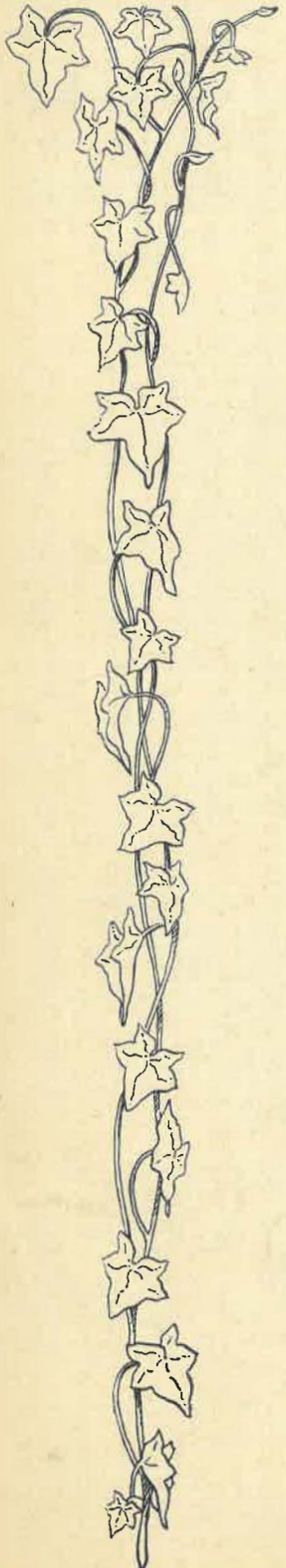


July 25, 1936



# The Living Church

TRINITY COLLEGE LIBRARY  
RECEIVED  
AUG 3 1936  
HARTFORD, CONN.



EPIPHANY MISSION, SHERWOOD, TENN.

The total cost of the Altar and reredos, thought by many to be among the loveliest in Tennessee, was \$60, not including furnishings. Epiphany is a mission of Otey Memorial Church, Sewanee, of which the Rev. C. L. Widney is rector. The Rev. George W. Jones is curate of the mission.

# The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....Editor  
 RT. REV. CHARLES FISKE, D.D. }  
 REV. FRANK GAVIN, TH.D. } Associate Editors  
 REV. JOSEPH F. FLETCHER }  
 CLINTON ROGERS WOODRUFF }  
 ELIZABETH McCracken }  
 PETER M. DAY.....Managing Editor  
 RT. REV. PHILIP M. RHINELANDER, D.D. }  
 ELIZABETH McCracken.....Deviotional Editor  
 ELIZABETH McCracken.....Literary Editor  
 ADA LOARING-CLARK.....Woman's Editor  
 R. E. MACINTYRE.....Business Manager

Published by MOREHOUSE PUBLISHING Co., 1801 W. Fond du Lac Ave., Milwaukee, Wis. New York Office, 14 East 41st Street. Entered as second class matter at the Post Office, Milwaukee, Wis. Printed in U. S. A.

## SUBSCRIPTIONS

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

## Church Calendar



### JULY

26. Seventh Sunday after Trinity.  
 31. (Friday.)

### AUGUST

1. (Saturday.)  
 2. Eighth Sunday after Trinity.  
 6. Transfiguration. (Thursday.)  
 9. Ninth Sunday after Trinity.  
 16. Tenth Sunday after Trinity.  
 23. Eleventh Sunday after Trinity.  
 24. S. Bartholomew. (Monday.)  
 30. Twelfth Sunday after Trinity.  
 31. (Monday.)

## CALENDAR OF COMING EVENTS

### JULY

28-August 25. Sewanee Summer Training School.

### AUGUST

3-14. Oregon Summer School.  
 6-9. Church Unity Conference, Adelynrood.  
 9-12. Social Justice Conference, Adelynrood.  
 18-28. Annual Conference of Society of Companions of the Holy Cross.  
 30-September 5. Conference of Young Men of 5th Province.

## THE FATE OF MAN IN THE MODERN WORLD

BY NICHOLAS BERDYAEV

Translated by Donald A. Lowrie

"A stimulating book for all thoughtful persons in these critical times."

—The Lutheran.

\$1.25, Plus Postage

Morehouse Publishing Co.

14 East 41st Street, New York City  
 1801 W. Fond du Lac Ave., Milwaukee

## AMERICAN CHURCH UNION CYCLE OF PRAYER

AUGUST

3-8. Christ Church, New Haven, Conn.

## CLERICAL CHANGES

### APPOINTMENTS ACCEPTED

BARNES, Rev. C. RAYMOND, of the diocese of British Honduras; has been appointed in charge of Epiphany Church, Trujillo City (formerly Santo Domingo City), Dominican Republic.

BODDINGTON, Rev. CYRIL H., formerly in charge of St. Luke's Mission, Seattle, Wash. (Ol.); is in charge of St. Paul's Mission, Mount Vernon, Wash. (Ol.).

DAWLEY, Rev. POWEL M., formerly of the Episcopal Theological School; to be "Phillips Brooks Fellow" of the school, and honorary curate of the Church of St. John the Evangelist, Newport, R. I. Address abroad at Corpus Christi College, Cambridge University, Cambridge, England. American address, 18 Canonicus Ave., Newport, R. I.

FAIRBANKS, Rev. ROLLIN J., recently ordained deacon, is in charge of the Church of the Good Shepherd, Boston, Mass. On September 1st he will take up his duties as minister in charge of St. John's Church, St. John, Mich.

GREENLEAF, Rev. CHARLES R., formerly curate at St. Matthew's Church, San Mateo, Calif.; to be rector of St. Mary's-by-the-Sea, Pacific Grove, Calif. Effective September 1st. Address 146 12th St.

HORN, Rev. WALTER G., formerly in charge of St. John's Mission, Snohomish, Wash. (Ol.); to be rector of St. Paul's Church, Seattle, Wash. (Ol.), effective November 1st.

MCGAVERN, Rev. CHARLES L., formerly rector of St. Paul's Church, Montour Falls, and St. John's Church, Catharine, N. Y. (Roch.); is assistant at St. Paul's Cathedral, Buffalo, N. Y. (W. N. Y.). Address, 237 North St.

SMITH, Rev. STANLEY L., formerly rector of Grace Church, Hutchinson, Kans. (Sa.); is rector of Palmer Memorial Church, Houston, Texas. Address, 6221 Main St.

### SUMMER ACTIVITIES

LAWTON, Rev. Dr. GEORGE T., rector of the Church of the Good Shepherd, Cincinnati, Ohio; is in charge of the services at St. John's Church, Harbor Springs, Mich., from July 19th through the month of August.

McMULLIN, Rev. G. WHARTON, retired, will be in charge of St. George's Church, Hempstead, L. I., N. Y., during the month of August.

SAYRE, Rev. SAMUEL H., rector of St. Mary's Church, Williamsport, Pa.; is in charge of St. Mark's Church, Denver, Colo., during July and the first part of August. Address, 930 Emerson St.

### SUMMER ADDRESS

GOLDEN-HOWES, Rev. F. W., during August: "Evelyns" Nutfield, Redhill, Surrey, England.

### NEW ADDRESS

ANDREWS, Rev. Dr. ROBERT W., and Mrs. Andrews are now on furlough from Japan. This completes their 37th year. They may be addressed c/o Church Missions House, 281 Fourth Ave., or at 115 E. 86th St., New York City.

### RESIGNATION

BARBER, Rev. H. HOBART, for seventeen and a half years rector of the Church of the Good Shepherd, Augusta, Ga.; to retire in September.

### ORDINATIONS

#### PRIESTS

KENTUCKY—The Rev. J. HARVEY CHAPMAN was advanced to the priesthood by Bishop Clingman

of Kentucky in Christ Church Cathedral, Louisville, June 24th. The ordinand was presented by the Rev. J. G. Banks, and is in charge of Trinity Mission, Owensboro, Ky. The Rev. J. Luther Martin preached the sermon.

TEXAS—The Rev. RICHARD L. STURGIS, JR., was advanced to the priesthood by Bishop Quin of Texas in St. Matthew's Church, Henderson, July 15th. The ordinand was presented by the Rev. Charles A. Summers, and is in charge of St. Matthew's Church, Henderson, with address at 508 N. High St. The Rev. William Meade Brown preached the sermon.

#### DEACONS

LEXINGTON—LEE OWEN STONE was ordained to the diaconate by Bishop Abbott of Lexington in St. Andrew's Church, Lexington, Ky., July 5th. The candidate was presented by the Rev. W. H. Brown, Jr., and is in charge of St. Philip's Church, Portland, Ore. Bishop Abbott preached the sermon.

## BOOKS RECEIVED

(All books noted in this column may be obtained from the Morehouse Publishing Co., New York and Milwaukee.)

### THEOLOGY

*Christianity in Thought and Practice.* By William Temple, Archbishop of York, Morehouse, Milwaukee, Wis. Pp. 112. \$1.50.

¶ Lectures under the Moody Foundation, delivered at the University of Chicago. The subject is the doctrine of the Atonement as the clue to the solution of the political problems of this age and the ages to come.

*Does God Care?* By Lindsay Dewar. Fleming H. Revell, New York. Pp. 200. \$1.50.

¶ The newest volume in the Westminster Books, edited by Archdeacon Storr and Principal Sydney Cave, written by a canon of Gloucester. One of the best books in the series, simply phrased, profound in thought.

*The Grace of God in Faith and Philosophy.* By Leonard Hodgson, Longmans, Green. New York. Pp. 183. \$2.40.

¶ The Paddock Lectures for 1936, delivered at the General Theological Seminary. One of the important theological treatises of the year.

*In the Likeness of Christ.* By Edward Leen. Sheed & Ward, New York. Pp. 361. \$2.50.

¶ A sequel to *Progress Through Mental Prayer*, this is a treatise on Christian Perfection.

*The Moral Universe.* By Fulton J. Sheen. Bruce, Milwaukee, Wis. Pp. 170.

¶ Radio addresses by a well-known Roman Catholic writer, on Christian morality. A good book for the clergy of all the Churches.

*The Nature of Religion.* By Edward C. Moore. Macmillan. Pp. 368. \$2.50.

¶ On the philosophy of religion, by the Plummer Professor of Christian Morals, Emeritus, in Harvard University.

*Through Science to God.* By Nathan A. Smyth. Macmillan, New York. Pp. 213. \$2.50.

¶ The approach to belief in God through the study of modern science. The author is a son of Dr. Newman Smyth.

### RELIGION AND ETHICS

*The Church Through Half a Century.* By Various Authors. Edited by Henry P. Van Dusen and Samuel McCreca Cavert. Scribners, New York. Pp. 426. \$3.00.

¶ Essays in honor of Dr. William Adams Brown, by former students. The writers include Henry Smith Leiper, Edmund B. Chafee, Arthur Cushman McGiffert, Jr., Henry Sloane Coffin, and Adelaide T. Case. It is a Religious Book Club selection.

*The Faith of a Catholic.* By Marcus Donovan. Morehouse, Milwaukee, Wis. Pp. 198. Cloth \$1.20. Paper 80 cts.

¶ A manual of Christian instruction for adults, including those who have already had considerable instruction. This important book might be listed also under Religious Education.

*The Fear of the Dead in Primitive Religion.* By

## 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.

### Church Debt

TO THE EDITOR: Some weeks ago I saw Bishop Spencer and asked him if he had had comments on his article, Wanted: A Church Debt Funding Commission [L. C., May 23d, page 655]. He said he had had few. It may be that there are others, like me, who read the article, approved of what it said, but did not voice their approval.

It seems to me that Bishop Spencer has sounded a clarion call. Is there anywhere in the Church a Bishop Lawrence who can go out and get the money!

Let me commend THE LIVING CHURCH just on general principles. It has excellent editorials, a live correspondence column, thoughtful articles, and much news.

(Rev.) WILLIAM PAUL BARNDT.

Independence, Kans.

### Loyalty Oaths

TO THE EDITOR: In the issue of June 13th [page 761], under the caption of Loyalty Oaths, Bishop Sherrill is quoted as follows:

"I have gladly taken an oath of allegiance to the Constitution several times, and would do so of course any time as a citizen, but I should object to doing so in order to exercise my office as a bishop in the Church of God."

If this in any way refers to the so-called teachers' oath then there is a confusion of issues. Bishop Sherrill has been required three times to take a vow, oath, or pledge, whatever one may wish to call it, in order to exercise the office of deacon, priest, and bishop in the Church of God. Any teacher would be justified in refusing to take an oath of loyalty to the doctrine, worship, and discipline of the Episcopal Church in order to exercise his or her office as a public school teacher, but as a teacher, paid from public funds raised by taxes under a state system of education, he or she should be required to take an oath of loyalty to that constitution under which that teacher is employed. The principle is the same and the Bishop seems to have failed to appreciate the relationship of the oath to the office.

(Rev.) ERNEST PUGH.

Somerville, N. J.

TO THE EDITOR: The quotation by your correspondent from my convention address does not give the context. I had been objecting to the Teacher's Oath Bill, which affects not simply public school teachers but teachers in private institutions as well, and closed my statement with the following paragraph:

"Nor do I feel that in this matter I am

Sir James George Frazer. Volume III. Macmillan. Pp. 323. \$5.00.

† The final volume of a unique book on a problem in primitive religion which is not infrequently found even in modern times.

*Hermetica*. Edited by Walter Scott and A. S. Ferguson. Volume IV. Oxford University Press, New York. \$10.

† The final volume of the Hermetic books, the editing of which was begun by the late Walter Scott and carried by him through the publication of the third volume in 1925. Dr. Ferguson completed the fourth volume, from Dr. Scott's notes, after his death.

*Religions of Mankind*. By Otto Karrer. Translated by E. I. Watkin. Sheed & Ward, New York. Pp. 291. \$3.00.

† A brilliant work on comparative religion as understood by a Roman Catholic scholar.

### RELIGIOUS EDUCATION

*Boys Will Be Men*. By Boyd Edwards. Fleming H. Revell, New York. Pp. 191. \$1.50.

† Talks to the boys of Mercerburg Academy, by the headmaster.

*A Life and a Living*. By Harry Thomas Stock. Abingdon Press, New York. Pp. 136. \$1.00.

† On vocational guidance from the Christian point of view. One of the Abingdon Religious Education Texts.

*Readings in the Philosophy of Education*. Edited by Edward A. Fitzpatrick. D. Appleton-Century, New York. Pp. 809. \$3.50.

† An anthology, a volume in the Century Catholic College Texts. Every teacher should have the book, whether teaching in a college, a preparatory school, or a church school.

*Students and the Christian World Mission*. By Various Authors. Edited by Jesse R. Wilson. Student Volunteer Movement, New York. Pp. 333. \$2.00.

† Among the contributors to this remarkable book are the Archbishop of York, Toyohiko Kagawa, T. K. Zoo, Reinhold Niebuhr, Richard Richards, Robert E. Speer, John R. Mott, Mary A. Dingman, and Wilmina M. Rowland.

### THE BIBLE

*Divine Humanity*. By W. K. Lowther Clarke. Macmillan, New York. Pp. 222. \$1.75.

† Ten doctrinal essays on New Testament problems. An important book.

*Israel's Wisdom Literature: Its Bearing on Theology and the History of Religion*. By O. S. Rankin. Scribners. Pp. 273. \$4.50.

† The Kerr Lectures for 1933-1936, delivered in Trinity College, Glasgow. The author, a distinguished Scottish scholar, wrote *The Origins of the Festival of Hanukkah*.

*The Lamp of Truth*. By H. J. Dale. Scribners, New York. Pp. 72. 80 cts.

† A good small book on the Bible.

*The Old Testament: A Reinterpretation*. By Stanley A. Cook. Macmillan, New York. Pp. 265.

† A study of the Old Testament from the point of view of its origins, by the Regius Professor of Hebrew in the University of Cambridge.

### BIOGRAPHY

*George Berkeley: A Study of His Life and Philosophy*. By John Wild. Harvard University Press, Cambridge, Mass. Pp. 552.

*An Apostle of Reality: the Life and Thought of William Porcher DuBose*. By Theodore DuBose Bratton. Longmans, Green, New York. Pp. 214. \$2.00.

*Long Live the King! George V—King and Emperor, Prince and Sovereign—Edward VIII*. By Eric Acland. Illustrated. John Winston, Philadelphia, Pa. Pp. 373. \$1.50.

*Ignatius Loyola*. By Robert Harvey. Bruce, Milwaukee, Wis. Pp. 273. \$2.25.

*Out of Thirty-five Years*. By Samuel Traxler. G. P. Putnam, New York. Pp. 159. \$2.00.

### PUBLIC AFFAIRS

*Creative Society: A Study of the Relation of Christianity to Communism*. By John Macmurray. Foreword by Sherwood Eddy. Association Press, New York. Pp. 168. \$1.50.

† A study of Christianity considered solely as the Good Life, compared with other, non-Christian efforts to seek the Good Life for the community.

(Continued on page 94)

## "AREN'T WE GLAD WE CAME?" SAY GUESTS AT CHALFONTE-HADDON HALL

It's where you stay at the seashore that counts. Refined surroundings and genial treatment are just as important as a central beachfront location. Here at Chalfonte-Haddon Hall you may enjoy all three. We place a generous accent upon good food and cheerful service. Upon entertainment too.

There's always something doing at these versatile hotels. Concerts, game rooms, and varied amusement. Enough room for every one to enjoy his own kind of vacation. And at surprisingly moderate cost. The beach is at our door, golf and tennis clubs nearby.

