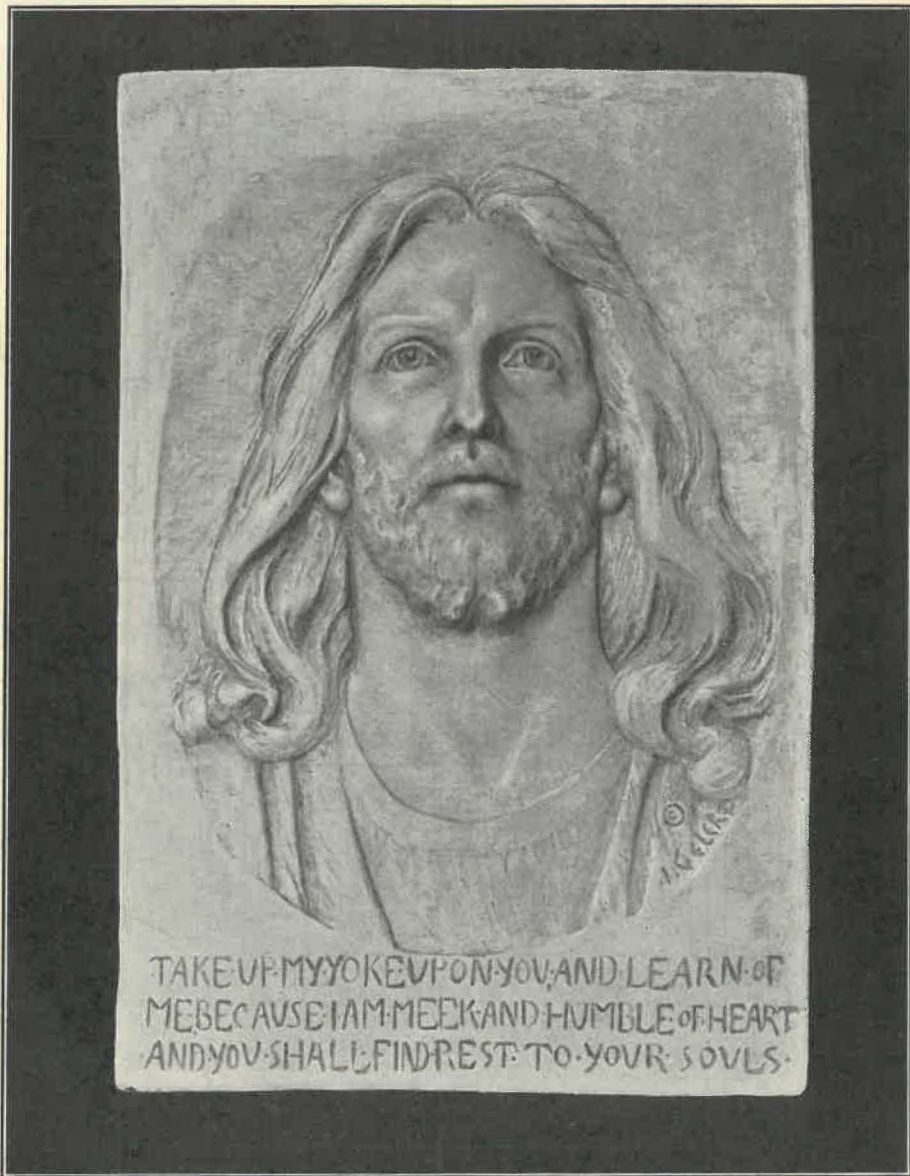


The Living Church



HEAD OF CHRIST BY JOHN G. GELERT

The Living Church

Established 1878

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

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Church Calendar



AUGUST

4. Seventh Sunday after Trinity.
6. Transfiguration. (Tuesday.)
11. Eighth Sunday after Trinity.
18. Ninth Sunday after Trinity.
24. St. Bartholomew. (Saturday.)
25. Tenth Sunday after Trinity.
31. (Saturday.)

CALENDAR OF COMING EVENTS

AUGUST

- 29-August 10. Lake Tahoe Summer School.
- 28-September 2. Brotherhood of St. Andrew Convention at Sewanee.
- 29-August 27. Sewanee Conferences.
- 29-September 2. Evergreen Conferences.
- 30-September 2. Young Women's Conference, Adelynrood.

CATHOLIC CONGRESS CYCLE OF PRAYER

AUGUST

12. St. Paul's, Vergennes, Vt.
13. Holy Innocents', Hcboken, N. J.
14. All Hallows', Davidsonville, Md.
15. St. Mary's by the Sea, Point Pleasant, N. J.
16. St. Francis', Rutherfordton, N. C.
17. St. James' (Roxbury), Boston, Mass.

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THE LIVING CHURCH
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Clerical Changes

APPOINTMENTS ACCEPTED

FRITZ, REV. CHARLES E., of the diocese of California; to be assistant at St. Andrew's Cathedral, Honolulu, Hawaii, during the absence of the Rev. K. D. Perkins in England.

GRIER, REV. WILLIAM A., has accepted appointment as priest in charge of Holy Cross Church, Kingstcn, N. Y. Address, 30 Pine Grove Ave.

HARRIS, REV. LEON P., formerly master at Iolani School, and associate priest of St. Mark's Mission, Honolulu; has been appointed vicar of Trinity Church, Anderson, Ind. Address, 132 W. 11th St.

LOUNSBURY, REV. HAROLD V. O., formerly rector of the Church of the Good Shepherd, Parkersburg, W. Va.; has become associated with the Church of the Transfiguration, Blue Ridge Summit, Pa., with oversight of St. Mary's, Waynesboro (Har.).

PRICE, REV. JAMES HARRY, formerly associate rector of the Church of St. James the Less, Scarsdale, N. Y.; succeeds the Rev. ALAN R. CHALMERS as rector. Because of ill health, Mr. Chalmers has requested to be associate rector of that parish.

SELGER, REV. ALBERT E., of the staff of the Cathedral Shelter, is to be assistant at St. Luke's Church, Chicago, Ill. He will continue as chaplain of the Cook County jail.

SYDNOR, REV. CHARLES WILLIAM, formerly rector of St. Luke's Church, Wheeling, W. Va.; to be rector of Christ Church, Pulaski, and Grace Church, Radford, Va. (Sw.V.). Address, Pulaski, Va., effective August 15th.

SUMMER ACTIVITIES

JOHNSON, Rt. Rev. IRVING PEAKE, D.D., will be in charge of the services at the Cathedral of All Saints, Albany, N. Y., during July and August.

ACKERSON, REV. ARTHUR M., will be in charge of the services at Holy Trinity, Highlands, the Church of the Ascension, West Park, and St. John's Church, Kingston, N. Y., during August and September. Address, Cornwall Landing, N. Y.

COLLINS, REV. JAMES M., rector of the Church of the Atonement, Philadelphia, Pa., will officiate in the Priory Church of St. Bartholomew the Great, West Smithfield, London, on August 18th and 25th, and September 1st.

McMULLIN, REV. G. WHARTON, retired, is in charge of his former parishes at Mineola and Rockville Center, L. I., N. Y., during July and part of August.

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NEW ADDRESSES

JOHNSON, REV. LON P., Lieut. (jg) U. S. Navy, formerly U. S. S. *Holland*, San Diego, Calif.; U. S. S. *Mississippi*, San Pedro, Calif.

LASCELLES, REV. HAROLD, formerly 731 La Porte Ave., Ft. Collins, Colo.; 2075 Jewell Ave., Winter Park, Fla.

SUMMER ADDRESS

PORKESS, REV. WILLIAM, D.D., rector of St. Stephen's Church, Wilkinsburg, Pa.; Lake Mohonk Mountain House, Mohonk Lake, N. Y.

RESIGNATIONS

CHASE, REV. ARTHUR, to retire September 1st



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after 40 years as rector of Trinity Church, Ware, Mass. (W. Ma.)

FROST, REV. ALFRED M., as rector of St. Mark's Church, Havre, Mont.; to retire to his fruit ranch in Washington state.

GERMECK, REV. JOSEPH L., has resigned from Trinity Church, Norton, Kans.

HINDRY, REV. L. FITZ-JAMES, as rector of Trinity Church, St. Augustine, Fla.; to retire after 40 years in the ministry. Effective January 31st.

ROBERTSON, REV. JOHN F., as assistant at St. Stephen and the Incarnation, Washington, D. C. Address, The Kensaw, 16th and Irving Sts., N.W., Washington, D. C.

TREAT, REV. WOLCOTT COIT, as rector of the Church of the Atonecment, Westfield, Mass. Mr. Treat is pursuing a course of study and research in the graduate school of Harvard University.

ORDINATIONS

PRIESTS

KYOTO—The Rev. KAZUO NISHIKAWA was advanced to the priesthood by Bishop Nichols of Kyoto in Christ Church, Tsuruga Fukui Prefecture, June 16th. The ordinand was presented by the Rev. P. A. Smith, and the Rev. Matsu-nosuke Murata preached the sermon.

LOUISIANA—The Rev. JULIUS AUGUSTUS PRATT, Jr., was advanced to the priesthood by Bishop Morris of Louisiana in St. Andrew's Church, New Orleans, July 11th. The ordinand was presented by the Rev. Dr. Matthew Brewster, and the Rev. Dr. G. L. Tucker preached the sermon. Address, Houma, La.

DEACONS

FLORIDA—FRED GERKER YERKES was ordained to the diaconate by Bishop Juhan of Florida in the Church of the Good Shepherd, Jacksonville, June 30th. The candidate was presented by the Rev. R. Allen Hatch; the Bishop preached the sermon. Address, 1719 King St., Jacksonville, Fla.

LOS ANGELES—ROBERT BURTON GOODEN, Jr., was ordained deacon by his father, Bishop Gooden, Suffragan of Los Angeles, in St. Paul's Church, San Diego, Calif., June 5th. The candidate was presented by the Rev. A. G. H. Bode, and is assistant at St. Paul's Church, San Diego, with address at 8th and C Sts. The Rev. Dr. Charles L. Barnes preached the sermon.

EVERETT BERTRAM BOSSHARD was ordained to the diaconate by Bishop Stevens of Los Angeles in St. Paul's Cathedral, Los Angeles, Calif., July 7th. The candidate was presented by the Very Rev. Harry Beal, and is instructor at the Church Divinity School of the Pacific, with address at 2451 Ridge Rd., Berkeley, Calif.

REUBEN WELTY SHRUM was ordained deacon by Bishop Stevens in St. Columba's Chapel of St. Paul's Cathedral, Los Angeles, Calif., July 13th. The candidate was presented by the Rev. P. S. M. Austin, and is chaplain on the U. S. S. *Saratoga*, with address at 1516 E. Ocean Blvd., Long Beach, Calif. The Very Rev. Harry Beal preached the sermon.

NORTH DAKOTA—SAMUEL H. LOWTHER was ordained to the diaconate by Bishop Creighton, Suffragan of Long Island, acting for Bishop Bartlett of North Dakota, in St. Stephen's Church, South Ozone Park, L.L., N.Y., July 3d. The candidate was presented by the Rev. George T. Gruman, who also preached the sermon.

OKLAHOMA—JUDSON SHEPPARD LEEMAN was ordained to the diaconate by Bishop Knight, Coadjutor of New Jersey, acting for Bishop Casady of Oklahoma, in Christ Church, Millville, N. J., April 27th. The candidate was presented by the Rev. Dr. D. A. McGregor who preached the sermon. The Rev. Mr. Leeman is curate at Trinity Church, Tulsa. Address, 501 S. Cincinnati Ave.

QU'APPELLE—ERIC INGRAM EASTMAN, graduated from the Diocesan Theological Seminary of McGill University in Montreal, was ordained to the diaconate by Bishop Page of Michigan, acting for Bishop Knowles of Qu'Appelle, in St. Paul's Church, Jackson, Mich., June 20th. The candidate was presented by his father, the Rev. Frederic S. Eastman, and will leave immediately to do missionary work in Canada with headquarters at the House of the Good Shepherd of the Prairies, at Milestone, Saskatchewan.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

The Swedish Ordination

TO THE EDITOR: I am surprised that in your editorial (L. C., July 20th) upon the controversy between Canon Bell and the Bishop of Chicago, in which you take Canon Bell so severely to task, that you pay no attention to the serious violation of canon law on the part of the Bishop, although you do term his action "unwise" and "singularly odd." The provision of Canon 8, Section IX, that "No Deacon shall be ordered Priest until he shall have been appointed to serve in some parochial Cure within the jurisdiction of this Church, or as a Missionary under the Ecclesiastical Authority of some Diocese or Missionary District. . . ." has been completely ignored. Whether Canon 8, Section III, that "No Deacon shall be ordered Priest unless he be first recommended to the Bishop by the Standing Committee of the Diocese," has been observed cannot be told from the Bishop's statement. If it has been observed, then the Standing Committee must share the responsibility for the violation of Section IX.

The difficulty in this matter may be older than appears on the surface, for in effect the Bishop of Chicago actually ordained a man deacon for the Church of Sweden without the request of the latter. It is certainly hard to understand why the Bishop should ordain a man for whom he had no work, and who left the diocese and the country "immediately thereafter." It is possible that this second ordination is the direct result of a previous "unwise" act.

A Bishop cannot escape his responsibility for the men whom he ordains. Having the man sign a release, or promise never to hold the Bishop to that responsibility, is an evasion of the canon. The idea that a man can become a clergyman of the diocese of Chicago, or any other diocese, providing that he promises never to return to that diocese, or even to this country, is scandalous.

The entire affair is an enigma. If the Bishop of Straengnaes had work for the Rev. Mr. Ringenhjelm to do, why did he not ordain him to do it? If the English colony wished a priest to work for them, why did they not appeal to their own ecclesiastical authorities? Perhaps they did, and for very good reasons their request was denied. If the Americans in Stockholm wished an American church established there, why didn't the Presiding Bishop take charge of the matter?

As to the other part of the controversy, involving the validity of Swedish orders (for despite the statements of the Bishop of Chicago, our Church has, perhaps needlessly, questioned them; for my part there is no objection to such recognition of Swedish orders, or the ministry of any other Church. However, I do think it better to do such things in a more orderly fashion.

(Rev.) EDWARD W. HAWKINS.

New York City.

TO THE EDITOR: I have read with great interest the criticisms by Canon Bell upon Bishop Stewart with regard to the ordination of the Rev. Mr. Ringenhjelm to the priesthood by Bishop Aulen of the State Church of Sweden. While I am delighted to see that anybody is interested enough in the Canon Law to attack anybody for presumable non-observance, may I be permitted to make

a few remarks on the subject, and, incidentally point out the canonical position of Canon Bell in the matter?

