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The Living Church

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No. 16

God or Caesar

CLINTON ROGERS WOODRUFF

Christian Unity

REV. J. FOSTER SAVIDGE

To Him That Overcometh

MABEL ANSLEY MURPHY

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EDITORIALS & COMMENTS

THE brief article entitled Learning from Others, which we are reprinting in this issue (page 524) from the *Southwestern Episcopalian*, is packed through with common sense. Our contemporary, representing Evangelical Churchmanship, asks that its fellow-

Understanding
One Another

Evangelicals will stop imputations of bad faith and try to learn from others in the Church. It is the sort

of admonition that is needed by men of all "parties" in the Church, and the more we learn of the *best* thought among those with whom we seem to disagree, the more we shall find of sterling merit in those other men and those other systems. The men who are really working to promote the unity of the Church are those who have made it their business to try to understand the other man's point of view. And there are such people, and they are the hope of all our "parties." On a larger scale this is also the basis of hope for the greater unity of all Christendom. In every Church and denomination and sect there are individuals who are trying to do justice to the beliefs of those in another sect and then, somehow, to seek to correlate those views. One saw, for instance at Lausanne, how many of such men there are, but everywhere they are in a minority in their own folds.

Now we ask two things of our friends who call themselves Evangelicals.

One is that, whenever we of THE LIVING CHURCH seem to misunderstand them or their position, some of them will write to correct us. We have long studied the Evangelical Movement with real sympathy, and we earnestly desire to do justice to its present-day conceptions. When we fail, we wish to be told of it.

The other is that when another's position seems to be *ipso facto* absurd or unworthy, the critic will go deeper into the matter and see what makes it possible for the other man, being reasonably well educated, to hold to such a position. Uneducated people can fall into superstition and can have magical tendencies. Educated people are fairly free from these dangers, and must probably have, therefore, some justification for their beliefs and practices such as involves neither superstition nor magic. Find out what that justification is, be it right or wrong. For undoubtedly education is no protection from intellectual fallacies, and to understand another's position is not necessarily to accept it. It cannot, however, be intelligently rejected until it is understood. That anything in religion may become mechanical and perfunctory is perfectly true,

and it is not strange that a critic will see its unreality before he who is guilty of it will see it. And that criticism is justly applied to the superficial religion with which so many of us are content.

Yes, let us study and understand one another. Then we shall make great progress toward a unity of spirit, and the bitterness of religious controversies will be eliminated.

WHEN Victor Berger, our fellow townsman, died last week, no doubt the best known citizen of Milwaukee passed to his rest. And though of late years our paths had seldom crossed, this editor has always had the profoundest regard for Mr.

Requiescat

Berger and the greatest respect for his opinion. His repeated elections to congress showed how much beyond the Socialist party he had the confidence of his fellow citizens; and though his attitude toward the war repelled many of these while it attracted as many others, both alike continued to evince their confidence in Mr. Berger as a man.

He was a convinced socialist and this editor is not. But Mr. Berger had no semblance to the "parlor socialist." He was a genuine disciple of Karl Marx, and while the rise of modern industrialism, so different from anything of which Marx ever dreamed, has seemed to most thinkers to have thoroughly discredited Marx's theories, Mr. Berger thought otherwise. And he was a genuine student. If he had had the leisure, he might have translated Marx into a twentieth century philosophy such as might have conquered the thought of the world. We always hoped that he would.

His death is even a greater loss to the public than to his party, because it was Mr. Berger's influence, particularly in his later years, that kept socialist feet on the ground and prevented wild theorists from obtaining domination in the party. The socialism of Mr. Berger may, in details, be right or it may be wrong, but it can never be a menace to enlightened government or to general welfare. He was misunderstood; everybody who is worth while is. And he did not see that he could better have served by developing a new philosophy of socialism, adapted to the conditions of today, than he could by holding office and by clinging to the theories that he learned in his youth, and that sadly needed the reconsideration that he, because of his ability and his wide learning, was competent to give to the subject.

Of his career in wartime we can only say that he followed his convictions. Starting with the socialist idea that all war is wrong—a half truth that has confused many others than socialists—his Austrian birth and his German sympathies influenced him more and more. From the position that all the parties to the war were wrong, he slowly veered to the position that the Central Powers were being persecuted. When American entry into the war became imminent, Mr. Berger's editorial policy in *The Leader* became more and more violent as he sought to restrain the inevitable. It seems strange now that a sentence of twenty years' imprisonment, such as was passed upon him by a federal court, should have seemed the best way to deal with him under the circumstances, but governments are unanimous in holding that it is a very serious offense to hamper them in war, and, in the main, they are probably right. But prison sentence for a long term of years is a pathetically wrong way to deal with the matter, and happily the United States supreme court reversed the sentence, no part of which was ever served. With war now disavowed as a national policy throughout the civilized world it may be hoped that never again will we see that sort of judicial repression.

He was a sweet and lovable character. His home life was delightful. His loyalty to his friends was a fragrant memory.

He did not understand Almighty God. We are confident, however, that Almighty God understood him, and has a place for him in that eternal life where continual growth in love and service is one of the benedictions that God awards to men whose delight in love and service begins here. Such was Victor Berger.

And we have a very great deal of confidence in Almighty God's just discernment when we pray that ever increasing light may shine upon him and that he may rest in peace.

SINCE Newman's conversion," says the *Catholic Citizen*, "nearly 800 Anglican clergymen have been received into the [Roman Catholic] Church. The exact figure is said to be 787." The statement is made simply as one of fact. The *Catholic Citizen* is not the kind to gloat over it.

Convert
Clergymen

From Newman's conversion (in 1845) to the present time is a period of 89 years. This, then, gives an average slightly in excess of nine a year. As there are from 25,000 to 30,000 Anglican clergymen, this would seem not a very serious proportion. The American Church contributes about two of the nine annually, that being about the average loss to Rome from our six thousand clergy, being just about our proportionate share of the nine.

We do not know from what source the figures of the *Catholic Citizen* are taken, but we imagine that they are rather accurate. With the two communions side by side in all English-speaking countries, it is strange that the losses from the one to the other are not larger; and it will be remembered that, though we know of nowhere where they are counted, there is probably about the same migration from Rome to the Anglican communion. It would be larger than it is if Roman clergy seeking reception were not so often men who do not speak English with sufficient fluency to enable them to work with probable success in an ordinary Anglican congregation, and who, accordingly, are not accepted for our ministry by our bishops.

On neither side are the losses to the other a considerable factor in the relations between the two communions. "Romanizing" on the one hand and "Anglicizing" on the other must be singularly fruitless games.

A "SOCIETY" marriage in Baltimore. The bride, it is noted in one of the city papers, was "divorced in Paris in November, 1923." The groom was "divorced last year." "The ceremony," we learn, "was performed by the Rt. Rev. William Henry Francis, Archbishop of the Old Catholic Church in America, who came to Baltimore from New York to officiate." Along with the description of the bride's festal gown, we learn that "The archbishop, in a black cassock trimmed with red, a scarlet sash about his waist, red zucchetto on his head, and a heavy gold chain from which hung a gold cross . . ."

H'mm! This "archbishop," who uses the name of the Old Catholic Church though his "branch" of it is not recognized by the Old Catholics of Europe, was once a humble Churchman of the Anglican rite whose history is rather well known to a good many.

The incident speaks rather well for ministers of all sorts in Baltimore, none of whom seems to have been involved in this rite.

As for the principals—

ACKNOWLEDGMENTS

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HOW THE CUT AFFECTS BRAZIL

BISHOP THOMAS in order to make up the twenty-four hundred dollars required to be cut from the Brazil budget for 1929 has taken the following steps:

The appropriation for his traveling expenses is reduced. This means less travel by the Bishop or drawing on his own pocket for the difference. He has given up office help and will write his own letters by hand. It means a heavy accumulation of mail when he is off on a long visitation. Some needed repairs on buildings will have to go over to another year, with almost certain increased cost then. The Bishop gives up seven hundred on account of house rent and will do his best to provide for himself and family. The running expenses of several missions will be cut down with consequent loss to the work. The Bishop and one of his missionaries have given up aid in the education of children.

Is this fair?

—*Spirit of Missions.*

INCENSE

OF ALL our rites there is scarcely one more touching or significant than the use of incense. Here is the flame, hot and piercing. Here are the incense grains, brought from so far, chosen so carefully, so precious, so delicate, yet crushed and broken, and they are waiting to be burnt. Incense is only sweet when it has felt the fire. It is useless in its box or on dead charcoal. It is only when the charcoal is alight that the sanctuary is filled with fragrance. There is nothing fruitful but sacrifice. It is only when we have felt the fire of sacrifice that the sanctuary is sweet.

—*Rev. J. F. Briscoe.*

DAILY BIBLE STUDIES

Edited by the Rev. Floyd W. Tomkins, D.D.

GOD IS OUR STRENGTH

Sunday, August 18: Twelfth Sunday after Trinity

READ Isaiah 40:27-31.

WE ARE seeking strength these vacation days, strength of body, mind, and spirit; and the dear Lord is ready to re-create us if we look to Him for guidance. It is a blessed fact that He is even more interested in us than we are in ourselves. He has provided many ways whereby we may be re-invigorated, and we need not be discouraged if the progress is slow. Dr. Matheson has called the last clause of Isaiah 40, "The Gospel of the Plodders." It is fine to have eagle-wings and to run swiftly, but most of us walk, and God promises that we shall not faint. "Wings for the angels but feet for the men," sings Holland.

Hymn 113

Monday, August 19

READ Psalm 36.

SOME time ago I attended a conference at Banff in the Canadian Rocky Mountains, and as we looked at the great peaks and ranges someone recited those words of the Psalmist: "Thy righteousness standeth like the strong mountains; Thy judgments are like the great deep." So in Psalm 119 the Psalmist sings: "Thy righteousness is an everlasting righteousness." The foundation stone is just there. Everything earthly changes, even the mountains and the sea, though to David they seem types of the eternal. But our God is the same and His truth is everlasting. We derive our human strength from our reliance upon His unchanging and enduring perfection. The sea and the mountains are imperfect types, but real nevertheless, of our Christ who is "the same yesterday, today, and forever."

Hymn 224

Tuesday, August 20

READ II Corinthians 12:7-10.

WEAKNESS is an opportunity for strength to enter. The man who deceives himself, crying, "Behold, I am strong," not only is sure to fail sooner or later, but misses the lasting strength of God because he does not open himself to receive power from on high. God cannot help if we think we can do without Him. The heart must be open if we wish divine love to enter. St. Paul almost gloried in his own weakness because it gave the dear Lord an opportunity to fill him with strength. Nothing is so absolutely foolish as boasting. Intelligence calls for humility, for we can do nothing of ourselves; we are dependent upon the daily gifts of God for our very existence—food, water, sleep. How much more do we need Him for wisdom and love and patience and spiritual power!

Hymn 236

Wednesday, August 21

READ I Peter 5:8-11.

STABLISH, strengthen, settle"—those are great words and they touch us where we are sensitive. Human beings are not often stable; even if we try to be consistent we vacillate; we find our imagined strength to be an opinion rather than a principle, and instead of being settled in body or mind we are moving from place to place and changing our judgments. It is God only who can make us in any degree perfect and He helps us often through the experience of pain. But it is worth while to have the experience for the Master shares it with us, and the divine power can change "I wish" and "I hope" to "I know." The fulness of faith is found in assurance. We do not find it necessary to give proof of our steadfastness to others. Our love is so strong that it defies enmity, and we find our course opened clearly before us.

Hymn 213

Thursday, August 22

READ I Thessalonians 5:16-24.

IN THESE days when athletic exercises are a normal part of education there may be danger lest we forget that physical strength is the gift of God. And when the study of problems calls for keen judgment there is apt to be a disregard of Him who is the center and source of wisdom. Even in our Christianity we must remember that God is seeking us, else our seeking Him would be a vain endeavor. How big our faith and our life become when we realize, and rest upon the realization, that the fulness of strength comes from God! The great truth of the Incarnation teaches us that Perfect God became Perfect Man. "Jesus increased in wisdom and stature, and in favor with God and man," and by His strength we also can increase in spite of our human imperfections.

Hymn 215

Friday, August 23

READ Colossians 2:6-10.

AS WE reverently follow the life of our Blessed Lord we cannot but be impressed by His marvelous strength of body, mind, and spirit. He endured the agony of the crucifixion so that Pilate himself marveled (St. Mark 15:44), and it was the breaking of His heart of love that betokened His death. His was the strength of God. And we, in faith looking to Him for salvation, may well consider how His redemption has to do with our endurance as well as with our cleansing from sin. Holy as the mystery of the Atonement must ever be until a full revelation is given, can we dare to limit the divine power and significance of the life and death of Jesus Christ, the Son of God? If He gives life, we cannot postpone the gift. He that believeth hath everlasting life, and we miss something of the gift when we do not seek, as from Him, a new creation even here and now.

Hymn 526

Saturday, August 24: Saint Bartholomew, the Apostle

READ St. John 1:43-51.

NATHANAEL and Bartholomew were one and the same, Bartholomew being a "patronymic," Bar Talmi, *i. e.*, the son of Talmi. He was a man of prayer and a "man without guile." Tradition tells us he preached the gospel in India and was a martyr there. But we love to think of his conversion and to find that in sinlessness there is strength. If the Master gave the blessed verdict, it must be true. Complete strength comes from God to the man of sincerity.

"My strength is as the strength of ten
Because my heart is pure."

So spake Sir Galahad, and the message may well concern not physical chastity only, but also sincerity of mind and soul. "Blessed are the pure in heart, for they shall see God."

Hymn 277

Dear Lord, when I am weak then am I strong because Thy strength is made perfect in my weakness. Help me to look to Thee as the Giver of new life. Grant to me vigor of body, wisdom, and spiritual strength. Without Thee all is vain. In Thee all fulness dwelleth. Amen.

THE GRUDGING SPIRIT

"REJOICE with them that do rejoice." Little thing as this seems, it still is exceeding great, and requireth for it the spirit of true wisdom. And we might find many that perform the more irksome part, and yet want vigor for this. For many weep with them that weep, but still do not rejoice with them that rejoice. . . . So great is the tyranny of a grudging spirit.
—Elizabeth Waterhouse.

HYMNOLOGY

BY THE REV. HARVEY B. MARKS
 RECTOR OF ST. PHILIP'S CHURCH, CROMPTON, R. I.

IN the summer season throughout our country the Church is holding its various summer conferences and schools. The program and courses of subjects usually include the Bible, Church History, the Prayer Book, etc. But when the Prayer Book is taught, why is not the other of the two great books of worship given attention? It is only logical and fitting to ask why when one book of worship is taught, the other is neglected. Yet such is the case at most of our Church schools and conferences.

Several years ago one Wellesley conference had instruction on the hymns of the Church, *i.e.*, dealing with the words of the hymns. Every year since, the course in the music school there dealt only with the music of the hymnal. One year at the Princeton conference a study of hymnody was on the program, but probably more time was given the music than the poems themselves. The Conneaut Lake (Pa.) Conference has courses on the music only. But if the writer's memory is correct, even this much is not given at conferences held at Concord, Sewanee, Blue Mountain, Racine, Wawasee, and others.

Hymnology is made up of the two parts, the text or poems, and the tunes used to render the words. It is impossible for the writer to fail to appreciate the study of hymn tunes. He has long been a lover of music and an instrumental soloist frequently on pretentious musical programs. Yet it is grievous to see how the knowledge of hymn poetry is neglected and too little appreciated. The music can be only most profitably taught to organists and choir singers, while the clergy and laity other than the musically informed, constituting the large majority of attendants at summer conferences, could be instructed, helped to appreciate, and be inspired by the words of the great hymns of the Church, their history, circumstances of writing, and the lives of the noble authors who have given us this treasury of worship and praise. A study of the selections of religious poetry in our Church hymnals might well be called "the neglected branch of English literature." Prof. Jeremiah Reeves speaks of this part of hymnody as "The Hymn in History and Literature." Surely the characters and lives of the hymn writers and their work which belong to modern times are as instructive and fully as inspiring as those of the Old Testament characters of ancient times, whose experience and lives belong to the distant past. But the life and experience of the hymnist belong to the age in which we live, or the last two to three hundred years, except the hymns from the Latin and Greek sources, and even their translations which we use today are products of modern writers.

When at present personal evangelism is being much talked of in the Church, how helpful is a knowledge of the circumstances of the writing of the great evangelical hymn, "Just As I Am," by Charlotte Elliott. Or the circumstances of the conversion of Augustus Toplady, author of "Rock of Ages." What is more consoling to most of us than the life of Henry Francis Lyte and the occasion of his writing his great hymn, "Abide With Me"? What more remarkable achievements in the history of hymnology of the Christian Church than the work of Isaac Watts and Charles Wesley? Then, too, coming to the later Romantic Period of English Literature the remarkable lives and writings of such men as James Montgomery and Bishop Reginald Heber, not to mention others, are worthy of the study of any Christian man or woman. The mere mention of Heber's splendid hymns for different occasions [for example, his hymn of adoration, "Holy, holy, holy"; his Epiphany hymn, "Brightest and best of the sons of the morning"; his "Son of God goes forth to war"; his missionary hymn, "From Greenland's icy mountains"; and his eucharistic hymn, "Bread of the world in mercy broken"]—all show the value of his contribution to English hymnody. And his life is equally impressive. A recent Anglican writer has well said, "The study of hymnology should be much more encouraged among users of hymns than it has been in the past." He refers to the words, not their music. The same scholarly author also says "There can be little doubt that much of the confusion in the use of hymns arises from the fact that many worshippers are more influenced by the music than the words." Certainly we should be concerned about the music so intimately connected with, and

valuable to, the words of the hymn. But why this confusion about the meaning of the term "hymnology" and its proper usage? The writer has often mentioned the subject of hymnology to various kinds of people purposely to see what the word connotes to their minds, and generally their minds turned at once to the hymn tunes. Even various religious educators think only of the subject in terms of music, forgetful of the other half of hymnody. Nearly always the poem has been written first and, its worth being recognized, a suitable tune has been especially composed for it, or a tune sought for it from earlier musical source. Sometimes a melody which is considered suitable as a hymn tune has words written to fit the music, but such instances are not very numerous.