Leeds and Lippincott Company

ATLANTIC CITY

## CATHEDRAL STUDIO

Established 40 years. Church embroideries, exquisite Altar linens, etc. Stoles from \$6.50. Burse and veil from \$10. Surplice from \$8. Cope from \$70. Damask Mass set from \$60. Silk chasuble from \$30. Complete line of pure Irish linens and Church fabrics by the yard. Embroidered emblems ready to apply. Altar Guild Handbook, 50 cts. L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C., Tel. Wis. 2752

W. & E. Schmidt Company  
624 WEST CLYBOURN STREET  
MILWAUKEE, WIS.

Beautiful Memorials  
IN BRASS, SILVER, BRONZE,  
MARBLE AND WOOD.  
WRITE FOR CATALOG ADVISING  
YOUR NEEDS.

venturing far afield from the concern of the Church. I am not speaking for the faculty of the Episcopal Theological School, only for myself; but I object to the fact that a professor of Christian doctrine, let us say, must take an oath of allegiance to the state before he is allowed in this state to function as a professor of theology. I have gladly taken an oath of allegiance to the Constitution several times, and would do so of course any time as a citizen; but I should object to doing so in order to exercise my office as a Bishop in the Church of God."

The particular sentence referred to by your correspondent has reference to the fact that a professor in the Episcopal Theological School must take an oath to the state as a minister of the Church before he can function in that particular field.

(Rt. Rev.) HENRY K. SHERRILL,  
Bishop of Massachusetts.

Boston.

#### Lines (Newark, 1903-27) on Bishops

TO THE EDITOR: As a "safe and sane" Fourth of July pastime, having to "hold the fort" while everyone else is away, I am enjoying a new game, suggested in your correspondence column by various contrib-

utors writing about Bird Bishops (by the way, there is a *Peacocke*, Bishop of Derry and Raphoe, Ireland; *Burd*, Bishop of Saskatchewan, Canada; *Golding-Bird*, Assistant Bishop of Guildford, England; and possibly others, if you include other than American Bishops in your ornithology).

Why not fish bishops? We've had a *Bass*, of Massachusetts and Rhode Island (1797-1803), and a *Codman*, of Maine (1900-1915). And there are animal bishops, *Hare*, of South Dakota (1873-1909), *Jaggar* (excuse spelling, please), of Southern Ohio (1875-1904), *Cheshire* (cat), North Carolina (1893-1932), *Fox*, Montana (1920—), and *Mize* (a la Milt Goldberg), Salina (1921—).

The American Church bishops have been and are a colorful lot; witness: *Scarlett* (Missouri, 1930—), *Green* (Mississippi, 1919—), *Brown* (Harrisburg, 1931—), *Gray* (Northern Indiana, 1925—), *White* (Springfield, 1924—), and *Jett* (black) (Southwest Virginia, 1920—).

They are also a mixed lot, e.g., one found it *Bliss* to be Bishop of Vermont from 1915 to 1924; while another is *Cross* (Spokane, 1924—); we've had only one *Strange* Bishop (East Carolina, 1904-1914), one who *Capers*

(West Texas, 1914—), one who was *Hale* (Springfield, 1892-1900), one who was *Weller* (Fond du Lac, 1900-1935).

Most American bishops are *Sage* (Salina, 1918-1919) and *Wise* (Kansas, 1916—), but there have been *Young* (Florida, 1867-1885) and *Green* (Mississippi, 1850-1887) bishops, too. One was a *Walker* (Western New York, 1883-1917), while another is a *Strider* (West Virginia, 1923—). Two have been a great *Boone* (Amoy, China, 1844-1864, and Shanghai, China, 1884-1891) to the Church in China. We have found but one *Lay* bishop (Easton, 1869-1885), as all the rest were *Parsons* (California, 1919—) save one, an *Abbott* (Lexington, 1929—). Every *Mann* (North Dakota, 1901-Southern Florida, 1913-1932; and Alex. Mann, Pittsburgh, 1923—) is *Larned* (learned) (Long Island, 1929—) and *Barnwell* (bornwell) (Idaho, 1925-1935, Georgia, 1935), and *Darst* (East Carolina, 1915—) do all that may become a *Mann* (see above).

At Christmas we may drape a *Garland* (Pennsylvania, 1911-1931) of *Holly* (Haiti, 1874-1911) over the *Graves* (Western Nebraska, 1890-1931; and Shanghai, 1893—) after we clear away the *Stone* (Maryland, 1830-1838), *Weed* (Florida, 1886-1924), *Cobbs* (Alabama, 1844-1861) *Webb* (Milwaukee, 1906-1933), and *Roots* (Hankow, 1904—). And we might go *Hunting* (Nevada, 1914-1924) for *Weeks* (Vermont, 1913-1914) in *Sherwood* (forest) (Springfield, 1917-1923), beside the running *Brooks* (Massachusetts, 1891-1893) and deep *Welles* (Spokane, 1892-1913). We doubt if an *Urban* (New Jersey, 1932-1935) bishop could find a *Burch* (New York, 1911-1920) beside a *Brooke* (Oklahoma, 1893-1918).

The days of chivalry still live in the American episcopate with a *Knight* (Cuba, 1904-1913, New Jersey, 1923-1936), *Tyler*, (North Dakota, 1914-1931), *Stewart* (Chicago, 1930—), *Porter* (Sacramento, 1933—), *Page* (Michigan, 1915—), and a *Ward* (Erie, 1921—) among our *Kinsman* (Delaware, 1908-1919), not forgetting a *Cook* (Delaware, 1920—) and an assistant to *Sterrett* (Bethlehem, 1923—). But now you are a *Seaman* (Washington, 1923—) with a *Seaman* (North Texas, 1925—) and a *Shipman* (New York suffragan, 1921-1930) for *Manning* (New York, 1921—) the ship of state. . . .

There are still several good'uns left: *Gooden*, Los Angeles, suffragan, 1930—; and *Goodwin*, Virginia coadjutor, 1930—; but to avoid giving you further *Payne* (Liberia, 1851-1874), we will now sign off.

(Rev.) *Gardiner* (Liberia, suffragan, 1921—) ALPHEUS MACWHORTER.  
Evanston, Ill.

#### "Twenty Years at St. Hilary"

TO THE EDITOR: In the London news letter [L. C., June 13th], an account is given of the Rev. Bernard Walke, vicar of St. Hilary, Cornwall, England, and the reason for his resignation—persecution. The writer commends to all Fr. Walke's book *Twenty Years at St. Hilary*, for a vivid account of the joys and sorrows of an earnest priest who fostered the Catholic tradition in his parish.

ISABEL S. KENNEDY.  
Buffalo, N. Y.

#### Church Dedications

TO THE EDITOR: In answer to your correspondent's query [L. C., June 20th, page 780] there is a church dedicated to "St. Mary and St. John": the Cowley village parish church in Oxford, England.

(Rev.) WALLACE E. CONKLING.  
Germantown, Philadelphia.

## 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, 11 A.M.  
Weekdays: 7; Thursdays and Holy Days, 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 St.  
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. Saturdays: Organ Recital at 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.  
8:00 P.M., Evening 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

#### 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.

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

Park Avenue and 51st Street  
REV. G. P. T. SARGENT, D.D., Rector  
8 A.M. Holy Communion.  
9:30 and 11 A.M. Junior Congregation.  
11 A.M. Morning Service and Sermon.  
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

#### Church of the Incarnation, New York

Madison Avenue and 35th Street  
REV. JOHN GASS, D.D., Rector  
Sundays: 8 and 11 A.M.

#### Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues  
(Served by the Cowley Fathers)  
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector  
Sunday Masses, 7, 9, and 11 (Sung Mass).  
Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).  
Confessions: Thurs., 5; Sat., 2:30, 5 and 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: 7:00, 9:00, 12:30 and 5:00.  
Confessions: Saturday, 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, 9:30, and 11:00 (Sung  
Mass and Sermon).  
Week-day Mass, 7 A.M.  
Confessions: Saturdays, 4:15-5:00. 7:15-8:00.



VOL. XCV

NEW YORK AND MILWAUKEE, JULY 25, 1936

No. 4

## EDITORIALS AND COMMENTS

### Seekers after Beauty

IT IS an astonishing fact that many persons have thought, in all ages, that the love of beauty is an acquired taste. Moreover, they have believed that only the favored few had the capacity to acquire it. The expression, "the crude taste of a child," has for generations indicated this point of view. Yet the history of art actually shows clearly that the love of beauty is native to mankind. Furthermore, the taste of children is very seldom what is implied in the word crude; they instinctively choose what is beautiful, if left quite free. It may be something striking in form and intense in color. Most of us have seen children instantly select a scarlet or a deep blue garment, scarcely noticing the "delicate colors" or the "pastel shades" of the other things offered. This was considered crude of the children. But those same children delight in what everyone regards as glorious stained glass windows—in which there are these very same "strong" colors. It is interesting to observe boys and girls in a great museum; they unerringly linger before beauty.

Another surprising fact is that many persons have thought of beauty as expensive: possible only for the rich. And this has not been owing to the costliness of the treasures in picture galleries or other collections of rarities. Even among those who realize that not all beauty is confined to the masterpieces of art in the world there are scores who think that anything beautiful must cost much money. Indeed, the word "cheap" has come to mean ugly. In spite of the overwhelming amount of evidence to the contrary, great numbers of men and women believe that, if they were rich, they would therefore be surrounded by beautiful things; worse still, they believe that, because they have very little money, most things that they have must be ugly.

We have all seen newcomers to America begin to save with a view to buying such things as their neighbors have. The beautiful hand-woven materials, the beautiful hand-wrought utensils are discarded; things costing more are bought to replace them. Sometimes these new things are beautiful, but seldom are they quite so fine as the things cast aside. Our settlement houses, particularly Hull House and Greenwich House, have won the gratitude of artists by their successful efforts not only to keep alive in immigrants from countries

famous for their beautiful crafts the skill to make beautiful things but also to maintain their original appreciation of these treasures.

Even in Church art, many genuine lovers of beauty are handicapped by a feeling that beauty costs a great deal of money. Of course it often does! But beauty is within the reach of the smallest parish as well as within the reach of the bishop who can command millions to build a cathedral. Precisely the same fundamental conditions determine whether beauty is within the grasp of either. That condition is the mind and hand of a master. Only a genius among architects can build a great cathedral. But that same genius can teach, by precept and by example, how to build the least of chapels or churches. Any parish which can afford to build at all can build something of enduring beauty. The Church's Commission on Church Architecture and the Allied Arts has helped thousands to perceive and to do this.

THE "allied arts": here is another area in which seekers after beauty are so likely to think that they cannot seek successfully unless they have much money to spend. Yet, again, the problem is one of taste and skill far more than of expense. Form and color and fitness may all be achieved at either little or at great cost; in either case the help of a master is essential.

It is practically always possible to secure this help, as has been said. And increasingly rectors are getting it and encouraging their parishes to avail themselves of it. But, in addition to applying to the general Church Commission on Architecture and the Allied Arts, or to the diocesan commission where there is one, there is another most important procedure that seekers after beauty everywhere may follow. They might read more. Few persons, even among the cultivated, read as they well might. We venture to believe that there is no vital interest in the world which is not served by systematic reading. No matter what we may be seeking, we shall certainly find it more quickly and more unmistakably if we seek it through books and other printed matter as well as in other ways. Even those persons who have access to the celebrated museums of the world feel under the necessity of reading about the history and significance of art. The very persons who have visited

the great cathedrals are the ones who realize their need of books on the history and meaning of architecture. In these days people are eager to read travel books. Whether they have been to the lands described or not, they enjoy such books. They seek in them, and find, the beauty of other places, remote from home.

Let them seek in books on the immortal works of architecture and the art of beauty which they feel is so far away from their own churches. They will find it. Better still, they will discover how to lay hold on it and keep it in the place where they are.

**B**ESIDES the great ways there are small ways in which seekers after beauty may find it and bring it into their churches. The care of the Altar, for example: into countless churches all over the land devoted service of the Altar guild has brought beauty never forgotten by even the passing visitor. Often this has been done by exquisite handiwork; but far more frequently the means have been simply unfailing attention to details, resulting in the perfection of order and cleanliness. "How beautiful your Altar is," a guest will occasionally say to the rector of a plain little church. And the rector will be surprised, if the guest has come from a magnificent church in a large city. He may actually have forgotten what beauty there is in perfect order and immaculate cleanliness!

Even in the matter of flowers, Church people whose parish can spend very little for flowers for the Altar are too easily inclined to think that they cannot have such beauty here as the "rich" parish. Yet they can. Indeed, in many instances they may have greater beauty. There used to be a pleasant custom in the days of our grandparents, concerning flowers for the Altar. Parishioners who had gardens or who cultivated indoor plants would contribute the flowers for the Altar or for the more extensive decoration on great festivals. Then, as now, those private gardeners had specialties. One could almost tell by looking at the roses or the lilies or the other flowers from whom they came that Sunday! How many flowers now come regularly from home gardens to the Altar?

Beauty is to be found everywhere; and seekers after beauty will not fail to find it. Christian people desire to offer it to God, by making the House of God and all that is in that house beautiful. They wish to worship God with beauty. First of all, it need hardly be said, they will seek the beauty of holiness, that they may worship Him in that mystic loveliness. And then they may seek after beauty in everything else, great and small, that they may worship Him, the King in His Beauty, with all things that are lovely.

### Through the Editor's Window

**W**E HAVE HEARD of the worm turning but we have never before heard of the fish marrying the seller of fish. However, the *State*, a weekly publication of Raleigh, N. C., is authority for the announcement of a marriage between a Miss Shad and a Dr. Butcher. The same publication vouches for a fact that when the rector of a Church parish was very ill he had two nurses, one of whom was Miss Neel and the other Miss Pray.

**STILL ANOTHER STORY** told by the *State* is attributed to the late Ven. William H. Hardin, archdeacon of North Carolina, who was, it seems, visiting at a home in the parish in which he was preaching. The lady of the house noticed his vestments were rumpled and offered to have them laundered. In the middle of the dinner, when they were all seated at the table, the laundress stuck her head in the door and said, "Missis, do de Arc'angel want any starch in his shimmy?"

## EVERYDAY RELIGION

### Frequenting God's House

**T**HE MAIN PURPOSE of the church edifice is public worship. But there is something forlorn about a sacred edifice which is kept locked except for Sunday morning.

When, early in 1935, the Forward Movement issued its pamphlet *Discipleship*, a certain New England rector pledged a number of his church-school children to use the daily Bible-reading and the prayers, and suggested that they might use the church for their devotions on their way from public school.

One little girl was most faithful in this, coming regularly at noon and kneeling at the chancel step. One day in her mother's absence, her father was obliged to take the little girl with him in his car on his business rounds. Noon found them in a town, and the father proposed lunch. His daughter insisted that first they must find the church where she could read the Bible portion and say her prayers, and in evidence produced her copy of *Discipleship*.

Finally they found one church, but, alas, every door was locked tight. Nothing daunted, the little girl knelt at the top of the front steps with her forehead pressed against the locked door. The father retreated to his car and sat there an abashed sentinel as passers-by stopped to gaze at the curious sight. Several men doffed their hats as they passed the little worshiper. She arose from her devotions with no trace of embarrassment nor any word of complaint. That little girl's loyalty had more influence with her father than all the pulpit appeals he had ever heard, and what is more, that church door is now open on the latch every day.

The church should never be closed. The alleged danger of harm or abuse is overstressed. If there is danger it can be prevented. In most parishes there are enough members to do duty in short watches every hour of the day. Such service would not be police duty. The short watch could be spent in Bible reading, meditation, and prayer. Why not part of the time in reverent tidying and dusting? At times, some stranger might enter in quiet distress or need, and to such quiet counsel or help might be kindly offered.

Of course the Altar cross, lectern, pulpit, and litany-desk should not be shrouded in dust cloths. The place must be alive with Presence. Signs should be posted outside the church and in the porch welcoming all to come in and rest and pray.

How is the church used? Well, for one thing surely, the church is a place of offering. Here God offers Himself and is offered for man, and to men.

Here man should be able to offer himself to God. Not only his money at the time of the public ceremony of the giving of alms, but at any time, and the offering—anything he thinks worthy of giving.

A man should be able to come in private and lay, for example, a Red Cross subscription receipt on the Altar step, as if to say: "I did it for You." A woman might leave some token of her work, say, a patch of cloth left over from a month's sewing for a hospital. A child might leave a card, patiently crayoned with a text or a prayer.

We ought to be able to make engagements with one another to meet at the church and pray together and quietly talk over some pressing trouble or some great joy.

Let us frequent the house of God. It is our house.

# The Church in Japan

## *An Open Letter — Part I*

By the Rt. Rev. John T. Dallas, D.D.

Bishop of New Hampshire

Dear Mr. Editor:

**Y**OUR INVITATION to write impressions of my short visit to Japan embarrasses me because my impressions are so many and so confused. Of course what you want is an account of what I saw in the work of the Church in Japan. Let me attempt to tell you that by way of an informal letter rather than in an article.

The first contact was under trying circumstances—rain, fog, a boat eight hours late—but nevertheless Bishop Reifsnider waited at Yokohama all that time, Bishop Heaslett waited most of the day, and Paul Rusch with a large group of the Japanese Brotherhood of St. Andrew came aboard ship with Bishop Reifsnider—all to give me my first glimpse of the Church in Japan, eager, friendly, vital, unafraid.