1. There is no question whatever as to the validity of orders in the Swedish Church, of the Apostolic Succession of their bishops, and their historic position as a national Church. It is not necessary to back up this statement by citing a long series of references which I shall be glad to send to any correspondent. I may mention, however, that the Church of Rome in 1608 received a priest of the Swedish Church into communion, and that without either conditional or actual reordination, Peter Anderson, became an eminent member of the Dominican Order, and a professor of Dogmatic Theology in the University of Padua. I have the same record of the Roman attitude in seven other cases, one as recently as 1845.

The partial adoption of certain articles of Lutheran theology did not affect the economy and discipline of the Church, and the Swedish Church has been frequently attacked on this ground by J. Weidling in his *Swedische Geschichte im Zeitalter der Reformation*, Gotha, 1872. There is also a somewhat rare book by Nicholson, *Apostolical Succession in the Church of Sweden*. . . .

2. Any bishop has under Canon Law the absolute right to request any Catholic bishop, in a Church which has not been declared heretic or schismatic by the official act of his own communion, to ordain one of his subjects as his representative. There is no reason whatever why Bishop Stewart could not, at his own discretion, request the Patriarch of Constantinople, or the Coptic Archbishop of Abyssinia, to ordain one of his subjects if he so wished.

This is his prerogative as a Catholic bishop of an independent diocese and until the canonical authority of the Presiding Bishop in this and many other matters is clearly defined by General Convention the affair is no more his concern than that of the Pope, or the Archbishop of Canterbury (Smith, *Elements of Ecclesiastical Law*. New York, 1895; Early Canons for which see any book of reference).

3. The probable reason that no English bishop "assumed responsibility" was that they realized that the matter was no conceivable business of theirs, and that had they approved the action of the two bishops concerned it would have been an act of gross impertinence to an independent sister Church, and a deliberate slighting of a brother bishop.

Might I suggest to Canon Bell—while we are on the subject of Canon Law—that "irresponsible criticism" in speech or writing of an ecclesiastical superior, the unauthorized and inaccurate giving out of ecclesiastical information, and except in Synods, Councils, and Church trials the condemning of the action of an ecclesiastical in another diocese by any cleric from Bishop down, is punishable under Canon Law (Codex-1123-1538; Proceedings of Convocation of Canterbury, 1614) by two years suspension, public retraction, and, if repeated, excommunication, and deprivation.

The wisdom or not of the proceedings in question is entirely the affair of the Bishop of Chicago who seems to have acted in absolute accordance with the principles of Canon Law, and sound episcopal common sense.

(Rev.) JOHN R. CROSBY.

Seaford, Dela.

Various Liturgical Matters

TO THE EDITOR: Can you perhaps, or some of your readers skilled in liturgiology, inform me with regard to one or two points I am not clear in my mind about in connection with the last revision of our Liturgy by action of General Convention? These are, briefly, as follows:

(1) Immediately after the Prayer of Consecration we have "And now as our Saviour Christ hath taught us, we are bold to say," followed by the Lord's Prayer ending with the Ascription. This form is certainly not the way in which the Gospel tells us that our Blessed Saviour taught us to say it originally, the ascription or doxology being, as I have always understood, of a later date. Why the apparent inconsistency?

(2) The *Benedictus qui venit*, in intent really a pious ejaculation, was not permitted to be included in the revised Liturgy immediately after the *Sanctus*, owing perhaps to apprehension on the part of some that that way danger lay as indicating too plainly a recognition of the Real Presence; and yet the *Agnus Dei*, a yearning and deeply devotional prayer addressed directly to our Blessed Lord then present on the altar under the species of bread and wine, was not only permitted but duly authorized to be used in our churches. It was, I believe, originally a part of the *Sanctus*, so why, again, this illogical objection to the *Benedictus qui venit*?

(3) In the prayer for the whole state of Christ's Church, there was interpolated the phrase "beseeching Thee to grant them continual growth in Thy love and service," referring to the dead that die in the Lord. Just what do these words actually mean? If the English language means what it indicates here, it would seem to set forth the Church's belief in a purgatorial state after death, although not perhaps the same thing as the "Romish doctrine of Purgatory" inveighed against in the twenty-second Article of Religion as being one of several "fond things vainly invented" by our brother Catholics. Am I correct in this understanding of the phrase referred to above?

It is quite possible that there are many other laymen who, like myself, have wondered and pondered over the points raised herein, so that if you see your way clear to a response in your columns, the courtesy will I think be deeply appreciated by all who may be interested.
J. HARTLEY MERRICK.

Scarborough, Maine.

(1) The Liturgical addition of a doxology to the Lord's Prayer is very ancient. The earliest known example of it is in ch. 8 of the *Didache*, a late first or early second century document. Its gradual insertion into the New Testament text is not surprising, not by any means as strange as the lateness of such insertion. The oldest manuscript containing the addition is the fifth century manuscript "W" preserved at Washington, D. C. The doxology is missing in all Latin translations, but is found in the Syriac, Sahadic, and Ethiopic versions.

The doxology was added to the Prayer Book version of the Lord's Prayer from no liturgical considerations, but in order to bring it in line with the *Textus Receptus* of the New Testament. We have never been consistent in our use of the longer and shorter forms, and in the last revision the longer form was put into the Baptismal, Confirmation, and Marriage services and the Offices of Instruction, simply because our people have become so used to saying the prayer with this addition

that its omission has been a source of confusion.

(2) Our correspondent is not quite accurate in his statement that *Agnus Dei* is "not only permitted but duly authorized to be used," etc. There is a rubric on p. 82 permitting the singing of a hymn, and this would *a fortiori* authorize the *Agnus*, which is an "anthem in the words of Holy Scripture and of the Book of Common Prayer." *Benedictus qui venit*, also an anthem in the words of Holy Scripture, and a part of the *Sanctus* in every liturgy except the Anglican, even in Lutheran and Presbyterian books, was adopted for permissive use in the course of the last revision of the Prayer Book, but on its final reading it failed of ratification in the House of Bishops. We understand that it received a majority of the votes cast, but failed to be ratified through the rule that absent bishops are counted to have voted in the negative.

Our correspondent is probably right in his estimate of the considerations influencing those who actually voted against it.

Those parishes which continue to use both these anthems claim the right to do so under the general rubric on hymns and anthems. This is actually quite specific as to the place in the service where such additions may be made, but for generations has been loosely interpreted to cover hymns and anthems interpolated at any point.

(3) We think our correspondent is correct in his understanding of the words "continual growth in thy love and service" in the Prayer for the Church. The wording of the newly added prayers for the departed, the teaching of the primitive Church, the conceptions of the Divine Justice and Mercy, and the belief that the dead are still living all imply the reality of some sort of Purgatory, but not necessarily the Roman doctrine of Purgatory as a place of painful punishment, a sort of temporary Hell.—THE EDITOR.

"Friends of the Russian Seminary"

TO THE EDITOR: Your paper and its readers have always been so generous in their response to appeals in the interests of the Russian Seminary of St. Sergius in Paris, that we are impelled to ask your continued help. Last year, when the Very Rev. Fr. Bulgakoff, dean of the seminary, was in America, a central committee was formed to coordinate and further the work of local committees already existing, and, if possible, to create new ones. It was hoped that as a result of this action, more adequate contributions would be obtained, and the seminary relieved of its most pressing necessities, and enabled to carry on its unique work under approximately living conditions.

So far this has not proved to be the case, and it is evident that a further effort at coordination must be made. With the approval of Admiral Belknap, chairman of the central committee, we ask enrolment in a list of "Friends of the Russian Seminary in Paris" of all those interested in this Apostolic work, whether former contributors or not. Those so enrolled pledge themselves to make an annual subscription, indicating a convenient date for payment and whether they wish to be notified when pledges come due. It is hoped that many subscriptions of from one to five dollars may be obtained in addition to those of larger amounts. The making of this list in no way supersedes local or general committees, which will still receive subscrip-

tions, but is to enable them to count on a certain definite amount to be forwarded to the Seminary each year. Those who prefer to contribute through THE LIVING CHURCH may continue to do so. This plan has the approval of the Most Rev. James DeWolf Perry, D.D., who in a personal letter says, "I hope that the excellent suggestion you make may result in a joint effort of all committees to gather the Friends of the Russian Seminary in a single list. If it will help to head it with my name, I shall be glad to do this with a pledge." Will those willing to follow the inspiring example and leadership of the Presiding Bishop send their names, with the data above referred to, to Mrs. Ralph Adams Cram, Secretary of the Boston Committee, Whitehall, Sudbury, Mass.? This list, to be most effective, should be completed by early autumn.

It is unnecessary again to emphasize the continuing needs of the seminary, the privations heroically borne by faculty and students, and the great privilege that we of the Episcopal Church have offered to us to support this very great work. The generous response already made by readers of THE LIVING CHURCH leads us to hope that this may be continued after the manner indicated above.

ELIZABETH CARRINGTON CRAM,
RALPH ADAMS CRAM.

Sudbury, Mass.

A Reminder to Tourists

TO THE EDITOR: Holidays are here again, and many Episcopalians must be planning to spend part of their vacations in Europe.

All Episcopalians are cordially welcome at the services of the Old Catholic Churches of Holland, Germany, Austria, Switzerland, Czechoslovakia, and Poland. Especially would I urge German, Swiss, and Dutch Episcopalians, visiting their homelands, to get acquainted with the Old Catholics of these countries.

The Society for the Promotion of Christian Knowledge, Northumberland avenue, London, W. C. 2, England, sells a very useful Directory of the Old Catholic Churches in Europe. This gives the addresses of the parishes and priests, the time of services, and so on. In many cases, where there is no Anglican chaplaincy, there is an Old Catholic parish church where our people can attend Mass. Information will also be given, and letters of introduction supplied, from the offices of the Church Union, Church House, Westminster, London, S. W. 1. . . .

Our clergy would find interesting books and manuscripts in the Amersfoort Seminary, Amersfoort, Holland. Religious would be interested in the small German Old Catholic sisterhood which cares for an orphanage in Bonn, Germany.

The more you can do to further harmony with others, the happier you will be yourself.

STANLEY FRYER.

Pine Falls, Manitoba, Canada.

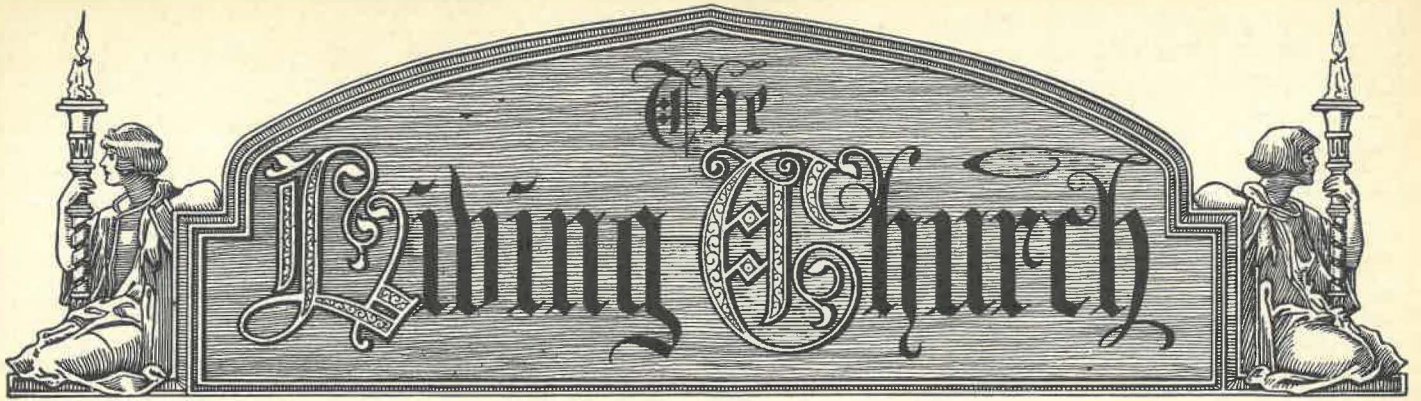
Chalices Held by Police

TO THE EDITOR: A man named Andrews has been arrested in Kankakee, Ill., and is charged with stealing chalices, silver cruets, patens, etc., from churches. One large mutilated chalice, several small silver chalices and patens, cruets, etc., are now held by the police of Kankakee. These articles will be held until the man is tried. Andrews' recent itinerary was said to be Pennsylvania, Southern Michigan, and Northern Indiana.

Will those concerned with identifying and recovering such stolen articles please communicate with the Chief of Police of Kankakee, Ill.?

(Rev.) LOUIS F. MARTIN.

Kankakee, Ill.



EDITORIALS & COMMENTS

Time and the Clergy

THERE ARE two adjectives that are frequently applied to the clergy by their friends: "busy" and "faithful." Parishioners will say of their beloved rector: "He is so busy, the dear man; he hasn't a moment to himself." And a priest who is known by everyone to be busy is described by everyone as "such a faithful priest." Not having a free minute is regarded as a virtue.

We hasten to say that it certainly implies a great virtue, namely, a pastoral gift, highly cultivated. Anyone who has lived in a rectory, or even visited for more than a few days in one, knows well the number and variety of demands upon the time of the rector. Of course, there are the regular services and the customary meetings. Then, there are the special ministrations to the sick and the sorrowing. Whether a rector hears confessions formally or not, he sees and listens to and counsels many a person who "cannot quiet his own conscience." This is another constant call upon his time. And the special services are many: marriages, baptisms, funerals, and still others—such as blessing a new house or laying the corner-stone of a new parish house or officiating at the annual service of some patriotic or civic association. All these things, and several more, the rector in many a parish does regularly.

Few of them find their kalendars too full with these duties. It is quite possible to fulfill them all without rush or undue pressure. But the rector has much more still to do. The preparation of two sermons a week, for example. Where there is a curate, there may be only one sermon for the rector to preach on a Sunday, to be sure. But the vast majority of rectors in the land have no curates. Most Church people take sermons rather for granted. Unless they have lived behind the scenes of the Church, they usually have only a faint idea of the amount of time, as well as ability, it takes to prepare a sermon. The level of preaching in the Church in America is remarkably high, particularly in the country and small-town parishes. This level is attained partly by the use of a trained intellect; but it is reached also by the use of time in preparation.