Let our summer schools and conferences include lectures on hymn literature, or at least alternate with a course of hymn music. It is fortunate that our new Hymnal has the name and date of authorship of the hymns affixed. Also the name and date of the composition of the tunes. But systematic or analytical introduction to the period and circumstances or influences which led the authors to pen their noble words, and the biography of their lives, can be very helpful to our lives as well as very interesting. Such knowledge also enables us, when singing, to do so more intelligently and with more understanding and appreciation of our great book of praise. Surely such information is as valuable a part of religious education, and tends toward the development of spirituality in our lives just as well or even better, than some other courses which are often given.

The subject of hymnology is becoming more recognized and more read. Better books are being written on this important and useful subject. Remember, too, that the hymn is far the most used kind of English poetry, far more than the reading of epic poetry and dramatic poetry combined.

[It may be objected that there are fewer teachers of this subject than the other major subjects at summer schools. Yet there are at least a few clergy, and likely some laymen, whose interest in this topic has led them to read and study hymnody. But they are usually reticent about it. Those of us who have given the topic much study are not vociferous. Besides, it is not for us to invite ourselves to teach such a course. We could only offer our services when asked to do so.]

Our chief concern, only, is that this subject be offered the devout laity who could appreciate it, and the clergy who need know more about hymnology.

PERSEVERANCE

THE LIFE OF Sir Arthur Pearson (told by Sidney Dark) shows an extraordinary perseverance—one of those qualities which helped to make him so useful to his fellows when the great darkness fell upon him. It appears that an original prize was given by a weekly paper to the successful competitor in a series of one hundred and thirty questions, questions of a most difficult nature. The prize was no other than a clerkship in the office of the paper. Young Pearson set his heart on winning this clerkship, and three times a week he rode over on his high bicycle to the Free Library at Bedford to look up books of reference. His perseverance resulted in his ultimately becoming successful.

The same quality of grit appears in his early attempts to augment his salary by free-lance journalistic work. He would write an article, and dispatch it to a paper for acceptance. In due course it was returned—to be dispatched again to another journal, with the same result. It was sent off again, and yet again. His refusal to accept defeat was a sign of his persistence. In one year he is shown as having dispatched two hundred and fifty-one articles, and fifty-eight were accepted. It was this perseverance which led to his ultimate success.

—By Way of Illustration.

PRAYER

THE FIRST THING recorded of our Saviour after His baptism and consecration for His public ministry is that He prayed. "Jesus also being baptized, and praying, the heaven was opened." The prayer has a twofold answer: the heavens were opened, and He was driven into the wilderness. This is a very precious jewel of Holy Scripture, for it tells us that the heavens are only opened to those who pray, and that it is the spiritual person who really knows what temptation is.

—Fr. Vernon, S.D.C.

God or Caesar

By Clinton Rogers Woodruff

In Two Parts

I.

THERE has been an interesting recrudescence during the past decade of the discussion of the relation of God and Caesar, of the relation of the Church to State and politics. To what extent should the Church interfere in affairs of State? Has she any rights in the premises to declare a policy or support a political cause? Several years ago a Methodist layman of 45 years' standing said that he knew "one hundred good Christian gentlemen who would be glad to contribute \$1,000 each toward a church for the preaching of the Gospel and the exclusion of politics." Accompanying this statement was a declaration that what was needed was "solid religion unadulterated with legalism."

Several recent events have served to give this age-old problem a renewed consideration and prominence. The enactment and enforcement of the national prohibition law is one of them. The building of a denominational headquarters opposite to the national capitol is another, and the candidacy of a prominent Roman Catholic layman for the presidency is still another. In 1926 the coal strike in England served to bring the question to the fore there, and the condemnation by the Holy Father of *L'Action Française* emphasized its importance in France.

Pope Leo XIII in his Encyclical *Immortale Dei*, the "Christian Constitution of the State," declared that "the Almighty has appointed the charge of the human race between two powers, the ecclesiastical and the civil, the one being set over divine, and the other over human things. Each in its kind is supreme, each has fixed limits within which it is contained, limits that are defined by the nature and special object of the province of each, so that there is, we may say, for each a fixed orbit within which the action of each is brought into play by its own right. . . . Whatever in things human is of sacred character, whatever belongs of its own nature or by reason of the end to which it is referred, to the salvation of souls, or to the worship of God, is subject to the power and judgment of the Church. Whatever is to be ranged under the civil and political order is rightly subject to civil authority."

SO MUCH for the enunciation of the general principles, which do not vary very greatly in essence from the demand of the Methodist layman who wanted "solid religion, unadulterated with legalism." The question of their application to concrete situations, however, is a very different one. There is a widespread belief, amounting in the minds of many to conviction, that the Roman Catholic hierarchy believes in the union of Church and State, if not here, at least in Europe, and that it is only waiting the appropriate opportunity to seize the reins here as well as there. Certainly the Roman Catholic leaders in America, men of vision as of power, have done nothing to justify this feeling. As Dr. Wills in his admirable life of that distinguished statesman and prelate, Cardinal Gibbons, points out, one of the lessons he learned at the Vatican Council of 1870 was that, at least in the United States, the Church and State could never be united. The young bishop, Dr. Wills says, "saw still another condition which made a lasting impression upon him. Ties between Church and State, which were then to the European mind normal, led sometimes to conditions that negated what those ties were supposed to mean. Perhaps," he says, "more was to be feared from Roman Catholic than from non-Roman Catholic sovereigns. Regalism—the interference of Catholic monarchs in the purely internal affairs of the Church—had grown to be an almost insupportable burden. Political pressure hampered the pontificate in the selection of bishops, and priests were interfered with almost at the steps of the altar. Private ambi-

tion and intrigue beset every step in the adjustment of the direct relations between Church and State in Europe. Ecclesiastical seminaries, basking in the favor of powerful rulers, taught what Rome called heresy."

This is a phase of the relation of Church and State to be borne in mind, and which of course has a reciprocal effect, and of necessity brings the Church into politics in a very practical way. What many have in mind in asserting that the Roman hierarchy desires a union of Church and State is some such condition as that just referred to, and that condition which Dr. Wills, in his *Life of Cardinal Gibbons*, thus describes:

"For American Catholics the Council of the Vatican has a meaning which they had not known. When the bishops sat at Trent, America had been discovered only a short time, and not all of them were sure that it was not a part of the mysterious Indies. So secure was the papacy in its political power, that Alexander VI had but recently issued his bull of demarkation, giving to Portugal all of the newly discovered lands east of a line 100 leagues west of the Azores, and to Spain all to the westward. America had no episcopate, and only a few adventurous priests had gone forth as messengers of the faith to the unknown peoples scattered over its vast area. Now it was the home of many millions of Catholics, and the pontiffs were beginning to see in its future the Church's brightest hope for the expansion of her spiritual influence. Of the 737 members who sat in the Vatican Council, 113 were from North and South America."

Modern Roman Catholics, especially those of American birth, are dealing with this whole question as well as that of the history of their Church, in a frank and discriminating way. They no longer blindly maintain that there have been no mistakes in the past, and no egregious and costly errors. As Father Husslein in one of his recent leaflets has said: "Let it be understood from the first that we are not concerned with the actions of individual Catholics, who, like individual Protestants, may at times do what we cannot approve."

MODERNIST tendencies in Roman Catholic policy have been most definitely exemplified in the realm of social service as it is popularly called. In an article pleading for a larger participation of Roman Catholics in international affairs, Mgr. Seiple, the Chancellor of Austria, pointed out how remarkable had been the development of Roman Catholic thought along social lines. Taking the parable of the mustard seed, he showed how the growth of the seed is paralleled first in the growth of the individual in the knowledge of the faith. Starting from a few simple truths learned in childhood, developed into a more complete understanding through religious education, the well instructed Christian adds to his store of knowledge by means of the spoken word, reading, and the guidance given him in the confessional. Just as there is a development in the care of the souls of individuals, so the methods have developed through the long centuries by which the Church cares for the souls of the heads of the State, and the souls of peoples, until Divine Providence "gave to Catholics a Pope who, understanding all the efforts of enlightened men in all the lines of Christianity, placed with one blow the social question on the first plane as an essential part of Catholic morals. . . . This was Pope Leo XIII."

Then Mgr. Seiple added:

"If at the end of the last century Catholics had still made one step further, if they had brought the same ardor to the theoretical and practical study of international problems, it is probable that the present moment would be better for the world. Then God would not have been obliged to resort to scourges and cataclysms to bring these men to greater understanding who were unwilling to look beyond their own horizon. This new scourge was the scourge of the great war. . . . There is a social question which concerns not only the in-

terior life of nations but their collective life. The movement of our times raises new problems with a rapidity which previous centuries have not known."

This movement has been developing for centuries. Lacordaire, the great preacher of a hundred years ago in the Cathedral of Notre Dame, electrified Paris with his lectures on social problems. Crowds thronged the cathedral to hear him speak. As Carpenter in his article in *America* points out "Melun declared that he worked for the reconciliation of the country and of the century with Catholicism." Ozanam founded that great lay organization of charity, the St. Vincent de Paul Society. The Church organized the workingmen for their betterment; it entered into every social problem, restraining the radicals, and culling the abuses of each movement."

The Roman Catholic press was a powerful factor in favor of sane and moderate liberalism. There was but one rift in the current of liberalism. Lamennais went so far as to plead for the separation of Church and State. He especially disliked the salaries which the French government doled out to the clergy. He called it "the morsel of bread that is thrown to the clergy, only as a seal of their oppression." However we of American environment may sympathize with this, it was not palatable to an old world Pope like Gregory XVI. The great Frenchman was called to Rome, and at first seemed to be submissive to the Pope's demand that he retract. However, on his return to France his hot blood boiled in rebellion, and he reiterated his stand on this point of religious discipline and was excommunicated. The other French liberals quickly acceded to the Pope.

Nevertheless the mustard seed had been sown, and in less than a century later came the great Encyclical of Leo XIII, and today the liberal social movement is in full swing in Europe and especially in our own United States.

WORLD-WIDE in its jurisdiction and organization, Anglicanism has no Supreme Pontiff to declare her policy or to enforce obedience to her decree. Her decennial Lambeth Conference has no authoritative control over the several national subdivisions. The most it can do is to express the opinion and wisdom of the assembled bishops and archbishops. This, of course, is an impressive expression, but it is not binding on her communicants as is a papal encyclical, for there is no power of excommunication resident in any ecclesiastic to compel acquiescence or compliance as in the case of Lamennais.

This is true of the Church of England and of all her affiliated national branches. It is likewise true of the unfortunately named Protestant Episcopal Church of America. To be sure, in England, the Church of England is an established Church and represents an official affiliation of God and Caesar, but the day is not far distant when they will be separated as is Wales and Ireland. Disestablishment is on its way and some day, perhaps in the not far distant future, it will arrive. This does not mean opposition to the Church of England as such, but merely that she has nearly completed the work begun on the Continent and nearly completed in the British Commonwealth. The recent rejection of the proposed Prayer Book will hasten this movement.

Organized religion, as a matter of fact, has a very real influence in the mother country. As a correspondent of the *Churchman* (New York) pointed out at the time, the members of the earlier MacDonald cabinet were "fearlessly preaching the Gospel of Jesus, both inside and outside of parliament." Its Solicitor General, Sir Henry Slessor, K.C., in two public appearances, urged the application of Christian principles to social and other problems as the only sure means of solving them. Dealing with modern industry, he declared that just as we have an obligation to act according to the will of God, so we have an obligation to produce things which are in harmony with the mind of the Creator. "It would, I think, enrich life very much if we could restore this feeling of the priceless importance of using every moment for the incarnation of something which would ultimately make for the coming of the Kingdom." All arguments for the equality of industrial workers, Sir Henry contended, except the arguments of our Lord and the tradition of the Church, are wholly the arguments of a Platonic aristocracy. "Such things," he said, "as equality and right treatment can only be founded on a religious basis, and

for that reason I am in the Labor movement, which I believe stands more for religion than any other movement in the past century."

Mr. MacDonald's government lost no time in making a beginning with a legislative program permeated by the spirit of Christianity. They committed themselves to the principle of State pensions for widows and mothers whose husbands were unable to work, and they introduced a bill which might well be described as a Children's Charter to protect boys and girls from their birth through their youth and adolescence.

(Concluded next week)

LEARNING FROM OTHERS

SOME months ago we aroused the ire of certain laymen in the Church outside of our own diocese by mildly suggesting that we might learn something from the Anglo-Catholics if we would stop our imputations of bad faith long enough to listen. At the risk of bringing upon ourselves further editorial and political wrath, we repeat—we have much to learn from our Anglo-Catholic brethren and even from our brethren of the Roman Catholic Church if we would drop our narrow prejudices long enough to appreciate the contribution which they could make to a complete or truly Catholic Christianity. That they might profit by learning from the Evangelical or Low Church group is equally true, but happens not to be our particular responsibility.

Now that statement should not convey to an intelligent mind that we advocate going all the way with these brethren. We need not accept their more or less mechanical views of religion or their practices which seem to us to approach the idolatrous. Because they have carried their reverence so far that it becomes akin to superstition, we should not become irreverent, however. Because they have all too often made confession perfunctory is no reason for our sending our mentally distressed parishioners to psychoanalysts for the pastoral care they should receive at our hands.

One of the weakest points in Protestant religion, and one which we of the Evangelical part of the Church have unfortunately absorbed from them, is the failure to appreciate properly the sacramental teaching of the Church. Because the sacrament of the Holy Communion, especially, has been abused in certain quarters, we have allowed it to fall almost into disuse. It is not that we do not celebrate the Holy Communion frequently enough, but that our attitude is almost one of apology. We have somehow gotten the idea that it is merely a relic of medievalism and that it has no real part in the religious life of the twentieth century. Because this uncertainty has been unconsciously communicated to the laity, we find our congregations coming less and less frequently to the Lord's Table. We have tried the Protestant expedient of putting elaborate music and startling sermons in the place of the chief act of worship and the result has been unfortunate, to say the least.

This is not the place nor have we the space, even if we had the ability, to enter into an extended discussion of the theories of the Holy Communion. As Mr. Hodgson of the General Theological Seminary recently said, however, the man in the field who hears the farm bell calling him to dinner does not stop to puzzle out whether the sound is in the bell, in his own sense perception, or in the whole situation, but responds because of his hunger. In much the same way those who are hungry for reality in religion will find God communicating Himself through the sacrament of the Holy Communion, even though they may not understand any of the various theories which are advanced in regard to it. If we may extend the simile a step further, we might say that, if he who rang the bell did so uncertainly and was not really sure that there was a meal awaiting the farmhand, the latter might seek elsewhere for his daily bread.

We believe the time has come for the Evangelical wing of the Church to offset the magical tendencies of our Anglo-Catholic brethren by stopping their eternal and perfectly futile denunciation and giving our people a sane, reverent, and reasonable idea of what the Holy Communion has meant in the lives of thousands in all ages, and what it might mean in theirs if they properly used it.—*Southwestern Episcopalian*.

Christian Unity

By the Rev. J. Foster Savidge

Rector, Church of the Holy Communion, Norwood, N. J.

THEORETICALLY I believe in Church Unity. I have studied with care the reports of Lausanne, I have read with appreciation and satisfaction the pronouncements of the Jerusalem Conference, and I am following with sympathy and interest the work of the commission appointed at last General Convention to report on the possibility of union with the Methodist Episcopal and Presbyterian denominations.

Practically, I am face to face with a situation that throws upon this question of Church Unity a light that is of an altogether different nature from that which is gained by reading these documents. I find myself in a position in which I am regarded as the destroyer of the possibility of Church Unity in the communities in which I have been appointed in charge of diocesan missions, and this situation places me on the defensive for our own Protestant Episcopal Church as such. My Bishop has given me the task of establishing a mission of the diocese in each of two small communities that are composed largely of New York commuters.

In each case the actual work of starting the mission was done by my predecessor; but since I was given charge of one six months after it was organized, and of the other when it was less than two years old, I have had a good chance to study the reactions which were occasioned in these two communities by the coming of the Episcopal Church. Previous to our coming, in addition to a mission of the Roman Catholic Church which was to be found in each place, there existed but one single House of Worship, with its resident minister, in each of these two communities, and the latter was generally referred to as the "Community Church." In the one case this "Community Church" was (Dutch) Reformed, and in the other Congregational; but the particular denomination to which it belonged was not supposed to make any difference to the members.

Each of these churches stressed rather the community aspect of its mission. Each had become the accepted Protestant church of its community, and had so impressed this position on the community as a whole, that when we started our work among the people, and a few of our own communicants who had worked in the "Community Church" left to claim their places among us, these latter were regarded as schismatics and sinners against Christian Unity within the particular town. Other communicants of our own Church have been prevailed upon not to depart from the original church of the community, with the result that these people have made the situation doubly difficult for us.

I have sought to describe this situation in detail because of what it indicates with reference to the attitude of so many people throughout our country today. It has shown me that there are not a few people who live in small towns and villages who will attend a Methodist church in one community, a Presbyterian or a Reformed church in another, and maybe our own church in a third place in which they make their home. They want to go to the particular church to which their friends go. To be among their friends, to work with them, to have the opportunity of meeting the kind of people whom they want to know, means far more to a great many people than the ministrations of one particular branch of the Christian Church.

