. Saylor, head of St. Andrew's Mission, Mayagüez, Puerto Rico; the Rev. J. Edward Blake, All Saints' Church, St. Thomas, Virgin Islands; Deaconess H. H. English, for evangelistic and social service work, All Saints' Church, St. Thomas, Virgin Islands; and Miss Annie G. Burroughs, House of Bethany, Cape Mount, Liberia.

## Sewanee Synod to Meet October 15th

Women's Auxiliary Also Scheduled to Meet in Lexington, Ky.; Large Attendance Expected

**L**EXINGTON, KY.—The 14th Synod and the Woman's Auxiliary of the province of Sewanee will meet here October 15th to 17th. Bishop Hobson of Southern Ohio will be the principal speaker at the opening service in Christ Church, the evening of the 15th. Bishop Abbott of Lexington will make the address of welcome. Bishop Mikell of Atlanta will speak on behalf of the province of which he is president.

Members of the Synod and of the Auxiliary will attend a Quiet Hour conducted by Bishop Wing of South Florida, at the Church of the Good Shepherd the afternoon of the 15th. Local committees are preparing for a large attendance at the Synod.

Christ Church, aided by a large Easter offering, has been entirely renovated inside during the summer, to be in readiness for the meetings.

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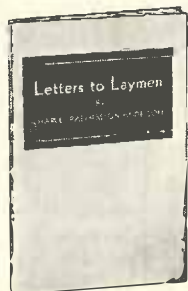
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