More time is needed for the development of the religious life of the children of the parish. No matter how accomplished the teachers in the Church school may be, no matter how

great may be the help given by the diocesan and the national secretaries for religious education, the rector is the person who must direct the religious training of the children. His is the ultimate responsibility, and he must meet it. The rector, indeed, often considers it the largest of all his many responsibilities as a pastor. It takes special qualities to fulfill it adequately; and it takes time.

STILL MORE regular duties have a place on the rector's kalendar. He may have a famous organist and choirmaster and a celebrated choir. But the music comes in for regular attention from him. Or he may be his own organist and choirmaster; it would surprise some Church people to learn how many rectors actually are. In scores of parishes where there is excellent music, the choir is taught by the rector alone. One rector recently said that, after the professor of New Testament, the man in his theological seminary to whom he was most grateful was the teacher of Music. "I am so thankful for the drill in both Plainsong and the Anglican chant. I have taught my choir, and they are second to none in the diocese—not excepting the Cathedral." He said this, and visiting choirmasters concurred in it. But it takes time to train a choir, even to sing simple hymn-tunes and to chant well.

It would take an expert statistician to list all the diverse things that the average rector does regularly, and to compute the average amount of time he puts into each one, in, say a week or a month or a year. And certain it is that an astonishing conclusion would perforce be reached: that these activities do not take *all* the rector's time. Logic would compel this conclusion. The rector does *more*; therefore, he must have more time. Q. E. D.

Yes, exactly: Q. E. D. *Quod erat demonstrandum*, "Which was to be proved," would seem to be the motto of many persons in their dealings with the clergy in the matter of time and still more time. Men and women who might hesitate before asking a business man to do this or that, on the ground that a business man "has no time," think little or nothing about requesting the rector to do it. "He is busy," they remark, "but the busy persons are the very ones who can always find time

for something more." The amazing fact is that some of the men and women who say this are the same who declare that their rector "hasn't a moment to himself."

Few of the clergy *do* have a moment to themselves. It is occasionally said that they might have, if they organized their time better. This may be true in some cases. But we are of the opinion that most of the clergy do the best they can in this respect, under the circumstances. City rectors have their secretaries and their curates and their deaconesses. But the great majority of the clergy are not in cities. They are their own secretaries and curates; the only deaconess they have is a devoted wife or sister. Very often also, rectors in small parishes are assistants to their wives in the care of the children. Unlike the business man, the rector's office is usually at home. It is so easy to ask him to squeeze out some orange juice for the baby or to let the slightly older child "play quietly in the study" while the mother is engaged elsewhere. In the large parish, the study is in the parish house, too far away for interruptions from the nursery. But there are few large parishes. It is hard to organize every hour of time, when so many things conspire to disorganize it.

What then, of time and the clergy? If the laity can do anything to help them conserve it, they surely should do it. And it would seem that they can. In the first place, members of parishes need not demand exactly the same kind and amount of personal attention from their rectors. Those petty jealousies which actually cause the well to be offended if the sick are visited and they are not, might be overcome. A rector should be free to do just what is necessary in the matter of parochial calls. Then, his convenience might be considered far more than it usually is, when special services are required. Above all, careful consideration should be given to the volume of work he is already doing before he is asked to do something extra. In short, he ought to be protected.

Most of the clergy need this protection. Their very faithfulness leads them to fill their days and their nights with regular and with special care of their own people and of other people who appeal to them for advice or assistance. No wonder a busy priest is described by everyone as a "faithful" priest. He is, just that. He earnestly desires to do all that he can. And he does it. But the laity ought to keep watch and make sure that he does not do *more* than he safely can. Doubtless no one could prevent a good rector from burning the candle at both ends. But his people really can, and should, prevent him from burning it in the middle as well.

New Periodicals

ONE WOULD suppose that the sea of religious journalism was sufficiently troubled so that no one would be hardy enough to launch a new periodical upon it. However, three new Church papers have lately come to our attention.

The *Calvin Forum*, published under the auspices of the Christian Reformed Church, is devoted to the presentation of Calvinism as "an all inclusive world and life view." The first issue, dated May, 1935, is attractive typographically and contains some very interesting material, though needless to say its point of view is quite different from our own.

A new theological magazine, with the rather prosaic title *Journal of the American Lutheran Conference*, will be edited by the Rev. Dr. J. A. Dell, of the Divinity School of Capital University, Columbus, Ohio. We have no further particulars about this periodical but we presume that it will be a quarterly review of a serious nature.

A *Religious Press Digest* is to be published beginning in September along the general lines of the *Reader's Digest* and similar publications. It will contain articles reprinted and condensed from the leading religious periodicals, including THE LIVING CHURCH. The editor is Albert F. Byrne, superintendent of schools in Henry County, Indiana.

Of more direct interest to our own Church is *Sobornost*, a quarterly periodical published in England under the auspices of the Fellowship of St. Alban and St. Sergius. This is a popular but scholarly little magazine of forty odd pages devoted to closer fellowship between the Russian and Anglican communions. Contributors include Fr. Sergius Bulgakov, Prof. Nicholas Berdyaev, and Miss Anna Arseniev. A series by Prof. G. Fedotov on the history of the Russian Church, which began in the first number, is to be continued.

We welcome all of the diverse periodicals into the fellowship of the religious press and wish them success in their several spheres.

A League to Combat Atheism

IN A LETTER to THE LIVING CHURCH last March, the Rev. W. M. Hay suggested that Anglicans, Protestants, and Roman Catholics admit that none of them has a monopoly on either good or bad representatives in the history of the past four hundred years and unite in the face of a common enemy, widespread and gaining materialism and atheism. "Let us be agreed," he wrote, "that no arguments be allowed that refer farther back than 1914 . . . and let us keep this truce for the next twenty-one years. Let this be the rule on both sides—say good or say nothing."

We did not comment on Fr. Hay's suggestion at the time other than to caption it "A Good Idea." However, the idea that Fr. Hay expressed is too good a one to be lost to view and we are glad to see that it has attracted the favorable attention of some of our Roman Catholic brethren.

Commenting on Fr. Hay's letter, the *Tidings*, a Los Angeles Roman Catholic periodical, remarks that there should be no objection to this proposal. It states that such a truth would meet the enthusiastic approval of Roman Catholics and adds that "not to argue about anything occurring before 1914 would leave but little ground for argument."

Indeed, the *Tidings* goes further and asserts that all believers in God should unite upon that belief which they hold in common for defense of religion and morals. It states that there is this common enemy—materialism and atheism, an enemy fairly well established in the United States. It therefore proposes a national league of Jews and Christians to combat atheism and materialism.

The call for an inclusive religious organization of this kind is seconded by a writer in the *New World*, the official organ of the Roman Catholic archdiocese of Chicago, which observes: "Such an idea has great possibilities and the organization of such a union should not prove very difficult."

As a common bond of unity not only between Catholics and Protestants but between Jews and Christians, the *Tidings* observes: "They have it as part and parcel of their belief in the Ten Commandments," adding: "The interests of a strong citizenry demand a harmonious relationship between religions, and no time was ever riper for a national union for religion and morals. It could take its constitution entirely from the words of Washington. The first concern of such a union would be to rout atheism."

Here is a suggestion for the National Conference of Jews

and Christians. That organization would be the logical one to offer leadership in such a united effort. Is it not within the realm of immediate possibility?

“Requiescant”

OUR SYMPATHY goes to the Rev. Stanley C. and Mrs. Ripper of Rock Point, Burlington, Vt., whose two children, James, 7, and Margaret 14, recently drowned in Lake Champlain. The bodies were found when the children failed to return from a fishing trip. Indications were the boy fell off a ledge, and his sister vainly tried to rescue him. May they rest in peace, and may light perpetual shine upon them.

Through the Editor’s Window

NEWSPAPER ERRORS, typographical and others, often cause amusement and sometimes lead to serious trouble. Here is a list of some of the “funniest things in print” which were not intended to be funny at all, quoted by *Pollock’s Newspaper News*.

“Drury and John Lacey wish to announce that the Lacey caught at Lida is no relation of theirs. They claim none of their folks has ever been caught.”

“Dozens of hens gave their all to satisfy the appetites of the town people.”

“The family was made ill by pantomime poisoning.”

“To trade, \$60 lady’s plush coat; also girls for load of hay.”

“Farmer boy, aged 40, wants position on small, slender widow’s ranch.”

“Mrs. Mary C. Davis and Mrs. C. H. Powell have treated themselves to nice tombstones in memory of their husbands.”

“Found, fountain pen by woman half full of blue ink.”

“Why kill your wife? Let electricity do it. We’ll help. Electric Supply and Fixture Company.”

THE MICHIGAN BULLETIN, observing that “a certain percentage of the gray hairs that sprout each day on the editorial cranium are, no doubt, caused by the errors that slink past the editor and pop up in all their ugliness in the week’s edition,” quotes a few as follows:

“He is described as having brown hair, turning gray, and all his supper teeth are missing.”

“Doctor Jones, formerly of Memphis, has completed a revival at the First Church here, during which tight members were received.”

“A young woman wants washing or cleaning daily.”

“Green colored girl wants work until after Christmas.”

“While trimming a cottonwood tree Monday, Bill Smith suffered a severe blow on the head, when a large branch turned and struck him.”

“Harry Taylor, school principal here, has a stone applejar that has been in the family 109 years. Next year it will be one hundred and ten years old.”

“Young Lady—Eighteen years old as beginner in respectable office or otherwise.”

THE EDITOR of the Kingston (N.Y.) *Freeman* is said to have received a letter reading as follows:

“Please send a few copies of the paper containing the obituary of my aunt. Also publish the enclosed clipping on the marriage of my niece, who lives in Saugerties. And I wish you would mention in your local column, if it doesn’t cost anything, that I have two nice puppies for sale. As my subscription is out, please stop the paper, as times are too hard to waste money on newspapers.”

ACKNOWLEDGMENTS

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

RUSSIAN THEOLOGICAL SEMINARY IN PARIS

A Communicant of St. Ignatius', N. Y.	\$ 10.00
E. S. M.	2.00
	\$ 12.00

Everyday Religion

A Daily Rule of Life

Four parts of our daily Rule have been discussed: Turn, Follow, Learn, and Pray. These are inner states; growth which goes on in the quiet. In them the disciple draws upon the resources of God. The remaining sides of the Rule tend outward. They are acts of expression.

V. SERVE

SERVE is a great word; greater than “work,” because to serve is to work for the benefit of others. For the disciple, every act of service is consciously or unconsciously done for Christ’s sake. There need be no priggishness about this. It is from our Lord that we have learned the joy of serving others. In prayer to Him we gain the vision of what to do—and the strength to do it.

Our whole world opens up as a field in which we can serve. Life takes on the quality of a vocation. First, there is our regular duty, the work and the people naturally surrounding us. To serve is to take up this humdrum work in a new spirit. Instead of shrinking from it, or doing it grudgingly, we find that it can be magnified and made to praise God.

Our Lord was a carpenter. Most of the time, very likely, He made window-frames, doors, simple furniture, and handles for tools. I wonder if we think enough about those holy Hands. How skilled they must have been! We can be sure that what He made was well made, a little better than the customer could expect, not over-priced but delivered with a smile that meant good cheer and success to the user.

Can’t we work that way? Trusting God to recognize that we keep doing our very best even if the customer is blind to our extra efforts? Men won’t always be blind to a piece of work that praises God. It’s hard, I know, to do that in a world where people are in a hurry to snatch bargains of poorly-made things, to have your good work swamped in a pile of trash. It’s hard, in these days of huge factories with mass production for absentee employers, and in a hurry. Part of our serving must be to band together to pray and dream and sacrifice so that men can work in a better way—where their work will be service.

To serve is to direct productive energy with a certain vision. That vision is of God’s glory and some other person’s welfare. It rises out of the new spirit caught from our Lord. He was glad to wash His disciples’ feet and to wipe them with a towel. When they protested, He said, “I am among you as one that serveth.” He—and He alone—will bring us out of our “industrial disputes.” No new scheme, however well meant, will deliver us from these growing troubles, until each side catches Christ’s secret: to be concerned with the welfare of the other party. Christ can take any scheme but slavery and transform it. Certainly He would put men first and production second: service first and profits last—but what profits there would be! Conscience-clear, and how fairly distributed.

Serve. And remember, “Inasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me.”

Questions: In my home, in the place where I work, in my community, how can I serve Christ and others?

In my parish is there not something I could do (or do far better) toward building and bringing in the Kingdom of God?

Anvik School Closes

Action Caused by Lack of Funds for Support, Owing to Cuts in Appropriations for Work in Alaska

By Mrs. John W. Chapman

THE FRIENDS who for many years have been interested in the work of this, the first established boarding school of our Church for Indian boys and girls of the Yukon, will be grieved at the news of its closing.

We look back over the hard years of work, nearly fifty of them, 1887 to 1935, which have gone into its building. Now, at the time when the mission has never been better equipped as to staff and buildings, its closing seems to be of the nature of a tragedy; as though vandal hands, caring not for its traditions, had despoiled the structure.

The work of Christ Church Mission will go on however. The log church, built with a part of the first Thank Offering of the women of the Church, 1893-1894, and since enlarged and repaired, will not be closed for the Sunday services, nor the Sunday school, or for the instruction of the people and children of the native village, and the few white men and their families.

The fishing camp on the point will be lively with people coming from other villages for the summer salmon fishing, and the little old log school house on the mission premises (when buildings were needed, the missionary went out with men and brought in logs) will be open for schooling for the children.

The fine large building, occupied only for the two years just past, by the girls of the school and the ladies of the staff, will be closed, the children dispersed. One or two orphans, who have relatives in another village will be sent there. The ailing children, hitherto cared for by the mission, will be taken to government hospitals within reach. The smaller children will go to the other boarding school of our Church at Nenana.

The larger girls will go out into families here and in other villages where the mother is, in nearly every instance, a former pupil of the Anvik school.

Eight children of the school were prepared for confirmation, as well as six others in the outlying villages of the Shageluk country, where the natives are adherents of the mission at Anvik, many of them heads of families, who, with the mothers, were former pupils of the school. The work of the mission among and for the native people, wards of the Church, will go on, the Rev. Henry H. Chapman remaining in charge, with his wife and young daughter, and perhaps one other assistant.

Friends of this mission in the wilderness will not forget to support it still by their interest, and in the might of their prayers.

BUT ONE

THOU ART BELOVED by a score of friends
Each shares a part
But only One who loves thee really knows
Thy inmost heart.

Thou art beloved by a score of friends
Each fails some part
And only One who knows thee wholly loves
On through the last!

LILLA VASS SHEPHERD.