The following morning, May 28th, with my host, Bishop Reifsnider, I went to Morning Prayer at St. Paul's University Chapel. Although it was rendered in Japanese I was able with the Bishop's help to follow the service. Later, at Evensong, a chapel full of students and others came to hear Prof. Takamatsu give his weekly meditation. It took a lot of imagination on my part to appreciate that this beautiful chapel in the midst of this university was ours, was part of the Church in the U. S. A., was linked to each one of us at home in the Episcopal Church, and that we had so great a responsibility on our shoulders. Here indeed is a movement surging forward under the leadership of the Church, a movement completely up to date in the education of young men to carry on in the face of the problems of today. To see such a university in action and to see so much of it Christian makes one proud of the Church in Japan. To see such a great work also raises questions in one's mind about the lack of interest at home.

That evening 50 educational leaders sat down for supper in Paul Rusch's house—men and women at the heads of schools and of departments in and near Tokyo. Miss Marston and Miss Townsend were at this meeting. Miss Marston spoke on student work in the U. S. A. There followed a frank discussion of the subject—it sounded exactly like a group of such men and women gathered together in Chicago or Boston—how shall we make Christ and the Church real to young people? The meeting was presided over by the Rev. Dr. Kan.

The next day after Morning Prayer in the university chapel we had breakfast at Bishop Reifsnider's with Dr. Kimmura, Dr. Takamatsu, and Dr. Kan. This breakfast party takes place every Friday morning and gives the Bishop and these leaders an opportunity for consultation and fellowship. An hour after breakfast I was taken across the street to the theological school. Here is an unusually beautiful little chapel filled with the spirit and atmosphere of prayer. The other buildings are bleak and bare, singularly unattractive. It was a pleasure to meet the faculty, among which are some of the distinguished scholars of Japan. The Rev. Laurence Rose and his work at the school may well make Dean Fosbroke

*BISHOP DALLAS has just returned from Japan where he was the guest of the bishops of the Nippon Sei Kokwai. In this first part of his informal open letter to readers of "The Living Church" he tells of his reception, the enthronement of Bishop Reifsnider, and his visit to St. Luke's Hospital. The concluding instalment of the letter will be published next week.*

of General Seminary proud. Nowhere did the youthful appearance of the Japanese seem more evident than in the theological school. The students, although older than they seemed, are younger in years than our American theological students and have less preparation behind them.

On Saturday, May 30th, I lunched with Russell Durgin of Concord, N. H., head of the Tokyo YMCA, and with the secretaries and workers of that organization. Like the leaders in education at Paul Rusch's house they were alert and eager to understand and to help modern youth.

**W**HITSUNDAY was never so filled with meaning. The celebration of Holy Communion in the university chapel, the singing of the choir did not need any interpreter to make clear what it was all about. The congregation was largely Japanese and filled the church. Dr. Takamatsu gave a vivid interpretation of the day. At noon at the invitation of Miss Schaeffer, the chaplains and deans gathered at her home for luncheon and for discussion of problems in student work.

That afternoon, in spite of its being Sunday, 20 of the clergy of the diocese of Tokyo gathered for a discussion of evangelism and the Forward Movement. Bishop Matsui was in Australia and unable to be present. The chairman of the standing committee of the diocese presided.

On June 1st Miss Haywood and Miss Murray showed me the work as well as the buildings of St. Margaret's School. The plant is beautiful. The earthquake of a dozen or so years ago brought about the moving of the school into the country and the erection of the new equipment. The chapel is the largest Christian edifice in Japan and is one of the loveliest school chapels anywhere. The girls fill it. The singing of the hymns at a noon-day service was splendid. What the influence of this school with its modern equipment and methods will be it is impossible to estimate. The principal, the chaplains, the whole staff of teachers and workers, seemed to fill the place with a light which no student or no visitor could miss. St. Margaret's School was one of two spots in the whole American Church Mission not in need of paint and repairs.

**O**N THE AFTERNOON of June 1st a service took place, the significance of which might well awaken the American Church to her own need. At Evensong in the chapel of St. Paul's University 20 young men joined the Brotherhood of St. Andrew. That meant that 20 young men took the two vows of the Brotherhood—and they did it in the face of a land and in the midst of a city where to be a Christian is a definite experience—yes, they did it in several instances with the disapproval of their family (and in Japan family means everything). That service and these 20 young men stand out as a symbol of the history of the Church and also as a prophecy

of the future of the Church. May everyone who reads this remember these young men in his prayers.

There was a scene at this service of which many will be glad to hear: Deaconess Knapp, now a helpless invalid, was brought in a rickshaw to the church door in order to hear the service.

This service was followed by a garden party on the university grounds. Dr. Negeshi, president of the Japanese Brotherhood of St. Andrew, made an address of welcome. The party was given by all the Christian organizations on the campus. Hundreds of people attended, two of whom were officers in a nearby army post who came to express their interest and friendliness. The university band and the glee club performed—as well as teams which gave an exhibition of Judo, Kudo, the sword ceremony, boxing, and wrestling. The children from the neighborhood came in droves and often with difficulty were saved from the sword.

On June 2d the diocese of North Tokyo began its annual clerical conference up in the hills at Ikaou. It was an earnest group of Japanese and foreign clergy which gathered with Bishop Reifsnider and sat on the floor for tea at 4 o'clock that afternoon. Later, Evening Prayer was said. The address was interpreted by Dr. Kan. An informal meeting was held later in the evening and at that time an appeal was made, in an address of welcome, for peace between America and Japan. This appeal was voiced by an old clergyman apparently much respected by all present. This retreat got under way the following morning at 7 o'clock with a memorial service for Bishop McKim. After breakfast a meeting which took up the morning was used as an opportunity to plan the 50th anniversary of the Church in Japan. The remainder of the day and of the evening was given over to personal interviews. The morning of the 4th began with Matins at 7 o'clock followed by the Holy Communion; by mid-morning all of the gathering was on the road for Maebashi for the enthronement of Bishop Reifsnider. It took place in the little wooden church. The service, which was short, was conducted by the Presiding Bishop of the Japanese Church, Samuel Heaslett. The Bishops present were (besides the two mentioned above) Bishop Nichols of Kyoto, Bishop Naide of Osaka, Bishop Sasaki of Nagoya. The rector of the church, Mr. Ono, was master of ceremonies. The enthronement was followed by luncheon in the public hall.

June 6th was a day to be remembered because it was my day at St. Luke's Hospital. The American Church knows a great deal about St. Luke's Hospital but no one can really appreciate what a hospital it is or its significance until he has gone through it under the guidance of those who have shared with Dr. Teuslor the making of it. Bishop Reifsnider and I left Ikebukuro at 6:15 in the morning in order to be in time for the service at 7 o'clock in the chapel of the nurses' home. The prayers were read by the chaplain, a splendid young Japanese priest whose work and ministrations among the employes and patients has made a deep impression. The simplicity of the chapel and of the service together with the singing of the nurses who crowded the place made a happy introduction to a morning at St. Luke's. Breakfast with Mrs. St. John was followed by a tour of the nursing school conducted by this same charming person. Nowhere have I seen any work so well adapted to its ends. Could the women of the Church in America see how this training of the Japanese women is carried out and could they know what the influence of this training has been on Japanese standards they would

*(Continued on page 82)*

## CHURCHWOMEN TODAY

Ada Loaring-Clark, Editor

### To Make a Life

**M**ANY YOUNG WOMEN have now completed their education as far as college and school are concerned and life is before them to make or to mar. It is a time of tremendous decision in a girl's life and the basis of that decision must be the application of clear thinking and acquired knowledge to the problem of fitting oneself to a life of service. The value of a school and college course will be truly realized as the former student finds herself confronted with not only economic and social problems, but the greatest of all life's problems—self-discipline and self-sacrifice, that must be based upon, for the young Churchwoman, the fundamentals of righteousness. May many of our young graduates so plan their course of living as to make their lives count in all that is best in their generation through service to others.

### Changshu Ku, China

**H**ERE is some interesting information from our missionary at Changshu Ku, China, Miss Gertrude Selzer:

"People out here are very superstitious, especially those in the country districts. They strongly believe in devil possession and a great deal of money is spent in appeasing evil spirits. Many of our Christians claim that they were possessed with a devil, or even several in some cases, before they came into the Church. The natives even refer to the names of the devils—it is most amazing.

"When a family becomes interested in Christianity and wishes to affiliate with the Church, we go to the home and hold what is termed a 'cleansing service.' All of the idols, superstitious pictures, etc., are carried out and burned, even the ancestral tablets are removed. In place of all these are installed things of a Christian nature; a picture of Christ occupies the most important position on the wall; then there are attractive pictures illustrating family unity, and attractive scrolls with scripture passages written on them. Things of a Christian nature are substituted, as we must not leave the walls bare. We have removed all the reminders of their former religion and it is most important that a Christian atmosphere be created in the home. After completing the above described preliminaries, an Altar is set up in the guest room and a service is conducted by the clergyman. In this service the Litany is always used, and the priest gives an appropriate talk to the family and friends who have assembled for the occasion. The Bible women visit in these homes as often as possible and try to carry on a definite program of instruction for the women. The families are urged to attend the short term schools, as we feel the concrete instruction given at this time is most valuable in familiarizing the people with the Bible and the teachings of the Church.

"We find that Christian evangelism can be more successfully presented by the native workers than by foreigners."

### Churchwoman Honored

**M**ISS EDNA EASTWOOD, executive of the Order of the Daughters of the King, and formerly in charge of the rural work of the Department of Religious Education of the National Council, at the annual meeting of the National Rural Workers' Fellowship was elected second vice-president, becoming the only woman officer. Miss Eastwood sailed on the 16th to spend her vacation in rural England.



# The Church's Organization

By the Rt. Rev. Irving Peake Johnson, D.D.

Bishop of Colorado

THE GENERAL Convention of 1934 made an attempt to improve our national set-up. The result was disappointing. We seem to have the impression that if we increase

the machinery we will increase the power. So we added the office of president of the National Council to that of the Presiding Bishop, and a commission on the Forward Movement to the National Council, and so added to the confusion of our operation.

We are seemingly afraid of any corporate leadership.

We give power to a rector in the spiritualities of a parish and to a bishop in those of a diocese, but we are unwilling to trust a bishop in the sphere of the whole Church.

There are, I believe, three causes for this wholesale congregationalism. The first of these is an historical reason. The colonial Church had no bishops for a century and a half. During that period the parishes were unrelated units in which the vestries had control and we lost the power of expansion. At the close of this era, we had only one communicant to 400 of population.

After this period of pure parochialism, we had bishops who were loosely held together by General Convention but missionary zeal was very slow in developing. Parochialism paralyzed the growth of the colonial Church and diocesanism during the settlement of the midwest lost us our opportunity for growth. During the latter period, the office of Presiding Bishop was a titular one and the Board of Missions was merely a standing committee of General Convention.

Viewed in the light of opportunity the Church missed the boat. There was nothing inspiring either in the rule of vestries or in the supremacy of dioceses. Our attitude was very similar to that toward the federal government immediately after the revolution. Each state was concerned solely with its own welfare and very adverse to giving any power of taxation to the general government. The same hesitancy is the second cause of our present confusion.

Each unit is so concerned with its autonomy that it is most reluctant to surrender any powers to the federal government. As a matter of fact, the office of Presiding Bishop does not invade the rights of a diocese save only in the asking for money to carry out the program of the Church.

Inasmuch as a member of the Church is not baptized into a parish or diocese but into the whole body of the faithful, one wonders why a rector or bishop can claim the exclusive rights in his own part of the whole.

It would seem as though the obligation to the whole Church were even greater than to a local fraction thereof.

It is this right of taxation which is in question now as it was after the revolution. If the General Convention has the right to pass canons which parishes and dioceses must obey, it would seem to have a primary right to solicit funds from each and every member of the Church.

Our old contention with Rome forms the third objection to anything resembling a hierarchy, although the primitive Church from which Rome departed had a synodical organization with metropolitan at the head. The perversion of a principle is no reason for the abandonment of it.

*THE HARD-HITTING*, plain-speaking editor of the "Witness" points out the inefficiency of our present national Church administrative set-up and makes concrete suggestions for revision.

England has had primates for several centuries without any approach to papal tendencies. In our fear of the Pope we lose our agreement with the rest of Christendom. We are an organization

striving for a solidarity that we lack the courage to effect.

Do we really want the general work of the Church to be vigorously promoted or do we prefer the comforts of parochial and diocesan security to the prosperity of the whole?

I do not blame the National Council for a situation which it did not create but a large committee of any sort is not the proper instrument for administration, however valuable it may be for consultative purposes.

The executive head should be a person and not a committee. Otherwise you have a bureaucratic organization in which executive secretaries must assume the powers which a committee is unable to undertake.

Being afraid to give real power to a big boss, the power is necessarily undertaken by smaller bosses, who are more irritating because they are less impressive. Of course, there is the usual argument that if we secure a weak Presiding Bishop, it will be just too bad.

Why the same argument does not apply to a diocese or to a parish one cannot see. The answer is that if we entrust the executive power to an individual, there is a chance of effective leadership whereas if we leave the supervision to a committee there isn't a chance of its being effective.

My experience with committees is that you get a maximum of debate and a minimum of effective action.

WHAT THEN do some of us propose as a substitute for our present status?

(1) The election of a Presiding Bishop with definite powers of administering the activities assigned to him; who is not a part time official; who is elected for life, or to a certain age; who shall resign his present see and be translated to one in which he shall have jurisdiction, and who has a voice in the selection of those who shall carry out his program.

(2) That he shall have a cabinet of advice with certain powers, but not those of administrative supervision.

(3) That he shall have the oversight over such work as is financed by the whole Church and that he shall have the right to appeal for the resources by which such work is carried on.

In the last analysis the status of the Presiding Bishop in his relation to the National Council and those whom it represents is not different in essence from that of a bishop to his standing committee and a rector to his vestry.

If he has anything to administer it should be administered in the regular way.

We will never solve our problem by increasing the machinery with the expectation of developing more power.

What we need is less machinery and more power, if we are to produce adequate results.

What we need is the same concern for the work of the whole Church that we have for that fraction in which we live.

EDITOR'S NOTE—An article on this subject by Bishop Stewart of Chicago will appear in an early issue.

# Wanderings in Cretan Monasteries

By the Rev. Canon W. A. Wigram

**I**F YOU WISH to get knowledge of the Orthodox Church, you must do as you would advise a foreigner to do with the Church of England. You must not be content with a few calls paid on Bishops in Constantinople or Athens, but must rove afoot or on mule-back from village to village, sheltering for the night with priest or schoolmaster, or in some tiny monastery lost among hills, and so learn how folk live and think.

Take, for instance, the scattered monasteries in the "Akroteri," or Peninsula of Crete, a district of the island far away from the one portion whither tourists are taken to visit the old palaces; a sun-baked, veldt-like land where a South African is instinctively at home. Here is a group of small monasteries, ancient enough in their foundation, but burned down too often in days of Turkish tyranny for their buildings to have much interest now. Wealthy once, the major part of their property has been confiscated to provide for veteran soldiers and refugees, so that no more than five or six fathers are to be found in each, tending their sheep and working such olive groves as are left them, in apostolic simplicity. Some effort was made long ago to use the houses as theological colleges, but they were found to be too remote from anywhere for such a scheme to prosper. Students would not come and tutors could not be induced to stay. So they have been left to those who are still aware of a vocation to the monastic life, and who keep alive a tradition corresponding to an ancient devotional need—one not conspicuous now, maybe, but which may readily become as dominant as it was in 13th-century England.

The oldest and strangest of the group is uninhabited now, but is of an indestructible character, for it is a great cave in the cliffs where the table-land composing the peninsula breaks down to the sea. Caves are common enough in Crete, and each of the main districts has one where it was said in old days that Father Zeus himself was born, and where the worship of the Great Mother and her son-husband—who developed into the Zeus of a later age—could be carried on. In this case the water that filters in has formed a huge stalagmite with a strange resemblance to a bear drinking from the pool between his paws, and it was perfectly natural that the figure should be connected with the worship of the "Lady of the Wild Beasts," and that Our Lady herself should be credited with having turned the bear to stone, when she had taken the place of the Great Mother of the older faith.

A small cave near by became—and still is—her church, and a group of hermit-monks formed the religious house that had its center here. It was the scene of a grim struggle in the days of the wars with the Turk, when during the Greek war of independence—after Crete had joined the cause of the nation—hundreds of refugees were beleaguered here. The mouth of the cavern is narrow, and to storm it in face of a desperate resistance not practicable. In like cases in other caves, the "only gentleman in Europe" usually built a fire at the entrance and suffocated men, women, and children in the interior; but for lack of fuel that scheme was impossible here. So, as the water supply of the cave could not be cut off, and the provision that had been gathered was adequate, the Turk was unable to compel a surrender and the siege was raised.