The rank and file of Protestant people among whom I have occasion to move no longer cherish old denominational animosities. They know very little of the things that particular denominations have stood for; and about these they are not particularly interested to learn. They prefer that the sins of the past should be forgotten, and they are quite willing to attend a church of almost any denomination whatever, provided the services are sensible and the people friendly. A single church with the right social atmosphere and a genuine, practical message, regardless of its polity or traditions, could with little difficulty claim most of the residents of one of these communities. A restrained, but not too rigid, Protestant tradition char-

acterizes the preference of most of the people in this section of the country.

THESE observations suggest that it would be a rather easy thing to establish Church Unity among the Protestant people of this land today on the basis of the increasing indifference to denominations as such. Christian Doctrine is so generally avoided by many of the Protestant preachers of America at the present time that one could take advantage of its prevailing unpopularity to dodge many of the theological problems that would have formerly blocked the road to organic union. We see this very thing working out in actual practice in a few of the more recently settled suburban communities. In some sections territory is allocated to different denominations, and an agreement is made whereby such denomination promises to confine its activities to the territory that has been allotted to it. If, for example, one section is allocated to us, we are supposed to minister to all the Protestant residents within the district that is ours. A neighboring section may have been allocated to the Methodists, and they accordingly are expected to care for the spiritual needs of all Protestant residents within the territory that is theirs.

In other suburban communities this plan is worked by the establishment of a "Community Church" which is in no way affiliated with any of the leading Protestant denominations, but an entirely independent church of the congregational order. But whether it be by the former or by the latter arrangement, it is obvious that there is on foot at the present time a movement designed to break down denominational loyalties in the interest of church union. The community ideal is placed above the denominational ideal. What we call Churchmanship is discredited, and loyalty to the religious expression of the community is substituted therefor. Protestant church union is showing itself in some quarters to be easily obtainable through such a cancellation of existing loyalties, and a refusal to take theological differences seriously.

IT must be obvious to every one who realizes that the membership of the Episcopal Church appears only ninth on the list of the statistics of the Christian Churches of America, that if union of all denominations outside the Roman Catholic communion were to be effected, we could have but very little influence in its formation. It is idle for us to dream that we could prevail upon groups which are much larger than we are ourselves, and which have very little sympathy with us, to accept our Threefold Ministry, or even the Historic Episcopate. Certainly we have beheld no great rush on the part of the non-Episcopally ordained to take advantage of Canon 11! It is foolish for others to think that we are ready to abandon that form of ministry which makes us a part of the Anglican communion. To do so would mean for us simple ecclesiastical suicide.

In the face of this trend toward union on the basis of the cancellation of existing church (or denominational) loyalties, one wonders if we Episcopalians, in the interest of religious stability, will not be obliged more and more to appear to be blocking Church Unity. A choice of two paths seems to be before us. One path leads to a kind of church union which would mean a huge body of church-going people lacking in conviction, without spiritual cohesion, and with only a weak and unstable form of government; the other path leads to the development of a visible unit of the Church Universal, that can speak with a united voice, and is not afraid to teach its people the doctrine with which it has been entrusted throughout the ages of Christian History. One path means that we believe that our branch of the Church has no longer any reason for existing as such; the other path means that we still cling to a love of our Church, and that even though the Church Universal be torn and divided, we will cherish our ideal of the Church in that organized unit of Christianity to which we have chosen to belong, until that distant day comes when divisions will be no

longer needed, and we become one flock under one Shepherd.

We are living in a period in which large banks and trust companies are merging with one another, and many a practical, business-headed Protestant among us thinks that the denominations of the Christian Church ought to merge in just this same way. The typical American urge is toward monster organizations. But true Christian Unity must be primarily a spiritual experience. It must proceed from sympathy and cooperation in spiritual adventure rather than from amalgamation in material things. Church union through amalgamation of denominational governments would mean compromise, convenience, and ignorance of the values of history. True Christian Unity must come directly out of individual hearts and bear witness to sincerity of purpose and oneness of life. To effect such unity we need cancel no present loyalties, nor effect any compromises. It is ours whenever the Holy Spirit takes possession of a group of men and women, regardless of the denomination to which they belong. When such unity is achieved, we may trust the Holy Spirit to lead us where He will with regard to the visible organization of Christ's Church.

PERSONAL RELIGION

BY THE REV. ROBERT A. RUSSELL

"This is eternal life, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." John 17:3.

THE conscious realization of God as the Source and Giver of Life is the paramount need of the church world today. And the success of any priest in a given parish should be measured not by his financial ability, his popularity, his drawing power, or the literary excellence of his utterances, but according to his ability to lead his subjects into a personal experience of religion.

Contagious Christian character is founded on personal adventures and experiences in faith and contact with the Holy Spirit. A regenerated heart and mind is the ideal of religious development and the only one which can say with the Psalmist of old, "Draw near with faith and I will tell you what the Lord hath done for me."

"We KNOW" is the victorious ring of every sentence in St. John's first epistle and was intended to be the experience of every child of God. It is the teaching of Jesus Christ and the Gospel which needs insistence in this twentieth century of religious unrest and confusion.

When we are weak in personal religion we are weak all over. It makes a kind of religious victrola out of us, singing over and over what the records have said or sung before us. A sort of perfunctory, traditional exercise which sounds good to the ears, but fails to translate our lives into a new plane of oneness with the King Immortal.

There is a glory and exaltation in the affirmation of personal experience which accounts in a large measure for the unprecedented growth and popularity of Christian Science, New Thought, and well known metaphysical cults today. Their followers claim a personal experience. They can say with the Psalmist, "Draw near and I will tell you how the Lord hath changed my disposition, how he hath rid me of mental inhibitions, fear, and disease." And despite their dangerous violations and contradictions of many Christian fundamentals, thousands of our own Churchmen follow the crowds to hear these declarations of personal experience.

It is certain that there can be no "impression without expression" and that there can be no enthusiasm and vitality to a religion that has no personal experience. Today, as in times past, it is the Church which ministers to the threefold nature of man (body, mind, and spirit) which succeeds in giving its adherents deep spiritual discernment and a consciousness of God which meets all their needs.

Mental, spiritual, and physical ills are interrelated. They are the outcome of inharmony with God and disobedience to His laws. They are displaced and banished when the human soul is taught how to attach itself to the heart and center of Christ's teaching and not to some point of its circumference.

The Atonement included health for the body as well as for the soul, otherwise our bodies would be subject to disease in heaven. This truth is clearly set forth in one of the most beautiful and impressive prayers of the Mass. "O Almighty Lord

and Everlasting God, vouchsafe, we beseech Thee, to direct, sanctify, and govern both our hearts and bodies, in the ways of Thy Commandments, that through Thy most mighty protection, both here and ever, we may be preserved in BODY and SOUL; through our Lord and Saviour Jesus Christ, Amen. And again in the potential life-giving words of administration "PRESERVE THY BODY AND SOUL UNTO EVERLASTING LIFE."

There is no reason why any person should give up the historic apostolic Church in order to receive the fruits of the Spirit and the healing, vitalizing power of the Holy Ghost, because the Church has all the commissions, pure, undefiled. She has all the power needed, without the stigma of an emasculated Gospel. In her alone is the promised land of healing, prosperity, and salvation.

The great problem today is not in the external things of life but in the internal things, the inside, that phase of man's being on which the Apostle Paul laid such stress and emphasis. So let us address ourselves to an intensified teaching concerning the Kingdom Within, the finished work of Christ, and show our people how the co-employment of the human and the divine may overcome the flesh and bring the healing gifts from the sacraments of the Church.

FIRST STEPS TOWARD REUNION

CHURCH unity has received favorable consideration and applause at the 141st General Assembly of the Presbyterian Church, meeting in May, in St. Paul, Minn. We heartily rejoice. The first step toward Church unity must be the elimination of little sub-sects and of divisions between people who are of one mind, even when they are organized in great denominations. There are southern and northern sects of the same name who should unite, now that the Civil war and reconstruction eras are past. There are sects agreeing in all points of religion and only differing in national origins, such as the Dutch and the German Reformed and the Presbyterians, who should certainly unite. The denominations ruled by the Puritan tradition, such as the Methodists and Presbyterians, could probably unite without sacrifice of principle. The Liberal sects, Unitarians and Universalists and Reformed Jews, are already, we understand, at one. The Baptists, now divided into many sects, the Quakers, Menonites, and Disciples appear to hold the same position.

In all these denominations there are probably a few whose conservative orthodoxy and historic loyalty bring them into nearer sympathy with Anglican Low Churchmanship than with the great majority of their own sect. They are unsympathetic, of course, especially with the other denominations with whom their denomination might see fit to unite. For these small, dissatisfied groups the doors of our Church swing open and we believe that, after some slight adjustment, they will find everything they love and value in our communion. . . .

After all, there are, as Professor Friedrich Heiler insists, several great types between whom organic unity is quite impossible today, but even these can cooperate on the program of life and work. These types are, of course, the Roman Catholic, the Episcopal Catholic, the Puritan, the Baptist, and the Liberal. Under Episcopal Catholic we would think of the Anglican communion, the Church of Sweden, the Old Catholic communion and, also, the Eastern Orthodox. The great Lutheran denomination has sympathetic contacts with several other types. We always hoped that growth of the Lutheran High Churchmanship might bring Lutheranism and Anglicanism together.

Nothing but harm to real unity or even to cooperation in good works and social service, nothing but exasperation of our deepest convictions and the excitement of religious animosity, can come from trying to cross the lines of faith and order and to bring together Churches or individuals who are opposed in principle. On the other hand, if the situation is ever to clear at all, a beginning must be made by uniting those who agree in principle. The endless confusion of Puritan sects, differing only in name and in national origins, is one of the first simplifications of the problem indicated. It is a hopeful sign that both Presbyterians and Methodists are considering this problem, which, to a great degree, has been already solved in Canada. We refer to the union of these very denominations in the so-called Canadian National Church.

—American Church Monthly.

To Him That Overcometh

By Mabel Ansley Murphy

THIS is the story of a man who believed himself to be a failure—both within and without. Today, over one hundred years after his death, men point to other missionaries whom his example called to labor. They tell of his translations of the Scriptures into Oriental languages—some of them still in use. They point out the devoted life of the one convert he made—and, pathetically enough, never knew that he had made. They show how this convert brought thirty-nine others to Christ. How far this circle of influence widened who knows but God? We do know, however, that the focal center was Henry Martyn, the man who thought that he had failed.

He has been called a missionary and that is what he wished to be but, as a matter of fact, he was a chaplain of the East India Company who supplemented his official duties by preaching to beggars and translating the Scriptures.

On the 18th of February, 1781, Henry Martyn was born with a frail body, a very sensitive mind, and a strong, emotional nature. When not crossed, he was remarkably tender and gentle in manner. But if in the least annoyed, very fretful and given to furious bursts of temper. Physiologists will account for this lack of control by pointing to his delicate body with its probable lack of perfect functioning. Psychologists, to the extreme indulgence of his parents who had lost the five children born before him. If it be true, as psychologists tell us, that our attitude toward life is formed by the time we are five years of age, certainly Henry Martyn's environment and early training did not make for the forming of a self-reliant personality.

It is easy to believe that his life at school was a continual torment at the hands of bullies. Had not one of the older boys taken the frail youngster under his protection, the world might never have heard of Henry Martyn.

Fortunately, he found this friend again at Cambridge—a friend forever nameless since no biographer has recorded the name of the one whom all acknowledge to have been one of the strongest influences in the life of the boy and young man. Whoever he was he was a real mentor, keeping Henry out of the way of temptation, not only by giving him good advice but also by furnishing him an inspiring example. Constantly he urged the youth to persevere in his studies, "not for the praise of men but for the glory of God."

Yet, in the end, it was the hope of taking honors that roused ambition in this boy who up to this time had been indifferent to study. But ambition once awakened, so intensely did Henry concentrate that he achieved the highest class honor—that of Senior Wrangler.

Not to the improvement of his temper, however. One day during an argument with a friend he became peeved. On the table by his hand lay an open pocket knife. Mad with rage, Martyn threw it at his friend. He ducked—and the knife buried itself harmlessly in the wall behind his head where it hung quivering.

The last long vacation that Henry spent at home must have been a trying one to his family, for later he wrote in his diary: "I indulged in pride and vainglory and contempt of all—in harshest language to my sister and even to my father if he happened to differ from my wish and will."

The following January his father died. Henry was stricken with remorse. Much later he wrote, "I had no taste for my usual studies. I took my Bible. . . . I began with the Acts, as being the most amusing."

But his active mind soon became impressed by the teachings

of the Apostles and he resumed his long-neglected prayers. Chance—"Eternal God that chance did guide"—brought into his hands a memoir of David Brainerd, that young enthusiast who burnt out his life in missionary service to the American Indians. Henry became consumed with a desire also to consecrate his life to missionary work. He returned to regular attendance at chapel services where he came under the influence of a warmhearted, radiant preacher, the Rev. Charles Simeon. In time the two became fast friends. Henry told the Rev. Simeon how the story of Brainerd had stirred him and Simeon gave him, in return, an account of Carey's work in India. Martyn's desire crystallized into determination. He, too, would go to India and gather about him a body of converts. Not from love of his fellowmen, but from a sense of his duty to God. He burned with zeal but, in this period of his life, it was not kindled by love.



HENRY MARTYN

Probably this was because of his constitutional weakness. At least one biographer so explains his continual war with himself, his incessant battle with his own vanity, irritability, censoriousness, and intolerance. "Much that appears unlovely in his character must be attributed to his infirmity. . . . He himself recognized the prevalence of bile in his composition. It was this that jaundiced all the aspects of human life and at one time stirred up such ungovernable fits of temper."

Throughout his Christian life he bravely fought these besetting sins. Never did he feel himself conqueror even though to others it was plainly evident that the alchemy of the Spirit had brought about his victory. Long before that victory, he was used to God's glory—not all of the vessels He uses are perfect. Sometimes His brightness shines through our "instincts immature . . . purposes unsure."

HENRY MARTYN would have volunteered at once to go out as a missionary had not the provision his father had made for him and his sister been suddenly cut off. It was imperative that he support his sister so he sought an appointment as chaplain of the East India Company. His hope and expectation was in his spare time to do missionary work.

Not in joy did he go forth. It was his misfortune ever to look upon the dark side of every cloud. His determination to win souls to God was invincible but as he himself said, "the consideration of being parted forever from all my friends almost overcame me. . . . It was only by prayers for them that I could be comforted."

Poor young man! We sympathize with him when we read how deeply and devotedly he loved Lydia Grenfell, apparently an ideal mate for him, and yet who refused to give him any definite encouragement. We honor him doubly for obeying the stern voice of duty when every impulse of his heart bade him stay in England.

But he went. And after a long and trying voyage of nearly ten months, he found himself in India. The climate almost prostrated him. He wrote to his sister, "Exertion seems impossible. . . . I fear I shall lead an idle, worthless life, to no purpose."

And how rudely the veil of enchantment woven by hope was torn away! "What surprises me is the change of view I have from what I had in England. There my heart expanded at times with joy and hope at the prospect of the speedy conversion of the heathen. But, oh, how gross the darkness here!

The sight of the apparent impossibility requires a strong faith to support the spirit."

Aside from his faith in God, he had, however, a tremendous asset—his flair for languages. (During his short lifetime he mastered twenty-three.) From May until October he was detained by illness at Aldeen near Semapore. This time he used to perfect his knowledge of Hindustan and to begin the study of Sanscrit.

On his arrival at his appointed station, Dinapore, his real work began. Here his primary duty was to his English flock to whom he preached and whom he visited, christened, married, and buried. Every Sunday he held four services—one at seven for Europeans; another at two for Hindoos; later in the afternoon, one at the hospital; in the evening, one in his own room for the soldiers.

FOR both political and social reasons the English rather resented his interest in the natives. But he persisted in giving all his spare time to them. Of necessity, that he might reach them, he kept up his language study, he began translating the Scriptures, he established native schools—five or six.

While stationed here he had two great sorrows—the first, the death of his dearly-loved sister, the only other member of his family still on earth. The second, a definite refusal from Lydia Grenfell to join him in India. This letter was in answer to one he had written eighteen months before. All that time hope had been buoying him and, as he himself acknowledged to a friend, his almost fearful human delight was to think of Lydia by night and by day.

Yet before the letter came which killed all hope, this devoted lover wrote in his diary. "Whatever God shall appoint must be good for us both. . . . After all, God is our best portion. I prayed in sincerity that if there were any obstacle in the sight of God, the Lord might never suffer us to meet."

When the fateful letter came, "Grief and disappointment filled my soul at first. . . . Finally, reason assumed its office. I could not but agree with her that we could not expect God's blessing if she acted in disobedience to her mother. . . . God forbid that I should say to her, 'Disobey your mother' where the divine law does not command her to disobey."

In April, 1809, he was transferred to Cawnpore where awaited him the friendship and love of the Sherwoods. Mr. Sherwood was the paymaster of the King's 53d Regiment of Foot, and his wife had been in England the friend of Dr. Darwin, Hannah More, and Maria Edgeworth. Mrs. Sherwood was a writer of some note and she has left this beautiful picture of Martyn:

"His hair, a light brown, was raised from his forehead which was a remarkably fine one. His expression was so luminous, so intellectual, so affectionate, so beaming with Divine Love that no one could have looked at his features and thought of their shape or form—the outbeaming of his soul would absorb the attention. There was a very decided air, too, of the gentleman about Mr. Martyn. . . . The conversion of the natives and the building up of the kingdom of Christ were the great objects for which alone that child of God seemed to exist. . . . He appeared as one who was unconscious of the existence of any attractions in the world."