TWO-THIRDS OF THE WORLD, in terms of population, that professed democracy in 1918, have since repudiated democracy, and that without any signs of regret. —Prof. Ellsworth.

Churchwomen Today

Ada Loaring-Clark

Editor

Our Colored Churchwomen

IT WAS A PRIVILEGE to attend an Auxiliary meeting at one of our colored missions where Miss Esther Brown, the national field secretary of the Auxiliary, was the speaker. It was the first opportunity I have had to hear Miss Brown and I was delighted with the comprehensive and concise outline of the work women of the Auxiliary of our colored parishes and missions undertake as given by the speaker of the afternoon. She dealt with the importance of devotions; the United Thank Offering; study of missions and other phases of religious education; Christian social service, both local and in its wider phases; and in a simple and direct way asked for the coöperation of every woman and pleaded for a closer fellowship in the Church.

Miss Brown is a product of our Bishop Tuttle Training School at Raleigh, N. C., an institution that each year shows more and more its value to the Church in that it is sending out women trained in mind and character to go among their race as leaders. If all those trained at Raleigh stress the work of the women of the Church with the simple directness Miss Brown does, they will be carrying out what Dr. J. H. Dillard emphasizes as an essential for all educators "the quality of simplicity, is something for which all educators should pray. They should seek earnestly to get to fundamental truths about the condition of mind that constitutes education. Fundamental truths are very simple. The chief of all is the simple rule of being patient, in doing things accurately and thoroughly; as to the Lord and not to man."

Our Negro Churchwomen are becoming more and more educated and it is only through Christian example on the part of all Churchwomen that many problems will be solved.

Christian Social Service in South Florida

AT THE RECENT annual meeting of the women of the diocese of South Florida, important resolutions were adopted pledging the membership to oppose lynching. Mrs. William I. Cornell, a prominent Churchwoman and chairman of the Florida Council, Association of Southern Women for the Prevention of Lynching, gave a stirring address on the subject. She said in part: "Lynching is an indefensible crime and we, as Christian citizens of this great country and state, should share its eradication through a definite program seeking better law observance and the education of public opinion against this offense to law and life."

The following resolutions, presented by Mrs. Clara Palmer and seconded by Mrs. Mary Seekins, were passed: "That we, the women of the South Florida branch of the Woman's Auxiliary to the National Council, in its annual convention assembled in Daytona Beach, do earnestly declare our conviction that lynching for any cause is contrary to the will of Christ, and the law of our country.

"Be it further resolved: that we hereby endorse the aims and program of the Association of Southern Women for the Prevention of Lynching and that we delegate to our Department of Christian Social Service the active prosecution of such features of the program of the Florida Council of the Association as it feels may be successfully carried out through our Auxiliary branch during the current year."

The Anglican Communion Today

By the Rev. Arthur B. Kinsolving, D.D.

Rector of St. Paul's Church, Baltimore, Maryland

I PURPOSE in this paper to attempt a recapitulation of some of the positive values of that system of evangelical Catholicism represented in the Anglican communion. Rightly understood, it would seem to be a good home for the enlightened Christian soul, yet it is disparaged from two quarters, on the side of Rome, and on the side of Protestantism. Many men find it difficult to believe that a Church may be at once Catholic and free, and yet that is precisely what this Church aims to be. Its position embodies not a compromise but a balanced combination of principles and tendencies which elsewhere are too much separated, but which appear as permanent elements in the story of Christianity. It is alleged that its history is such a mixed and contradictory one, and the criticism has point. But what other Church has not had a mixed history? Certainly the Church of Rome has. And there are very dark passages in the record of the Puritan communions. If under Henry VIII Fisher and More were martyred, we must remember that under papal influence Cranmer and Ridley and Latimer were burned, and the Puritans beheaded Archbishop Laud.

In one of the clever propagandist books recently published, *The Life of Sir Thomas More*, giving the portrait of a singularly exalted Christian man, the author, Christopher Hollis, in a closing paragraph referring to the years subsequent to More, uses these words: "After a time . . . learning of a sort flourished once more among them," that is, among the English people, "and they made themselves the masters of a system of justice not notably inferior to that of other nations. But holiness they have never again possessed. . . . Since More's time there has been no one man in a position of political power in England of whom it could be said, without manifest absurdity, that he had in him any touch of holiness." How blind and partisan are such statements as these. Is it untrue to impute holiness to Jeremy Taylor, the author of *Holy Living and Dying*; to Launcelot Andrewes, to Bishop Hall, author of the *Contemplations*; to Bishop Wilson who gave us *The Sacra Privata*, one of the most searching of all devotional books; or to Archbishop Leighton? Is it profane to impute holiness to the evangelicals, John and Charles Wesley, Symeon, Venn, and William Law; to George Herbert, to John Keble, author of *The Christian Year*; Dr. Pusey, H. P. Liddon, and Dean Church, to Fr. Stanton, T. T. Carter; or to the great missionary heroes, most of them martyred, Coleridge Patteson, Bishop Selwyn, Bishop Hannington, and Bishop Tucker of Uganda, and to Frank Weston of South Africa, not to mention a great multitude of holy women? Do men gather such grapes of thorns or such figs of thistles? These and ten thousands like them bear witness that the spirit of holiness is still manifest in the Mother Church of the English-speaking peoples of the world.

And then as to the influence of the Church of England in the British dominions, I agree with Bishop Johnson of Colorado in a recent editorial in the *Witness*. I am more impressed with the power and influence of that distinctively English Church than I am with the relation of the Church of Rome to the people of Italy or Spain, not to mention the almost exclusively Roman Catholic peoples of Mexico and South America.

And, in spite of all their brotherly appreciation of some of the fine things for which this Church stands, we also come in for a good deal of adverse criticism from the Churches of the Reformation. Marked progress has undoubtedly been made by thousands of these fellow-Christians toward a more reasonable conception of the Bible, though Fundamentalism is still sadly in evidence among them.

At the Lausanne Conference, after a noble presentation of the case by Bishop Gore and others, the necessity of accepting the Nicene Creed as a faith basis for the reunion of Christendom was one of its most notable achievements. But it became evident that the cleavage was very deep on the matter of sacraments and especially the orders of ministers. There is a strong and growing demand among these brethren for a heavier accent upon the great duty and privilege of worship. But they are still sensitive on the point of connecting it, as the older Churches have always done, with the sacrament of the altar. The Holy Communion is still with most of them only an occasional service, and the whole accent is upon the remembrance and communion aspect of the sacrament, as contrasted with that which views it as a pleading before the Father of the sacrificial work of our Saviour.

And as to the conception of a ministerial order handed down from the Apostles' times, it is boldly claimed that the very fruits of the Spirit which have been evident in all ministries, Congregational, Presbyterian, Episcopal, since the Reformation have made void all claims as to a special value attached to episcopal ordination or episcopal government. I think the growth and power of these Churches in the past 25 years has had the effect of making them less interested in this subject today than for several decades past.

I REMEMBER that many years ago the late Dr. William R. Huntington warned against the danger that the Episcopal Church in the United States might become terribly flattened by the impact of an unyielding and supercilious Romanism on the one hand, and a powerful group of Protestant organizations on the other.

Without question we have kin on both sides. There is a growing school who prize more and more the relationship with the Latin and Greek Churches. The whole life of the late Lord Halifax was given heroically to bringing about an understanding between Rome and Canterbury. I was reading over lately a paper that he presented at the Pan-Anglican Congress in 1907. He began by quoting the last words which fell from Dean Church, the brilliant chronicler of the Oxford Movement, who might have had the highest place in the English Church, but preferred to remain as the dean of St. Paul's, as follows: "If anything is certain, it is that a temper which desires peace is the essence of the Christian character." Then Lord Halifax cites some very noble words in the encyclical of Leo XIII: "It is Christ the Redeemer Himself, to whom are known the times and seasons propitious for such attempts, who urges us forward. The love of Christ constrains us. It is He, the Good Shepherd, the Prince of the shepherds of His flock, whose example we so earnestly desire to follow." And yet his terms are again unconditional surrender. And even Lord Hali-

fax is forced to admit that "in Rome there has been over-definition, that the principle of concentration has been carried too far, and that the absolute subjection of the priesthood to the bishops, and the bishops to the Pope, is wrong." This is the man, you remember, who knelt in the chamber of the saintly Cardinal Mercier when that noble Cardinal lay dying, and received from him as a parting gift, his pectoral cross.

And yet in spite of all obstacles, there is a large group in England, and a smaller in this country, who are reaching out to claim a fuller expression of the Catholic life than the Church of England has known since the Reformation. They are haunted by the universality of truth, by the fact that it is not provincial and racial, but wider than all races. They are going back to Aquinas, and Bernard of Clairvaux, and to St. Benedict. They are haunted by that vision of the Master, when He said, "Many shall come from the east and from the west, and sit down with Abraham and Isaac and Jacob in the Kingdom of God." Without doubt the revival of this enlarging Catholicism both in theory and practice, and within the borders of the Church which is in communion with the See of Canterbury, is the most significant fact in the life of that communion in the last 100 years. The man who thinks it has run its course is mistaken.

At the present time both the Evangelical Liberal school and the Catholic school are distinctly gathering strength. It is a mark of vitality and one of the fruits of liberty. Now and then we hear voices demanding the proscription of those of the opposite party. But the Church herself mothers and comprehends them all. We can certainly never be regimented into passive servants of the Latin hierarchy, and the Church at whose altars we serve is not likely to lose her identity by being merged with one or more of the individualistic groups which have increased in number for 300 years. We still adhere to the ideal of one Holy Catholic and Apostolic Church, with a long history and a long memory. "We believe in a living Christ who still guides and controls His Church through the processes which He inaugurated."

NOW LET US pass in review some of the principles and characteristics of the Anglican communion. First, I would mention a certain reverent and convinced conservatism. Its deepest root strikes into a profound appreciation of the Incarnation. When I sat in a class-room at the Virginia Seminary 50 years ago, my dear old professor of Theology used to say with a confident smile: "Gentlemen, other religions have their incarnations; we only have the Cross and the Atonement." Since then the whole emphasis has shifted. We have come to realize that the deeper, prior, more comprehensive truth is the Incarnation. Hence the faithfulness of the English Catholic Church in her witness to the completeness of our Lord's humanity and the glory of His divinity. That Christ was the Son of God matters everything as to the value of the Atonement itself, and if the Incarnation is the root of everything in Christianity, then the important question is: What think ye of Christ? Whose Son is He?

The Greek Fathers of the fourth century were not wrong, but rendered an immortal service when they wrought out the Chalcedonian symbol, which for sixteen centuries the universal Church has repeated: "God of God, Light of Light, Very God of Very God; begotten, not made; being of one essence with the Father, by whom all things were made, who for us men and for our salvation came down from Heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man."

I was recently asked to address the Young People's Fellowship of a large Methodist Church. There were more than a hundred young people present. The subject assigned me was The Virgin Birth, Miracle, and the Resurrection. The textbook put into my hand, and written by a theological professor at Drew Seminary, made such ample room for either a positive or a negative attitude toward Incarnation, Miracle, and the Resurrection as to discount thoroughly the necessity of believing in Christianity as a supernatural religion. With our Anglican formularies as bases and guides, this would be impossible among us. Individual teachers may go very far in the exercise of their freedom of interpretation. But both they and the people have before their eyes as a counter check the citations from Holy Writ and the interpretative language of the Book of Common Prayer. The evident conception of this book of devotion and offices is that Christianity is the religion of a Person, not of a Book, and that we take our Christology and theology, as well as the bases of our prayers, from the mind of Christ and His apostles.

As another consequence of this firm grasp upon the principle of the Incarnation, we have the rich sacramental mysticism of the Prayer Book. The great Swiss reformer, Zwingli, did his utmost by cold rationalism to destroy belief in anything of which he had not sensible proof, and thereby turned the Lord's Supper into a bare memorial of a past event. His influence among the Churches which took their rise at the Reformation in determining their doctrine of the Lord's Supper has been amazingly long-lived, but it is growing less.

But the Church of England through her reverence not only for the great sacramental teachings of St. John and St. Paul, but also for the mind of the early Christian Fathers, has preserved for us the glorious Eucharistic teaching, which is becoming increasingly precious to our Church today. Graciously and tenderly she has gathered the little children into the covenant of holy baptism, linking their lives with the life of Christ Jesus, and seeking to bring them up in His fear and love. And then as we enter her sanctuaries, our eye falls in the central place, not upon a pulpit or lectern, but upon the Lord's table, the Christian altar.

The Church holds a strong and definite doctrine of God, of the objective reality of God, and of God's activity in our behalf. The Incarnation itself is the pledge of this divine initiative. Hence her strong doctrine of the sacraments. My faith and my obedience have their value, but the action of God is supreme. What He does at the font and altar is infinitely more than what we do at our best.

AGAIN, a part of this conservatism is her tenacious hold upon the principle of historic continuity. To me it seems unthinkable that our Lord should have flung into human society truths and channels of grace so infinitely precious without the guardianship of an authentic ministry. If so, why should He have bestowed such pains upon the Twelve? Why did He call out of Heaven St. Paul to be as directly sent by Himself as any of the original eleven? And why did St. Paul so carefully commission Titus and Timothy for their work, and why is it true that many years before either the canon of New Testament Scripture was settled, or the Apostles' or Nicene Creed were formulated, the Church came to a clear consciousness of its type of ministry?

On the one hand, we have one of the original five patriarchs claiming monarchical and absolute authority over the whole of Christendom, and we can trace the historical steps by which that claim was made effective.

On the other hand, we have more than three hundred divisions of Christendom, the largest number of sects in any religion in the history of the world. And yet we face in that most sacred highpriestly prayer of the Lord Jesus His plea for a visible unity. In view of these broad facts, I love and revere two things about this Church: first, the way through all weathers, under God's Providence, she has adhered to the ancient order; and next, her deep yearning and active leadership toward bringing together the severed groups of the Church of Christ on earth. In this connection let me say I never think of Charles Henry Brent and his heroic, if for the time being futile, efforts to further the work of reunion, probably at the cost of his own life, without recalling the words of our Master: "Blessed are the peacemakers, for they shall be called the children of God."