It is in districts like these, wandering on foot or on mule, with one native guide as companion, that the traveler can

find what folk are thinking and saying, and for an Anglican who has known Greece now for more years than he quite cares to count, it is most interesting to see the change of attitude toward the Church of England which a single generation has brought about. Not long ago the ordinary Orthodox Christian—a very few theologians excepted—thought of us as being a mere Protestant body, "not a Church at all," with neither Bishop, Liturgy, nor Sacrament. Acts of gross irreverence to an Anglican Church were justified by the argument, "But after all, it is not a Church at all." Now the wanderer who associates with the ordinary village priest or schoolmaster—and it is one of them or maybe the grocer that usually acts as host to the traveler when the ordinary village boasts no inn—will find them everywhere interested in the prospects of union with the Anglican body, and regarding such a step as natural, obvious, and desirable. "You are so near to us," they say now, and those who are more educated will often add, "and you have so much that you can give us." Those who have any learning, coupled with a love for the Church of their fathers, know that she has soon to face that battle which the Church of England has had to go through, and that it may be an even fiercer fight for her. Communism and anti-religion are a real peril in the Balkans.

Of course, all these conversations were as unofficial as anything could be. No professed theologian or learned man was even there; they do show however a change in the popular opinion, and are evidence that, if the theologians can come to an agreement in the discussions that have been going on for some time and are still continuing, inter-communion would not offend that conservative popular sentiment that is one of the strongest forces in the Orthodox Church.

## The Church in Japan

*(Continued from page 80)*

not only be proud but they would do everything to guarantee the carrying on of the enterprise for the years to come. As soon as Mrs. St. John reached her office she turned me over to Miss White who with the same thoroughness took me into every nook of the hospital. This letter does not allow space or time to describe such an exhilarating experience as Miss White and St. Luke's Hospital afforded me. The half-built chapel and those parts of the hospital yet to be built are further indications of the wisdom, vision, and workmanship of Dr. Teuslor. And too, the open land between the hospital and the river shows how carefully he had thought of the need of nurses and patients for air and green grass and a few flowers. If the Church in America could sit down with Mrs. St. John in the nurses' school and with Miss White in the hospital and with Miss Ibbesson and the babies, and with Bishop Binstead for a good talk about it all—in a short time St. Luke's Hospital and everything which pertains to it would be completed.

On Trinity Sunday at Trinity Church (the American Church), Tokyo, Fr. Viall, S.S.J.E., and Bishop Reifsnider celebrated the Holy Communion. Just as the Japanese congregation was leaving, the English-speaking congregation began to assemble. Although it was a glorious summer day there was a fair congregation and the service was carried on heartily by choir and people.

# English Police Court Missionaries

By George Parsons

London Correspondent of THE LIVING CHURCH

**T**HE NATIONAL POLICE COURT MISSION is this year celebrating its diamond jubilee, and it is worth noting some of the notable developments during the sixty years of its existence. Since its conception, in 1876, a remarkable change has taken place in the attitude of administrators of the law in England toward "first offenders." The harsh sentences pronounced in early Victorian days on young delinquents are things of the past, and magistrates have come to realize that the function of a police court is not mainly to punish crime, but to use every endeavor to effect restoration. Whereas the ordinary magistrate once seemed to consider it his bounden duty to send an offender, of whatever category, to prison, he now regards it as his main business to prevent the manufacture of criminals, and to keep the young tyro at law-breaking from developing into a hardened "lag."

There is now a proper pride, both among officials and the public, when a jail is shut up owing to the lack of prisoners. The magistrate commits to prison with reluctance. Whenever it is possible, the prisoner is told to "go and talk to the missionary," and the missionary, experienced in the wiles of hypocrisy, and not easily deceived, listens and advises and helps. The great majority of offenders put on probation make good. The individual is saved from the taint of prison and from ruin, and the community vastly benefits.

The police court missionary is concerned, often in face of tremendous difficulties, to give the unfortunate a first chance, or, it may be, another chance. He is the "Good Samaritan," inspired to service by the ever-present conviction that "there, but for the grace of God, goes John Bradford."

It was in 1876 that Frederick Rainer, a journeyman printer of Hertford, wrote to the head office of the Church of England Temperance Society, deploring the fact that once a man "got into trouble," through drink or any other cause, there seemed no more hope for him. The stigma of jail was as indelible as if the man had been branded with hot irons. Could nothing be done? Mr. Rainer prayed that some practical work should be undertaken in the police courts, and he sent his humble five shillings as a nucleus for a fund.

In August, 1876, a special agent was appointed. And the work was begun, though in quite an informal way. Most of it was confined to court cases of drunkenness. But at that time drunkenness was at the root of most of the cases of the court. The missionary visited homes, advised families, waited at prison gates when, on a Saturday morning, the shabby stream of prisoners passed out to liberty.

The number of missionaries grew both in London and in the provinces, and at the present time there are no fewer than 215 serving in 400 courts throughout the country. One of the early missionaries wrote: "I have had much discouragement; for some days, when I go to the cells, they curse me and use fearful language." Another said: "I have to thank God for giving me grace and strength to persevere. To meet, day by day, with cut heads, broken limbs, stabs and burns, where red-hot irons have been used, is past my describing."

At the coming-of-age of the Police Mission in 1897, the Probation of Offenders Act became law, definitely creating the probation officer "to advise, assist, and befriend . . . and when necessary to endeavor to find suitable employment." The

very things that had been done for 21 years previously by the mission! By a remarkable coincidence, in its year of jubilee, 1926, Part 1 of the Criminal Justice Act came into operation, making it compulsory for every court in England to have attached to it a missionary or probation officer, any of whom might be attached to a voluntary organization such as the Church of England Temperance Society.

As soon as the probation system began, the magistrates instinctively turned for help to the missionaries. With but few exceptions they were appointed the new probation officers—skilled by experience, by sympathy, and, above all, by the religious conviction that led them to put aside ambition of place and desire of wealth to serve suffering humanity. They became a recognized part of the court machinery.

**B**UT it is not only in the courts that the Police Court Mission carries on its work. The Rev. John Durham, the warden of the Boys' Shelter Home in Camberwell, South London, testifies to the good work being done there. It was opened in 1896 as a home for police-court first offenders, lads convicted mostly of petty thieving. Now the home is an approved probation hostel, where more than three thousand boys have been given a fresh start in life. And Camberwell is but typical of many such hostels and shelters in London and the provinces.

The records show how often the first offense is not so much the offense of the individual as of the social system to which he belongs. Unemployment is at the root of many of the "crimes"—the sleeping out, the wild pranks to relieve monotony, the petty thefts. (One juvenile was "pinched" for stealing a boys' comic paper from a bookstall.) Taken from bad homes to regular life, from inertia to interest, from hopelessness to ambition, the boys change and develop and grow in responsibility even in the six months allowed them.

**T**HERE has been published this year the report of the departmental committee on the social services in courts of summary jurisdiction, which is so vital to the future of the Police Court Mission. The committee eulogize the past work of the missionaries, and state, "they do not wish to entertain for a moment to loss of their services." It is of paramount importance to the C. E. T. S. and the Church and country generally, that the voluntary principles and religious aspect of the mission should continue.

The report includes a couple of sentences which contain a very apposite suggestion. "We should like to suggest," it says, "especially the importance of encouraging men and women with a sense of vocation derived from religious belief to enter the probation service. The Police Court Mission is in the best position to fulfil this function and might help to give them the necessary social service training."

The future of the probation officer and the missionary is uncertain. The work designed by men of religion, and developed under the impulse of religious beliefs, is in danger of being handed over to officials, for whom there need be no religious vocation. The work is said, by the aforesaid report, to be growing beyond the capacity of the voluntary services of the missions. Today the great majority of missionaries of the

Police Court Mission are members of the Church of England, while all are serving from a sense of some religious call.

THIS is their strength. While recognizing that there are many admirable probation officers who are not missionaries, there is still a place for those who join to a thorough training the consciously religious motive and impulse, and who carry about with them an influence far more potent than any other in effecting the change of character on which all restoration ultimately rests—the influence of religion.

Mr. Hopkins Morris, magistrate of the North London police court, said, in a recent public speech:

"There is all the distinction in the world between the character that satisfies the law, and the character which the probation officer and the Church are seeking to build. Unless he brings the spirit and guidance of the Church into his work I do not see any reason for his existence. There is all the difference in the world—the difference between the living and the artificial thing—between his work and the work of the magistrate. . . . The probation officer is concerned with the living thing, with the creation of life."

To conclude, here are a few hard facts. In one recent year 93,000 cases were referred to police-court missionaries and probation officers, 20,000 human beings were placed on probation, and of that number 12,000 were helped to find work. More than 12,000 matrimonial cases were referred to the same kindly hands, and in nearly 7,000 of those cases reconciliation was effected.

There is much yet to be done, and there must be no slackening of interest and support on the part of Church-people in the work of the Police Court Mission. With such support and the placing on national lines the work now carried out on a diocesan basis, one may look forward with firm hope to the continuance of so fine an adventure.

#### SAILOR'S BEACON

(The Church)

**S**HE sets her feet against unbreaking tides  
Of human fault and human misery;  
Over that baffling sea  
Her beacon guides;  
Into surrounding night  
She lifts her light.

*Sailors dipping over perilous foam,  
Too far away to glimpse her radiant face,  
Remember yet the place  
From which they roam,  
And hear betimes her bell,  
And know all's well;*

*Till, battered by the wind's and waters' shock,  
Tired of the shifting sameness of the sea,  
They bring their frailty  
To where her rock,  
Luminous o'er the foam,  
Guides them home.*

*Home from strange and dark and difficult places,  
Home from sea's allure and sea's alarms,  
Home from fierce and fickle and fleet embraces,  
To the eternal arms.*

DOROTHY LEE RICHARDSON.

MOST OF US think too little, and talk too much.

—St. Andrew's Weekly News.

## Social Pronouncements of the Churches

By Dr. George Richmond Grose

Church Editor, Pasadena (Cal.) "Star-News"

THE ACTION of several leading Protestant denominations on social questions indicates great sensitiveness to popular waves of emotion.

In 1934 the Congregational-Christian Churches at the Oberlin Conference adopted a constructive program of social action which conservatives in the recent Mount Holyoke Conference unsuccessfully challenged. The progressive program of two years ago has been retained and supplemented by an educational policy, stressing Church attendance and deepening of individual spiritual life.

The Methodist General Conference at Columbus declared "a pact of peace" between the progressive and conservative wings in the Church. This is a self-consoling appraisal of this body's action to "stir the consciences of mankind to create a social way of life in which all men shall have opportunity to develop their capabilities to the fullest possible extent." The action of the Columbus conference has been characterized as "neatly neutral." It certainly sounds no progressive note.

In the light of this action it is not surprising that the board of education was reorganized this month to the conservative tempo. Bishop Edgar Blake, the progressive and efficient president of the board for eight years, was replaced by Bishop Adna W. Leonard, an extreme conservative.

The Northern Baptists at St. Louis were carried along on the same emotional wave which swept the Methodists into a quiet eddy. Their resolution on war had no teeth, and they passed over the social question by recommending that it be studied by local churches.

The Presbyterian General Assembly put into the background matters relating to the social order and pushed to the fore the spiritual interests of the Church in a cultural and evangelistic program.

The position of the Roman Catholic Church is more vigorous. This Christian body is holding a steady course in a courageous, constructive program of social action. There is not universal agreement among Roman Catholics concerning all the issues involved in the policy of their social leaders. But there is little evidence in this group of the waves of action and reaction rising from emotional storms which are sweeping over several of the Protestant bodies.

In calling attention to the above facts this writer is advocating neither the progressive nor the conservative Church program for social action. He is simply pointing out the dangerous situation which confronts the Churches—and not Churches alone, all other institutions of society today—namely, they are being swayed too much by emotion.

If the social pronouncements made by the Churches in 1932 and 1934 were based upon facts and a sound interpretation of the teachings of Jesus, why the retreat and the reverse action, or the timid caution so conspicuous in some groups in 1936? Or if the action previously taken was found to be mistaken, why not repudiate it instead of soft pedaling?

There has been no essential change in the moral and economic conditions in the country in the last four years to warrant this wave of reaction. To be Heaven-bent for a new earth wherein dwelleth industrial and social righteousness only when the economic depression is darkest is too stagey to make many converts to the Faith. Mob psychology, emotional storms, and deference to pressure groups are nowhere so deplorable and dangerous as in the Church of Jesus Christ.

© 1936 by NCJC News Service

# BOOKS OF THE DAY Edited By Elizabeth McCracken

## An Augustine Synthesis

AN AUGUSTINE SYNTHESIS. Arranged by Erich Przywara, S.J. Sheed & Ward. 1936. Pp. 496. \$4.00.

IT IS GOOD to read about St. Augustine; it is better also to read St. Augustine himself, under some guidance; but it is very difficult to read all of his vast product, and few get beyond the first book of the *Confessions*. So this book of selections (935 of them, mostly very short), arranged according to subject-matter with a little introduction by Fr. Martindale, in a reliable English translation, is one of the best contributions yet made to our knowledge of historical Christianity. For it is probably true that "Augustine, single-handed, shifted the intellectual center of gravity of our world from East to West," and "practically controlled the western mind for seven centuries or so."

The selected material is arranged so as to indicate a system of religious thought, not the progress of Augustine's own thought (unfortunately there is no chronology given). The titles and subtitles editorially supplied are a help, but are not always clearly indicative of the contents; and there is no index. There are a few slips, e.g., "Letters" instead of "fathers" (xv), "divesting" instead of "diverting" (68), and "Grace went before thy dessert" (333). Where we are accustomed to "righteousness," this translation gives "justice."

There is, fortunately, not a great deal of the father's scriptural exegesis, or predestination, or polemical theology generally. There is more Christology than we might have expected: Augustine was not christocentric but theocentric. There is a great deal about the mind of man and the feelings of an ardent soul, with keen insight into the darkness that besets both intellect and feeling.

Augustinian religion is too true to be just a matter of clear sight and bright joyfulness.

THIS RELIGION is expressed in pregnant phrases—all the most famous ones appear here—any one of which will be a rewarding subject for meditation. Some of them, his favorites, are repeated several times in his writings. God, he says often, is immutable truth, immutable substance, immutable good, the Creator of the world, and something "than which nothing more excellent exists." We do not comprehend Him: "if it is God, you have not understood Him; if you have understood, it is not God." Seek in order to find, but when you find, you find that you must go on seeking. "Give me strength to seek, who hast made me find Thee, and hast given me the hope of finding Thee more and more." "Thou hast made us for Thyself, and our heart is restless till it rests in Thee." "Believe in order to understand."

What God creates is, as such, good. "Every nature, in so far as it is nature, is a good." "Evil is that which falls away from essence and tends to non-being." There is analogy, likeness in contrast, between God and everything that truly is, analogy that is asserted to depend wholly on God's transcendent creativity.

Christ is the Mediator, God and man, with all the contrasts and paradoxes involved—the Maker of Mary was born of Mary; God died on the Cross. He became man that we might be "deified" by "participation." The Church is the Body of Christ, and "the head and body is one Christ." The Eucharist too is the Body of Christ: "be what you see, and receive what you are."

So necessary and sufficient is grace that we can pray, "Give what thou dost command." So necessary and sufficient is love that our law is "Love and do what thou wilt." "Thy desire is thy prayer; and if thy desire is without ceasing, thy prayer will also be without ceasing." "He alone never loseth a friend, to whom all men are dear for his sake who is never lost." The spiritual life progresses through a number of stages, from turning away from the flesh (though the flesh is not evil), to final tranquility, rest, peace, in the vision of God.

A book to be much treasured.

MARSHALL BOWYER STEWART.

## The New Edition of the Hymnal

THE HYMNAL. Published by The Parish Choir, Boston. \$1.30.

THIS NEW EDITION of the Hymnal with music is in the line of succession from the Parish Choir 1892 Hymnal. It immediately follows the Parish Choir 1924 edition of the New Hymnal, from which it differs by the addition or substitution of fifty tunes, by the offering of a choice of two pointings for the canticles and burial psalms, and by being published under license from the Church Pension Fund.

The fifty tunes new to this edition are, on the whole, a great improvement. Eighteen of them appear in the Pension Fund edition of the Hymnal, four are restorations from the old Hymnal, and many of the others are familiar and popular where the English Hymnal and *Songs of Praise* are in use. We can hail with enthusiasm *O Seigneur* to "When morning gilds the skies"; *Forest Green* to "O little town of Bethlehem"; *Merionydd* to "In heavenly love abiding"; *Hyfrydol* to "Love divine"; *Gorran* to "Lead, kindly Light"; *Goldschmidt* to "Jesus calls us"; *Sine Nomine* to "For all the saints"; and *St. Columba* to "The King of Love." In each instance but the last these tunes replace or are added to others which are not wholly satisfactory. Seven fine German chorales harmonized by Bach have been added, but five of them have unfortunately been set to hymns which are too long for such treatment, having from four to seven stanzas each. Six tunes new to this edition the writer has put on his blacklist. For example, the *Londonderry Air* is of matchless beauty as a tune, but it has definite current secular associations which make it unfit for sacred use; besides it has the nearly impossible melody compass of an octave and a fifth. *Consecration* to "Let all mortal flesh keep silence" has been unfortunately allowed to displace the lovely *Italian Melody* of the 1924 edition, although it appears as a second to *Picardy* which should be used instead. The book is still weak in plainsong. Of the seven tunes listed as of plainsong origin only two are provided with the lightly harmonized accompaniments suited to the style. Taken as a whole this edition still leans more toward the old Hymnal than does the Pension Fund edition.

The canticles and burial psalms in the back of the book may be had in two editions for Anglican chanting: one with the Cathedral Psalter pointing, now known as the old pointing; and one with the Barless Psalter pointing, now known as the new pointing, which has official sanction. If speech rhythm chanting is really desired the Barless Psalter pointing should be avoided because it is about as bad as possible for that purpose. The Cathedral Psalter pointing makes it easier to achieve, although that leaves much to be desired. No plainsong is provided in either edition.