TWO years in desolate Cawnpore almost killed Henry Martyn. The heat was terrific—the air like that from the mouth of an oven. But he labored incessantly. Mrs. Sherwood describes one of his weekly meetings with the natives:

"The gates of his garden were opened and a pice a head offered to all who entered. Standing on a platform, Henry Martyn read to them—some simple verse and then tried to make them understand that there is one Father of all. . . . No dream in delirium could surpass the reality of their appearance. Clothed with abominable rags or almost naked, plastered with mud, with long matted locks, every countenance foul and frightful with evil passions. One man bloated like an enormous frog; another who had kept his arm above his head with his hand clenched until the nail of the thumb had come out at the back of his hand; another who had had all his bones marked on his dark body with white chalk—he was like unto the figure of Death itself. . . . And before them stood Henry Martyn in his white garb and pure, pale, innocent face."

Yet from that congregation of beggars came the convert who brought so many others to Christ—the one whom Martyn never

knew—Sheik Salah. He, the copyist of the Persian manuscript which Sabat was helping Martyn to translate, out of curiosity listened and watched the motley throng only to find that the truths of which Martyn made so clear compelled his own acceptance.

And in the two years that Martyn was able to endure the climate of Cawnpore, he managed to build a church for the English-speaking population. The last Sunday Martyn spent in Cawnpore it was first used for service, and his life-long friend, the Rev. Daniel Corrie, installed as chaplain. "On a sickly, burning evening he preached for the last time to his beggars and came away fainting. . . . As soon as he regained consciousness he begged his friends to sing:

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.

"Prostrated by his life-long foe, tuberculosis, he sighed, after the singing, 'I do not believe I have ever made the slightest impression on one in these audiences.'"

COURAGEOUSLY he made his way to Calcutta, ignoring his aches and pains, preaching, baptizing, and marrying all the way down. To his friends in Calcutta he seemed a dying man but he persisted in his determination to go to Persia there to perfect his knowledge of that language and to correct some errors in his translation of the New Testament. He explained, "Thousands of Hindoos and Mohammedans can be reached only through the Persian language."

Persia was a country but little known and after the sea voyage, a terrible land journey lay before him. He found the heat terrific—in the middle of the day his thermometer registered one hundred and twenty-six. So all travel had to be by night. But at last he reached his destination, Shiraz, the intellectual center of the country. Fortunately he found here a friend, the English ambassador, Sir Gore Ousley, who nursed him through more than one sickness. And many cultured Persians sought his company—true, only to draw him into arguments about the Christian religion. But Henry Martyn welcomed these talks as a chance to testify for Christ. More, he lived the touching resolution he had written in his diary on his way to Shiraz: "Hitherto I have made my youth and my insignificance an excuse for sloth. Now let me have a character and act boldly for God."

This is one side of the story of his life in Persia. The other is that of constant danger. It may be that the ambassador's influence diverted some of the designs against him, but it is certain that his boldness in upholding his belief made him many enemies who thought they could best serve Allah by making way with this heretic. Indeed one biographer claims, "When we think of the intolerance of these people and of Martyn's unflinching courage . . . he stands before us during his Shiraz residence as one of the bravest heroes that ever lived."

After a long and prostrating illness, Martyn finally consented to go to England. He had two incentives: First, to restore his health so that he could return to work in India; second, to persuade Lydia Grenfell to return with him. Smith says, "He dreamed indeed. For He who is the only Love which is no dream called him home to Himself."

But this is anticipating. On the 12th of September, 1812, he left Tabriz for Constantinople. A brutal Tartar guide hurried him on from station to station, scarcely allowing him five hours' rest out of the twenty-four. At Tokat, Martyn was so burning with fever that even the guide saw that it was impossible to proceed. It happened that in that city the plague was raging. Whether it seized Martyn or whether his poor, frail body was unable to rally from the exhaustion following the fever, no man knows. Alone, unattended, on the 15th of October, 1812, he breathed his last.

"Henry Martyn is yet a spiritual force. He was that from the hour when he gave himself wholly to Jesus Christ. . . . His meteor-like spirit flamed and burned across the first twelve years of the nineteenth century."

WHEN Thomas Carlyle had finished his great book, *The French Revolution*, the fruit of many years of labor, the manuscript was burned by a careless maid. Undaunted, Carlyle set to work again and completely re-wrote the book.

—By Way of Illustration.

AROUND THE CLOCK

By Evelyn A. Cummins

WHILE the American Bureau of Indian Affairs is tackling the problem of the health of the American Indians, and encountering opposition from the "vested interests" of the medicine men and witch doctors, the opposition to scientific health measures seems to be more acute in Africa. A dispatch from Kenya reports the attempted assassination of a British health officer by a tribe to which he was bringing relief from plague by inoculation.

LEST we look with contemptuous pity upon the benighted African Negroes, let us remember that in Michigan, U. S. A., a 75-year-old widow was killed about the same time as a witch. The slayer, a well-spoken taxi-driver, accused her of bewitching his family and casting an evil spell over his daughter who thereupon became sick.

It is a genuine relief to go back from this sort of superstition to *The Daily Prayer of a Physician* quoted in the Journal of the American Medical Association recently, but dating back to uncertain Jewish origin in the twelfth century. Sublime in its beauty and simplicity, and profound in its insight, it is worthy of the great Maimonides to whom it is attributed.

JESUITS and the Roman Catholic Archdiocese of New York are mourning the loss of Father John J. Lunny of the Jesuit House of Studies at Woodstock, Md. For years he had been moderator of the theological conferences in the archdiocese held eight times a year for nearly 1,200 priests to discuss problems of theology and ethics. He was also editor of the *Conference Bulletin*, a theological quarterly for priests.

BUSINESS is looking up internationally for the grave-monument builders. On the heels of the gorgeous entombment of Sun Yat Sen, Father of the Chinese Republic, comes news of the far more gorgeous tomb to be erected for the remains of Chang Tso-Lin, the Manchurian war-lord. His son, Chang Hsueh-Liang, is contributing \$5,000,000 personally toward the \$14,000,000 to be spent for the mausoleum near Yingpan, Manchuria. The Sun Yat Sen tomb cost only \$3,000,000!

FRIENDS are raising money in Turkey for a magnificent sepulchre to hold the remains of Mustapha Kemal Pasha, first President of the Turkish Republic. It will be part of the great Pantheon to be erected in Angora as a memorial to the founding of the Turkish Republic. We do not know whether President Kemal's projected visit to the United States has anything to do with this foresighted provision by his friends!

PLANS are already under way for a Moslem mosque in London for the convenience of Mohammedan visitors from different parts of the Empire; and soon a Muezzin may be heard calling the faithful to prayer from the minaret of what was formerly the Hammerstein Opera House. Envy of the Paris mosque is said to be one of the incentives to the plans in England.

FROM Japan comes word of the honoring of a Christian missionary by the Emperor, who bestowed the Blue Ribbon Medal upon Miss Clara A. Converse at Yokohama for forty years' service in educational work.

THE cause of free speech in Italy encountered a papal ban upon Mussolini's new book of speeches. Because of his objectionable remarks anent Church history the book is placed on the Index. But the sufferer can scarcely protest, when Professor Cosmo of the University of Turin is serving time on Italy's penal island for objectionable political remarks. The professor was guilty of the heinous crime of signing a letter of thanks to Benedetto Croce, the philosopher, for his opposi-

tion to the Lateran Treaty with the Vatican. Several students are also in prison for signing. At the same time the Fascisti quickly buy up all editions of the *Osservatore Romano* which might give interpretations of the Concordat embarrassingly different from Mussolini's, as soon as they cross the new "frontier" between Vatican City and Italy.

CHINA reports a meeting at Hangchow Christian College of representatives of twenty-three church bodies in the National Christian Council, at which proposals were introduced for a great evangelistic program to double the number of Chinese Christians within five years.

A RECENT issue of *The World Tomorrow* gives statistics of suicide in the U. S. Army. This form of death tops the list of causes of mortality and is estimated to be about 2.5 per 1,000. When compared with civilian statistics the contrast is startling. For the general population the rate is only .13 per 1,000. Is it possible that the glowing promises of the enlistment posters have overlooked something?

IN Palestine the Arabs have undergone a change of heart since last August toward the Jewish settlers. The earlier, prolonged hostility of Arabs to their Jewish fellow-Semites had been the despair of Christian observers, one of whom, when asked whether he sided with the Jews or the Arabs, said he had become anti-Semitic on the controversy!

WHAT one woman may do by personal contacts for a whole country is startlingly revealed in a recent dispatch from Japan. Mrs. Nobu Jo is a Japanese Christian. In that land where Western economic pressures conspire with Oriental fatalism and indifference to life, suicides have been increasing steadily till they now number 15,000 a year. And Japanese, sensitive always to natural beauty, can easily find beautiful bridges, waterfalls, shrines, and cliffs from which to leap away from life and its sorrows. Most popular of these is Suma, a lovely sea-cliff just out of Kobe, a modern city full of hopeful and disillusioned country girls. Here Mrs. Jo planted, thirteen years ago, her first of many famous signboards, which read: "Wait a bit, would-be suicides! God is love. Come and talk it over with Nobu Jo, Kobe Women's Welfare Association." Talks have led to tangles unsnarled, while the discouraged women stayed at the home till they could once again assume the load of life under her watchful help. Men, too, have tried again with new-found hope because she talked with them. Small wonder that the little, odd, gnarled, deaf, frail woman is known alike to thousands of unfortunates and to high government officials, and honored by all.

THAT other helper of unfortunates, the late General Bramwell Booth, second chief of the Salvation Army, died, so we now learn, without a penny to his name. His dying days were spent in a house belonging to relatives; and he had never had any income save the small annuity from a bequest.

RUSSIA is aghast at the audacity of the Baptists there who held a mass baptismal ceremony "right here in Moscow," and this just after the conclusion of the All Union Atheistic Convention, and in the face of recent Soviet strictures upon religious propaganda.

WHAT purported to be the "first sympathetic stand on the subject of birth control" was recently taken by the Central Conference of American Rabbis. Strong exception has, however, been taken to this resolution by other Jews who lay the decline of American Judaism in part to the practice of birth control.

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.

REDUCING MISSIONARY SALARIES

To the Editor of *The Living Church*:

IN THE LIVING CHURCH for August 3d you published the astounding news that the salaries of the mission clergy and other workers in Alaska are to be cut, in order to make up a deficiency in the appropriation. Your editorial commenting upon the incident points out the unwisdom of such a measure, and correctly, as I believe, suggests the remedy.

It is unwise, not merely because of the immediate privation which it imposes upon the staff in the field, but because of its far-reaching effect upon the work itself. Battles are won, as the late Marshal Foch has told us, by morale, and not by numbers. The same is true of the missionary enterprise, and anything that tends to impair the morale of the workers at the front will impair the work itself. It will make it even more difficult than it is now to enlist well qualified recruits for the field.

It is an act of manifest injustice. The Department of Missions is under formal contract with its workers for certain stipulated salaries. To lower these salaries arbitrarily, or by bringing undue moral pressure to bear upon the workers in order to secure their assent, is an altogether unworthy proceeding. It is a plain breach of faith.

But where, then, it will be asked, is the money to come from? Doubtless the Church at home should give more generously, though I for one—and I speak from the standpoint of a former missionary—believe that the Church has done magnificently, and I doubt if anything is to be gained by trying to shame the dioceses into more liberal giving. The only way in which their budgets can be increased is to stir their enthusiasm.

But the plain fact of the matter is that the budgets are sufficient *now*, or would be, if it were not for the manner in which they are dissipated. It is not the salaries of the missionaries that drain the Department's treasury, but the never ceasing, ever increasing demands of the institutional work which the Department has fostered. And by this I mean schools and hospitals. In some fields they are imperatively necessary; in others the need is much less real. Some of them are conservatively built and wisely administered; others are extravagantly built and extravagantly managed. Some of them are faithfully doing a religious work; some of them are not doing it at all.

There is a crying need for a thorough-going survey of this side of the Church's work, not only to see if the institutions are wisely, economically, and efficiently administered, but to see if all of them are really needed. There are many who believe that the secular and semi-secular phases of our missionary enterprise are emphasized at the expense of the definitely religious. The proposal to reduce the salaries of the clergy and other workers as a first step in retrenchment plainly points to this conclusion.

And it is not necessary. Some time ago it was reported to me that the appropriation from a certain mission station of special importance was to be reduced. Having some knowledge of the field in question, I went to the secretary of the Department, and called his attention to the fact that there was an institution in the district which was costing the Church more than \$1,000 a year per head for each one of its pupils: the cost of a university education in the United States! I modestly suggested that if such extravagancies were eliminated, there would be no need for reducing the religious work. What was done in the way of economy I do not know; but the work of the parish was curtailed.

I respectfully suggest that there be an impartial survey of all missionary institutions, and that it be made by an independent committee whose members are not associated with the regular missionary administration. When this is done, if I mistake not, there will be less need for reducing salaries. Let us reduce the work by all means, if we must; but under no circumstances should anything be done that will impair its quality. Not more missions, but better ones, is the need of the hour.

(Rev.) LEFFERD M. A. HAUGHWOUT.

Great Kills, Staten Island, N. Y.

To the Editor of *The Living Church*:

A GREAT MANY years ago there was a little village whose people had not solved the problem of water supply. A sizable river flowed through it, but as far as known to the unpractical inhabitants, the only way of getting water was by dipping it up from the stream in buckets and pans. Finally some one who had traveled to distant lands, some ten miles down the river, found out that for turning mill wheels and for house supply the people of that section had laid a tax upon the river by throwing a dam across it, and had piped water for all needs.

Financing missions by dipping into the abundant resources of this country with a contribution plate is not scientific. Our clergy are not notable financiers (Bishop Lawrence excepted), and our Church business managers are mostly engaged in trying to make one dollar do for two. Why not enlist our great international financiers in formulating a financial plan for the Church. They can settle big business as between nations. See what Charles G. Dawes, Owen D. Young, and J. Pierpont Morgan have done in world settlements, and Mr. Morgan is a Churchman. Let's ask these experts to scheme out a dam and piping to divert to Bishop Rowe's Alaska, and all the rest of the missions, some of the flood of money racing by to the movies, tobacco, chewing gum, and kindred unecessaries.

CHARLES S. PEASE.

Philadelphia, Pa.

To the Editor of *The Living Church*:

YOUR EDITORIAL on the breakdown of the quota system prompts me to send you a suggestion which, if printed, might lead to some helpful discussion and possibly the adoption of a new plan—this one, or a better one—for the solution of this very serious and threatening situation.

Taking the machinery wherewith the Pension Fund was adopted by the dioceses and missionary districts (modified as the case might require), put through legislation in the several diocesan conventions, tithing each parish and mission on the sums spent by them for parochial budget, and also for capital expenditure, such as new buildings, etc. From the previous annual report of said parish (or from an average of three years' annual reports, if preferred) determine the amount due for the ensuing year and *bill* the parish with 1/12 of that amount on the first of each month. This should be done from national headquarters and not left to the diocesan offices which are frequently too much swayed by local "hard luck" stories. *No assessment to be capable of modification under any circumstances.* If some special condition require help in meeting the assessment, this to be handled by a diocesan committee erected for the purpose, which must raise the assistance needed and apply it to the payments of the weak parish *in the name of that parish* (the object of this being to place the parish unable to carry its share under the direct supervision of a local committee which can ascertain if the emergency is a real one).

St. Paul's parish, Smithville, spent \$5,750 last year within the parish; \$750 of this was for benevolences and other purposes not concerned with their own personnel and fabric. They then become liable for \$500 for this year to the National Council, to be paid out of their treasury in monthly installments, this sum to go to upkeep of the general Church program. They also plan to raise the funds to erect a parish house costing \$17,000. They must understand that they should make their campaign for \$18,700, because they will be billed for \$1,700 on this capital expense as soon as it appears on their report. These tithes on capital expenditures would go to a fund for new construction in the field.

I have no data by me at the moment, but in round figures the parishes spent \$40,000,000 last year. If this plan were 100 per cent successful, it would give the National Church \$4,000,000 income, which would more than meet all the needs as they exist at present.

The obvious thing to say is that it can't be done, that the conventions would never vote it, that it couldn't be enforced if voted, and so on. The answer to that is, we all have our high moments, but they are not recurrent. So an individual pledger

has his high moment when he agrees to give so much a week. But he hasn't fifty-two high moments a year, and so he falls down on some of his pledge. And the same holds true for vestries, dioceses, and even bishops.

Now, reach the various conventions at a high moment, by means of determined and able leadership, and secure the necessary legislation, and do the same thing in individual parishes, and the fundamental laws that have been agreed to would not be repudiated. The same disabilities and penalties that apply to the Pension Fund should be adopted. A default by one parish brings a loss of standing on the whole diocese.

You will note that the theoretical sum raised is about the amount of the budget. As it is divided mathematically according to the amount that each parish has *proved* it can raise for itself, it sets the sum due at an amount impartially just to all.

If we must assume that it is sure that such a plan as this would be rejected by most parishes, then we must assume that they would not be willing to pay an equal sum by any other means; in other words, that the budget cannot be raised at all.

As this assessment would become a direct charge on the parish treasury, it would abolish the duplex envelope. It would also abolish the necessity of the Field Department, or at least the greater part of their staff.

In regard to diocesan budgets, the question as to quotas for this purpose being included in the same scheme, or to remain as at present, would naturally be settled by the wishes of each diocese.

(Rev.) EDWARD L. FREELAND,

Phoenix, Ariz. Canon Resident of Trinity Cathedral.

"IT'S AUGUST"

To the Editor of The Living Church:

YOUR EDITORIAL entitled *It's August* [L. C., August 10th] is fine. It should be read seriously and taken to heart by the readers of THE LIVING CHURCH FAMILY. The great pity is that some of the very ones who might profit most by the editorial never read THE LIVING CHURCH.