A singularly scholarly and well-informed book, *The Church Catholic and Protestant, A Study of Differences That Matter*, by the Rev. Dr. William Adams Brown, has come into my hands since most of this paper was written. The dedication reads:

To
The Memory Of
CHARLES HENRY BRENT
Bishop In
The Protestant Episcopal Church
Priest Of
The Church Universal

Among the subjects treated are, *The Genius of Catholic Piety, The Genius of Protestant Piety, What Rome Offers and What She Demands, The Christianity That Is Catholic But Not Roman, What Catholics Might Learn From Protestants, What Protestants Can Learn from Catholics.* As a work making for a better understanding between the several groups that constitute Christendom today, Dr. Brown's monumental study is likely, in my judgment, for its insight and love of truth, to mark a milestone along the highway of Christian thinking.

I TURN NOW from this note of Anglican stability to that of Anglican progressiveness. The two distinctive marks of this communion are Authority and Freedom. As A. E. J. Rawlinson, in his Paddock Lectures, pointed out, "There is authority without freedom, and freedom which is the reaction against all authority." While nowhere in things human is there to be found a perfect balance, in this Church there is an effort honestly to combine the two. Hence we enjoy here freedom of scholarship and spiritual freedom in a notable degree. Our Anglican scholars, as they pursue their investigations in Church history or in the deepest and greatest of all sciences, theology, do not have to keep one eye upon the *Index Expurgatorius*. They are not haunted by what Paul Elmer More calls "The Demon of the Absolute." They have tried to be reasonable without being rationalistic. We have the treasure of the Christian ministry and the treasure of a divine revelation in "earthen vessels." There is a human element and a divine element in each, and this accords with the principle of the Incarnation. "The rationalizing Protestant has set up an infallible Book, and the rationalizing Roman Catholic an infallible Church," speaking through an infallible head, viceregent of the Lord Christ on earth. There is perhaps no more dramatic passage in Church history than the story of the Vatican Council of 1870, where for weary weeks noble scholars within that communion opposed with all their might this decree. Brave Roman archbishops on their return home to this country even refused to promulgate it. This "Demon of the Absolute," says Mr. More,

"is perhaps the most subtly malign of all the idols set up for worship by the human race."

By contrast, the scholarship of this Church is clothed with humility, recognizing that "we know in part," and must "prophesy in part," showing a willingness to face the truth as we find it more clearly manifested. Our divine Lord says to us each, "Thou shalt love the Lord thy God with all thy *mind*"; and St. Paul counsels, "Prove all things; hold fast that which is good." Think with your intellect, not with your heart or your emotions only, and beware lest ye think with your prejudices.

I BELIEVE we can justly claim for the Anglican communion a marked spirit of fairness and comprehension, which gives her an important place as a bridge Church in divided Christendom. One of the tragedies of the Christian Church today is that "while we try to unite the world in a brotherhood, we are not ourselves united." There is more fundamental unity than some people realize, and it would be a surprise to many to know how much of this is acknowledged by the Church of Rome itself. But there are strong contrasting types of Christian thought and marked differences between Catholic and Protestant piety, which seem to be permanent. Ever since Abelard wrote his *Sic Et Non*, setting out in columns side by side the conflicts of doctrine among the great teachers even in the Roman Church in the ages of faith, differences have existed. At the Reformation these became violently emphasized and stereotyped, and some are likely to continue for a long time to come. What should be our attitude? One of aloofness and disciplinary exclusiveness, or one of helpfulness, friendliness, and respect? The whole history of the Church through the ages "shows us a composite canvas in which evil and good are inextricably interwoven," and then when things seemed darkest, some prophet has arisen, an Augustine, a Benedict, a Francis, a Wesley, a Keble, a Newman, and the institution has taken on a new lease of life. Prof. Karl Adam, one of the ablest of living Roman Catholic scholars, speaking of the imperfections of the Church, says "that there is no perfect equation between the ideal and the real, that actual Catholicism lags considerably behind its idea, that it has never yet appeared in history as a complete and perfect thing, but always as a thing in process of development and laborious growth: such is the testimony of ecclesiastical and social history. . . . The primitive Church was never at any time a Church 'without spot or wrinkle,' as St. Paul puts it. . . . The early Church, for all its brilliant light, had grievously dark shadows also, and the same is true in general of the Church throughout the centuries. As long as Catholicism lasts, it will feel the need for reform, for a more perfect assimilation of its actuality to the ideal which illumines its path."

I think bigotry is more unlike the mind of the Lord Jesus than almost any other sin. "Master, we saw one casting out devils in Thy name, and we forbade him." Jesus said, "Forbid him not, for he that is not against us is on our part." "What God hath cleansed, that call not thou common." There are such curious facts to confound the narrow person, and justify the intelligent comprehension of the Anglican communion. For example, the great Bach Mass, one of the noblest ever composed, was written by a Lutheran. Scores of the hymns we sing came out of the hearts of Latins and Greeks, Moravians, Evangelicals, and mystics cradled and nurtured under other Christian systems. The wife of the stern Puritan, Jonathan Edwards, seems to have been one of the saintliest, sweetest, most loving disciples of the Lord Jesus who ever lived, though she bore and trained 11 children. The Baptist, Walter Rauschen-

busch wrote one of the tenderest prayers ever penned about little children. It is one of the *Prayers of the Social Awakening*. "O Thou great Father of the weak, lay Thy hand tenderly on all the little children on earth, and bless them. Bless our own children, who are life of our life, and who have become the heart of our heart. Bless every little child-friend that has leaned against our knee and refreshed our soul by its smiling trustfulness. . . . But bless with a sevenfold blessing the young lives whose slender shoulders are already bowed beneath the yoke of toil, and whose glad growth is being stunted forever. . . . Grant to all the citizens and officers of states which now permit this wrong the grace of a holy anger. . . . By the Holy Child that nestled in Mary's bosom; by the memories of our own childhood joys and sorrows . . . we beseech Thee to save us from killing the sweetness of young life by the greed of gain." Charles H. Spurgeon, D. L. Moody, and General Booth are perhaps three of the greatest Christian influences in the nineteenth century, as Kagawa undoubtedly is in this. We have all heard German Lutherans accused of being only a cold, time-serving, obsequious State Church, but how manly has been their struggle against unjust State oppression, and how fine the recognition by the Roman Church of Germany that these Protestants, with a consciousness that they are fighting the battle of the Church Universal, are defending the cause of the Catholic Church as well as their own. And, by the way, anyone who ponders the difficulties of the Church in Germany under Hitler ought to understand a little better those of the English Church in the days of Henry VIII.

BUT WE have come to more reasonable days and fairer judgments, and the Anglican communion has an honorable part in leading the way. She refused before Edinburgh and Lausanne to attend a conference which closed the door to reunion on the side of the Church of Rome. It was a great shock to many of the Protestant leaders. Since then there has been a profound modification of the traditional prejudice of Protestants toward Rome. A distinction is now made "between the Roman Church as a legal institution and that Church as a spiritual fellowship, mother and home of saints." Her piety is revered, her mighty Christian responsibilities are appreciated, and her saints are revered. Many years ago I heard Bishop David H. Greer of New York, who began his ministry as rather a narrow Broad Churchman, but grew bigger through the years, say that we owe a great debt to the Roman Catholic Church for standing so bravely through the centuries for the supernatural. And I think that the Anglican communion is rendering today a great service by holding up before the eyes of the Churches taking their rise at or since the Reformation the ideal of worship, which does not consist merely in the singing of hymns and the saying of prayers.

I MAY ONLY REFER briefly in closing to the robust, courageous and, in the main very sane contribution which a school of thinkers in the Anglican communion, especially in England, have made, and are making toward social reform. The names of leaders which will at once occur to you include these: F. D. Maurice, Charles Kingsley, Charles Gore, Henry Scott Holland, R. H. Tawney, W. G. Peck, author of *The Social Implications of the Oxford Movement*; and in the United States, Howard Melish, Fr. Hamlin, Dean Lathrop, Miss Vida Scudder, Norman Nash, and William B. Spofford. This is only a skeleton list. Of late there has been "the flowering of Maurician theology in a fuller appreciation of the social implications of the Incarnation." It is realized that a vision of the supernatural

end of human life must first be restored "to a broken and blinded humanity by the witness of Church and Sacrament." "The unabridged chasm between sacred and secular is intolerable," writes Mr. Peck. ". . . If the natural world is essentially an evil to be fled, the less the Christian has to do with it, the better. But the soul of man is incarnate in such manner as to be organically related with the world." Psychologists tell us that environment profoundly affects the human organism, so the Church must be concerned with the social environment of God's children, and must fight plutocratic individualism as well as godless collectivism. There are many fine spirits in Anglicanism today who feel that it is up to the Church of the present to redress as far as it can the sins of the Church of the past, when it acquiesced too smugly in abuses that were a disgrace to any Christian land. Secularism is collapsing before our eyes, and with it an unsocial individualistic capitalism. It costs now on an average nearly as much to sell as to produce an article, and one-fifth of the people of this nation are being fed by the State. As has been said, "The problem is terrific in the complexity of its social ramifications, but surprisingly simple in its central principle." The sign for today is the sign of the Elder Brother, the sign of the Son of Man, of the Holy Cross, and the fellowship of believers in the Christian God. There are already "signs in the sun and in the moon and in the stars." "Cynicism, flippancy, and gloom have supplanted the confidence of the generations which assured themselves of unflinching progress," writes a man of noble faith. Never has there been such a challenge to the reality of the Christian Church as today. In the words of Dr. Gavin, "The Church is enthroned not in the earthlies but in the heavenlies; she is as much above Capitalism as above Socialism, Communism, or Fascism. . . . She has outlived the heydays of many social and economic organizations of human life: the Pagan, Roman omniscient State; . . . the barbarisms of many a transition epoch . . . the nascent nationalism and individualism of the Renaissance, and the Revolution of the Reformation: these are incidents in the history of her experience. She has long since learned that when men fail to face facts, they make futile the finest faculties they possess. . . . In the troublous times in which we live, equanimity, fearlessness, honest courage, and a high faith are the unique contributions she can make to the needs of men. . . . The glory of our faith is its perennially fresh vitality. The spontaneous novelty of it comes from the wellsprings of eternal life in the age-long Heart of God."

KYRIE ELIESON

LORD, have mercy!
Thou hast made me,
And knowest
How frail I am.

Christ, have mercy!
Thou didst suffer
For me,
Thy foolish lamb.

Lord, have mercy!
Thou breathe that I
Would breathe,
By whom I live.

O have mercy,
Threefold Lover,
Forgive,
Forgive, forgive!

LEONARD HUGH HANCOCK.

Books of the Day

Edited by Elizabeth McCracken

The Mexican Problem

BLOOD-DRENCHED ALTARS: The Past and Present of the Mexican Government's War on Religion. By Francis Clement Kelley. Bruce. \$3.00.

CHAOS IN MEXICO: The Conflict of Church and State. Harper. \$2.00.

THIS documented historical study by a leader of the Roman Catholic Church in America will jolt severely any reader who has been accustomed to think of the situation in Mexico from the traditional Anglo-Saxon point of view. The present writer happens to be a great-grand-nephew of Prescott the historian who did much to establish that tradition. If Bishop Kelley is right in much of the historical portion of the present work, Prescott is wrong. But that need not be surprising; for much of the history of the past has been rewritten in modern times and new conclusions drawn from data that is more complete than what was available to earlier writers. Certainly Bishop Kelley writes convincingly and bases his statements on a well-documented case. Although he makes a genuine effort to be fair and objective throughout, he yields to the common faults of human-kind at a number of points. No one who knows the character and accomplishment of men like Dr. Samuel Guy Inman for example, can accept the implied judgment of this author. The same would be true of Bishop Creighton and Dr. Tupper, and possibly of Hubert Herring. He assigns not only lack of wisdom but also corrupt motives to all of these Protestant leaders: his own case would be stronger if he had shown at this point the charity and poise which he commends to those who would assess the facts of Roman Catholic history in Mexico.

But having said this much in the negative one wishes at once to commend to the careful reading of all who are interested in Church and State relations this unusually detailed and well-written study. The story begins with Spain, and in quick summary the colonial days of Mexico are brought to life. Bishop Kelley's belief is plainly stated. He is sure that the conversion and uplift of Mexico by the Spanish missionaries constitutes one of the three most remarkable achievements of Christian missionary history. He points to the treatment of the Indians by the Spanish, to the policies of education, to the establishment of culture and science, and to the reputed happiness of the populace as evidences that the tasks of both the Church and the state were well done in the early years. In this connection I recall having heard none other than Samuel Guy Inman admit that, given similar difficulties, it is doubtful whether the Protestant Church could have done nearly so commendable a job with Mexico as the Roman Church did. Of course it is a hypothetical comparison, since in the days of the conquest of Mexico there was no Protestant Church capable of any kind of missionary activity.

After this historical sketch, the author deals with the policies of various government administrations in Mexico toward the Church, revealing the hollowness of many of the charges brought against the latter, and drawing a parallel between the contemporary disabilities under which that Church labors and what would be the case with the Methodist Episcopal Church in the United States were similar prohibitions in existence here. It is striking, for example, to realize that far from being "priest-ridden," Mexico has never at any time had as many ministers of religion per capita as the population of the United States has today. It is likewise noteworthy that the "fabulous wealth" of the Church in Mexico has been grossly overestimated and its character quite generally misrepresented.

As one would naturally wonder why a Church possessed of such virtues or so generally beloved by the people as Bishop Kelley depicts it should ever have suffered persecution at the hands of the state, the author attempts to provide an answer by pointing to the manifold activities of the Masonic orders in Mexico—the Scottish Rite and the York lodges. It is hardly possible to accept as adequate this explanation: this the author seems to realize. He therefore points to Russia and the Reds. "The Red Sequence shows its slimy track" in Mexico. Abnormal human beings, inspired by sadistic hate and passion seem to have dominated the

scene. Their hatred of the Church is not confined to the Roman but extends to all communions alike and is bent on the complete elimination of faith in God. Indeed, it seems to be a world-plot which is working itself out in many lands and is increasingly a menace to the institutions of religion even in the United States.

For this reason, Bishop Kelley feels that the situation should concern all lovers of freedom and of human rights. In view of the problem he calls for intervention by the League of Nations and an investigation by the American Congress. He thinks the latter would be effective because of the immense influence of the "Colossus of the North," as Mexico dubs the United States of America. He feels that such an investigation at this time might serve at least indirectly to make amends for the mistakes in American policy which he exposes at considerable length and to which he ascribes much of the chaos of the present day. Since all Mexican governments need our support and all make bids for it by sending propaganda agents to Washington, Bishop Kelley sees no valid objection to our admitting an interest in the situation, and authorizing a thorough study of it. He cannot believe that opposition to this on the part of other Churchmen is a sincere and genuine expression of considered judgment. Here again a weakness of the otherwise excellent book is revealed.