RAY F. BROWN.

## Ignatius of Antioch

THE CHRISTIANITY OF IGNATIUS OF ANTIOCH. By Cyril Charles Richardson. Columbia University Press. Pp. x-120. \$2.00.

THIS little and valuable volume is hardly intended primarily for the average reader of *THE LIVING CHURCH*. It is rather for the student and the scholar. If, however, the average reader were to give three or four hours to its thorough perusal he would be amply rewarded; possibly he might discover something within the book which would persuade him that Ignatius, whom he might have known as a source for our knowledge of the government of the early Church, was also a man of vital and independent religious experience. And this would be for many a real discovery.

Too many of us, even those of us who may be fairly well-read in early Church history, value Ignatius almost solely for his contribution to the history of bishops and to the conception of the Church at the turning of the first and second centuries. But here is a compact and thoroughly interesting discussion of the man's religion, and, consequently of the religion of many in his day. Faith, Love, Life, Unity, God, Spirit, Heresy, Eucharist are some of the chapter titles. Throughout the author's thought the dom-

inant note is the individual's religious and moral relation to God. Of theology there is much, but the dominant note is religion as it appears in thought and deed. Another binding feature is the association of Christians—the Church. There is a warmth in the nature of Ignatius' idea of the Church (and this is well expressed by the author) which makes the Church seem a natural consequence of Christianity rather than something added to it. Outside the community the individual may hardly become a full Christian.

The author has also written of the relation of Ignatius to St. Paul and St. John. While he finds many expressions and even phrases which would closely associate Ignatius with the one or the other he is even more deeply impressed by Ignatius' independence of thought. Ignatius was a practical man. He shared many of the religious ideas of his illustrious predecessors, but he may hardly be said to have thought them through as either St. Paul or St. John did. However, the author realizes that there is still much room for study of these problems.

The book is admirably fortified with notes and bibliography.  
HENRY BRADFORD WASHBURN.

#### Books on the Prayer Book

TALKS ON THE PRAYER BOOK GOSPELS. By Francis G. Burgess. Morehouse. 1936. Pp. vii-210. \$2.00.

ROMANCE OF THE BOOK OF COMMON PRAYER. By Francis G. Burgess. Third edition. Morehouse. 1936. Pp. 137. \$1.00.

THE FIRST of these titles is a new publication, the second a reprint. The former takes the text of the Gospels for the year as a basis for a series of talks, each occupying two pages of printed matter; the latter sets the story of the Prayer Book within a background of Church history.

The *Talks* are simple in character. The story is in each case told with an elaboration of detail and the addition of historical and geographical items that bring the various scenes vividly before the mind's eye. The application of the lesson is then set forth as it bears upon the lives of today.

The story of the Prayer Book as told in the *Romance* ingeniously involves a sketch of Church history, slight indeed, but yet touching the salient points, from the night in the upper chamber and the institution of the Holy Eucharist, down to the revision of the Prayer Book completed by the General Convention of 1928. There is an absence of technical treatment, but care has been taken to note the important events in the history and development of the book. Evidently written for the instruction of ordinary unlearned folk, this little treatise should have the effect of enhancing the sense of our Christian and Catholic heritage.  
MOTHER MARY MAUDE, C.S.M.

#### Human Relations Among Protestants, Catholics, and Jews

THE AMERICAN WAY: A Study of Human Relations Among Protestants, Catholics, and Jews. Edited by Newton Diehl Baker, Carlton J. H. Hayes, and Roger Williams Straus. Willett, Clark. 1936. Pp. 160. \$1.25.

A VERY REAL problem facing those seeking to break down religious prejudice is the scarcity of modern constructive books on the subject. Material illustrating such prejudice is easily located; discussions of positive remedies are few. This volume will help relieve such scarcity.

The Williamstown Institute of Human Relations, held at Williams College in August, 1935, under the auspices of the National Conference of Jews and Christians, reflected a strong conviction that social attitudes and inter-group conduct can be changed. This volume, an interpretive summary of that Institute, is edited by the three co-chairmen of the Conference.

Underlying the book is the recognition that only a people competent in the art of cooperative thought and action can hope to resist the compulsion to blind obedience which obsesses the world. It is refreshing to find an atmosphere of definite religious conviction, with no minimizing of the significance of religious differences or searching for a lowest common denominator. Throughout there is emphasis on the constructive value of cooperation between those groups which hold a spiritual interpretation of the universe.

Of particular interest to Churchmen is the account given by a Jewish rabbi from Evansville, Ind., of his work with the Episcopal Church rector in promoting social cooperation. This moved from a common project of slum clearance to a joint class of the

two congregations for "a common study of the Bible, the rabbi teaching the Old Testament, and the rector the New Testament, and each explaining traditions which are peculiar to the Testament with which he was dealing."

The volume closes with three excellent full-length addresses, the most valuable of which is *The Contribution of History to Group Relations*, by Professor Hayes. Pointing out that intolerance is essentially the negative aspect of the positive sense of loyalty, he utters a solemn warning that "unless there is some way of checking and moderating it, or unless some miracle supervenes, the lesson of history points ominously toward a degree of intolerance and hatred and armed conflict, the like of which the world throughout all its recorded history has never known."

Far more than a conference digest, this book may well prove a real textbook on human relations between representatives of divergent religious cultures.  
C. RANKIN BARNES.

#### Looking Backward and Forward

CREATIVE SOCIETY. By John Macmurray. Association Press. 1936. \$1.50.

MR. MACMURRAY stands between two worlds and looks both ways. One is the world of Christian belief and culture, the world in which he was born and educated. The other is the world of the Communistic experiment, the world in which he now travels as a more than interested observer. How this Janus jars us out of our complacency! The questions he raises come like a storm of arrows against our proud defenses. May not, he asks, the Communists be following in fact the God whom the Christians profess by name and otherwise ignore? May not the Communists be practising in fact what the Christians have always said about the family? And may they not in reality be working for that Individual Man whom the Christians at the same time theoretically exalt and actually debase? Furthermore, if the Communists fail to grasp the eternal significance of life, may the reason not be that Christians have so thoroughly divorced religion from life that they have made of eternity an empty thing, a vacuum devoid of meaning into which they may escape from the facts of this world? To be sure, this is but the shadow of real religion. But can the Communists be blamed for mistaking the shadow for the reality when the shadow is all they have ever seen? Or should not Christians themselves bear the burden of the blame for the Communists' materialism in that they have with some consistency exhibited a religion in which the real world has been shrouded with the veils of idealism?

We may not agree with Mr. Macmurray's answers to these questions but we are grateful to him for having raised them. And we suspect that in more than one instance his readers will assent to his suggestion that Communism is often more Christian than Christianity.

This does not mean, however, that there are not some questions which we should like to ask Mr. Macmurray. Is the sense of the community, for instance, the whole of religion? Is the relation between the ideal world and the real, the supernatural and the natural, so sheerly antithetical as he has assumed? And is Communism, in spite of its many theoretical and "ideal" similarities to Christianity, anywhere near in fact to the Crucified Lord?  
THEODORE P. FERRIS.

#### Brief Review

FAREWELL, MR. GANGSTER! America's War on Crime. By Herbert Corey. Appleton-Century. \$3.00.

G. MEN are very much in the public eye just now due to the fact that they have been closing in on the dangerous gangs who have made a business of kidnapping. Those who read detective fiction will find this book of facts very interesting and valuable because it is an authentic picture of what the government agents have done to corral and punish the hardened criminals who have terrorized the American public. It gives a composite picture of the G. Man and allied government agents, the first full account of the operation of the world's greatest organization of crook-hunters. Spending months in the offices of the Federal Bureau of Investigation, Mr. Corey was given access to many of the innermost secrets of the bureau. The result of his research is a carefully considered study of crime and criminals as they exist in the United States today. It shows what the government can do when it really tries.  
C. R. W.

# NEWS OF THE CHURCH

## Two Shipments to Alaska Destroyed

Sinking of Early Steamers May Have Serious Implications for Alaskan Mission

NEW YORK—A telegram dated July 14th from Dr. Grafton Burke at Fort Yukon, Alaska, to the Foreign Missions Department of the National Council states that within a month two steamers on the Upper Yukon sank with mail and freight. Dr. Burke knows that the mission lost a considerable amount but cannot yet tell what freight was on board and has no way of knowing what mail there was.

Council officers said that these shipments would have been almost the earliest after the ice went out. It not infrequently happens that food and other winter supplies get so low it becomes necessary to order small lots to come in by the first boats, to tide over until the main shipments arrive later in the summer. The loss of even one shipment would be serious, and two within a month tragic, it was declared.

Steamboat mail and freight for the Upper Yukon normally goes from the mission commissary in Seattle by steamer to Skagway; from there over the White Pass Railroad, a day's trip to Whitehorse; from Whitehorse to Dawson, Canadian territory, on a Canadian boat, and from Dawson to Fort Yukon on an American boat.

Mail sent to Seattle may have to wait a few days for a steamer, other delays are possible en route, so without further information from Alaska it is impossible to estimate when these shipments may have started.

## Five New Laymen's League Branches Formed in Alabama

MONTGOMERY, ALA. — Five new branches of the Laymen's League have been formed in the diocese of Alabama, making a total of 18, Crawford Johnson, Jr., diocesan president, reported to the second annual conference of the league, meeting at Grand View, near Montgomery, June 27th.

The conference was addressed by Eugene E. Thompson, national president; Dr. Larkin W. Glazebrook; Dr. Alexander Guerry, president of the University of Chattanooga; and the four Church Army workers of the diocese, led by Capt. Charles Condor. Bishop McDowell celebrated the Holy Communion for the 175 Churchmen attending.

Officers for the coming year were elected as follows: president, W. R. Gignilliat, Birmingham; vice-presidents, J. W. Patton, Montgomery, and W. M. Spencer, Demopolis; secretary, Roy Cox, Montgomery; treasurer, F. B. Neilsen, Ensley.



NEW RECTOR OF ST. GEORGE'S  
The Rev. Elmore McKee.

## Rev. Earle Hewitt Maddux Takes Final Vows in SSJE

BOSTON — The Rev. Earle Hewitt Maddux took his solemn vows of life profession in the Society of St. John the Evangelist in the Church of St. John the Evangelist, Bowdoin street, Boston, at high Mass on July 19th. The Rev. Spence Burton, superior, SSJE, received the vows of the postulant as he was presented by the Rev. William M. V. Hoffman, Jr., SSJE, novice master.

Fr. Maddux, a graduate of St. John's Theological Seminary, Greeley, Colo., was born in Pueblo, Colo. He formerly was a member of the staff of St. Paul's Church, Brooklyn, N. Y., and later served his novitiate in the society of which he is now professed, first in the Church of St. Mary the Virgin, New York, and for the past year and a half in St. Francis' House, Cambridge, Mass. Fr. Maddux is assigned for the present to the mother house.

The music, rendered by the choir of the Church of St. John the Evangelist under the direction of Everett Titcomb, choirmaster and organist, was a special feature of the impressive service. Mr. Titcomb is newly returned from the great musical festival held in the Crystal Palace, London, England.

## Rev. E. R. Welles is New Dean

ALBANY — The Rev. Edward R. Welles, chaplain of St. Mark's School, Southborough, Mass., has been elected Dean of the Cathedral of All Saints, to succeed the Very Rev. Dr. C. S. Lewis, whose resignation takes effect October 1st, at which time the Rev. Mr. Welles will begin his services at the cathedral.

## Successor to Dr. Reiland is Chosen

Rev. Elmore McNeill McKee Accepts Call to St. George's, New York; Noted for Work at Yale

NEW YORK—The Rev. Elmore McNeill McKee has accepted a call to the rectorship of St. George's Church, to take effect in October. It will be remembered that the present rector, the Rev. Dr. Karl Reiland, announced on Palm Sunday that he had offered his resignation to the vestry, effective in the autumn when he should have completed 24 years as rector. Following attempts to persuade Dr. Reiland to withdraw his resignation, it was regretfully accepted. Dr. Reiland felt that a young man should now take over his work.

The Rev. Mr. McKee made a name for himself during the three years, 1927 to 1930, when he served as college chaplain of Yale University, the first chaplain after the abolition of compulsory chapel attendance. It was noted that attendance during his term of office was larger than in the most rigidly supervised years of compulsory attendance.

Elmore McNeill McKee was born in Ridgewood, N. J., on March 28, 1896, the son of Oliver and Julia Lucretia Wilbur McKee. He prepared for college at Taft School, Watertown, Conn., during the years 1908 to 1914. He was graduated from Yale University in 1919, with the degree of Bachelor of Arts. In 1921 he was graduated from Yale Divinity School with the degree of Bachelor of Divinity; and in 1927 received the degree of Master of Arts. He studied further at the General Theological Seminary and at the graduate school of theology of the University of Edinburgh. He was made deacon in 1921 and advanced to the priesthood in 1922. From 1922 to 1924 he was curate at St. John's Church, Waterbury, Conn.; from 1924 to 1927, rector of St. Paul's Church, New Haven, Conn.; and from 1927 to 1930, chaplain at Yale. Since 1930 he has been rector of Trinity Church, Buffalo, N. Y.

The Rev. Mr. McKee is well known both as a forceful preacher, particularly to young people, and as a writer. His books, *Preaching in the New Era*; *Communion with God*; a compilation of prayers; and *What Can Students Believe?* have had wide use, not only in the Episcopal Church but also in other communions.

## Dr. Gowen Writing Diocesan History

SEATTLE, WASH.—The Rev. Dr. H. H. Gowen, author of many well-known books, is engaged in the writing of the history of the diocese of Olympia, of which he is the senior priest.

## Thousands Join in Australian Fete

Large Crowds Attend Celebration of Broughton Centenary; Prelates Bring Greetings

By R. HARLEY-JONES

**S**YDNEY, AUSTRALIA — The Bishop Broughton centenary celebrations are surpassing all expectations for success. The Sydney town hall which conveniently adjoins St. Andrew's Cathedral is being used as a diocesan hall. From morning till night, throngs assemble for the different sessions.

When the official reception was held, hundreds of people stood in the aisles and corridors of the capacious building, which has a seating accommodation for about 5,000. A choir of 1,000 voices from suburban choirs sang Mendelssohn's *Hymn of Praise* as a religious act of thanksgiving.

Greetings were received from the Archbishop of Canterbury, the Archbishop of Armagh, Ireland, Bishop Westcott, Metropolitan of India, and the Bishop of Tokyo among many other messages of goodwill. Australia was an archdeaconry of the diocese of Calcutta, India, before 1836 when Bishop Broughton was consecrated, and when Bishop Wescott gave his greeting at the reception he was the first Bishop of Calcutta to visit this distant land which once formed part of his Indian diocese. The Anglican Church in Australia traces its origin to the year 1788 when the Rev. Richard Johnston, a British chaplain, arrived with a British fleet nearly fifty years before Bishop Broughton was consecrated.

We desire in this news letter to emphasize the Church Congress part of the centenary program. The presence of well-known scholars such as Dr. D'Arcy of Ireland, Professor Elder of the University of Otago, New Zealand, Canon Pilcher of Toronto, Canada, and the Rev. T. C. Hammond of Dublin, Ireland, has caused discussions of remarkable brilliance to take place. We are fortunate in Australia in having thinkers of high quality in the episcopate and among the clergy. Bishop Hart of Wangaratta is an authority on ecclesiastical constitutionalism with a keenness of mind which is prophetic. Archbishop Wand of Brisbane, who is our latest brilliant scholar from Oxford, has an amazing knowledge of modern Biblical scholarship. Bishop Burgmann of Goulburn and Bishop Moyes of Armidale are our episcopal social gospel experts, while Dr. Micklem of Sydney is a theologian of sound learning. It was to be expected therefore that when the congress opened there would be important discussions. Theology was divided into discussions devoted to Belief in God, Belief in Christ and Credibility of the Gospels, and Faith and Modern Cults, which were dealt with in the light of modern needs and criticism.

The session which was attended by the largest number of people was that set down for Industrial Order and the De-

### Judge Upholds Right to Refuse Salute to Flag

SACRAMENTO, CAL. (NCJC)—In the first test case in California, Judge Peter J. Shields has granted a mandamus writ to Joseph Gabrielli, compelling the Sacramento school authorities to readmit his 9 year old daughter, Charlotte. The family are members of Jehovah's Witnesses, and Charlotte was suspended for refusing to salute the flag.

Judge Shields said: "The Constitution states that the free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be guaranteed in this state." However, he insisted that the objection to the salute must be "purely religious in character," adding, "if there is any particle of political or social purpose involved in the matter, her action will not be tolerated."

mands of Religion. This subject is of supreme importance to a young nation like Australia. Some of our Church leaders boldly outlined a social gospel which might be thought dangerous by conservatives. Bishop Burgmann of Goulburn, who read the opening paper and who is a well-informed enthusiast on the subject, plainly believes that the Church must resist Fascism and Christianize Communism. The chief result of this session was the realization of the present of the need of the modern world of industry to be saved from further disaster and the opportunity of the Church to give inspiration to face the task of molding the new social order.

### Courses Announced for Priest's Liturgy School

KENT, CONN. — Courses for the Priest's Liturgical School of Prayer to be held at Kent School here September 7th to 11th have been announced as follows: Practical Liturgics, by the Rev. Dr. William P. McCune, rector of St. Ignatius' Church, New York, lays emphasis upon study of the Prayer Book in the light of its historical development.