For over eight years I was a resident of the south shore of Staten Island, and for some time—until I was asked to leave, due to Protestant pressure brought to bear in the case—was active as a member of a little church in that community. Every summer the beaches and towns nearby are crowded with visitors, but instead of churches such as the one I attended being full of worshippers on the Lord's Day, there are actually fewer persons during the summer months than are present for the rest of the year. . . .

American Catholics of the strong city parishes but little realize how their lack of helpfulness dulls the efforts of a mere few out in the outlying districts. There ought to be friendly picnic groups from such parishes as St. Mary the Virgin and the Church of the Transfiguration who would make pilgrimages first to some of our churches in the country and encourage their Catholic neighbors who are working under difficulties. It might be a good idea for the strong centers of devotion to provide funds for additional clergy to help the overworked priest-in-charge instead of leaving it to lay readers, who at best can only touch upon the borders of things. With more clergy on hand, the churches could be giving full time service and there would be no need to lock them up. The locked country church is a sure sign of half-heartedness. At the present time two of our churches on Staten Island are closed for the month of August, and just when they might be serving some of those vacationing on the garden island of New York City.

For quite some time I have looked in vain for a summer conference to be held on Staten Island. Perhaps, if a little initiative were rendered, most, if not all, of the anti-Catholic feeling would go and the people would love the Church with greater zeal, to the end that our churches would be full to the very doors every Lord's Day. So, instead of presenting two stained glass windows and a fourth or fifth processional cross as memorials, please think about giving a memorial fund to provide salaries for two more priests on the south shore of rapidly growing State Island. This region is just the place to hold summer conferences where a good missionary work can be done. May God grant that Catholics in the Episcopal Church awaken and cease being so smugly pleased with their own parochial Zions. There are far too many young people married in one of the splendid Catholic parishes in Manhattan, who hardly ever gladden the congregations of the smaller Episcopal churches or chapels near to where they live. There is need for greater zeal for carrying the full Faith into the highways and byways right within the city limits of New York City. The question is, will Catholics respond or are they too taken up with their own parishes to help bind up the weak links in the golden chain?

New York City.

W. LYNN McCracken.

DR. DAVIDSON AND BOOKER T. WASHINGTON

To the Editor of the Living Church:

WHEN A BRITISHER says that Brown was the guest of Jones he does not of necessity mean that Jones put him up for the night, still less for a couple of weeks. Brown is the guest of Jones if he lunches with him at his house or at the hotel or club. In the latter event, Jones pays.

Charles Herbert, in a short biography of the late Archbishop, not long out, says it is interesting to read how Dr. Davidson "went from place to place and varied his experiences by sometimes staying with folk like Pierpont Morgan, and at others *fraternizing* with Mr. Booker Washington." (Italics mine.)

To "fraternize" with anyone is, I suppose, to treat him as a brother and to put him, metaphysically speaking, on more or less equal terms. I have heard that Theodore Roosevelt tried to do something of the sort with this very person, with unpleasant results for T. R.

We do not treat the color question here with the same grim solemnity. Indian students mix freely with British, and Ranji, the famous cricketer, now an Indian potentate, was a welcome guest at English country houses. Society does not ask if the man is white or dusky, but "Is he a gentleman?" He may be Jew, Turk, or Christian if his manners are up to the mark. Gentility covers a multitude of skins.

Your editor's version is probably the correct one [L. C. July 13th], so we will leave it at that. Personally, I could not "fraternize" with anyone for more than a few minutes without some exchange of hospitality. But if you lunch or dine with a person, you are not bound to marry his daughter. The mixing of blood raises vast issues. I cannot see that the mixing of ideas can do any great harm.

Hereford, England.

(Rev.) A. MANBY LLOYD.

[Fr. Lloyd's explanation seems to answer the question raised, which was one of fact only, and the discussion may therefore be considered closed.—EDITOR, L. C.]

THE REV. DR. HUGH BIRCKHEAD

To the Editor of The Living Church:

IT MAY NOT be inappropriate to say of the late Rev. Dr. Hugh Birckhead that he held in a higher degree of esteem the confidence and love of the colored community, regardless of religious affiliation, than possibly any other white clergyman in the city of Baltimore. I have been a resident of this city for 38 years, and have personally known the clergy of our Church covering that period, and I cannot recall the name of one who was more greatly beloved by the colored race than Dr. Birckhead. At the time of his death, he was chairman of the board of managers of the Maryland Home School, our only diocesan institution for the race, an institution founded by the writer 30 years ago.

At the last meeting of the board over which he presided, at his own suggestion, a committee consisting of Mrs. John Wesley Brown and himself was appointed to arrange for a visit and inspection of the institution on the part of a selected list of materially substantial Churchmen, with a view to an important extension of that work. The colored people of the city feel keenly the passing of a devoted friend and champion of their interests.

(Rev.) GEORGE F. BRAGG, JR.

Baltimore, Md.

HELP WANTED—CLERICAL

To the Editor of the Living Church:

THE FOREIGN-BORN AMERICANS DIVISION is planning a much needed Handbook. Its purpose is to help our clergy understand sympathetically and minister effectively to the people of various racial origins within their cures. Books previously issued are out of date. Our Church has learned much and accomplished much since their publication. We have persistently tried to do away with the idea of "foreign" differences. Nevertheless, there are certain differing racial and religious heritages, attitudes, and customs, that ought to be known by us.

We are asking specific advice from a number of those who know, as to what to put into this Handbook in regard to each of the various races. It will attempt to detail concisely such things as are peculiar to each race and are useful for our clergy to know in order that they may the better minister to people of each racial origin.

We ask that those who read this request will send in advice, specific or general, as to what the Handbook should contain. Please address the undersigned, Secretary of the Division, at 281 Fourth Avenue, New York.

New York City.

(Rev.) THOMAS BURGESS.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., D.C.L., Editor

MORALITY IN THE MAKING. By Roy E. Whitney. New York: The Macmillan Company. Price \$1.50.

A PREFACE TO MORALS. By Walter Lippmann. New York: The Macmillan Company. Price \$2.50.

BEYOND AGNOSTICISM: A BOOK FOR TIRED MECHANISTS. By Bernard Iddings Bell. New York: Harper and Brothers. Price \$2.00.

LEAVES FROM THE NOTEBOOK OF A TAMED CYNIC. By Reinhold Niebuhr. Chicago and New York: Willett, Clark & Colby. Price \$2.00.

THE NATURE OF THE PHYSICAL WORLD. By A. S. Eddington. New York: The Macmillan Company.

IT SEEMS to be generally agreed that the whole business of morals is in a muddle. This muddle is just what the Christian would expect. He is engaged in warfare against evil in a sinful world. So far as it is evil there is no rhyme or reason in it; it must be transformed in accordance with God's will before it can become intelligible and cease to perplex him. His religion does not give him a book of answers to the riddle of life which he is to carry about and apply, but sets about *making him the kind of man who can solve them* when they appear. As his training makes the skilled doctor the kind of man who can diagnose conditions of bodily health, so the Church aims at training men and women, through communion with the living God and meditation on His self-revelation in history, to diagnose the particular moral situations which they have to meet. They expect to find a muddle, but to find their way through.

This Christian way of life provides the two things needed in morals: objectivity and flexibility. It is not my will but God's which is to be done; that gives objectivity. He is a living God who will guide me to see my way through unprecedented situations; that gives flexibility. Where there is no faith in the living God and His guidance, one either hardens objectivity into impractical rigidity, or finds the pursuit of flexibility degenerate into moral indifference or unprincipled license.

ROY E. WHITNEY, though quite unaware of the fact, implicitly trusts in the guidance of the living God. On the few occasions on which he raises the question of what ends ought to be pursued in life, he dismisses it as one which *solvitur ambulando* in the light of "the great virtues of mankind, on which all achievement has been founded." He is concerned with the problem of how to influence men to pursue these. Stripped of the verbal show by which he clothes his suggestions in a would-be scientific dress, they may be described by one word: bribery. This may produce the characters he needs as "personal director of a large industrial plant in the heart of the automobile zone"; but it will not make heroes.

WALTER LIPPMANN'S contribution goes far deeper. He sees clearly that what men are puzzled about is the question of what ends are to be pursued in life, and that the decay of faith in the Christian religion is the reason why so many men and women find nothing worth living for at all. His candid and illuminating analysis of the rudderless drifting of modern unbelief is brilliantly and beautifully written, and should be read by all who have to essay the task of preaching to the present generation. Convinced of man's need of religion if he is to steer a straight course, and despairing of reawakening faith in Christianity either for himself or his fellow-men, he sets himself to build the "High Religion" which is to take its place. This "High Religion" has much in common with Confucianism, and is avowedly though regretfully aristocratic. There is not much hope except for the great souls of mankind; the common people will not hear him either gladly or otherwise, and must either be coerced into doing what they are

told or left to go their way to destruction. There is probably no book which reveals more poignantly the distress and the courage of contemporary non-Christian thought; and one closes the book with a prayer that the spirit of truth may lead its author to find the blessing promised to those who honestly seek.

THE WARDEN of St. Stephen's College writes as a pilgrim who in the course of his pilgrimage has already found the way. He, too, knows from the inside the distress of the modern man whose learning obscures the guidance of God's self-revelation in Christ. But he has been guided to find again the light he had lost, and he tells the story of his finding with candid simplicity and winning charm. His book should be on every Christian's lending shelf. The Christian faith is propagated by infection more often than by argument, and Dr. Bell's sharing of his experience through the printed word may be the means of helping many another seeker to find his way to the light. He has found his way through the "catholic" presentation of the faith in our communion, and is, perhaps, too much inclined to think that this is the only way in which the light can come. Moreover, up to the time of writing he has found full satisfaction in the light that comes from finding God revealed in the human life of our Lord, so that he says nothing of that further stage where the Christian, sharing by adoption the Sonship of his Lord, is guided by the Spirit to share in the Son's deeper knowledge of the Father. Perhaps some day he will give us another book on this. The Church needs not only books describing the first steps in the Christian life, designed to help those outside to find their way in; we who are within want those who are ahead of us in the spiritual pilgrimage to lead us onward to fuller knowledge of the riches of communion with God.

AFTER THE once-tired-mechanist comes the tamed cynic. Mr. Niebuhr's book is also autobiographical, being leaves from an intimate diary kept by him as the Lutheran pastor of a Detroit church. I suppose that, just as contemporary local customs of costume determine the extent to which the human body can be exposed without indecency, so the contemporary American tolerance of publicity justifies exhibiting to the public gaze the intimate recesses of the soul. Mr. Niebuhr's publishers do not help to dispel one's qualms about this by their nauseating prefatory note; but once the reader has recovered from this he will find the diary valuable and inspiring. I wish it could have been published anonymously! It should be read widely by the laity; the insight it gives into the heart-searchings of a young pastor will help them to a sympathetic understanding of the life of the clergy. Mr. Niebuhr's passion for social justice indicates one way in which the Spirit guides the Christian to diagnose moral situations. It is a pity that he has such a horror of all that is "catholic" or "priestly"; but perhaps more contact with those who live and think like Dr. Bell may some day clear up this blind spot in his vision.

LAST, but not least, comes Professor Eddington's volume of Gifford Lectures. Its contents would have been more accurately described to the average reader if it had been entitled "The Nature of the World as Studied by Physics." Those who would learn something of the progress of physical science will nowhere find a more authoritative or lucid account. On the philosophical side it is more open to criticism, and an admirable discussion of it by H. W. B. Joseph in the April number of *The Hibbert Journal* should be studied by all readers of the book. But both Professor Eddington and his critic agree in reaching conclusions which show that neither philosopher nor scientist need necessarily prefer Mr. Lippmann's position to that of Dr. Bell.

L. H.

The Living Church

Established 1878

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

Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.

Managing and News Editor, CLIFFORD P. MOREHOUSE.

Literary Editor, Rev. LEONARD HODGSON, M.A. Social Service, CLINTON ROGERS WOODRUFF. Circulation Manager, HAROLD C. BARLOW. Advertising Manager, CHARLES A. GOODWIN.

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OTHER PERIODICALS

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THE LIVING CHURCH ANNUAL. A Church Cyclopaedia and Almanac. Annually, about December 10th. Paper, \$1.00. Cloth, \$1.50. Postage 10 to 20 cts.

THE YOUNG CHURCHMAN. Weekly, \$1.25 per year, including THE MISSIONARY MAGAZINE. Monthly, 35 cts. per year.

THE SHEPHERD'S ARMS. Weekly, 60 cts. per year. Monthly, 15 cts. per year.

Special rates on both of the above in quantities to Church schools or others.

THE BOOKSHELF. An occasional publication. Sent free on request.

Agents also for (London) Church Times, weekly, \$3.50; The Guardian, weekly, to the clergy, \$3.75, to the laity, \$7.50; and the Green Quarterly, the Anglo-Catholic Magazine, \$1.15.

Church Kalendar



AUGUST

- 18. Twelfth Sunday after Trinity.
- 24. Saturday. St. Bartholomew.
- 25. Thirteenth Sunday after Trinity.
- 31. Saturday.

KALENDAR OF COMING EVENTS

- 25. Minnesota Summer School for Church Workers, Faribault, Minn.

APPOINTMENTS ACCEPTED

BRUCE, Rev. EDWARD M., formerly of the diocese of Los Angeles; to be rector of St. John's Church, Dresden, Germany. Address, The Rectory, 5 Reichsplatz, Dresden.

BURRITT, Rev. CHARLES A., rector of St. Stephen's Church, Longmont, Colo.; to be acting dean of St. John's College, Greeley, Colo., after September 1st. Mail during August should be directed to Longmont.

EDWARDS, Rev. DEAN R., formerly assistant at St. Luke's Chapel, Trinity parish, New York City; to be rector of Grace Church, Chanute, and priest-in-charge of St. Timothy's Mission, Iola, Kan. Address, 6 East 3d St., Chanute, Kan. September 1st.

GARNEY, Rev. C. RONALD, formerly assistant at Calvary Church, Pittsburgh; to be rector of St. Gabriel's Church, Hollis, N. Y. (L.I.)

HOLBROOK, Rev. CHARLES P., formerly rector of Church of the Resurrection, Greenwood, S. C. (U.S.C.); to be rector of Church of the Nativity, Brooklyn. Address, 2525 Foster Ave., Brooklyn, after September 1st.

HUTCHINSON, Very Rev. CHARLES S., D.D., dean of All Saints' Cathedral, Milwaukee, Wis.; to be rector of St. John's Church, Newport, R. I.

JATHO, Rev. CHARLES C., formerly rector of Church of the Incarnation, Cleveland; to be rector of St. John's Church, Royal Oak, Mich.

SPATCHES, Rev. M. E., formerly rector of St. Luke's Church, Edgecombe Ave., New York City; to be priest-in-charge of St. Philip's Church, Grand Rapids, Mich. (W.M.) Address, 842 Sherman St., Grand Rapids. September 1st.

WASHBURN, Rev. BENJAMIN M., rector of St. Paul's Church, Kansas City, Mo. (W.Mo.); to be rector of Emmanuel Church, Boston. October 15th.

SUMMER ACTIVITIES

BLACK, Ven. JAY CLAUD, archdeacon of Oregon; 1594 Colton St., Toledo, Ohio, until September 15th.

HARRIMAN, Rev. CHARLES JARVIS, rector of St. James the Less, Philadelphia; 10029 Sunset Ave., Stone Harbor, N. J., until September 15th.

MILLER, Rev. CLYDE JAY, D.D.S., recently ordained to the priesthood; has become priest in charge of St. Mary's Church, Tomah, and St. John's Mission, Mauston, Wis. (Eau C.) with address at Tomah.

PARKERSON, Rev. CLAUDE R., rector of St. Peter's Church, Fort Atkinson, Wis., is in charge of Grace Church, Madison, Wis., during August, and the first week in September. He will also have the 8:30 Mass at St. Andrew's Church, Madison, each Sunday.

SCHMALSTIEG, Rev. JOHN W., formerly curate of Pro-Cathedral of Nativity, Bethlehem, Pa. (Be.); to be rector of Trinity Church, Athens, Pa. (Be.) September 1st.

SHUART, Rev. PAUL C., rector of St. James' Church, Independence, Ia.; to be at Grace Church, Cedar Rapids, Ia., until September 5th. Address, P. O. Box 76, Cedar Rapids.

WEIDA, Rev. GEORGE F., Ph.D., has taken charge of St. Andrew's Church, Kansas City, Mo., for the remainder of August.

NEW ADDRESS

EVANS, Chaplain SYDNEY K., U. S. N., formerly of the U. S. Naval Academy, is now on duty as Chief of Chaplains, U. S. Navy, at the Bureau of Navigation, Navy Department. Home address, The La Salle Apts., 1028 Connecticut Ave. N. W., Washington, D. C.

DEGREE CONFERRED

FACULTÉ DE THÉOLOGIE PROTESTANTE DE PARIS—Doctor of Theology upon Rev. JOHN A. MAYNARD, rector of the French Eglise du Saint Esprit, in New York City.

CORRESPONDENTS OF THE LIVING CHURCH

CHANGES AND CORRECTIONS [See 1929 Living Church Annual, pp. 238-240]

KYOTO—Omit, Rev. J. J. Chapman. Add, Miss E. S. McGrath, The Bishop's Office, Karasumaru-Dori, Shimotachi-Uri, Kyoto, Japan.

DIED

ASHLEY—Entered into the peace of Paradise on August 5th, in Rochester, N. Y., ANNE BUSH ASHLEY, beloved wife of the Rev. A. S. Ashley. Born in Milwaukee, Wis., the daughter of L. J. and Harriett L. Bush. Married at Nashotah, Wis., by Bishop Welles in 1886. She leaves, besides her husband, one sister, Mrs. F. A. Emerick of Oswego, N. Y.; one daughter, Mrs. A. T. Randall of Cleveland, Ohio; one son, S. Walton Ashley of Rochester, N. Y.; and six grandchildren.