The conclusions reached by the author include not only the above suggestions regarding American policy, but likewise the conviction that Mexico is rapidly disintegrating, that its state is much like what it was in the days before the Spanish Conquest, and that it is being done to death by a small minority of willing servants of Diabolical Evil.

The evidences adduced for these seemingly extreme statements are by no means inconsiderable; although it will be difficult for most readers to agree that the Church can be painted so white and the state died so deep a Stygian hue.

The book includes a considerable body of resource material which is well arranged and readable—although confined to an appendix. There is an elaborate and helpful chronological table and many illustrations are provided. Once begun, the book is so gripping in its interest that it is hard to put down. I read it through at two sittings despite its size. This may indicate to others that they would have the same experience should they overcome their natural dread of a 502 page book and decide to read it!

WITH A BACKGROUND of long experience in the study of Church situations in many parts of the world, as well as the advantage of a previous tour for study of conditions in Mexico itself, Dr. Charles D. Macfarland, secretary emeritus of the Federal Council of the Churches, utilized a recent trip through that troubled country to make an analysis for which all serious students of the situation will feel themselves indebted to him. Too experienced to assume that a short visit at a time of extreme unrest and uncertainty would provide him with reliable impressions, he put his emphasis upon securing the views of individuals representing all shades of opinion.

A glance at the table of contents reveals the scope of the work. After a brief resumé of the history of Mexico, political and ecclesiastical, the author turns to a discussion of education which is, he thinks, the heart of the problem in Mexico today. Those who feel particularly troubled by the failures of the Roman Catholic Church point naturally to the fact that in the long history of the country a great majority of the common people have been denied even the rudiments of an education, under the influence of the Church itself which has been responsible for practically all the education there was. Even the most bitter enemies of the present régime are forced to admit that it has made notable efforts to provide popular education even as has been the case in Soviet Russia.

Under the title of *The Conflict Between State and Church*, the author presents three chapters, the first of which gives the position and contention of the state itself, often in the words of officials who responded to Dr. Macfarland's invitation and wrote out for him their views. The second of these three chapters presents in like manner the attitude of the Church, while the third endeavors to set forth the judgments of the Mexican people themselves. These judgments run all the way from a vehement condemnation of the

State to equally vehement condemnation of the Church; and among them are to be found the carefully worded statements of some very distinguished and capable critics of Mexico's turbulent strife. A chapter is next devoted to a study of the situation among the several Mexican states, where as is well known there is great diversity of policy and opinion. The point of view of the Protestant Churches is then presented—in the main through the use of statements emanating from most representative sources, the final chapter being one presenting certain conclusions concerning political trends and tendencies together with their influence on religion.

It is a notable fact that Dr. Macfarland went to Mexico prepared to find himself very sympathetic with the government and extremely critical of the Roman Catholic Church. He comes back saying quite frankly that he is much more inclined to sympathize with the Church and is much less sympathetic with the government. The reasons for this he makes abundantly plain. Among them one notes the fact that the Church has unquestionably accomplished more against great odds than we in America are apt to recognize. When asked frank questions with respect to the Indians and what has been accomplished in the centuries of Roman Catholic history, Dr. Macfarland found Church authorities pointing out with some cogency that at least they had not destroyed the Indians whereas Protestant America with its boasted concern with the aborigines has done just about that! One notes likewise that the government has played a double game and, while claiming to recognize the freedom of the individual to express his religion in his own way, has written into the Constitution limitations which are simply devastating. Teachers, for example, in many of the states are required to sign a declaration that they are atheists and have no religious faith whatsoever. Schools are therefore not only prohibited from religious instruction but are explicitly oriented toward the creation of an irreligious and anti-Christian movement among the youth. While certain government officials make beautiful statements with regard to the high place given to the person of Christ and His ethical teachings, the most scurrilous attacks upon every basic Christian idea are permitted in newspapers actually printed in government offices.

To the question as to whether there is persecution of the Church in Mexico, Dr. Macfarland gives a categorical reply. There is. The impression has gained ground that it is not however felt seriously by Protestant bodies. Dr. Macfarland finds ample ground for the conviction that it is already seriously affecting Protestant work and he predicts that if present tendencies are not checked, all religious work of whatever character will be rendered impossible, at least if it is to be carried on legally or openly. It is a peculiarly gross thing, he feels, to have such a situation in a country where a vast majority of the people have general religious points of view and genuine faith in the value of the institutions of religion.

The present reviewer, not having first-hand knowledge of the Mexican situation, would not presume to express any conviction with regard to the adequacy of Dr. Macfarland's study but it is unquestionably well balanced and highly authoritative just because of the fact, already brought out, that its most crucial chapters represent not his own but Mexican opinion.

HENRY SMITH LEIPER.

Russell Sage Foundation Books

THOMAS ADAMS has a well deserved reputation both here and abroad as a city planner and he has put the results of his long study and experience in a volume which he calls *Outline of Town and City Planning*. Some idea of the point of view of the author is to be found in his statement to the effect that: "In its truest form the art of city planning is the art of creating the kind of environment needed to produce and maintain human values." Beginning back in ancient times he develops the subject through the Middle Ages especially during the Renaissance and winds up with a comprehensive discussion of the recent developments in the United States. It is not intended as a book for the technical city planner, but is a help and guide to those public spirited citizens who are interested in the development of their communities. The President contributes a very interesting foreword. (\$3.00.)

The Department of Remedial Loans of the Russell Sage Foundation has been publishing a series of studies on the various phases of the question. The latest and next to the last deals with *Moneylending in Great Britain*. It was prepared with great care by Dorothy Johnson Orchard and Geoffrey May, LL.D., of the Inner Temple.

Another publication of the Foundation is the third issue of the *Social Work Year Book*, which contains what is called "an authoritative record of organized activity" and a directory of 980 agencies working in the social field. The volume is quite up to the standing of the preceding two issues and contains a great mass of information of value to the social worker and to the student of social problems. Like the former volumes it is weak on the side of its description of Church activities and it almost seems as if it were biased. For instance, in the index there are references to just two organizations in the Episcopal Church, namely the Department of Christian Social Service of the National Council and the Episcopal Social Work Conference. There is no reference to the diocesan activities which in some sections are doing splendid pieces of work, notably in New York City itself. The Church Mission of Help and the Church League for Industrial Democracy are referred to but not in the index under the Episcopal Church although care is taken to cross-reference the Episcopal Church to the Protestant Episcopal Church. They are indexed under "Church" along with Church Recreation and Church Social Service, which articles contain no references to our own Church's activities. The Roman Catholic Church fares much better. It is indexed under the "C's" and there are 18 references. When one bears in mind that the Episcopal Church was the pioneer in Church social work in this country through C. A. I. L. and the Church Social Union, its omissions indicate either ignorance of the history of the social service development in religious bodies, or prejudice.

It has been our pleasure to commend the various publications of the Russell Sage Foundation because they represent substantial contributions to the subject discussed and very often they are original contributions, but a publication which according to the announcement, maintains that it is an "authoritative record of organized activities" falls short if it fails to include significant and important activities.

CLINTON ROGERS WOODRUFF.

Merle d'Aubigne

UN FILS DU REFUGE: Jean-Henri Merle d'Aubigné. Blanche Biéler. Paris, Editions Labor, 5 francs.

IT SEEMS worth while to draw this little book, abridgment of a longer work, to the attention of American readers, capable—there are many such—of enjoying a book all the more because it is written in French. This is the story of the noble historian of the Reformation, written by his daughter. She has skilfully interwoven the romance of a city with the drama of an individual life; for she presents delightfully the picture, striking and to most of us unfamiliar, of the intellectual and spiritual ferment which prevailed in Geneva long before the League of Nations was heard of. As M. d'Aubigné's contacts increase to touch many outstanding interests and personalities in the religious world of the last century, one gains insight into Continental Protestantism at its best. Today, when such Protestantism is on the rack in Germany, it specially behooves those whose sympathies turn rather in a Catholic direction to realize as this book helps them to do the value and quality of our common heritage. The ultimate gift of the book is of course the intimate revelation of a great Christian leader. As the Preface says "Merle d'Aubigné was in his own fashion an innovator, and his epoch was that of the most important initiatives proceeding from the Reformation."

VIDA D. SCUDDER.

Brief Reviews

THE ART OF HAPPINESS. By John Cowper Powys. Simon & Schuster. \$2.00.

THE AUTHOR confirms his title by basing his findings on the *technique of happiness*, and as he expresses it, in the plainest, most direct, and most simple language. He has selected for the subject of study the average person and proceeds to give reasons why the individual can be really happy in every aspect of life if he will permit himself to be so. Both men and women are provided with the rules of the game. The book of 254 pages of pocket size is attractively bound.

CYRIL B. BUCKWELL.

A NEW AND REVISED edition of Prof. Arthur Meier Schlesinger's admirable *Political and Social Growth of the United States* has just been published. Covering the period from 1852 to 1933 it affords a handy manual, almost an encyclopedia, of American History. It is likewise interesting to read straight through. The maps, tables, and index add to its value (Macmillan. \$3.00).

C. R. W.

NEWS OF THE CHURCH

Archbishops Ask Peace Endeavors of League

Urge Use of Every Possible Effort to Settle Difficulties Between Italy and Ethiopia

STOCKHOLM—The Archbishop of Upsala, Primate of Sweden, and the Archbishop of Canterbury have jointly sent the following telegram to Joseph Avenol, Secretary-General of the League of Nations:

"Convinced that we are speaking in the name of multitudes of Christian people throughout the world, we appeal to the Council of the League of Nations to use every possible effort to secure a peaceful settlement of the dispute between Italy and Ethiopia and to prevent an outbreak of war between two members of the League—which would shock the conscious world."

Rev. Walter Barfoot Named Canadian College Warden

WINNIPEG, MANITOBA—The Archbishop of Rupert's Land announces that he has appointed the Rev. Walter Barfoot, canon of St. John's Cathedral and professor of Church History and Liturgiology in St. John's College, to the position of Warden.

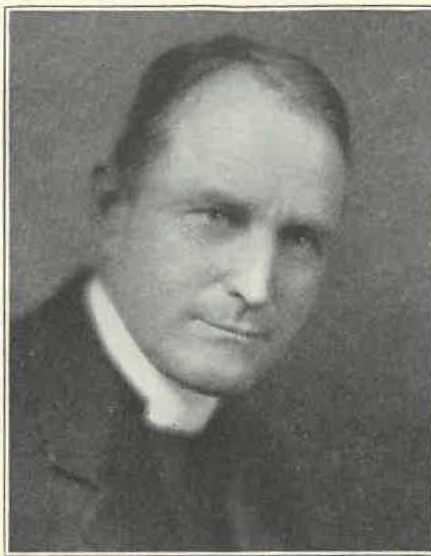
Canon Barfoot is a graduate of the University of Toronto. He served with the Officers Training Corps overseas, and with the British Army of Occupation in Germany, being awarded the French Croix de Guerre.

Mother Roper Observes 20th Year at Seamen's Church Institute

NEW YORK—Mrs. Janet Roper, called "Mother Roper" by thousands of seamen, celebrated her 20th year as house-mother and head of the Missing Seamen's Bureau of the Seamen's Church Institute July 12th. Mrs. Roper has been for 40 years in seamen's work, and holds the record for continuous service. An informal tea was held in her honor, to mark the anniversary.

American Clergy to Pray for Peace in Africa

NEW YORK—Clergy in the United States will observe Sunday, August 18th, as a day of prayer and protest against the declared intention of Italy to subjugate Ethiopia, the oldest Christian nation in the world, the Committee for Ethiopia, 228 East Forty-fifth street, announced. Bishop Oldham of Albany is chairman of the committee.



RE-ELECTED ARMY CHAPLAINS HEAD

The Rev. Arlington A. McCallum, rector of St. Paul's parish, Washington, D. C., recently was re-elected president of the Chaplains' Association of the Army of the United States.

Church Army Captain Finds No Difficulty in School Attendance

NEW YORK—Capt. C. L. Conder, working near Scottsboro, Ala., reported recently to Church Army headquarters that "Our Cumberland Mountain Bible School opened at 8:30 this Monday morning with an attendance of two small girls whom we had collected en route, and a staff of four teachers. We literally had to bring them in from the fields not of sin as the hymn puts it but of forgetfulness. An hour of visiting among the shacks resulted in an attendance of 35 and we had a happy and well behaved and interested school under the trees. On Tuesday, we had a large increase and a good school. At night held a cottage meeting under trees by moonlight, with a good number of men present."

Diocese Given Bishop Booth's Library

BURLINGTON, VT.—To the diocese of Vermont the late Bishop Booth left his personal library of books, according to the terms of his will filed in probate court. That bequest is made with the stipulation that these books which his widow and children do not want go to the diocese. To his successor, Bishop Booth left the library, furniture, and other effects handed down to him by his predecessor, Bishop Hall. The rest of his estate, with one minor exception, goes to his family, the will stipulates.

DuBose Alumni Meet August 6th

MONTEAGLE, TENN.—The annual meeting of the DuBose School alumni will be held at the school August 6th, the Rev. Peter M. Dennis, president of the DuBose Alumni Association, announced.

38 Congregationalists Confirmed by Bishop

Columbia, S. C., Congregation Votes to Change; Woman Pastor to Become Deaconess

COLUMBIA, S. C.—The congregation of the First Congregational Church of Columbia has voted to place itself under the care of the Episcopal Church and the pastor, the Rev. Florence L. Squires, expects to become a deaconess in the Episcopal Church, according to Bishop Finlay of Upper South Carolina.

The Rev. Lewis N. Taylor baptized 33 children and seven adults. Bishop Finlay conducted a preaching mission at the church and on the Sunday night at the close of the mission confirmed 29 persons, and 10 days later confirmed nine more.

South Amboy, N. J., Church Planning Improvements

SOUTH AMBOY, N. J.—A side chapel, two stained glass windows, and a new organ with organ chimes in the tower will be placed in Christ Church, South Amboy, during the summer.

These improvements will not only add to the efficiency of the work of the church but they will afford work for quite a few artists, craftsmen, and workmen who otherwise might be unemployed during the summer months. These improvements will be made with memorial gifts. The Rev. Harry Stansbury Weyrich is the rector.

Miss Meacham Returns to Liberia to Reopen Julia Emery Hall

NEW YORK—Miss Olive Meacham, returning to Liberia, sailed from New York on the *Berengaria* July 26th after a farewell service in the chapel at Church Missions House. She goes back to reopen the Julia Emery Hall at Bromley which was closed for lack of funds but is now reopened as contributions have been given or made available for that purpose.