Liturgical Law, by the Rev. Vivan Peterson, rector of St. James' Church, Cleveland, O., will stress the necessity of obedience to liturgical laws, especially with relation to the rubrics of the Prayer Book, with a view to aiding priests to avoid "the individualism and lawlessness that is so characteristic of our present-day liturgical usage."

Liturgical Expression, conducted by the Rev. Gordon Wadhams, rector of the Church of the Resurrection, New York, will consider Altar appointments, vestments, and the like, but will direct attention chiefly to the theory underlying their use and to the method of making liturgy real to the parish.

There will be morning Holy Communion, Evening Prayer, a meditation period, and a conference period, in addition to the time devoted to the courses. Registration is in the charge of the Rev. C. Clarke Kennedy, secretary of the American Church Union.

## Final Rites for Dr. Cadman Held

Dr. E. C. Chorley Leads Prayers at Funeral Service; Tribute Paid by Bishop Manning

**N**EW YORK—Funeral services for the Rev. Dr. S. Parkes Cadman were held July 15th in the Central Congregational Church, Brooklyn, where last Easter he completed his 35th year as pastor. Bishop Francis J. McConnell of the New York Methodist area preached the sermon. Crowds lined the streets for several blocks about the church in a last tribute to one of America's most noted Protestant leaders.

Prayers were delivered at the service by the Rev. Dr. Edward Clowes Chorley, a clergyman of the Episcopal Church and rector of St. Philip's in the Highlands; and many other Churchmen joined in expressions of esteem for Dr. Cadman, whose relations with the Episcopal Church, both unofficial and in his former capacity of president of the Federal Council of Churches, had always been most friendly.

Bishop Manning of New York said, as quoted in the *New York Times*:

"Dr. Cadman's death is a great loss to the community and a deep personal sorrow to his hosts of friends. He leaves a noble record of service as a citizen and as a Christian minister. He was a great influence for fellowship and goodwill among Catholics, Protestants, and Jews. In the Episcopal Church he was held in most sincere affection and esteem."

The office of the Universal Christian Council issued the following statement in connection with the death of Dr. Cadman, who was its chairman:

"From its earliest beginnings the Universal Christian Council for Life and Work was dear to the heart of Dr. Cadman because he saw in this movement for Christian co-operation on a world-wide scale, in what approximates a world federation of non-Roman churches, one practical approach to the problem of a divided Christendom. Year after year, always at his own expense, the doctor went to the meetings of the council and its executive body in Europe. He cultivated the acquaintance and won the confidence of the leaders of the churches in other lands. He interpreted the ideals and the achievements of ecumenical Christianity with eloquence and purposefulness. His pen as well as his voice was always at the service of this movement, which owes an unpayable debt to him. Those who were privileged to be associated with him in its activities regard him with profound affection, and while they mourn his passing they cannot fail to sense the triumph of his faith over mortal death. With confident hope they will continue to work for that ideal which animated him and in loyalty to which he won world-wide respect. He went down like some giant monarch on the hilltops, 'leaving a vacant place against the sky.' But his spirit lives on in the Church he loved, and from the unseen world we can believe that he watches with affection those who carry on in the same great calling to which he devoted his all: that is, the ministry of Christ to the whole human family."



## Visiting Bishops Preach in New York

Bishops Keeler, Johnson, Rogers Address Congregations in Leading City Churches

NEW YORK—Bishop Keeler, Coadjutor of Minnesota, preaching in St. Thomas' Church, July 12th, on Prayer, impressed his hearers by his striking and unusual illustrations. He instanced St. Peter, during the sudden storm on the Sea of Galilee:

"Did he, when he found himself sinking, call to his companions for a line or for a hand? No, he cried to the Lord: 'Lord, save me, or I perish.' So must we, assailed by an unexpected storm in our lives, call not to man with his man-made philosophies but to our Lord. He alone can uphold us, lest we sink beneath the waves of doubt or disaster."

Bishop Johnson of Colorado, who was the preacher at the Cathedral of St. John the Divine, on the same morning, took Love for his topic. He said that the term "love" as used in the New Testament had been misinterpreted. But he did not attempt to define it, declaring that it could not be strictly defined. Bishop Johnson said in part:

"Love is not emotional passion. Neither is it the giving of alms—as the translation 'charity' leads so many to think. Love is the fundamental principle of Christian discipleship. It is compounded of loyalty and devotion; and is the only effective antidote for tyranny, whether wearing tuxedos or overalls. Without love, man is as incapable of appreciating the God of Love as a savage is of appreciating civilization."

Bishop Rogers of Ohio delivered the second of a series of sermons he is preaching this summer at St. Bartholomew's Church. The subject on Sunday morning, July 12th, was What Does Jesus Have to Do with God?

### Churchwomen of Four Dioceses Join in Missionary Project

PHOENIX, ARIZ.—Churchwomen in four dioceses are coöperating in a missionary endeavor in Arizona.

An isolated Daughter of the King in Idaho is, with the help of her daughter, taking charge of the Correspondence Church School in Arizona until a local leader is chosen.

Forward Movement literature is sent to the parents, who are not taking courses, for their devotional life.

"Round-robin" letters are sent each month to each departmental group because of lack of funds for postage for individual letters for each pupil. This group consists of seven who are taking adult Bible courses, 14 seniors, 19 juniors, 17 primary pupils, and three beginners.

The work is financed by another Daughter of the King in New York. A typewriter for the Idaho leader was given by a Dallas Daughter of the King. Arizona pays for the actual lesson material.

### Carnival Held by Church Closed to Halt Gambling

CLEVELAND (NCJC)—"Churches are not exempt from laws regarding gambling and vice in Cleveland," declared Elliott Ness, director of public safety of this city, in ordering the closing of a carnival conducted by one of the city churches.

Complaints came to the police department that gambling was being carried on under police protection. One man testified that when he complained to an officer of the gambling he was ordered to leave the carnival grounds and to "keep his mouth shut." Mr. Ness, upon receipt of the complaint, immediately ordered the arrest of the manager of the carnival and asked an explanation of the pastor of the church. The minister denied any knowledge of the gambling, saying that he had been assured that none would be permitted.

Inasmuch as petty gambling and raffling in church and charitable bazaars have had free license in the past this drastic action of the safety director is causing considerable interest in the city.

### The Plate Will Be Passed No More at Church of the Saviour, Syracuse, N. Y.

SYRACUSE, N. Y.—With the unanimous approval of the vestry of the Church of the Saviour, Syracuse, the Rev. Arthur B. Merriman, rector of the parish, has announced the abolition of collections at Church services. Instead, voluntary contributions will be deposited in a box at the church door in a "pay-as-you-enter" plan.

Describing the plan as a departure from "the shackled customs of the past," the Rev. Mr. Merriman believes it will "remove the most formidable obstacle to discourage Church-going" so that "the penniless can now enjoy the spiritual blessings that the Church provides."

This innovation follows the abolition in the parish, three years ago, of fees for marriages and funerals for those who are Church-members.

It is the contention of the Rev. Mr. Merriman that his parish, the Church of the Saviour, was the first church in New York state to abolish the pew rental system.

### Erasmus Called Greatest Humanist

WASHINGTON, D. C.—"The greatest Christian Humanist of all time," was the way Canon Anson Phelps Stokes referred to Desiderius Erasmus, famed Dutch theologian and scholar, at a special service in Washington Cathedral on July 12th, commemorating the 400th anniversary of his death. Canon Stokes spoke on the contribution of Erasmus to education and religion. He referred to Erasmus' contribution to the "literary material" which enabled Churchmen and scholars to get back to the Creek and Roman classics—"to the great sources of European civilization"—in order to "study them at first hand."

## Rural Workers Hear Oklahoma Diocesan

Bishop Casady, in Sermon at Rural Work Conference, Warns Against Over-Abstract Thinking

MADISON, WIS.—A warning against becoming engrossed with abstractions to the extent of forgetting that rural work consists in dealing with individuals was sounded by Bishop Casady of Oklahoma in a penetrating sermon delivered to the 15th annual national rural work conference, meeting here June 29th to July 10th.

"When we consider the lilies of the field, how they grow," said Bishop Casady, "our teachers love to classify them by genera and species, to catalogue and relate them, to separate them into their component parts, studying all these various parts with only secondary reference to the whole. Thus science has built up a series of abstractions or purely mental concepts which we treat as though they were realities. . . ."

"Rural is such an abstract term. What we actually deal with in a rural conference are men, women, and children, living in an environment we call rural."

The conference was held under the auspices of the college of agriculture of the University of Wisconsin. The Ven. H. W. Foreman, Archdeacon of Erie, was the leader, and there were 25 priests and 10 women leaders from the rural districts of the country. Profs. J. H. Kolb and R. J. Colbert of rural sociology, and Profs. Kimbal Young and Helen Clark of general sociology lectured, and Dean Frank Holt of the extension department of the university spoke at the assembly periods.

The second annual Indian missionary conference under the leadership of G. E. Linquist, Lawrence, Kans., was also held in connection with the conference.

Bishop Whittemore, Coadjutor of Western Michigan, addressed the conference on the Forward Movement. The members of the conference were entertained at Grace Church at a Sunday morning breakfast, following corporate Communion, by the Rev. Dr. F. D. Butler, at tea at St. Francis' House by the student chaplain, the Rev. A. D. Kelley, and at an evening reception at the rectory of St. Andrew's, when the Rev. F. J. Bloodgood gave a lecture and showed his moving pictures taken in the Holy Land.

### Convocation Finds Progress in Mississippi Colored Work

GREENVILLE, MISS.—Encouraging progress of the Colored work in the diocese of Mississippi was shown by reports to the meeting of the Negro convocation of the diocese in the Redeemer Mission here, the Rev. S. W. Foster, rector.

Purchase of a place of worship for the members of the new St. Thomas's Mission, Columbus, was planned by the convocation, which met July 1st to 3d. The revival of the Natchez Mission was also planned.

## The Green Wall of Mystery

Venture and Adventure  
in the Hinterland of  
West Africa.

by

Shirley C. Hughson,  
O. H. C.

Paper Cover, \$.50

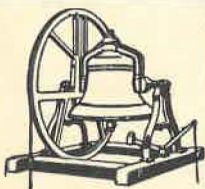


**HOLY CROSS PRESS**  
West Park, N. Y.

RECREATION VISION  Shrine Mont  FELLOWSHIP MISSION

Outings and vacations for Church people from Lent to Advent. Retreats and conferences as arranged. High in Alleghenies 100 miles west of Washington. Central in Third Province by motor, bus or train. Grounds of rare beauty, with many recreations. Mineral springs, modern cottages, social and refectory hall. Cathedral Shrine. Rooms, meals, and service at cost—\$2 a day. Church owned. Rev. Edmund L. Woodward, M.D., Director. Shrine Mont, Orkney Springs, Virginia. Write for prospectus

**ST. HILDA GUILD, INC.**  
CHURCH VESTMENTS ALTAR LINENS  
Ecclesiastical Embroidery  
147 E. 47th Street NEW YORK  
Conferences with reference to the adornment of Churches  
Old Embroidery Transferred  
Telephone: Eldorado 6-1058



**MENEELY  
BELL CO.**  
TROY, N.Y.  
AND  
220 BROADWAY, N.Y. CITY  
**BELLS**

**VESTMENTS**  
Cassocks, Surplices, Stoles, Silks,  
Embroideries, Cloths, Fringes  
**CLERICAL SUITS**  
Priest Cloaks, Rabats, Collars  
Vestment Specialists since 1837  
**COX SONS & VINING, INC.**  
133 EAST 23RD STREET, NEW YORK, N.Y.

**EDWIN S. GORHAM, Inc.**  
Church Bookstore :- Established 1900  
18 West 45 Street, New York  
VANDERBILT 3-7563



TO TOUR THE UNITED STATES  
Tadao Kaneko, secretary of the Japanese Brotherhood of St. Andrew, who will address laymen's groups in an American tour this fall.

## Washington Laymen Make Pilgrimage to Olney, Md.

WASHINGTON, D. C.—The Laymen's League of the diocese of Washington made a pilgrimage to St. John's Church, Olney, Md., on July 12th and held an all-day meeting. This was an annual custom of the laymen up to a few years ago, when the depression put a stop to the plan. It has been revived and the league expects to have two such pilgrimages a year. The Hon. William Tyler Page, minority clerk of the U. S. House of Representatives, spoke on the business of the Church of God and Dr. W. Sinclair Bowen spoke on the challenge of the Church. There were conferences for men and women, led by Mrs. Holt and Mr. Singleton.

Eugene Thompson, head of the national organization of the Laymen's League, gave a review of some of the things accomplished by the league. He said it was the only organization for laymen actually existing now by act of General Convention. He reported on a recent meeting held in the diocese of Alabama at which there were 250 men in attendance. One parish league reported the organization of a class for confirmation instruction which existed throughout the year, conducted by members of the league, and resulting in the addition of 60 persons by confirmation, although the class started with only three members. Another league reported a bus service which carried to Church each Sunday 20 or more people from an institution for the blind. Another sent cars to the almshouse and carried a score or more old people to worship regularly. Several league branches reported excellent work among boys. The purpose of the league is to "put to work" in the parish every man enrolled as a Churchman.

## Young People to Hear Tadao Kaneko

Convention of Young Men and Boys  
Sponsored by Brotherhood of St.  
Andrew Meets August 30th

CHICAGO—Tadao Kaneko, secretary of the Brotherhood of St. Andrew in Japan, a young leader of the Christian movement among the Japanese, will be one of the featured guests at the first annual convention of young men and boys of the fifth province (Midwest), under plans just completed by the convention committee of which Robert W. Weber, Detroit, is chairman. The convention is scheduled to be held at Camp Houghteling, near Muskegon, Mich., August 30th to September 5th.

Sponsored by the Brotherhood of St. Andrew, the convention is intended however for all young men and boys in the middle west. It is intended primarily to prepare youth of the Church for a more active part in their parochial and community life. Rediscovery has been adopted as the general theme.

The services will be in charge of the Rev. H. L. Nicholson, chaplain of the convention. The Rev. I. C. Johnson of Detroit will have the first class period each day, on the subject, Practical Methods in Brotherhood Work. This will be followed by group meetings from 10 to 10:45 A.M. under conference leaders.

The third period, starting at 11 A.M., will deal with Spiritual Values of Brotherhood Work, with the Very Rev. J. A. DuBois of Fond du Lac, the Rev. Herman R. Page of Dayton, Ohio, and the Rev. George W. Ridgway, Emmanuel Church, Rockford, Ill., leading the discussions.

An hour during the early afternoon will be devoted to individual conferences with convention leaders and the remainder of the afternoon to recreation. Competitive sports will be included on the program.

Evenings will be devoted to special features. Bishop Gray of Northern Indiana will speak two evenings. One evening will be given over to stunt night. Another will be International Night; another, business meeting; and another will be the preparation service for the corporate Communion of the convention which will be held Saturday, September 5th.

### JAPANESE WILL TOUR COUNTRY

In connection with the visit of Tadeo Kaneko to the convention, it is announced that this young Japanese will tour the United States, speaking before laymen's groups, during the coming fall. He is from St. Paul's University, Tokyo, Japan, and has been actively associated with Prof. Paul Rusch, organizer of the Brotherhood in Japan.

Allan L. Ramsay is president of the fifth province organization of the Brotherhood and George C. Kubitz, executive secretary of the Brotherhood in the diocese of Chicago and manager of Camp Houghteling, will be business manager of the convention.

## Columbia Diocesan, Dr. Schofield, Dies

Late Bishop Held Clerical Posts in  
England and Australia; Buried  
in Cathedral

TORONTO, CANADA—The Rt. Rev. Charles de Veber Schofield, D.D., Bishop of Columbia, died as he sat in his chair, resting, June 28th. He had been suffering from a heart ailment for the past few years and, although his death was not wholly unexpected, it came as a distinct shock to the people of the diocese, over which he had presided since his appointment as Bishop in November, 1916. The Bishop's failing health brought about the appointment, a year ago, of the Rt. Rev. H. E. Sexton as Bishop Coadjutor.

### STUDIED IN ENGLAND

Born in St. John, N. B., July 14, 1871, Bishop Schofield was educated at private and grammar schools of that city, thence proceeding to King's College, Windsor, Nova Scotia, for a few years before going to Scotland to attend Edinburgh Theological College, and later the Leeds Clergy School, England.

He was ordained by the late Dr. Randall Davidson, then Bishop of Winchester, and from 1896 to 1899 served on the staff of Portsea parish church (the vicar at that time being the present Archbishop of Canterbury), returning to Canada to become rector of Hampton Church, King's County, N. B., an office which he retained until his appointment in 1904 as rector of Christ Church, Sydney, Cape Breton. Here he remained until 1907, the year he was inducted Dean of Fredericton, N. B., and was appointed to Victoria in May, 1915. On November 30, 1916, St. Andrew's Day, he was consecrated Bishop, succeeding the late Bishop Austin Scriven, entering upon an episcopate that was marked by steady progress and expansion of the work of the diocese of Columbia.

### BUILT CATHEDRAL

Bishop Schofield's organizing abilities, contributed in no small measure to the success of an undertaking which seemed an almost insurmountable task. The new cathedral is a great tangible memorial to his energy.