Services at St. Luke's Church, Rochester, on August 7th. Interment at Silver Creek, N. Y. "In Thy Light shall we see Light."

EDWARDS—On August 4th, WILLIAM T. EDWARDS, husband of the late Catherine Edwards. Funeral services were held at the Church of the Holy Apostles, 21st and Christian Sts., on August 7th.

JEWETT—On Saturday, August 3, 1929, at Clifton Springs, New York, MINNIE BAILEY JEWETT, wife of the late Rev. Freeborn Garretson Jewett, Jr. Funeral services were held at the Cathedral of All Saints, Albany, N. Y., on Tuesday, August 6th.

REES—Entered into life eternal on Tuesday, July 30th, SARAH TINSLEY REES, daughter of Fanny Hunter (Tinsley) Rees and the late Henry E. Rees, and formerly a missionary in Japan. Funeral services were held at Trinity Church, Hartford, Conn., August 1st.

MEMORIAL

Lucy Walke Cruikshank

Entered into life eternal, July 27, 1929, at her home in Galena, Md., LUCY WALKER CRUIKSHANK in the 80th year of her age. "Yet Love will dream, and Faith will trust (Since He who knows our need is just), That somehow, somewhere, meet we must.

Alas for him who never sees
The stars shine through his cypress trees;
Who hath not learned in hours of faith,
The truth to flesh and sense unknown,
That life is ever Lord of Death,
And Love can never lose its own."

ORDINATION

DEACON

EAST CAROLINA—With a number of visiting clergymen in the chancel, and the Rt. Rev. Thomas C. Darst D.D., Bishop of East Carolina, officiating, ISAAC E. BROOKS was ordained to the diaconate in Grace Church, Hulmeville, Pa., on Friday morning, July 26th.

The Rev. Dr. Henry R. Gummey, of the Philadelphia Divinity School, presented the candidate. Others assisting were the Rev. John R. Crosby, rector of St. Elizabeth's Church, Philadelphia; the Rev. Waldo Parker, head of the Bucks County Center Mission; and the Rev. W. F. Allen, chaplain at Byberry.

MAKE YOUR WANTS KNOWN

THROUGH
CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH

READERS desiring high class employment; parishes desiring rectors, choir-masters, organists, etc.; and persons desiring to buy, sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

RATES for advertising as follows: DEATH NOTICES (without obituary), free. MEMORIALS AND APPEALS, 3 cents per word. MARRIAGE AND BIRTH NOTICES, \$1.00. BRIEF RETREAT NOTICES may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. CHURCH SERVICES, 20 cents a line. RADIO BROADCASTS, not over eight lines, free. CLASSIFIED ADS, replies to go direct to advertisers, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word, including names, numbers, initials, and address, all of which are counted as words. Minimum price for one insertion, \$1.00. NO DISCOUNTS FOR TIMES OR SPACE. Copy should be sent to the publication office so as to reach there not later than Monday for the issue of any week.

NO SINGLE ADVERTISEMENT INSERTED IN THIS DEPARTMENT FOR LESS THAN \$1.00.

ADDRESS all copy plainly written on a separate sheet to Advertising Department, THE LIVING CHURCH, Milwaukee, Wis.

In discontinuing, changing, or renewing advertising in the classified section always state under what heading and key number the old advertisement appears.

POSITIONS OFFERED

CLERICAL

WANTED—CURATE (PRIEST) OF SOUND Churchmanship, in Christ Church, Corning (W.N.Y.) Oversight also rural parish, fourteen miles distant. Give references. Open September 1st. J. S. WILLIAMSON, Rector, 83 East 2d St., Corning, N. Y.

MISCELLANEOUS

CHOIRMASTER-ORGANIST, BOY CHOIR. For new and growing parish in finest suburb, Cleveland, Ohio. Must have proved ability to develop, train, and direct boys' and men's voices. Attractive personality, clean record required. Modest salary to start. Real future for capable man. Excellent teaching opportunities. Recent picture and references with application. E. G. MAPPS, 3321 Dorchester Rd., Cleveland, Ohio.

NEW YORK REGISTERED NURSE, DESIRES change of position to Church work. Specialized in obstetrics and pediatrics. Address, C-443, care LIVING CHURCH, Milwaukee, Wis.

SECRETARY, MALE, GOOD SPELLER, reference required, one who can take dictation in short hand and use typewriter. Salary \$65 per month, room, board, and laundry. Address **BROTHER SUPERIOR, St. Barnabas' Home, Gibsonia, Pa.**

POSITIONS WANTED

CLERICAL

CLERGYMAN, TRAINED IN BUSINESS and office methods, near 40, with missionary experience, now heading a school, desires diocesan executive secretaryship. Might consider school or growing parish. Address, Xy-433, care of **LIVING CHURCH, Milwaukee, Wis.**

CLERGYMAN DESIRES TO BRANCH OUT into a larger field of Church usefulness. A.B. degree from Carleton College. 38 years, single. Now assisting in a New York parish. Address, D-439 care of **THE LIVING CHURCH, Milwaukee, Wis.**

PRIEST, 41, WITH GOOD RECORD, desires new parish, or institutional work early fall. Near good girls' school or good high school. Write first to Box V-437, care of **LIVING CHURCH, Milwaukee, Wis.**

PRIEST, EXTEMPORANEOUS PREACHER, musician, organizer; specialist in church, school, young people's and dramatic work, desires change of parish. Address, S-434, **LIVING CHURCH, Milwaukee, Wis.**

PRIEST, NOW RECTOR EASTERN PARISH, desires change, moderate Churchman with unusual business and Church experience, has absolutely clean record. J-419, **LIVING CHURCH, Milwaukee, Wis.**

PRIEST WOULD LIKE SUPPLY WORK during September. Address, S-441, care of **THE LIVING CHURCH, Milwaukee, Wis.**

PRIEST DESIRES POSITION AS CURATE and organist. Address, S-440, care of **THE LIVING CHURCH, Milwaukee, Wis.**

MISCELLANEOUS

DIRECTOR OF RELIGIOUS EDUCATION, five years' experience in parish work, familiar with the Christian Nurture System, can conduct coaching and teacher training classes, also have had business training. Address, L-442 care **THE LIVING CHURCH, Milwaukee, Wis.**

ORGANIST-CHOIRMASTER OF EXCEPTIONAL ability, qualifications and experience, desires position. Cathedral trained. Brilliant player; fine accompanist. Expert trainer-director, boy and mixed choirs. Capable, ambitious. Recitalist, Churchman. Highly recommended. **ORGANIST-87, Shipwright St., Annapolis, Md.**

ORGANIST-CHOIRMASTER DESIRES change. F.A.G.O. Recitalist. Successful with boys. Best references. Reply M-438, care of **LIVING CHURCH, Milwaukee, Wis.**

ORGANIST-CHOIRMASTER, CHURCHMAN, desires change, endorsed expert. Address, A. D. 418, **LIVING CHURCH, Milwaukee, Wis.**

UNLEAVENED BREAD

ST. MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. Samples and prices on request.

VESTMENTS

CHURCH EMBROIDERIES, ALTAR HANGINGS, Vestments, Altar Linens, Surplices, etc. Only the best material used. Prices moderate. Catalogue on application. **THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada.**

CHURCH LINEN

PURE IRISH LINEN FOR ALL CHURCH uses, yard or piece lengths at lowest import prices. New Special Number for Cottas .82½. Sample on request. **MARY FAWCETT CO., 350 Broadway, New York.**

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

If you don't find just what you want listed in this department write our Information Bureau, or insert a Want Ad of your own.

HEALTH RESORTS

HOUSE OF REST, ST. PHOEBE'S HOUSE of Rest, Lakeside, P. O., Connecticut, delightfully located in Litchfield Hills. Board reasonable. Also housekeeping cottage in separate grounds, rent nominal to clergyman for slight services. Address **DEACONESS.**

ST. ANDREW'S REST, WOODCLIFF LAKE, N. J. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private Rooms \$10-\$20. Age limit 60.

BOARDING

Los Angeles, Calif.

EPISCOPAL DEACONESS HOUSE — Beautiful location, sunny, attractive rooms. Excellent board, \$15 and \$18 per week. 542 **SOUTH BOYLE AVE., Los Angeles.**

VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles home. Near Hotel Ambassador. Address, **VINE VILLA, 684 S. New Hampshire Ave., Los Angeles, Calif.** Prices \$25.00 to \$35.00 per week.

New York City

HOLY CROSS HOUSE 300 EAST FOURTH Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting room and roof. Terms, \$7.00 per week, including meals. Apply to the **SISTER IN CHARGE.**

Washington, D. C.

MRS. KERN OWNS AND PERSONALLY supervises her convenient home for visitors, downtown, at 1912 "G" St., Northwest, near the White House. Most rooms have private baths. All have running water. Rooms are extremely clean. She specializes in rooms for families, being helpful regarding sightseeing, and directing guests to satisfactory, reasonable eating places near by. Service is superior and unusual, employees trustworthy and efficient. A delightful Christian home, now turned to public use, attracts guests of extensive travel, accustomed to finest accommodations, as well as those away from home needing friendly suggestions. All rooms are outside and quietly located. Rates reasonable according to number. Write for folders.

SISTERS OF THE HOLY NATIVITY

HOUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. References required.

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THE ABOVE-NAMED CORPORATION, organized under the laws of the state of Wisconsin, asks for gifts and bequests for an endowment, the income to be used for "the publication and distribution of literature in the interests of the Christian religion, and specifically of the Protestant Episcopal Church, according to what is commonly known as the Catholic conception thereof, and/or in the interest of the work of the said Church"; with provision that if deficits be sustained in the publication of **THE LIVING CHURCH** they shall be paid from the income of the Foundation, if a majority of the trustees deem that "a suitable medium for the accomplishment of the purpose of the foundation." Three trustees represent **THE LIVING CHURCH,** six the Church at large. President, Rt. Rev. B. F. P. Ivins, D.D.; Bishop Coadjutor of Milwaukee; Secretary, L. H. Morehouse, 1801-1811 Fond du Lac Avenue, Milwaukee, Wis.

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Church Services

District of Columbia

St. Agnes' Church, Washington, D. C.

46 Q Street, N. W.
Sundays: 7:00 A.M. Mass for Communions.
" 11:00 A.M. Solemn Mass and Sermon.
" 8:00 P.M. Solemn Evensong, Sermon.
Daily Mass, 7:00 A.M., also Thursday, 9:30.
Fridays: Evensong and Intercession at 8:00.
Confessions, Saturdays, 8:00 to 9:00 P.M.

Illinois

Church of the Ascension, Chicago

1133 North La Salle Street
REV. WM. BREWSTER STOSKOPF, Rector
REV. J. R. VAUGHAN, Assistant
Sunday Service: Low Mass, 8:00 A.M.
Children's Mass: 9:15 A.M.
High Mass and Sermon: 11:00 A.M. Evensong, Sermon, and Benediction, 7:00 P.M.
Work Day Services: Mass, 7:00 A.M. Matins, 6:45 A.M. Evensong, 5:30 P.M.
Confessions: Saturdays, 4:00-5:30, 7:30-9.

Massachusetts

Church of the Advent, Boston

Mt. Vernon and Brimmer Sts., near Esplanade
REV. SPENCE BURTON, Superior S.S.J.E.
Priest-in-charge
Sundays: 7:30, 8:15, 9:00 Low Masses (last with hymns, for children. Matins, 10:15. Solemn Mass, with sermon, 10:30. Solemn Evensong and Sermon, 7:30.
Week-days: Mass, 7:30; Matins, 9:00; Evensong, 5:00. Thursdays and Holy Days second Mass, 9:30. Confessions, Saturdays 3:00 to 5:00 P.M., and by appointment.

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill
(The Cowley Fathers)
Sundays: Low Mass and Holy Communion, 7:30 and 9:30 A.M.
High Mass and Sermon, 11 A.M.
Daily Low Mass, 7 A.M.
Extra Mass, Thursdays and greater Holy Days, 9:30 A.M.
Confessions: Saturdays 3 to 5 and 7 to 9 P.M.
Church open daily from 6:50 A.M. to 6 P.M.; Saturdays until 9 P.M.
The Mission House, S.S.J.E., 33 Bowdoin St. Telephone: Haymarket 6232.

Minnesota

Gethsemane Church, Minneapolis

4th Avenue South at 9th Street
REV. DON FRANK FENN, B.D., Rector
Sundays: 7, 8, 9:30, 11, and 7:45.
Wed., Thurs., Fri., and Holy Days.

New Jersey

Church of St. Uriel the Archangel, Sea Girt

Philadelphia Blvd. and Third Avenue
Sundays: Low Mass 7:30; Sunday school 10. Solemn Mass with sermon at 11 A.M.
Benediction: Fourth Sunday at 5 P.M.
Mass on Mon., Tues., Thurs., Sat., 7:30; Fri. 9.
Confessions: Saturdays from 5 to 7 P.M.
Spend the summer in a Catholic parish by the sea, among the pines and cedars. Write **STOCKTON HOTEL.**

New York

Cathedral of St. John the Divine, New York

Amsterdam Avenue and 111th Street
Sunday: The Holy Communion, 8:00 A.M.; Morning Service (Church School), 9:30 A.M.; The Holy Communion (with Morning Prayer) except first Sunday 11:00 A.M.; Evening Prayer 4:00 P.M. Week days (in chapel): The Holy Communion, 7:30 A.M.; Morning Prayer, 10:00 A.M.; Evening Prayer (choral except Monday and Saturday), 5:00 P.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. H. PERCY SILVER S.T.D., LL.L., Rector
Sundays: 8 and 11 A.M.

CHURCH SERVICES—Continued

New York

The Transfiguration, 1 East 29th Street
 "The Little Church Around the Corner"
 REV. RANDOLPH RAY, D.D., Rector
 Sundays: 8:00 and 9:00 A.M. (Daily 7:30.)
 11:00 A.M. Missa Cantata and sermon.
 4:00 P.M. Vespers and Adoration.
 Thurs., Fri., and Saints' Days, 2d Mass at 10.

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

Pennsylvania

S. Clement's Church, Philadelphia
 20th and Cherry Streets
 REV. FRANKLIN JOINER, Rector
 Schedule during alterations to the property.
 Sunday: Low Mass at 7:00, 8:00, and 9:15.
 High Mass and Sermon at 11:00.
 Sermon and Benediction at 8:00.
 Daily: Low Mass at 7:00 and 9:30.
 Fridays: Sermon and Benediction at 8:00.
 Confessions: Friday and Saturday, 3:00 to
 5:00; 7:00 to 9:00 P.M.
 Priest's telephone: Rittenhouse 1876.

RADIO BROADCASTS

KFBW, LARAMIE, WYO.—ST. MATTHEW'S
 Cathedral, 600 kilocycles (499.7). Noonday
 service daily at 12:00 noon and University
 Extension programs at 1:30 P.M. daily. Schools
 and institutions of the Church in Laramie fur-
 nish programs Saturdays at 1:30 P.M., C. S.
 Time.

KFJZ, FORT WORTH, TEXAS, 1370 KILO-
 cycles (218.7). Trinity Church. Morning
 service every Sunday at 11:00 A.M., C. S. Time.

KFOX LONG BEACH, CALIFORNIA, 1250
 kilocycles (239.9). St. Luke's Church.
 Morning service every Sunday (including
 monthly late celebration), at 11:00 A.M. Pacific
 Standard Time.

WEEB, BUFFALO, N. Y., 1310 KILO-
 cycles (228.9). St. Mary's on the Hill
 every Sunday. Choral Evensong, 8:00 P.M.,
 E. S. Time. Sermon and question box by the
 Rev. James C. Crossin.

WHAS, LOUISVILLE, KY. COURIER
 Journal, 820 kilocycles (365.6). Choral
 Evensong from Christ Church Cathedral every
 Sunday, 4:30 P.M. C. S. Time.

WIBW, TOPEKA, KANSAS, 1300 KILO-
 cycles (230.6). Grace Cathedral Services
 every second Sunday at 11:00 A.M. Organ re-
 cital every Monday and Thursday from 6:00
 to 6:30 P.M., C. S. Time.

WKBW BUFFALO, N. Y., 1470 KILO-
 cycles (204). Church of the Good Shep-
 herd. Morning service every Sunday at 9:30
 E. S. Time.

WRC, WASHINGTON, D. C., 50 KILO-
 cycles (315.6). Washington Cathedral the
 Bethlehem Chapel every Sunday. People's
 Evensong and sermon (usually by the Bishop
 of Washington) at 4:00 P.M., E. S. Time.

WRVA, RICHMOND, VA., 1110 KILO-
 cycles (270.1). St. Mark's Church, Sunday
 evening, 8:00 P.M., E. S. Time.

WTAQ, EAU CLAIRE, WIS., 1330 KILO-
 cycles (225.4). Service from Christ Church
 Cathedral, Eau Claire, second and fourth Sun-
 days at 11:00 A.M., C. S. Time.

COMMEND PROGRAM OF
COMMISSION ON EVANGELISM

KANUGA LAKE, N. C.—At the clergy con-
 ference for the five Carolina dioceses held
 at Kanuga Lake, closing July 28th, reso-
 lutions were adopted commending the pro-
 gram of the National Commission on
 Evangelism and especially the services of
 the two field workers of the commission,
 the Rev. Dr. W. J. Loaring-Clark, and
 Larkin W. Glazebrook, M.D. The clergy
 were urged to arrange institutes on evan-
 gelism where practicable, and in particu-
 lar to make larger use of the Brother-
 hood of St. Andrew and the Daughters
 of the King as means of promoting
 evangelism among the laity.