Oregon Railroad Station to Become Rural Church

CROSS KEYS, ORE.—The former Union Pacific railroad station at Paxton, Ore., has been bought and is to be moved to Cross Keys, where it will be placed on a lot (already donated by a Churchman) and turned into a church and parish hall for St. Peter's Mission. This mission has been functioning for some years past in the local schoolhouse, looked after by the priest from Trinity Church, Bend.



Summer Conferences and Camps Draw Many

Report Successful Sessions Held in All Parts of United States; Strong Attendance

THRONGS of Church people, men and women, adults and children, have been and are in attendance at summer schools and conferences.

From all parts of the United States reports are being received of the sessions. A number follow:

GAMBIER, OHIO—Breaking an attendance record for the past 10 years the Gambier summer conference this year was a decided success. The registration was 319 and there were many more who attended for part time not registered.

There was a strong faculty and much interest shown in classes and activities of all kinds.

A new method of administration went into effect, by which the executive committee is hereafter to be composed of 10 members only, a self-appointed body. The departments of religious education of the dioceses of Ohio and Southern Ohio will approve this arrangement and Bishop Rogers of Ohio and Bishop Hobson of Southern Ohio will be members ex-officio.

The officers for the 1936 conference include: the Rev. Harold C. Zeis, executive chairman; the Rev. Elwood L. Haines, dean of the faculty; the Rev. James E. Wolfe, secretary and publicity chairman; Miss Marie Michael, registrar and executive secretary, and the Rev. A. E. Hawke, treasurer.

The active joint executive committee of Ohio, has two new members (replacing Mrs. Eugene Pearce and Miss Mary Goff), they are for 1936: Mrs. Margaret Smith, Toledo, and the Rev. Russell Hargate, Port Clinton, Ohio. The Bishops of Ohio and Southern Ohio alternate as presidents.



MEMBERS OF THREE OF CHURCH CONFERENCES

Students at three of the Church conferences are pictured above. Top, Conference for Church Work, Wellesley, Mass. Second group, Kenosha Conference at Kemper Hall, Kenosha, Wis. Lower, Valley Forge Conference at Wayne, Pa.

WAYNE, PA.—The Valley Forge Conference at the Valley Forge Military Academy here from July 7th to 13th was very successful.

A large number of young people attended and participated in the sessions. The chaplain was the Rev. W. S. Chalmers, O.H.C. The executive board consisted of the Rev. Frs. Leicester C. Lewis, Franklin Joiner, Wallace E. Conkling, and William P. S. Lander.

MADISON, WIS.—The Rev. C. Rankin Barnes of the National Council was the leader of the National Conference of Rural Workers, Episcopal Church group, at the University of Wisconsin School for Rural Workers here recently.

The Rural Workers Fellowship at its 12th annual meeting and banquet July 9th elected the following officers: Bishop Mize of Salina, honorary president; the Ven. M. B. Nash of Coeur d'Alene, Idaho, president; the Rev. Paul E. Engle, Bay City, Tex., first vice-president; Miss Olive M. Robinson, Alpena, Mich., second vice-president; the Rev. Val H. Sessions, Bolton, Miss., secre-

tary, and the Rev. John R. Pickells, Chicago, treasurer.

CINCINNATI—An interesting conference was recently held at Camp Ohio, Licking county, Ohio, the summer conference center of the Extension Department of the College of Agriculture of the Ohio State University. A group of 60 persons, rural ministers and their families, representing 10 different churches, met for a three-day discussion.

The diocese of Southern Ohio was represented by the Rev. J. E. Wolfe of Newark; H. F. Vanderlip of St. Andrew's Church, Washington C. H., and the Rev. F. C. F. Randolph of the diocesan department of missions.

ORKNEY SPRINGS, VA.—A strange new species has been discovered roaming the hills of Orkney, browsing and grazing in the pastures of learning and drinking deeply at the fountains of knowledge. He answers to the name of Ork, acknowledges allegiance to the order of his kind and, in theory at least, follows the bidding of the imperial Ork himself.

It was during the sixth annual session of the Clergy School at "Shrine Mont," Orkney Springs, that the Orks came into being as an organization and began to display their peculiar characteristics. They adopted the name of the Order of Orks of Orkney and placed themselves more or less under the guidance and direction of the following duly chosen officers: Imperial Ork, the Rev. Dr. E. R. Carter, who also acted as dean of the conference; Procuratorial Ork, the Rev. Robert C. Master-ton; Scribal (or Scribble) Ork, the Rev. Robert W. Lewis, and Fiduciary Ork, the Rev. B. B. Comer Lile.

All other members are Orks of the common garden variety. But there are degrees of Orkhood—the Metropolitans, or those who have attended one year; the Orchimandrites, two year men, and Patriarchs, having three or more years to their credit.

Neither are the Orks alone in their gregariousness. They are ably and graciously aided and abetted by an auxiliary of the women who followed the course with interest. This group, known as the Superior Order of Orchids of Orkney, is officered by Mrs. E. L. Woodward, Major Jaqueline in the Pulpit; Mrs. William H. Jeffereys, Junior Jaqueline; Mrs. P. M. Chichester, Lady Slipper (secretary), and Mrs. Lucien Carr, Jr., Pitcher Plant or Fly-trap (treasurer).

The Orks and Orchids, formed in part to promote fellowship and fun at the conferences, have their serious side as well. Of prime importance is their pledge to assist in the betterment and advancement of the annual clergy conference, placing themselves at the command of the director, the Rev. Dr. E. L. Woodward, and pledging their continued support of the work.

The current schedule of the school (July 1st to 12th) was attended by 28 clergymen from the dioceses of Washington, Maryland, Harrisburg, Easton, Bethlehem, Rochester, Los Angeles, Pennsylvania, Connecticut, Virginia, Southern and Southwestern Virginia.

KENOSHA, WIS.—More than 300 persons registered at the summer conference for Church Workers which was held at Kemper Hall, Kenosha, June 24th to July 5th.

The largest class was the Rev. Dr. C. H. Young's on Spiritual Treasures of the Book of Common Prayer. The enrolment was about 60.

BOSTON—One hundred and fifty leaders of parish clubs for boys met at Camp O-At-Ka, East Sebago, Maine, June 15th to 17th for a three-day conference sponsored by the Massachusetts Council of the Order of Sir Galahad. Taking a prominent part were the Ven. Ernest J. Dennen, a pioneer in camp work for boys, and Gilbert H. Roehrig of the Boston Y. M. C. A.

HENDERSONVILLE, N. C.—One hundred and seventy young people from North and South Carolina attended the Young People's Summer Conference of the Church at Kanuga Lake, Hendersonville, June 15th to 28th. The conference, of which Bishop Finlay of Upper South Carolina is the director, was the best attended in many years and was marked by an enthusiastic spirit of discipleship in Church training and study as well as in recreation.

The conference for boys and girls from 12 to 14 years has a registration of 225.

LITTLE ROCK, ARK.—Under the leadership of the Very Rev. John Williamson of Trinity Cathedral, Little Rock, a successful Young People's Camp was held from July 8th to 13th, at the State Y. M. C. A. Reservation on Petit Jean Mountain, near Morrilton.

There were in attendance 40 young people, and eight adult leaders. Nine parishes and missions were represented.

"Williamson" was unanimously and enthusiastically chosen as the name of the diocesan camp, in honor of the dean who promoted and directed the venture.

PRESCOTT, ARIZ.—One of the best summer schools ever conducted in the Arizona Church Center at Prescott was concluded June 21st. This school and conference, for it is both, is held under the auspices of the Episcopal Church in Arizona, by the department of religious education. The chief leader was the Rev. Dr. D. A. McGregor of the National Council. Bishop Mitchell gave a course on Christian Missions.

SPOKANE—One hundred and twenty persons attended the 14th annual summer school of the mis-



A PORTION OF CHICAGO'S CENTENARY CAMPAIGN ORGANIZATION

Above is shown a portion of the Centenary Campaign organization of the diocese of Chicago in action. The photo is of the conference room at diocesan headquarters in Chicago, which served as the centenary office during the campaign. At the rear center, is Wirt Wright, executive vice-president and treasurer of the diocese of Chicago. At the right, rear, are George W. Stone and Olof Gates, directors of the campaign. The movement has resulted in the raising thus far of a total of \$518,478.

siary district of Spokane held at McDonald's Point, Lake Coeur d'Alene, Idaho, from July 1st to the 11th.

The Rev. Dr. D. A. McGregor of the National Council held classes for the clergy as well as for the entire membership.

The Rev. Malcolm Taylor, director of the National Commission on Evangelism, gave a course on the devotional life for all and held special meetings with the senior young people.

The Very Rev. Charles E. McAllister, dean of St. John's Cathedral, Spokane, gave a course on The Romance of Missions. Bishop Cross of Spokane was chaplain.

MILWAUKEE—An impressive service opened the annual St. Paul's Mission House Field Day June 30th at Bethula Shores on Lake Michigan.

The procession was led by Boy Scout Troop No. 140, with flag and pennants and was followed by the Mission House Franciscans and the clergy.

Luncheon followed the service, and swimming and games filled the day. Some 300 people enjoyed the day.

TACOMA, WASH.—The eighth annual conference of the diocese of Olympia was held at the Annie Wright Seminary, Tacoma, from June 23d to 28th. Bishop Huston gave a fine course on Christian Sociology and an astronomy talk. He was ably seconded by Bishop Moulton of Utah, who preached the opening sermon and whose course on Christian Poets was highly appreciated, as was also his cheerful leadership in social affairs.

CRETE, NEBR.—Over 60 more persons were enrolled this year than last at the summer conference of the diocese of Nebraska held at Doane College, Crete, in June. Two days were given up respectively to the interests of the Woman's Auxiliary and the Nebraska Churchmen's Club.

MONTAGUE, MICH.—More than 150 persons attended the ninth annual summer conference of the diocese of Western Michigan, held at the Rochdale Inn, Montague, June 23d to 29th. Almost 100 per cent of those who were there for the entire period received certificates for attendance at all classes. Robert H. Boyd of Albion, Leslie Brewster of Niles, Enid Fayling of Kalamazoo, and Mary K. Hooker of Grand Rapids received the Bishop's awards for the most outstanding boys and girls. Bishop McCormick of Western Michigan was chaplain of the conference.

LUBBOCK, TEX.—The North Texas seventh annual district summer conference at Seaman Hall, Lubbock, reached a record mark of 56 in attendance, the great majority being young people of high school and college age taking N. A. L. A. credit courses on The Life of Christ as taught by the Rev. Warwick Aiken of Plainview, and Young People's Organization Program Building in Connection with the Forward Movement. The latter course was in the form of a seminar directed by Bishop Seaman of North Texas.

At the annual meeting of the district Y. P. S. L. the following officers were elected: Dale Alderdice, San Angelo, president; Cy Patton, Amarillo; Lucien Upshaw, Amarillo; Katherine Creath, San Angelo, vice-presidents; Mabel E. Cooper, Colorado, corresponding secretary; Lee Michie, Lubbock, recording secretary, and Gloria Lessing, Abilene, treasurer.

BOSTON—A conference on The Kingdom of Christ, with the special topic of Japan and Orientals in America was held July 5th to 8th at Adelynrood, the House of the Society of the Companions of the Holy Cross, South Byfield. Miss Ruth E. Hubbard, chairman, introduced as readers of conference papers: Miss Dze-djen-Li, Mr. Kano, the Rev. Dr. T. R. Ludlow, Miss Grace Lindley, and Mrs. Harriet Robinson Bowles. For the day of devotion, July 7th, the leader was the Presiding Bishop. This conference succeeded a Conference on Confirmation, June 21st and 22d held under the auspices of the Commission on Curriculum with the Rev. Albert J. Chafe as leader; and the annual retreat for Friends of the Society, June 22d to 24th, with the Rev. Charles Townsend as conductor.

Church Celebrates 50th Year

TICONDEROGA, N. Y.—The 50th anniversary of the consecration of the Church of the Cross was observed July 14th to 17th. Bishop Oldham of Albany was the preacher at the anniversary service the evening of July 14th. The Rev. I. G. Rouillard, rural dean of Troy, July 16th made an address at an evening meeting, which was followed by a parish gathering.

New Pamphlets for Forward Movement

October-November Number Closing
Effort of 1935 Church Year to be
Ready in September

CINCINNATI—The Forward Movement has thus far been placing the chief emphasis upon the first part of the task committed to it,—“to reinvigorate the life of the Church” as a preparation for the second part which is to “rehabilitate its work.” In accordance with this policy it has distributed the three pamphlets on Discipleship as aids to daily Bible reading and prayer. Reports from all over the Church reveal that great numbers of the people have been moved to ask themselves “Am I a worthy disciple of Christ?” and to dedicate themselves to a more whole-hearted service of Christ.

While seeking to develop other methods of reinvigorating the Church's life, the Commission has decided to issue a new series of Bible Reading Suggestions and Comments to cover the entire year beginning with Advent, upon a subscription basis. The October-November number which closes the effort for the Church year 1935, will be ready early in September. The Forward Movement Commission urges the clergy to be on the lookout for a circular describing the October-November pamphlet and the subscription plan.

Forward Movement Plan for Youth is Requested

CAMP WEED, FLA.—The Young People's Service League of the diocese of Florida, in annual convention June 22d last, resolved to participate in the Forward Movement.

Adopting this as one of its major objectives for the season 1935-36, the convention made the Forward Movement an integral part of its work, and recommended to the Forward Movement Commission of the general Church that it set up a special nationwide program for young people that they, too, might participate in the glorious cause. Enthusiastically the representatives of the parochial organizations endorsed the plan of returning to their respective Leagues to encourage the use of the Forward Movement material by Leaguers, both individuals and groups.

Philippines School Forced to Turn Away 20 Children Because of Lack of Room

MANILA—In spite of increased fees this year, Easter School for Igorot boys and girls, at Baguio, in the Philippine Islands, turned away about twenty children for lack of room when the school opened for its 30th year in June. Some of the children turned away live too far from any public school for attendance there.

Seminarians Conduct Cincinnati Broadcasts

Members of Social Work Summer
School to Speak at Radio Services
Over Two Stations

CINCINNATI—Morning radio religious services, broadcast by two Cincinnati stations, one of which is among the most powerful stations in the United States, are being taken over by the 22 seminarians who are members of the Cincinnati Summer School of Social Work, held annually under the direction of Dr. William S. Keller.