On April 6, 1904, he married Emily May, daughter of Mr. and Mrs. James H. McAvity of St. John, N. B., who survives. There are also two daughters, Margaret (Mrs. Harold Wilson), and Elizabeth (Mrs. A. Nairn Robertson).

A requiem celebration of the Holy Communion at 9 A.M. on June 30th permitted many to offer up their intercessions and to give thanks for the life and faithful witness of one who had been their Bishop for nearly 20 eventful years.

At the funeral service the cathedral was filled to capacity by a notable congregation, including representatives of the state and province, the Navy and Army, the civic bodies, hospitals, charitable organizations, and many other groups. The

## \$40,000 Bequest Given to Seabury-Western in Will of Mrs. Harriet A. Mead

CHICAGO—A bequest of \$40,000 from the late Mrs. Harriet Adams Mead of Asheville, N. C., to Seabury-Western Theological Seminary is announced by Dr. Frederick C. Grant, president.

Mrs. Mead was for many years a member of historic Trinity Church, Chicago, where her father was on the first vestry of the parish, nearly 100 years ago. The latter part of her life was spent in Asheville.

The bequest is entirely unrestricted and may be used or invested as the seminary's board of trustees, of which Bishop Stewart of Chicago is president, may determine.

"In view of the increasing needs of the seminary, due to rising costs of living and lowered rates of interest from investments, the bequest is most welcome at the present time," said Dr. Grant. "The depression affected the seminary doubly, for it not only reduced the rate of interest from invested funds, but also resulted in many students being unable to earn the necessary money to finance themselves. Hence the necessity for added loan funds and scholarships."

ecclesiastical province of British Columbia was represented by the Metropolitan, the Most Rev. A. U. de Pencier, Archbishop of New Westminster, and by the Bishop of Kootenay, the Rt. Rev. W. R. Adams. Bishop Sexton, who now becomes Bishop of Columbia, conducted the service, assisted by the Dean, the final prayers being said by Archbishop de Pencier, who also gave the blessing.

He was buried in the cathedral he had largely caused to be built.

## Bishop Coley Officiates in Laying of Cornerstone

UTICA, N. Y.—The cornerstone of the new Christ Church, Guilford, was laid by Bishop Coley of Central New York on Sunday, July 12th.

Replacing the former century-old frame structure which was destroyed by fire last December, the new church will be built of stone.

Enclosed in the cornerstone were copies of the Bible and Prayer Book removed from the cornerstone of the old building, together with new copies; a list of the names of communicants and baptized members of the parish taken from the parish records; copies of the current issues of the diocesan journal, the diocesan magazine, and local newspapers, and a "last word" by the rector, the Rev. George E. Scull, recording the circumstances leading to the erection of the new structure and giving the names of those directly engaged in the work.

In addition to the rector of the parish, Bishop Coley was assisted by the Rev. T. J. Dewees, rector of Christ Church, Binghamton, who read the lesson; the Rev. Dr. A. A. Bresee, rector of Zion Church, Greene, and the Rev. S. Raymond Brinkerhoff of Mt. Kisco.

## Anglican Theological Review

EDITED BY

FREDERICK C. GRANT AND BURTON S. EASTON  
FOUNDED BY SAMUEL A. B. MERCER

VOL. XVIII JULY, 1936 NUMBER 3

### CONTENTS

Jesus' Summary of the Law and the Achievement of the Moral Ideal According to St. Paul. . . . . *William H. P. Hatch*  
Cardinal Julian of the House of Cesarini . . . . . *Cyril C. Richardson*  
Is Death Frustration? . . . . .  
. . . . . *Cornelia Geer LeBoutillier*  
An Aristotelian Theory of Prayer . . . . .  
. . . . . *Victor Lyle Dowdell*  
Notes and Comments  
Book Reviews  
Notes on New Books

Published by

### Anglican Theological Review

600 Haven Street

EVANSTON, ILLINOIS

\$1.00 a number

\$3.00 a year

## An APOSTLE of REALITY

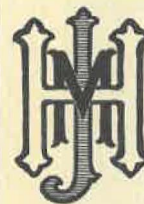
The Life and Thought of  
WILLIAM PORCHER  
DuBOSE

By the

Rt. Rev. Theodore  
DuBose Bratton

A timely biography of the man of whom Canon Sanday of Oxford said "the wisest Anglican writer on both sides of the Atlantic." By the Bishop of Mississippi, his kinsman, disciple and student. \$2.00

LONGMANS, GREEN & CO.  
114 Fifth Avenue New York



## Surplices, Cassocks ETC.

For the Clergy and Choir

Altar Linens, Embroideries,  
Materials by the yard, Tailoring

J. M. HALL, Inc.

392 Fifth Ave., New York  
(at 36th St.)

## GIRDLES

Red Wool Rope with tassels . . . . .	\$2.75
Black Mohair Rope " " " " " " " "	4.50
Black Silk Rope " " " " " " " "	4.25
White Linen Rope " " " " " " " "	6.50
Black Mohair Rope with knots . . . . .	4.25
Black Silk Rope " " " " " " " "	4.00
White Linen Rope " " " " " " " "	6.25
White Linen Knitted . . . . .	\$10.00 to 20.00

CENTRAL SUPPLY CO., WHEATON, ILL.

*A Layman Writes About*

## THE SPIRIT OF MISSIONS

"From its pages I have learned how others with faith in God have weathered difficulties far greater than mine. It gives examples of how to make your religion really work. That is what I need at this time. If succeeding copies have the same effect as this one, I feel sure I can add to your circulation."

Which proves what has been said so often, that **THE SPIRIT OF MISSIONS** is inspirational as well as informative.

*Subscribe yourself  
Subscribe for a friend*

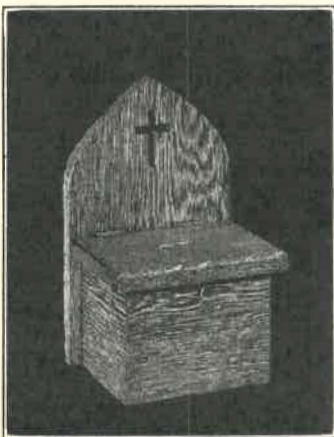
**\$1.00 a year**

**THE SPIRIT OF MISSIONS**

*Church Missions House*

**281 Fourth Avenue, New York City**

## ALMS BOXES



A strong, well designed Alms Box of solid oak. The very moderate price enables a Church to use a number of these boxes in various places for various purposes.

**AMMIDON & CO.**

31 S. Frederick St.

Baltimore, Md.

## Liberia Mission in Good Condition

Cause for Optimism Found by Bishop Kroll in Visits to Institutions and Missions

**M**ONROVIA, LIBERIA—Bishop Kroll of Liberia, after visiting institutions and missions of the district recently put under his charge, expressed much optimism concerning the Church's work in Liberia. Of his first visit to St. John's School for boys, the House of Bethany school for girls, and St. Timothy's Hospital, he declared:

"I can't speak too highly of what I saw. We have a work that is being carried on in a way the Church can be proud of. The spirit of the workers on the staff is fine and results are evident in every department."

At St. John's School the Rev. Harvey Simmonds is principal. Miss Mary Wood McKenzie is head of the House of Bethany.

"The thing that most needs pushing is the hospital," Bishop Kroll continued. "The doctor is carrying on with an equipment that would take the heart out of most men and yet never a complaint. He is most cheerful and optimistic with a spirit that is magnetic. All through Liberia he is spoken of in the highest terms as a man as well as a physician. . . . The present building is riddled with termites."

The doctor is Werner Junge, M.D. The Bishop hopes to remedy the hospital situation. Toward that project he has \$20,000 which, it may be recalled, was designated for St. Timothy's from the Woman's Auxiliary Corporate Gift decided upon by the triennial of 1925 and presented in 1928. Later, when it seemed that the need might be greater for St. Mark's Hospital, Cape Palmas, permission was given to use the money there if desirable, but the many reductions and limitations of the Liberian field in recent years have made that unwise and the money is available for St. Timothy's.

Referring to his visit to Emery Hall, Bromley, where Miss Olive Meacham is in charge, the Bishop declared:

"She is a wonder the way she has been holding on to that work all by herself." Besides the 50 or 60 girls in the school "there are 16 boys at work on the place, chickens and pigs are being raised, and a farm carried on that supplies a good part of the food for the institution. The buildings are in fairly good condition and well kept up."

The Bishop has stationed Frances Jolly, the Church Army worker, at Bromley for the present and hopes to use Church Army men for the development of what he believes to be a strategic center.

### New Parish House for Maine Church

PORTLAND, ME.—Work has begun on the construction of a parish house to supplement the church and rectory of the Church of St. Mary the Virgin, Falmouth Foreside, Portland, of which the Rev. Walter G. Harter is rector.

## NECROLOGY

† May they rest †  
in peace.

### EDMUND ANSON, PRIEST

SAN JUAN, PUERTO RICO—The Rev. Edmund Anson, formerly rector of St. Paul's parish, and priest in charge of Holy Cross Mission, Frederiksted, Virgin Islands, died on July 11th in the Presbyterian Hospital, San Juan. The Rev. Mr. Anson had resigned last April. He was still in the islands when he was taken ill and was on his way to St. Luke's Hospital, Ponce, earlier in the week but became seriously ill in San Juan and died there. No near relatives survive him.

The Rev. Mr. Anson, who was born in 1870, was formerly an opera singer. Influenced to enter the ministry through the Rev. Walter E. Bentley, he was ordained to the diaconate December 21, 1897, by Bishop Huntington, and to the priesthood November 12, 1915, by Bishop Nelson. He was in charge of Christ Church, Deposit, N. Y., in 1916 and became rector of the Church of St. Mary the Virgin, Chappaqua, N. Y., in 1917. He went to the Virgin Islands in October, 1924.

### GEORGE HUNTINGTON, PRIEST

AMHERST, N. H.—Funeral services for the Rev. George Huntington, retired clergyman of the diocese of New Hampshire, who died here July 12th, were conducted by Bishop Dallas, the diocesan, on July 14th at the Church of Our Saviour, Milford. Many clergy and friends were present.

Born at Lake George, N. Y., August 12, 1862, the Rev. Mr. Huntington was before entering the ministry engaged in railroad work in Buffalo, N. Y. After a period of study at the DeLancey Divinity School, he was ordained deacon in 1902 and advanced to the priesthood in 1904 by Bishop Walker.

From 1902 to 1905 he was at St. James' Church, Hammondsport, N. Y., leaving to become assistant at St. Paul's Church, Buffalo. He was at St. Paul's Chapel, Trinity parish, New York City, from 1906 to 1907, leaving to become rector of Grace Cathedral, Indianapolis, Ind., where he remained for two years. In 1909 he accepted a call to Trinity Church, Niles, Mich., where he remained until 1916, organizing the nearby mission of St. Paul's, Dowagiac, which achieved status as a parish in 1914. From 1916 to 1917 he was associate rector of St. Luke's Church, Kensington, Philadelphia, accepting in 1917 a call to the rectorship of Trinity Church, Claremont, and Union Church, South Claremont. He remained in charge of these two parishes until his resignation because of permanent physical disability in 1926.

He is survived by his wife, Mrs. Elizabeth Ray Huntington, whom he married September 22, 1908; his mother, Mrs.

Geneva Crosby Huntington; two sisters, Adelaide and Elizabeth Huntington; and a brother, the Rev. David C. Huntington of Mechanicsville, N. Y.

**MRS. SIDNEY T. MILLER**

DETROIT—Mrs. Sidney T. Miller, formerly Lucy Trumbull Robinson, wife of Sidney T. Miller, for many years a member of the standing committee of the diocese of Michigan and a warden and vestryman of Christ Church, Detroit, died at Detroit on June 23d. She was buried on June 26th at Elmwood Cemetery, the funeral service being conducted by Bishop Page of Michigan and the Rev. Francis B. Creamer, rector of the parish. She is survived by her husband and a daughter, Mrs. William Mitchell, widow of Brigadier-General Mitchell, and four grandchildren. Mrs. Miller had been unwell for some time, but the shock of losing her son-in-law, and more recently her son, Sidney T. Miller, Jr., in April, undoubtedly undermined her strength. Mrs. Miller had been active in all the affairs of Christ Church for many years, until a few years ago attending personally to many parish duties.

**MRS. HARRIET PIERCE POND**

CHICAGO — Harriet Pierce Pond, mother of the Rev. Walter S. Pond, rector of St. Barnabas' Church, Chicago, was buried from that church the afternoon of July 13th. Bishop Stewart gave the blessing at the service, in which Dean Goddard officiated, assisted by the Rev. Dr. Stoskopf, rector of the Church of the Ascension. The Rev. Charles Upson of Holy Trinity and St. Philip's Church officiated at the interment in Oakwoods Cemetery.

Mrs. Pond had made her home with her son for many years. Until she suffered a stroke three years ago, she was active in guild and Woman's Auxiliary work. For the past three years she had been confined to her bed.

On July 8th, she received Communion in private with her children and granddaughter. It was her 84th birthday. After this happy day she suffered a change for the worse and died during the early hours of July 11th.

She was the widow of Dr. Frederick Lewis Pond; mother of Frederick Lewis Pond of New York City, the Rev. Walter S. Pond, and Mrs. Sara Pond Allee Torrance; grandmother of Mrs. Harriet Allee Wolfe; and sister of Orrin and Charles Pierce of Minneapolis.

**MRS. CHARLES O. RUNDRELL**

ADAMS, MASS.—Funeral services for Mrs. Lina Adele Rupert Rundell, wife of the Rev. Charles O. Rundell, rector of St. Mark's Church, were attended by relatives and a host of friends at St. Mark's on June 30th. Mrs. Rundell died June 27th in Plunkett Memorial Hospital, in her 65th year.

Bishop Davies of Western Massachusetts took part in the services, which were conducted by the Rev. Arthur Murray, rector of St. John's Church, North Adams. Burial was in Conneautville, Pa., where

she was born, the daughter of James E. and Melvina Rushmore Rupert. She was a graduate of Wilson College, Chambersburg, Pa.

In her 22 years of residence in Adams, Mrs. Rundell was active in the local Red Cross, and in 1933 she was appointed director of the Adams public welfare department. She was an active member of many other organizations and clubs.

Mrs. Rundell is survived by her husband, whom she married in 1899; one son, James Rupert Rundell of Port Chester, N. Y.; one daughter, Mrs. Paul T. E. Berglund of Hartford, Conn.; and four granddaughters.

**Pope Permits Veneration of Negro Dominican Lay Brother**

NEW ORLEANS, LA. (NCJC)—In a letter issued here July 10th to all the clergy of the diocese of Natchez, the Most Rev. Richard O. Gerow, Bishop of Natchez, announced that Pope Pius XI has granted permission for the public veneration of Blessed Martin de Porres, Negro Dominican lay brother of Peru, in the Natchez diocese.

According to the rescript of the Sacred Congregation of Rites, the feast of the Blessed Martin may now be celebrated publicly on November 5th.

Devotion to Blessed Martin has increased greatly in the United States recently and a movement is now on foot to hasten the canonization of the humble Negro lay brother.

**Mrs. Simkhovitch Heads Conference of S. C. H. C.**

NEW YORK—Mrs. Mary K. Simkhovitch is chairman of the conference of the social justice committee of the Society of the Companions of the Holy Cross to be held at Adelynrood, South Byfield, Mass., August 9th to 11th. The subject of the conference is The Coöperative Movement. The various sessions will deal with that movement as it is developing in Europe and in the United States, considering its relation to other social movements and its value from the point of view of Christian sociology. Outside speakers as well as the trained sociologists who are members of the S. C. H. C. will take part. This is the first time that Mrs. Simkhovitch, long a member of the S. C. H. C., has organized and presided over one of its conferences.

Members of other communions are invited, as well as Churchpeople. Those wishing information about registration have been urged to write at once to Miss Jessie N. Towne, Adelynrood, South Byfield, Mass.

**Memorials at Maine Church**

PROUTS NECK, ME. — St. James' Church here was recently made the recipient of a carved oak credence table and a silver-gilt pyx. The gifts, in memory of Mary Hills Goodwin and John Vaughan Merrick, Jr., respectively, were dedicated on July 5th.

TO BE PUBLISHED IN OCTOBER

**THE JUNIOR BIBLE**

An American Translation

Edited by Edgar J. Goodspeed



A Bible especially designed for young people—a selected volume of those parts of the Bible that are of most interest to boys and girls, with introductory notes by a great Biblical scholar to help them fully understand and appreciate this great story book and the background in which it was written.

Designed as a modern juvenile book, 12 point Caslon type, blue cloth binding stamped in gold, size 6x8½ inches.

52 beautiful illustrations by Frank Dobias, a distinguished artist.

An excellent book for the Sunday Schools

Price \$2.50

Write for descriptive circular

The MACMILLAN COMPANY 60 Fifth Ave., New York

## BOOKS RECEIVED

(Continued from page 75)

*Mexican Interlude.* Illustrated. By Joseph Henry Jackson. Macmillan, New York. Pp. 232. \$2.50.

¶ A vivid account of a trip to Mexico City over the Pan American Highway.

*Mexican Martyrdom.* By Wilfrid Parsons. Macmillan, New York. Pp. 403. \$2.50.

¶ The struggle between the Roman Catholics in Mexico and the Government is here told by a Jesuit priest who studied the subject for ten years. Fr. Parsons is editor of *America*.

*Social Work as a Profession.* By Esther L. Brown. Russell Sage Foundation, New York. Pp. 120. 75 cts.