Pastoral Letter of Archbishops of
Canterbury and York Stresses Gospel StudyBishop of Exeter Writes on Prayer
Book—Conference for Modern
Churchmen

The Living Church News Bureau
 London, August 2, 1929

A PASTORAL LETTER, ADDRESSED BY THE
 Archbishops of Canterbury and York
 to the Church of England, was read
 in most parish churches last Sunday. I
 give some extracts herewith:

"In this first year of our office we are
 moved to speak to the clergy and people
 about some of those things which are
 nearest to our hearts. Can we fail to have
 the hope that at this new stage in the
 story of the Church there may come some
 renewal of its life and power? . . .

"Is there not at this present time a
 manifest need of thus renewing the hold
 and unfolding the truth of the Gospel?
 Consider some signs of this need. . . .

Among our own people, not least among
 the young, there are many who are per-
 plexed by difficulties or haunted by the
 fear that new knowledge is shaking the
 foundations of their Faith. To them the
 Church owes a twofold duty. It must give
 them in fuller measure chances of learn-
 ing what the Christian Faith really is.
 It must show them that, through new
 light thrown upon the Bible and new dis-
 coveries of science rightly understood, we
 are reaching a new knowledge of God and
 of His ways of revealing Himself. The
 Holy Spirit of God is worshipped and
 glorified when men are willing to be
 guided by Him into all truth.

"Within the Church there are, we must
 thankfully acknowledge, many signs of
 zeal in the cause of our holy religion. Yet
 sometimes this zeal is narrow in range
 and in effect. It tends to be given to sec-
 tions and parties rather than to the whole
 body of the Church. And aspects of truth
 and experience, when they are isolated,
 become one-sided and exaggerated. It is
 only through the study of the whole Gos-
 pel of God that each aspect finds its place
 in the proportion of the one Faith.

"Here may we speak a word about the
 difficulties in the ordering of our Common
 Prayer which recent events have brought
 about? It shall be only a word, for our
 eager hope is that the Church may rise
 above them to a higher ground and an
 ampler air. Suffice it then to say that the
 true way of solving these difficulties is
 that men of different outlook and tradi-
 tions should not only tolerate but learn
 from one another, should come together,
 pray together, study together, so that all
 may bring whatever truth or experience
 they severally prize as an offering for the
 enrichment of the whole Church. . . .

"It is difficult, and indeed impossible,
 for us within the limits of this letter to
 say fully and clearly all that is in our
 minds. But our aim is very definite. It is
 to ask all members of the Church, clergy
 and laity alike, to make some continuous
 study of the Gospel of God's revelation
 of Himself in Christ, of the Bible and
 Creeds wherein that Gospel is set forth,
 part of the corporate life and work of
 every parish throughout the land.

"We make our appeal first to the clergy.
 We know well the difficulties which beset
 them, the incessant demands which are
 made upon them. But this call will not
 add to their burden; rather will it re-
 lieve them. If they are encouraged and
 helped by authority to join frequently and
 regularly with their brethren in their
 deanery or district in a fellowship of
 study and prayer, they will find a real
 refreshment in their labors. They will be
 inspired to fulfil with new hope and zeal

their office as the teachers of their people.

"We make our appeal also to the laity.
 Let them be willing to set their clergy
 free for more undistractive devotion to
 the ministry of word and of prayer. Let
 them be ready themselves to use whatever
 opportunities for common study may be
 offered in due course in their own par-
 ishes. Let every parish be a school of
 sacred learning, wherein groups of men
 and women, old and young, many or few,
 may together steadily and prayerfully
 think out the meaning of the Christian
 Faith."

"GUARDIAN" REFERS TO PRIESTS' PROTEST

Commenting on the letter to the Bishop
 of London from the twenty-one priests,
 to which I made reference last week, the
Guardian says:

"Those priests in the diocese of London
 who have found themselves unable to ac-
 cept their Bishop's directions concerning
 Reservation have made one thing clear in
 their rejoinder. They reject anything that
 can be supposed to speak with authority
 in the name of the Church of England—
 and they will continue to reject it. . . .
 But there is a deeper reason that emerges
 plainly enough at many points—the
 Church of England can never be trusted
 to behave as though the Reformation had
 never happened. This is true enough. But
 what conclusion must those who accept
 priesthood at her hands draw from it?
 Even disestablishment will not cure that.
 There is, however, one strong point in
 the document. The bewilderment of the
 recalcitrants concerning the difference
 that separates them from some who are
 supposed to have accepted the Bishop of
 London's regulations is not unnatural,
 though their assertion that processions
 with the Sacrament are held in 'many'
 churches in the diocese is a little difficult
 to credit. It is noteworthy, by the way,
 that the number of protesters is reduced
 from twenty-one to nineteen. One, Lord
 Victor Seymour, has resigned his benefice;
 another, Mr. Pond, has been instituted
 by the Bishop to St. Peter's, London
 Docks, and therefore has presumably
 given an undertaking to obey his dioc-
 esan's ruling, especially as it is under-
 stood that 'devotions' have never been in
 use at that famous church."

BISHOP OF EXETER WRITES ON PRAYER BOOK

The Bishop of Exeter (Lord William
 Cecil) referring to convocation and the
 Prayer Book discussion, writes in a pas-
 toral letter:

"I have the greatest difficulty in under-
 standing how the course which is now
 suggested can be justified. It is not pro-
 posed to authorize the Book of 1928 di-
 rectly and openly, and so it is stated that
 we are not challenging the principle of
 establishment. The 1928 Book is to remain
 illegal, but it is to be permitted as a
 measure of administration. To minds un-
 trained in theological subtleties, to permit
 the use of a book as an administrative
 measure is to authorize its use. There-
 fore, I feel that the bishops' action will
 be most certainly misunderstood. The
 difficulty becomes insuperable when we
 remember the words of our own promise
 and that which we claim from those un-
 der our spiritual charge.

"The House of Commons, representing
 the State, rightly or wrongly held that
 the Book of 1928 was not the same in
 essence as the 1662 Book, and the Church,
 therefore, remains bound. The fight is be-
 tween the vociferous body who call them-
 selves 'Churchmen' and the silent and
 inarticulate body who describe themselves
 as 'C. of E.' Our present task—a hard one
 indeed—is to convince 'Churchmen' that

they must not tyrannize over the ordinary congregation. We can assure them that if the congregations really desire any changes, either in Prayer Book or service, the House of Commons will never resist."

CHURCH ASSOCIATION'S COMMENTS

My letters during the past two or three weeks have naturally been largely taken up with the bishops' resolutions and the discussion arising thereon, but before leaving the subject it would not be right to exclude the Church Association's comments. The following statement has been issued by their council:

"The existing Prayer Book alone has lawful authority in the Church of England, and the laws of 'this Church and Realm' may not be set aside at the discretion of the bishops. The bishops both can and ought to enforce the existing law according to their pledges at their consecration. More than twenty years ago the Royal Commission specified ten abuses which, it said, should then be immediately made to cease without awaiting any alteration of the law. At the present day, through episcopal connivance, they are more than ever rife. The commission also gives guidance to their lordships by drawing a marked distinction between 'significant' and 'non-significant' breaches of the law. Only by persistently ignoring this principle of common sense is it possible for the bishops to suggest the 'impossibility' of restoring obedience to the Prayer Book. The bishops ought to insist on obedience from their clergy . . . to the law as declared by the courts having jurisdiction in cases ecclesiastical. The primary duty of the bishops, however, is . . . to strike boldly at the cause of most of the existing disturbances in the Church—namely, the inculcation by a section of the clergy of Romish superstitions."

The same school of thought is represented by a resolution passed by the executive committee of the Protestant Reformation Society, which says that it "views with indignation the action of the bishops in proposing to give permission for the use of parts of the Prayer Book twice rejected by Parliament, 'in the exercise of their administrative discretion,' such action being, in the view of this committee entirely *ultra vires* and a grave menace to the morality of the nation; and urges parochial church councils and parishioners throughout the country to oppose any departures from the doctrine and practice of the 1662 Prayer Book."

CONFERENCE FOR MODERN CHURCHMEN

The Modern Churchmen's Conference will this year be held at Girton College, Cambridge, from September 23d to 30th. According to the statement issued, "The purpose of this conference is to study the subject of spiritual authority in the modern State. What is meant by 'spiritual' and by 'authority'? If there is such a thing as 'spiritual authority,' where is it to be found, and how is it exercised? What is its basis, and what its *locus*?"

The dean of St. Paul's will deliver the presidential address on Authority and the Life of the Spirit. Thereafter the subjects and speakers are as follows: Corporate Authority and its Sanctions, Prof. Ernest Barker; The State, M. J. Oakeshott; The Idea of a Transcendent Order of Society, Canon A. L. Lilley.

The Meaning of "Spiritual" and of "Religious," the Rev. J. C. Hardwick, vicar of Partington; The Scope of Authority in the Sphere of Science, Ethics, and Art, Prof. W. R. Sorley; The Scope of Authority in the Sphere of Religion, Dr. A. C. Bouquet.

The Church as a Divine Institution, the Rev. Alfred Fawkes; A Corpus of Sacred Writings, Prof. F. C. Burkitt; A System of Doctrine as Revealed Truth, Prof. George Gallaway.

The Idea of a National Church, Prof. J. M. Creed; The Actual Position in Eng-

land Today, the Rev. Norman Sykes; Establishment and Alternatives, the Rev. J. S. Bezzant.

The Sacred and the Secular, the Rev. G. F. Allen; The Spirit of Christ and the Spirit of Man, the Rev. J. S. Boys Smith. GEORGE PARSONS.

Dr. Stetson Condemns Attempts of Church Agencies to Influence the Government

Dr. Bowie Opens Institute of Public Affairs—Bishop Gray Urges Conversion

The Living Church News Bureau
New York, August 10, 1929

THE FOLLOWING IS THE CONCLUDING section of the Rev. Dr. Stetson's annual statement in the recently-issued year book of Trinity parish. What he has said about the importance of pastoral work in the program of the parish priest and of the growing influence of Church agencies in the conduct of government, an endorsement of the one and an indictment of the other, will be read with approval by the majority of Churchmen.

"I am convinced that pastoral work with individuals is what is most needed in the Church today. It has been the fashion of late years to organize 'campaigns' and 'drives' and 'Committees on Evangelism.' These efforts have no doubt been inaugurated chiefly, because our lay people have felt that there was a real need for a revival of the spiritual life. These campaigns are to my mind a confession of failure as well as an evidence of a desire for new life and interest in Church work; a confession that the clergy have failed in caring for the spiritual welfare of their people. Pastoral work by the clergy means hard work. It means that the pastor must know his people and be ready with his sympathetic interest in their problems. It is far easier to do administrative work. It is very easy for the clergy to become engrossed in office work and in the direction of social and civic activities. It is a tendency that has been growing in the churches of all denominations for the clergy to delegate their pastoral duties to committees of Church workers while they do the directing. Many of the campaigns which we have seen begun with enthusiasm have lagged along to an untimely end. Committees and campaigns are easy ways of making a show of activity but they do not accomplish much useful work. The priest cannot delegate his pastoral duties. I have felt that those of us who have engaged in these efforts to increase attendance at church and to win converts have done so with the conviction that something ought to be done, and that we hoped something could be done through the efforts of others. But nothing can take the place of the personal work of the priest and I think we are coming back to the clear understanding of that fact.

"In other words, the Church's real business is to deal with the souls of men. This cannot be done by wholesale methods. No method of standardized mass production has yet been found that will effectively develop Christian character. We have become so fascinated with the stupendous success of American manufacturing methods that many men long to see the Church produce Christians as Mr. Ford produces Ford cars—by the thousands, at so much per head. There seems to be a desire to make the clergyman the directing head of a corporation giving his attention to general subjects such as World Peace, Law Enforcement, Prohibi-

tion, Disarmament, etc., while committees under his direction care for the individuals who may come to church. But this is certainly not the way to strengthen the Church. It is not the way to win people to the Church. The increasing political activity of some churches has caused many people grave anxiety and many have given up their Church membership because of it. They felt that these churches were giving their interest and influence to objects outside their proper sphere, and were neglecting the care of souls in order to further some political measure. The political activity of churches and denominations which has become so striking a feature of our national life since the passing of the Eighteenth Amendment to the Constitution is definitely hurting the cause of religion in this country. There is a growing resentment on the part of many who are loyal to religion to this attempted dictation on the part of Church agencies as to the conduct of government, as well as to legal enactments. It is this phase of the subject which causes me grave anxiety. We profess to believe in a free Church in a free State. Let us see to it that they are kept free. The Church should keep out of politics if she would retain her spiritual influence. Churches should not be used as centers of propaganda for either pacifism or prohibition.

"Multitudes are ready to come to church to be instructed in religion and to be helped in the problems and difficulties of their personal lives."

COMMENTS BY DR. FOSDICK AND DR. CADMAN

A press report telling of an address made this week by the Rev. Dr. Fosdick before the summer school students at Columbia University states that this most distinguished of all present-day Protestant clergymen characterized Protestantism as "a public scandal and a disgrace" with its more than 150 divisions in this country. Whether the pastor of Riverside Church made constructive suggestions toward correcting this truly scandalous situation is not told, yet construction work continues at the new edifice on Riverside drive where Dr. Fosdick's policy will be carried out on a huge scale. Riverside Church will not be orthodox Baptist but well nigh a new denomination in itself.

The Rev. Dr. Cadman, whose "Counsel" columns are known to all newspaper readers, replies to a query on accounting for "the success of the Anglo-Catholic movement in Great Britain and America." He praises the liberal-minded Christian and hails the heretic of today as tomorrow's hero of the faith. He sees in Parliament's rejection of the deposited Prayer Book a reason to question the success of Anglo-Catholicism, as though the State's attitude best reflects the spiritual life of the Church. However, admission is made that Anglo-Catholicism "has done great things for the poor and the helpless, and also for men and women who surrender the keeping of their souls to its sacramentarian ministries because they distrust solitary views about eternal truths." Certainly, through its ministrations the

poor have the gospel preached to them and the spiritual value of the fellowship is stressed. One wishes that Dr. Cadman, before writing his reply, could have read the excellent article appearing in a recent issue of the *Church Times* wherein Fr. Hughson, O.H.C., reports on Anglo-Catholic progress in England as seen by a visiting American.

DR. BOWIE OPENS INSTITUTE OF PUBLIC AFFAIRS AT UNIVERSITY OF VIRGINIA

The rector of Grace Church, New York, made an address last Sunday at Charlottesville, Va., which was in the nature of a keynote speech for it preceded the opening of the third annual Institute of Public Affairs at the University of Virginia. Dr. Bowie said that the discussion of public affairs calls for a motive and a stimulus which only religion can fully give. That is so because religion reveals the true greatness of human life. Public affairs concern people and religion explains them. This led the speaker to deplore the pessimistic tone which has been introduced into contemporary American literature by such a widely-read writer as H. L. Mencken. Dr. Bowie asked if it is possible to imagine the improved social conditions which prevail now to have been accomplished under such influence as is wielded by the *American Mercury*. Would anyone prefer that that magazine instead of the Bible had been the guide of the leaders in American history? The address was an appeal to use religion to understand man, his needs and his possibilities for development. In such a way public affairs will receive best consideration.

BISHOP GRAY URGES CONVERSION

It may be news to some, although it should not be, to learn that the parishioners of the Church of St. Mary the Virgin listen to sermons on the subject of conversion and in its praise. At the late Mass last Sunday the Bishop of Northern Indiana dealt with this topic, urging a closer relationship with the Christ who came into the world when people were too busy with taxes to find room for Him in the inn. "Conversion," said Bishop Gray, "has nothing to do with the feelings or sensations, nor does it come all of a sudden. It deals primarily with the will and means to turn the will to the will of God. It must be done steadily and constantly day by day." HARRISON ROCKWELL.

CONFERENCE ALUMNI VISIT BERNARDSVILLE, N. J.

BERNARDSVILLE, N. J.—Many of the alumni of the summer conference which this year met at Stony Brook, L. I., had a very delightful reunion on Sunday afternoon, July 21st, at St. Bernard's parish, Bernardsville, in response to an invitation from the rector, the Rev. Thomas A. Conover.

Everything had been planned for their pleasure—first a motor tour through the beautiful hills and surrounding country to the beautiful chapel where the Rev. Vincent C. Bonnlander is in charge; this took them through many wonderful estates and gardens which were opened for them.

Later a simple service was held in the church, followed by an informal meeting in which those present gave their impressions of what the school had meant to them, or what still might be done. The Rev. Mr. Conover summed it all up in an interesting way, stressing the need today for consecrated workers in the Church.

Dr. Benjamin M. Washburn of Missouri to Be Rector of Emmanuel Church, Boston

Fleur de Lis Camp Dedicated in New Hampshire—Fr. Burton Undergoes Operation

The Living Church News Bureau
Boston, August 10, 1929

THE ACCEPTANCE BY THE REV. BENJAMIN M. WASHBURN, D.D., of a call to become rector of Emmanuel Church, Boston, follows closely upon the announcement of the choice of the new rector of the Church of the Advent, and fills a second important metropolitan vacancy. Dr. Washburn has been the rector of St. Paul's Church, Kansas City, since 1918. He was born in Bethel, Vt., and it was Bishop Hall of Vermont who ordained him as priest in 1913. From the time he was ordained deacon in 1912 until



NEW BOSTON RECTOR

Rev. Benjamin M. Washburn, D.D., who will become rector of Emmanuel Church, Boston, in the autumn.