Fifteen students will in turn speak on the week-day services broadcast by Station WLW, the Crosley Company, Cincinnati, beginning Monday, July 29th. A student will be the speaker every day except Fridays for a three-week period. Seven men will take charge of the Saturday and Sunday services broadcast by the Church-of-the-Air, Station WSAI, the Crosley Company, also.

Among developments at the school this year is the organization of a program for more than 3,000 former C. C. C. men in greater Cincinnati, who will be offered a program of recreation and education, according to the plans originated and formulated by Edward E. Tate of Alexandria, who is working in the special projects office of the FERA in Hamilton County, Ohio.

THE DIVINE COMMISSION

By the Rt. Rev. FRANK E. WILSON, D.D.

Bishop of Eau Claire

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† Necrology †

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

LEIGHTON WILLIAMS, PRIEST

MARLBOROUGH, N. Y.—The Rev. Dr. Leighton Williams died July 20th at his home here, in his 81st year. Funeral services were held in Christ Church July 24th. Interment was in Greenwood cemetery.

Dr. Williams was born in New York City August 4, 1854, the son of William R. and Mary S. Bowen Williams. He was graduated from Columbia University, receiving in course the degrees of Bachelor of Arts, Master of Arts, and Bachelor of Laws. New York University conferred the honorary degree of Doctor of Divinity upon him. After practising law for 10 years he entered the ministry of the Baptist Church and for 30 years, 1887-1917, was pastor of Amity Baptist Church, New York City. He was ordained deacon in the Episcopal Church by Bishop Greer in 1917, and advanced to the priesthood by Bishop Burch in 1918. In 1917 and 1918 he was missionary at St. Andrew's Church, New Platz; and rector of St. John's Church, Kingston, from 1918 to 1921. At the time of his death, he was rector emeritus of Christ Church, Marlborough.

He married Miss Nellie G. Winterton, who survives him, in 1896. When Dr. Williams came into the Church, Mrs. Williams came with him.

SISTER ANN S. HOLDER

NEW ORLEANS—Sister Ann S. Holder, for the past four years parish visitor on the staff of Christ Church Cathedral, New Orleans, died July 18th at Pueblo, Colo., where she was spending her vacation. She is survived by her sister, Deaconess Alice Holder, who is on the staff of St. Paul's Church here, and who was with her at the time of her death.

Sister Ann, who was born in Massachusetts nearly 70 years ago, left the city July 2d for Colorado and planned to resume her work here in August. She was stricken with pneumonia and failed to rally.

Entering the service of the Church about twenty years ago, five years after the death of her husband, Sister Ann served her

novitiate with the Order of the Sisters of the Tabernacle, in Chattanooga, Tenn., and when this order was combined with that of the Sisters of the Transfiguration, started parochial work as a sister of religion.

She served in Tennessee and St. Louis, Mo., and came to New Orleans in 1931. A volunteer worker until April, 1932, she was then appointed parish visitor by the vestry of Christ Church Cathedral.

In her four years' work as a member of the Cathedral staff, Sister Ann performed many duties. She visited the sick, taught in the Church school and, for the past three years, was in charge of the Church vacation school, which met daily.

MRS. EDITH PURTON

MT. CLEMENS, MICH.—Mrs. Edith Purton, wife of the Rev. C. C. Purton, rector of Grace Church, Mt. Clemens, died in St. Mary's Hospital, Detroit, July 9th, following an illness of three weeks. She had been in ill health for some time. Surviving are her husband and a son, Kingsley Purton, of Mt. Clemens. Services were held at Grace Church, with burial in Sandwich, Ontario.

Church Services

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street
REV. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses: 8:00, 9:00, 11:00 A.M., and
Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M.
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sunday Masses: 7:30, 9:30, and 11 A.M.
Week-days, 7; Thurs. and H. D., 9:30 also.
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

NEW YORK

The Cathedral of St. John the Divine,

Amsterdam Avenue and 112th Street
New York City
Sundays: 8 and 9, Holy Communion. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.
Week-days: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer. Organ Recital, Saturdays, 4:30.

St. James' Church, New York

Madison Avenue and 71st Street
THE REV. H. W. B. DONEGAN, Rector
Sunday Services
8:00 A.M., Holy Communion.
11:00 A.M., Morning Prayer and Sermon.
Thursdays and Holy Days
12:00 M., Holy Communion.

St. Thomas Church, New York

Fifth Avenue and 53d Street
REV. ROELIF H. BROOKS, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion;
Noonday Service, 12:05 to 12:35.
Thursdays: 11 A.M., Holy Communion.

NEW YORK—Continued

St. Bartholomew's Church, New York

Park Avenue and 51st Street
REV. G. P. T. SARGENT, D.D., Rector
8 A.M., Holy Communion.
11 A.M., Morning service and sermon.
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

Trinity Church

Broadway and Wall Street
In the City of New York
REV. FREDERIC S. FLEMING, D.D., Rector
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Week-days: 8-12 (except Saturday), 3 P.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. GEORGE A. ROBERTSHAW, Minister in Charge
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REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 9, and 11 (Sung Mass).
Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).
Confessions: Thurs., 5; Sat., 2:30, 5, 8.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
Sunday: Low Mass, 8 A.M. Matins, 10:30 A.M.
High Mass, 11 A.M. Evensong, 4 P.M.
Daily: 7, 9, 12:30, and 5.
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street
VERY REV. HENRY W. ROTH, Dean
Sunday Masses: 7:30 and 11:00 (Sung Mass and Sermon).
Week-day Mass, 7 A.M.
Confessions: Saturdays, 4:30-5:15, 7:30-8:15.

Pension Fund Assets Further Increased

**Collections of Pension Assessments
Past Six Months Exceed Those
for Preceding Year**

NEW YORK—Further improvement in the market value of the investments of the Church Pension Fund was noted in the mid-year statement issued by Bradford B. Locke, executive vice-president. The assets of the fund now total \$32,143,873.

"As of June 30, 1935," Mr. Locke said, "the total market value of the fund's investments stood at \$30,945,023, compared to a cost of \$30,380,733. The total net losses taken by the fund since its inception in 1917 have been \$186,997, so that at the present time the entire fund could be liquidated at a figure well in excess of cost. On June 30th, it had a cash balance of \$1,198,850. The fund is not now and has never been involved in the mortgage or real estate situation."

For the first time since 1929 collections of pension assessments for the first half of the year have exceeded those of the similar period in the preceding year, Mr. Locke reported. Pension payments to beneficiaries are at their highest in the history of the fund, being at the rate of \$1,191,669 annually, representing an annual outgo of \$3,264 a day. The income from investments is lower to the extent of 3.6 per cent from the total of the first six months of 1934.

Mr. Locke also reported steady improvement for the Church Life Insurance Corporation and the Church Properties Fire Insurance Corporation, both of which are affiliated with the Church Pension Fund.

National Council Secretary Named Director of Child Welfare League

NEW YORK—The Rev. C. Rankin Barnes, executive secretary of the Department of Christian Social Service, National Council, was elected a member of the board of directors of the Child Welfare League of America at the board's annual meeting recently held during the National Conference of Social Work in Montreal. The Child Welfare League is "a league of children's agencies and institutions to secure improved standards and methods in their various fields of work."

Chalice, Paten Given La Salle, Ill., Church

LA SALLE, ILL.—St. Paul's Church, La Salle, the Rev. Quinter Kephart, priest in charge, has been presented a chalice and paten, the gift of Mrs. Julia Cary Love of Chicago, to replace the festal chalice that was stolen from the church some time ago.

Waterloo, Iowa, Men Repair Church

WATERLOO, IOWA—The men of St. Mark's Church, in Waterloo, noticing that the church was in need of repair, procured tools and paint and spent several Saturday afternoons putting it in splendid condition as a result of their labors.

AS THE END, THE FIRST RESULT would be a petition from the Igorots of Bontoc not to take Deaconess Shaw from them.

The Bishop asked his young Igorot catechist, Mark Suluen, to explain to the people and the catechist replied with a most sympathetic letter telling how much the Igorots all think of Deaconess Shaw, but, he adds, "I'll say that you have no possibility of sending a missionary for the present and I'll make them understand that money is scarce by this time and since before yet."

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ANNOUNCEMENT

Died

SMITH—ROSALIE GAW SMITH, daughter of the late Rev. Samuel E. and Hannah Miller Smith, died in Albany, N. Y. Miss Smith served seven years as superintendent of the Church Home for Aged Persons, in Chicago.

"His faithful soldier and servant unto her life's end!" May light perpetual shine upon her.

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ALTAR BREAD AND INCENSE made at ST. MARGARET'S CONVENT, 17 Louisburg Square, Boston, Mass. Prices and samples on application.

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MISCELLANEOUS

PARSON PLANNING TO INSTALL

Bishops Consecrated for Canadian Dioceses

Archdeacon of Qu'Appelle Becomes Fifth Bishop of Diocese; Coadjutor of Columbia Consecrated

REGINA, SASK.—The Rev. Edwin H. Knowles, archdeacon of Qu'Appelle, was consecrated fifth Bishop of Qu'Appelle by His Grace the Archbishop of Rupert's Land on St. John Baptist Day in St. Paul's Church here.

The Archbishop was assisted by the Bishops of Brandon, Edmonton, and Saskatoon, and Bishop Hamilton, formerly of Mid-Japan. The sermon was preached by the Bishop of Edmonton.

A reception was held at Bishop's Court in the afternoon, at which several hundred people called on the Bishop and Mrs. Knowles.

At Evensong in St. Chad's College Chapel, the Archbishop dedicated a beautiful banner to "St. Chad," made by the ladies of the Qu'Appelle Association in England. After the service His Grace conferred the degree of Doctor of Divinity of St. John's College, Winnipeg, on the new Bishop.

COLUMBIA COADJUTOR CONSECRATED

The Rev. Harold Eustace Sexton was consecrated Bishop-Coadjutor of the diocese of Columbia on St. Peter's Day in Christ Church Cathedral, Victoria, B. C.

Quiet hours were conducted during the previous afternoon in the Cathedral by the Bishop of Spokane, and a celebration of the Holy Eucharist at 8 A.M. on the day of the consecration was followed by Matins.

The episcopal procession included, in order, the cross-bearer, Bishop Lloyd, the Bishop of Cariboo, the Bishop of Kootenay, the diocesan chancellor and registrar, a Cathedral server, the Bishops of Spokane and Olympia, and the Bishop of Columbia, preceded by his chaplain, the Rev. T. R. Lancaster. The sermon was preached by the Bishop of Kootenay.

Sisters Direct Orphanage

SPRINGFIELD, ILL.—The Order of St. Anne takes over the care of the Orphanage of the Holy Child, August 1st, on trial, for one year. They are expecting the hearty cooperation of the people of the diocese of Springfield. At present there is a drive on for \$1,500 to discharge outstanding obligations and to enable the sisters to carry on.

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Many Churches Suffer Loss in Diocese of Rochester

ROCHESTER, N. Y.—A careful survey of the Church property in the district of the recent floods in the southern tier of counties in the diocese of Rochester has revealed the following damage and losses.

Christ Church, Hornell, the Rev. J. G. Spencer, rector, had the basements of the church and the parish house completely flooded, the organ motor and blower ruined, and floors and walls of the basements badly damaged. The full extent of the loss is problematical as the basements at this writing are still flooded.

St. Paul's Church, Montour Falls, the Rev. Charles McGavern, deacon in charge, suffered heavy loss to its foundations, the building being not only flooded but also filled with mud, debris, and tree trunks, the basement windows and walls badly broken, church carpets, pews, and altar hangings and furnishings practically ruined, with an estimated loss of over \$500.

St. James' Church, Hammondsport, the Rev. M. A. Huggett, rector, was flooded and part of its basement walls so weakened as to be in dangerous condition. The interior fittings were all water soaked and coated with mud, including valued altar hangings and fittings. The loss here, which runs into hundreds of dollars, is the more serious as the parish is just beginning to emerge from financial depression under a new rectorship. Hammondsport is the center of the grape and wine industry of southern New York and the village and its industry are nearly demolished.

Watkins Glen suffered from the storm but the church escaped because it stood on high ground away from the flood waters. The churches in Bath, Bradford, Dundee, Savona, and Corning escaped loss although these towns and cities were in the path of the storm.

OXFORD, N. Y.—The church at Marathon suffered less than two others in this section of Central New York during the

recent flood, according to the Rev. H. C. Wheadon, dean of the third district.

The churches at Chenango Forks and Whitney Point were flooded to several feet over the floor and the furnishings damaged. At Smithville Flats water was in the church but the chief damage was in weakening the foundation.

The Holy Cross Magazine

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- In Memoriam.* The Right Reverend the Bishop of New York
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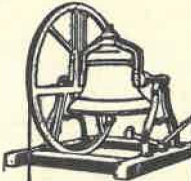
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Shanghai "Newsletter" Completes 20th Year

SHANGHAI—The Shanghai *Newsletter* has completed 20 years of publication. It and its two sisters, the Hankow and Anking *Newsletters*, published from their respective bishops' offices, continue to supply detailed first-hand information, personal stories, and comment on current life in China of keen interest and value.

Former Rector's Bible Given to Church

HUNTINGTON, L. I., N. Y.—A beautifully printed and bound Bible, presented to the Rev. Charles E. Cragg by St. John's

Church in 1934, on his 80th birthday, has been presented to the church by his relatives as a memorial of him. The Bible has been placed and will be kept on the pulpit desk. The Rev. Mr. Cragg died July 4th. He was rector of St. John's from 1901 to 1910 and rector emeritus from 1910 until his death.

Organists at New York Cathedral

NEW YORK—The choirs of the Cathedral of St. John the Divine, Trinity Church, St. Thomas', St. James', New York City, and of St. Paul's, Brooklyn, comprising 132 boys, took part in Choral Evensong in the Cathedral the evening of

June 25th, the occasion being part of the program of the annual convention of the American Guild of Organists which met in the city during the week of June 23d to 30th. Bishop Manning was the preacher.

St. Alban's Names Field Secretary

SYCAMORE, ILL.—Walter W. McNeil, Jr., of Elgin, has been appointed field representative of St. Alban's School here, according to Dr. Charles L. Street, headmaster. Mr. McNeil is a graduate of the University of the South. He has been active at the Church of the Redeemer, Elgin, where he is lay reader and teacher in the Church school.

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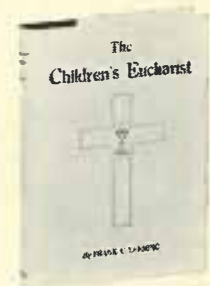
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