¶ A brief history of the development of the professional social worker.

## ARCHITECTURE AND ART

*Hellenistic Architecture.* By Theodore Fyfe. Illustrated. Cambridge University Press (Macmillan), New York. Pp. 247. \$6.00.

*A History of Religious Architecture.* By Ernest H. Short. Illustrated. Macmillan, New York. \$3.50.

# CLASSIFIED ADVERTISING

## ANNOUNCEMENTS

CHURCH ARMY offers training to missionary-hearted men, unmarried and under thirty. Particulars from CAPT. B. FRANK MOUNTFORD, 414 E. 14th Street, New York, N. Y.

### Died

ALDRICH—SPENCER of New York City, entered into rest eternal on July 8th, 1936, in the eighty-third year of his age. For fifty years he was senior warden and treasurer of St. Peter's Church, Bay Shore, New York, and was also vestryman and secretary of Calvary Church, New York City, for many years. He loved the Church and gave unsparingly of his time and means to further God's work.

*May his faithful soul rest in peace through the mercy of God, and may light perpetual shine upon him.*

HUNTINGTON—REV. GEORGE, retired clergyman of the diocese of New Hampshire, entered into Paradise from his home in Amherst, New Hampshire, July 12th. Services were conducted by the Bishop of the diocese, in the presence of a large number of the clergy and many friends. Burial was in Crown Hill Cemetery, Indianapolis, July 15th.

*And we forget that it means only life,  
Life with all joys, peace, rest, and glory rise.*

MALCOLM-SMITH—DAVID IRVINE, son of the Rev. James O. Rundell, rector of St. Mark's Parish, Adams, Mass., aged 17 years, in Boston, Mass., July 7th. *Blessed are the dead who die in the Lord.*

RUNDELL—LINA ADELE RUPERT, wife of the Rev. Charles O. Rundell, rector of St. Mark's Parish, Adams, Mass., at Plunkett Memorial Hospital, June 27th, 1936, aged 64 years.

*May she rest in peace, and let the Light Perpetual shine upon her.*

### Memorial

HENRY EASTER

In ever loving memory of HENRY EASTER, Priest, who passed from earth to Paradise on July 22, 1922.

## ALTAR BREAD AND INCENSE

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

ALTAR BREADS—Orders promptly filled. SAINT MARY'S CONVENT, Kenosha, Wis.

ST. MARY'S CONVENT, Peekskill, New York. Altar Bread. Samples and prices on request.

## BOARDING

### New York

ST. MARY'S HOSTEL, 407 West 34th St., New York City. In charge of the Sisters of St. Mary. Single rooms by day, week, or month at reasonable rates. Breakfast if desired, no other meals served. References required. For rates and reservations address the SISTER SUPERIOR, C.S.M., 407 West 34th St., New York.

## BOARDING

### Health Resort

ST. ANDREW'S REST, Woodcliff Lake, N. J. SISTERS OF ST. JOHN BAPTIST. For women recovering from an acute illness or for rest. Private rooms, \$10-\$15.

### Houses of Retreat and Rest

SAINT RAPHAEL'S HOUSE, Evergreen, Colo., under the care of the Sisters of St. Mary. Address, the SISTER IN CHARGE.

SISTERS OF THE HOLY NATIVITY, Bay Shore, Long Island, N. Y. House open throughout the year.

## CHURCH FURNISHINGS

CHURCH FURNISHINGS in all materials—Altars, Pulpits, Lecterns, Fonts—Altar Brasses. Alms Basins, Memorial Windows, and Tablets: Altar Coverings or Fabrics and Embroideries for making same. R. GEISSLER, INC., 450 Sixth Ave., New York City.

## LENDING LIBRARY

MARGARET PEABODY LENDING LIBRARY for the distribution of Church Literature by mail. Return postage the only expense. For information address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

## LIBRARY

THE CLERGY AND CHURCHMEN generally are cordially invited to use the facilities of the FREDERIC COOK MOREHOUSE MEMORIAL LIBRARY, Room 11 on the second floor, 1801 W. Fond du Lac Ave., Milwaukee, Wis. The library is small but contains an unusual selection of Church books and periodicals, American and English, as well as general reference works. Books cannot be drawn out, but are available for free reference from 8:30 A.M. to 4:30 P.M., Mondays to Fridays inclusive, and 8:30 to noon on Saturdays.

## RATES

- Births, Deaths (without obituary), Marriages, Church Services, Radio Broadcasts, Retreats: 25 cts. per count line (10 lines to the inch).
- Resolutions and Memorials, 4 cts. per word, including one-line heading.
- All other classifications, 4 cts. per word where replies go direct to the advertiser; 5 cts. per word including box number and address when keyed in our care to be forwarded by us plus service charge of 25 cts. on first insertion.
- Minimum price per insertion, \$1.00.
- No time, space, or cash discounts on classified advertising.
- Copy for advertisements must be received 10 days before publication date.

## LINENS AND VESTMENTS

FINE IRISH LINEN especially selected for Church use, 36 inches to 54 inches wide, cut any length. Samples of 12 qualities on request. MARY FAWCETT COMPANY, 812 Berkeley Avenue, Trenton, N. J.

## POSITIONS OFFERED

### Miscellaneous

ORGANIST-CHOIRMASTER wanted for boys' choir of large Ohio parish. Salary twelve hundred with teaching opportunities and fine organ. Give references, training, and experience. Reply Box S-137, THE LIVING CHURCH, Milwaukee, Wisconsin.

ORGANIST-CHOIRMASTER wanted by parish in Colorado. Fair salary. Opportunity to teach. State training and experience. Box K-136, THE LIVING CHURCH, Milwaukee, Wisconsin.

## POSITIONS WANTED

### Clerical

CAPABLE PRIEST, unmarried, catholic churchman, nine years in present post, desires parish or mission. Highly recommended by clergy with whom he has worked. Address Box P-134, THE LIVING CHURCH, Milwaukee, Wisconsin.

### Miscellaneous

ORGANIST-CHOIRMASTER seeks change of position. Experienced Boy Choir. Specialist and Organ Recitalist. Associate, American Guild of Organists. Anglo-Catholic Church preferred. Adequate salary a necessity. Highest credentials. Box S-135, THE LIVING CHURCH, Milwaukee, Wisconsin.

ORGANIST AND CHOIRMASTER—Would consider change where fine music is essential. English cathedral experience. Expert boys or mixed voices. Box H-133, THE LIVING CHURCH, Milwaukee, Wisconsin.

ORGANIST AND CHOIRMASTER (Boys): Successful twelve year record. Write Box E-129, THE LIVING CHURCH, Milwaukee, Wisconsin.

## RETREATS

RETREAT. There will be a retreat for clergy and candidates at Holy Cross, West Park, N. Y., beginning the evening of Sept. 14th and closing the morning of Sept. 18th. Conductor, Canon B. I. Bell. Address the GUEST MASTER.

RETREAT for laymen at Racine College, Racine, Wis., beginning 6 P.M. Friday, July 31st, and closing 6 P.M. Sunday, August 2d, under the auspices of the Retreat Association in the diocese of Milwaukee. Cost, \$6.00. Conductor, Fr. Marshall M. Day of Christ Church, Whitefish Bay, Wis. Registrations to be sent to Fr. F. J. BLOODGOOD, St. Andrew's Church, Madison, Wis.

## WANTED

ALTAR AND LECTERN HANGINGS, Red, white, purple by needy country church. Address MRS. ALBERT STUART, Montross, Virginia.

¶ A new edition of *The House of God*, under another title.

*Symbols in the Church.* By Carl Van Treeck and Aloysius Croft. Illustrated. Bruce, Milwaukee, Wis. Pp. 132. \$2.50.

**OTHER BOOKS**

*Elizabethan Women.* By Gamaliel. Houghton Mifflin, Boston. Pp. 243. \$3.00.

*A History of the American Drama from the Civil War to the Present Day.* By Arthur Hobson. F. S. Crofts, New York. Pp. 432. \$5.00.

*Name This Child.* By Eric Partridge. Oxford University Press, New York. Pp. 227. \$2.00.

**PAPER-BOUND BOOKS**

*The Catholic Sunday Missal: For School Use.* P. J. Kennedy & Sons, New York. 20 cts.

*Commissary Blair.* By Edgar Legare Pennington. Church Missions Publishing Co., Hartford, Conn.

*Echoes of Resurrection, and Bathsheba.* By F. Buchanan. Oxford University Press, New York. Pp. 68. \$1.25.

*A Harmony of the Four Gospels.* By A. Harold Plummer. The Parish Printery, Muskegon, Mich. 35 cts.

*History of Grace Church, Baldwinsville, N. Y.* Published by Grace Church, Baldwinsville, N. Y.

*Is There an Answer?* By N. N. Ronning. North Press, Minneapolis, Minn. 25 cts.

*Proving Prayer.* Anon. The Forward Movement Commission, Cincinnati, Ohio. 10 cts.

¶ A working guide for developing experience by schools of prayer, with helps for leaders.

*The Story of the Episcopal Church.* By Nelson R. Burr. Church Missions Publishing Co., Hartford, Conn. In two parts: \$1.00 for Part 1; 50 cts. for Part 2.

*Talks on the Episcopal Church.* By Edward W. Averill. Parish Press, Fond du Lac, Wis. 10 cts.

*Why Read the Bible? How to Read the Bible? What to Read, and Why?* By Wilbert W. White. Biblical Seminary, New York. 10 cts.



**E D U C A T I O N A L**



**COLLEGES FOR GIRLS**

**WILLIAM SMITH COLLEGE**

FOR WOMEN  
Geneva, New York

Co-ordinate with Hobart College. Four year Liberal Arts course leading to the degrees of A.B. and B.S.

For catalog and information address  
The Dean

**MILWAUKEE - DOWNER COLLEGE**

Milwaukee, Wisconsin

*An Accredited College for Women*

Full four-year courses leading to B.A. and B.S. degrees. Academic Programs, Home Economics, Music, Art, Speech, Occupational Therapy.

LUCIA R. BRIGGS, A.M., LL.D., President  
For Bulletins, address the Registrar, Room G

**SCHOOLS FOR BOYS**

**CATHEDRAL CHOIR SCHOOL**

NEW YORK

A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the services in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the close. Fee—\$250.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address THE PRECENTOR, CATHEDRAL CHOIR SCHOOL, Cathedral Heights, New York City

**TRINITY SCHOOL.**

139 WEST 91st STREET, NEW YORK  
FOUNDED 1709

Primary, Grammar, and High Schools—Prepares for All Colleges  
223th Year Begins Monday, September 28th

**DeVEAUX SCHOOL**

NIAGARA FALLS, NEW YORK

A Church Preparatory School for boys from the sixth grade on. The classes are small and high standards are maintained. The boys lead a well-balanced life with ample athletics and recreation. The enrollment is limited to 120.

For catalogue address  
GEORGE L. BARTON, JR., PH.D.  
DeVaux School  
NIAGARA FALLS, NEW YORK

**ST. CHRISTOPHER'S**

An Episcopal country school for boys. Thorough college preparation. Accredited. Fine traditions. Large campus; three athletic fields. Moderate rates. Catalogue. Rev. Churchill G. Chamberlayne, Ph.D., LL.D., Headmaster, Box 1, Richmond, Virginia.

**SCHOOLS FOR GIRLS**

**THE BISHOP'S SCHOOL**

On the Scripps Foundation. Boarding and day school for girls. Preparatory to Eastern Colleges. Intermediate grades. Modern equipment. Caroline Seely Cummins, M.A., Vassar, Headmistress. Rt. Rev. W. Bertrand Stevens, President, Board of Trustees. Box 20, La Jolla, Calif.

**1832 HANNAH MORE ACADEMY 1936**

The Maryland Diocesan School for Girls. Accredited College Preparatory and General Courses. Music, Art. Modern equipment and methods. Reasonable rates. Athletics. Riding. Address: Principal, LAURA FOWLER, A.B., Box L, Reisterstown, Md.

**Saint Mary's School**

Mount Saint Gabriel  
Peekskill, New York

*Boarding School for Girls*

College Preparatory and General Courses. Music, Art, Dramatics, Secretarial Training. Modified Kent Plan. Under the care of the Sisters of Saint Mary. For catalogue address The Sister Superior.

**ST. FAITH'S SCHOOL**

Day and Boarding School at Saratoga

The Health Centre of America

Ages 6-18. Secretarial, Music, French,  
Art, Sports. Regents Examinations.

Tuition, \$550 a year.

Apply to the  
REV. F. ALLEN SISCO, PH. D.  
Saratoga Springs New York

**ST. CATHERINE'S SCHOOL**

RICHMOND, VIRGINIA

An Episcopal country school for girls. College preparatory course with graduates in the leading Eastern colleges. General course also with music and art. Attractive buildings. Riding and other outdoor activities all year. Swimming pool. Catalogue on request.

LOUISA DeB. BACOT BRACKETT, A.B.  
(Mrs. Jeffrey R.) Headmistress

◆ **STUART HALL** ◆

93rd Year. Episcopal. Effective preparation for C.E.B. Examinations. General course. H. S. graduates prepared intensively for college. Secretarial. New academic building. Riding, Pool, Sports. Ophelia S. T. Carr, Prin., Box J-L, Staunton, Va.

**KEMPER HALL** College Preparatory and General Courses

Graduates have won entrance scholarships to Wellesley, Bryn Mawr, Vassar, Mount Holyoke, Barnard, Mills, and Rockford colleges. Music, Art, Dramatics, Domestic Science. All sports. Junior School. Tuition and board \$850. Address: THE SISTERS OF ST. MARY  
Box L.C. Kenosha, Wisconsin

**THEOLOGICAL SEMINARIES**

**The Church Divinity School of the Pacific**

BERKELEY — CALIFORNIA

Dean, Henry H. Shires, 2457 Ridge Road

**BERKELEY DIVINITY SCHOOL** New Haven Connecticut

Affiliated with Yale University

Address Dean W. P. Ladd, 80 Sachem Street

**THE EPISCOPAL THEOLOGICAL SCHOOL**

Cambridge, Massachusetts

Affiliated with Harvard University  
Dean H. B. Washburn 3 Mason Street

**The General Theological Seminary**

Three-year undergraduate course of prescribed and elective study.

Fourth-year course for graduates, offering larger opportunities for specialization.

Provision for more advanced work, leading to degrees of S.T.M. and S.T.D.

ADDRESS THE DEAN

Chelsea Square New York City

**The Virginia Theological Seminary**

Alexandria, Virginia

Address THE DEAN

In addition to the three-year  
Theological Course

**NASHOTAH HOUSE**

In association with Carroll College,  
Waukesha, Wis., offers to Postulants  
for Holy Orders a

SIX-YEAR COLLEGE AND  
SEMINARY COURSE

Leading to the Degrees of Bachelor of Arts of Carroll College and Bachelor of Divinity of Nashotah House.

College opens September 15th  
Seminary opens September 29th

For Particulars, Write

THE DEAN. NASHOTAH, WIS.

WHEN WRITING ADVERTISERS  
PLEASE MENTION  
THE LIVING CHURCH

# SOME BOOKS ON THE ALTAR AND ITS CARE

## THE ALTAR: ITS ORNAMENTS AND ITS CARE

Compiled by the Rev. Henry Smart, D. D.

This book illustrates pictorially and by explanation everything in the sanctuary and sacristy; also the Church Year, Christian Symbols, Floral Emblems, and many other subjects. There is also a Litany of the Altar and Prayers and Intercessions for Altar Guilds.

Cloth, \$1.25; Paper, 75 cts.

## ALTAR LINEN: ITS CARE AND USE

By Warren Richards

An excellent book. There is a full-page illustration of each article of linen used at any ordinary celebration of the Holy Communion, together with a full description and particulars for laundering, folding, and arranging opposite each illustration.

Paper, 40 cts\*

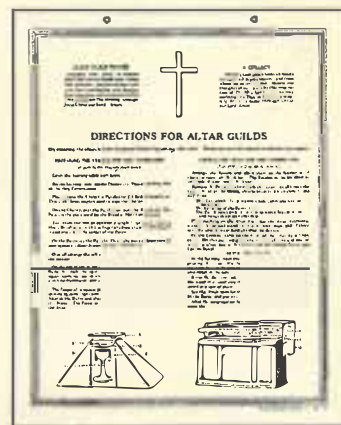
## AN ALTAR GUILD MANUAL

By Edith Weir Perry

A very popular manual widely used by Altar Guilds. In addition to the usual explanatory material regarding the altar linens, sacred vessels, ornaments, vestments, and their care, the book contains an explanation of liturgical colors, also directions and practical suggestions on the work of an Altar Guild.

Paper, 50 cts.

## A NEW ALTAR GUILD CARD



Hang this card in the sacristy or some convenient place for ready reference. Contains prayers, diagrams, and instructions for preparing the altar and sacred vessels for Holy Communion. Size  $15\frac{1}{2} \times 12\frac{1}{2}$  inches. 35 cts.

## FLOWERS IN CHURCH

By Irene Caudwell

Here is a small book giving full directions for the selection and care of flowers for the altar as well as for other parts of the church, on all occasions—the Church seasons, lesser festivals and commemorations, lesser Saints' Days, funerals, and other services. Paper, 80 cts.

Postage Additional

14 East 41st Street  
New York City

MOREHOUSE PUBLISHING CO.

1801 W. Fond du Lac Ave.  
Milwaukee