Courtesy Boston Transcript.

the year 1918 he was associated with Bishop Slattery who was then rector of Grace Church, New York. The young man was curate of Grace Church for three years, and vicar of Grace Chapel for three years more, when he left to accept his present charge in Missouri. Dr. and Mrs. Washburn, with their eight year old son, are now in Randolph, N. H. For the past two summers Dr. Washburn has conducted the services in Memorial Chapel, Bretton Woods, N. H.

Dr. Washburn's resignation has been accepted by his parish to take effect on October 15th. The resignation of the Rev. Elwood Worcester, D.D., as rector of Emmanuel Church, Boston, was announced last February, to become effective on October 1st, when Dr. Worcester will have completed twenty-five years of service with the Back Bay parish for which he has done so much. At the time of announcing his resignation, Dr. Worcester said he thought it would be advantageous for the parish to be served by a younger man in closer touch with the rising generation; and he also announced that he looked upon his healing work as his particular mission and that he hoped to give his time to the furthering of it.

FLEUR DE LIS CAMP DEDICATED

A vivid picture of what a Church camp can mean to our girls was presented last Sunday at the dedicatory service of the Fleur de Lis Camp in Fitzwilliam, N. H. One must first picture an old, very spacious New England farmhouse surrounded by its rolling acres (and, in the foothills of Southern New Hampshire, these acres roll up hill and down dale a great deal), with pine covered points projecting into a lake across which rises the rugged outline of Mount Monadnock. There is an orchard; there are meadows; and in one of the latter, in a semi-circle equidistant from a firehole of fieldstone under the open sky, are the tents that serve as dormitories. From these tents the girls walk to the farmhouse for their breakfast, stopping on the way at the wayside altar of fieldstone, simple and appropriate under the shelter of a great oak tree. At this altar the tentmates kneel in rows and, before leaving, they receive the password for the day—a word that will weave its influence among the day's activities: at the opening of the camping season the word may be "friendliness"; when new comrades are expected it may be "welcome"; and then follow in sequence a series of inspiring words that, perhaps, in future years will always bring in their wake the memory of emotions aroused by exuberant health and innocent happiness in the midst of beauty.

The Rev. Paul Gordon Favour of New Rochelle, N. Y., celebrated the Holy Communion at this altar on August 4th, the day devoted to the dedication of the camp at which his daughter, Miss Elizabeth Favour, is one of the counsellors. The camp dedication took place at the service later in the morning. Archdeacon Dennen, unable to carry out his intention of coming from Maine in order to give the address, sent a dedicatory prayer and an enthusiastic message full of friendship and encouragement.

The Rev. Otis R. Rice drove a hundred miles from Trinity Church Camp at Barnstead, N. H., in order to act as a substitute for the archdeacon. The camp complement of seventy girls and fifty guests gathered under the pines by Laurel Lake for this service—the girls in camp costume coming first in procession with their cross of birch and carrying the flags of our country and of their Order of the Fleur de Lis. The ages of the campers vary from the little girls of the junior camp, aged nine to eleven, to the older ones in their early 'teens.

This service, besides being one of dedication, was one of thanksgiving by the Order of the Fleur de Lis which owns and conducts the camp. On the preceding Saturday the formal papers had been duly passed and the camp property legally became the property of the Order of the Fleur de Lis. This consummation is the outcome of the generous support of members and friends of the order, although it will still be necessary for the work of reducing the mortgage to go on vigorously next winter. The Order of the Fleur de Lis is a corporation with headquarters at 1 Joy street, Boston, and its members include the Rt. Rev. Samuel G. Babcock, D.D., the Ven. Ernest J. Dennen, the Rev. W. Appleton Lawrence, D.D., Mrs. Charles Lewis Slattery, and Miss Harriet B. Harmon. It is governed by a central council

elected annually from members of the corporation. Miss Helen N. Mower is the sovereign queen and to her initiative and judgment the Fleur de Lis Camp owes its being.

FR. BURTON ENTERS HOSPITAL

The August number of *The Messenger*, the leaflet of the Church of St. John the Evangelist, contains an item to the effect that the Rev. Fr. Burton entered the hospital at the beginning of the month for a slight operation, not in the least critical. The editor of the leaflet added that Fr. Burton had intimated as follows: "Tell the people at St. John's that if they have any time to give to me, I should like to have them remember me at Mass; that if they have any money to spend on me, I should like to have them give it to St. John's quota for missions." In italics was added, "Kindly omit flowers."

MISCELLANEOUS

The Rev. William E. Gardner, D.D., is preaching in Trinity Church, Boston, at both morning and evening services during August. The general subject of the Sunday morning sermons for the current month is Discoveries in Religion.

The Rev. Roy Rolfe Gilson, rector of St. Peter's Church, Salisbury, Md., is conducting the morning services held in Emmanuel Church, Boston, during August.

The following members of the Society of St. John the Evangelist met old friends again at the recent annual retreat in St. John's, Boston: Fr. Williams and Fr. McDonald from St. Andrew's House, Brooklyn; Fr. Forbes from San Francisco; Brother Edward from Canada. At the end of this annual retreat, Brother Robert was admitted to his first annual vows in the society and Fr. Kimura received the habit of a novice.

The Rev. Fr. Dale, S.S.J.E., is taking charge of the services in the chapel at Cragmoor, N. Y., for the remainder of August.

A quintet under the auspices of the American Church Institute for Negroes will sing spirituals tomorrow afternoon in Christ Church parish, Hamilton and Wenham.

ETHEL M. ROBERTS.

WESTERN NEBRASKA SPONSORS BOYS' CAMP

HASTINGS, NEB.—Most of the parishes and missions of Western Nebraska were represented at the Episcopal Boys' Camp of the district, which was held in the Government Wood Reserve near Fort Robinson from July 25th to August 8th, inclusive. This was the fifth annual diocesan camp and as usual it was under the direction of Bishop Beecher, the veteran camper. The Bishop was assisted by the Very Rev. Francis R. Lee, dean of St. Mark's Pro-Cathedral; Sanford Beecher of the University of Pennsylvania; the Rev. Arthur Roebuck; the Rev. Chester Minton; the Rev. Herman Asboe; the Rev. R. A. Johnson; the Rev. H. Kano, the Japanese worker; and several other clergymen and lay-workers of the district.

A striking feature of the camp was the beautiful, rustic, open-air chapel. The large trees furnished a natural covering. The altar, rood screen, surmounted by a cross, the altar rail, pulpit, lectern, and other ecclesiastical furnishings, all made out of wood, created a churchly atmosphere and furnished a spiritual note which was predominant throughout the camp. In this chapel there were celebrations of the Holy Communion, and other religious services.

Chicago Diocesan Journal Shows Gains In Both Membership and Contributions

Mediator to Build \$75,000 Church —Church Headquarters to Be Moved

The Living Church News Bureau
Chicago, August 10, 1929

HEALTHY GAINS IN BOTH MEMBERSHIP and contributions are shown by the 1929 diocesan journal, recently published under the direction of the Rev. Gerald G. Moore, secretary of the diocesan convention. The number of communicants is reported to be 35,428, a gain of approximately 1,000 over last year, and the number of baptized persons now stands at 58,847, a gain of 1,236 over the previous report.

Receipts of parishes and missions of the diocese for all purposes during the



CALLED TO CHICAGO PARISH

Rev. Stephen E. Keeler, rector of St. Paul's Church, Akron, Ohio, who has been elected rector of St. Chrysostom's Church, Chicago. Mr. Keeler has not as yet announced his decision on the call.

year—parochial support, special purposes, diocesan and general Church objects, capital account, and receipts of guilds, etc., amounted to more than \$1,800,000 during 1928.

Expenditures for parochial, diocesan, and general Church purposes during 1928 amounted to a grand total of \$1,405,764, according to the report. This represents a gain of nearly \$100,000 over the previous year. While the expenditures for parochial purposes increased \$112,282, those for diocesan and general work decreased \$17,000.

The number of marriages performed during the year dropped nearly ten per cent, showing a total of only 833 in 1928. St. Chrysostom's Church easily led the list, with 53, followed by Christ Church, Waukegan, 41; St. James', Chicago, 40; St. Luke's, Evanston, 38.

The number of baptisms decreased slightly totaling 1,844, with St. Andrew's Church (colored), ranking first, reporting 117, followed by the Cathedral Shelter with 109; St. Luke's, Evanston, 71; St. Paul's-by-the-Lake, 50; St. Barnabas', 47.

Confirmations increased to 1,923, with St. Luke's, Evanston, first, 114; St. Andrew's, 71; Christ Church, Waukegan, 60; St. Paul's-by-the-Lake 58; St. Barnabas', 57; Grace, Oak Park, 57; St. Paul's, 52; St. Thomas', 52.

Burials increased nearly a hundred, to 1,429, the Cathedral Shelter leading the list with 65; St. Barnabas' and St. Mark's, 53 each; St. Chrysostom's, 47; City Missions, 44; All Saints', 42.

St. Luke's Church, Evanston, leads parishes of the diocese in total membership, with 2,972; followed by Christ Church, Waukegan, 2,046; Redeemer, 2,000; Grace, Oak Park, 1,927; St. Thomas', 1,824; St. Paul's, 1,650; St. Barnabas', 1,597; Christ Church, Winnetka, 1,444; St. Chrysostom's, 1,362; Advent, 1,225. St. Luke's also leads in the number of communicants with 1,900.

From a financial standpoint, St. Luke's, Evanston, ranks first both in current expenses and the amount contributed to the Church's program. St. Luke's reported \$50,399 for current expenses, and \$21,880 for the Church's program. Other ranking parishes in current expenses are: St. James', \$43,006; St. Chrysostom's, \$35,915; St. Paul's, \$28,413; St. Mark's, Evanston, \$27,801; Grace, Oak Park, \$27,728. In contributions to the Church's program following St. Luke's, St. Paul's, \$18,797; St. James', \$17,728; Christ Church, Winnetka, \$16,203; St. Chrysostom's, \$13,206.

The number of Church school scholars in the diocese decreased slightly during the year.

MEDIATOR TO BUILD \$75,000 CHURCH

Erection of a complete new church in place of remodeling the present building is planned by the Church of the Mediator, Morgan Park, under a revision of arrangements recently announced. The new building will cost approximately \$75,000.

Originally it was planned to completely remodel and enlarge the present church. This plan was to cost around \$70,000. Later it was found that an entirely new church could be erected for little more and the old structure would remain for such uses as may be needed. The old and new churches will be connected, under revised plans.

The new edifice will be erected to the north of the present church, running east and west, with entrance on Hoyne avenue. It will seat 320 persons, whereas only 250 could be seated in the remodeled church. Beneath the main structure will be a church hall for parish house and recreational purposes. The exterior will be of random stone, the interior of face brick.

Elmer C. Jensen is architect for the building. The revision of plans was made after extensive discussions and studies. It is expected construction work will get under way this month. The Rev. G. Carlton Story, rector of the parish, is abroad with his family at the present time.

THE REV. F. R. MEYERS IS CAMP GRANT CHAPLAIN

The Rev. Frank R. Meyers, priest-in-charge of Christ Church, Harvard, follows a rather unusual practice for his summer vacation. Instead of going to the north woods or mountains, or a summer camp, Fr. Meyers acts as chaplain to the 131st Infantry of the Illinois National Guard during the annual encampment now in progress at Camp Grant, near Rockford.

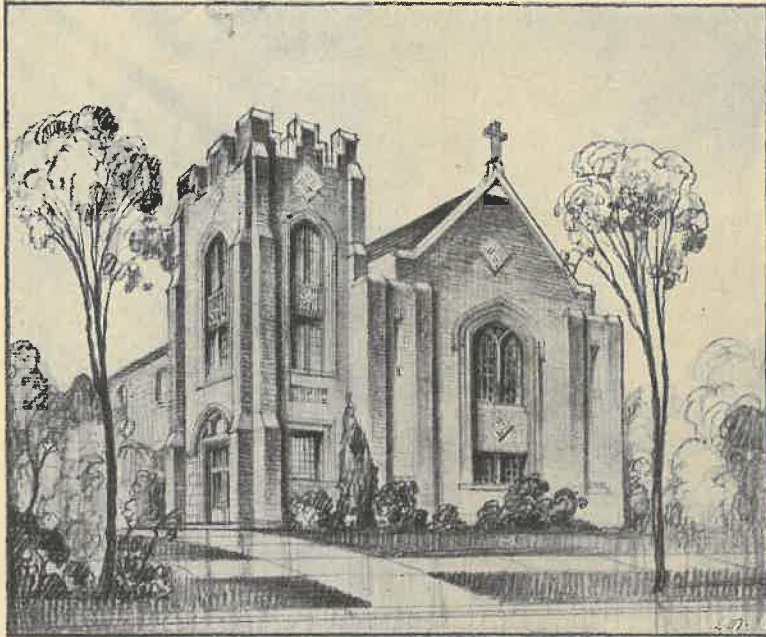
Fr. Meyers was the center of interest at camp during the past week when it was discovered that the family cat had

played "stowaway" in his personal effects, and had gone to camp with the chaplain. It was immediately decided to keep the cat in camp, and he was made mascot of the 131st.

In connection with this experience, it was revealed that this same cat accompanied Fr. Myers to the annual rural conference for clergy held at the University of Wisconsin recently, and was decidedly "at home" among the learned conferees.

CHURCH HEADQUARTERS TO BE MOVED

Diocesan headquarters, which have been located in the Tower Building, Madison and Michigan, for the past five years, will be moved the last week in August to



STOCKYARDS CHURCH

Architect's drawing of the new Holy Trinity Church, Chicago, now being remodeled. It is to be developed as a missionary center in the Stockyards section. (See THE LIVING CHURCH of August 4th.)

the four-story rectory building of St. James' parish, located at 664 Rush street.

Remodeling work on the building has been in progress for three weeks and will be finished in time to open headquarters September 1st. The interior is being completely remodeled and refinished to enable the various departments to have private offices and quarters. An electric elevator also is being installed.

The Bishops' office will be on the first floor, together with the department of religious education, Miss Vera L. Noyes, director. Conference room and the office of the Rev. Dr. Edwin J. Randall, diocesan secretary, will occupy the second floor. The Church Club and *The Diocese* will have offices on the third floor, front, and the Woman's Auxiliary, third floor, rear. The Church Mission of Help will occupy the entire fourth floor, in charge of Miss Elise K. Walther, executive secretary.

Decision to remove headquarters to St. James' was reached after considerable study of the future plans of the diocese. With the headquarters there, it is thought a greater centralization of diocesan activities will be accomplished in view of the cathedral project launched last spring. It is also expected that the change will provide permanent quarters for the diocesan activities as well as enlarged space.

HOUSE OF HAPPINESS SENDS CAMPERS

The House of Happiness is giving a large number of poor boys and girls of

the stockyards section an opportunity to spend two weeks in the open this summer. Already more than fifty boys and girls have been sent to camps in this region. Some enviable records have been made by the House of Happiness campers also. At Camp Duncan, near Lake Geneva, four House of Happiness entries attained knighthood, the highest honor awarded. Only twelve awards were made among 125 boys.

The House of Happiness also is concluding a most successful summer school. The school is now half over and has had an attendance of almost 1,700 in the clubs and classes. One of the new features this year is a "rhythmic orchestra" in the kindergarten.

Bishop-elect Sails on European Trip

Philadelphia's Greatest Church Architect Dies Suddenly—Miscellaneous Notes

The Living Church News Bureau
Philadelphia, August 10, 1929

MIDSUMMER CALM HAS SETTLED UPON hot Philadelphia with its usual lull in all activities.

Two outstanding events have taken place this week. One is the departure of the Bishop Coadjutor-elect, Dean Francis M. Taitt, S.T.D., on the S.S. *President Harding*, which sailed from New York last Tuesday for Plymouth. Dean Taitt will spend six weeks in England and on the Continent, and will return to Philadelphia in September, prior to his consecration in October.

The other event is the sudden death of a prominent layman and distinguished architect, Milton B. Medary, Jr. In nearly every section of Philadelphia there is at least one beautiful building which will remain forever as an example of the work of Mr. Medary. In West Philadelphia stands the new Divinity School, which was designed by him, as was the Chapel of the Mediator. In Chestnut Hill, the new St. Paul's Church, considered one of the most beautiful in Philadelphia, is his latest work. The Washington Memorial Chapel at Valley Forge is another one of his creations. Mr. Medary was also the architect for the new Fidelity-Philadelphia Trust Building, in the business section of the city. By his death, Philadelphia loses one who brought honor to the city with the many honors which came to him in the course of a busy career. He was a member of St. Asaph's, Bala, and his brother, the Rev. Henry Medary, was once rector of the Church of the Advocate, 18th and Diamond streets.

MISCELLANEOUS NOTES

The Rev. Charles Jarvis Harriman, rector of the Church of St. James the Less, officiated at both services on Sunday, August 11th, at the Church of the Holy Trinity, Spring Lake, N. J.

At the Church of St. John the Baptist, Germantown avenue and Seymour street, Germantown, the Rev. Frederick A. Warden, rector of Christ Church, Ridley Park, officiated on Sunday, August 4th.

The Rev. G. Wharton McMullin, rector of St. Paul's, Rockville Center, Long Island, preached at All Hallows' Church, Wyncote, on August 11th.

The Rev. James Anderson, of Glasgow, Scotland, preached at the Memorial Church of St. Paul, Overbrook, on Sunday.

A recent visitor to Philadelphia is the Rev. John H. A. Bomberger, rector of St. Matthew's, Wheeling, W. Va., who is spending August with his mother at 525 Hamilton street.

ELEANOR ROBERTS HOWES.

BISHOP JONES TO ASSIST IN SOUTHERN OHIO

NEW YORK—The Rt. Rev. Paul Jones, D.D., lately secretary of the Fellowship of Reconciliation, with offices in New York, and formerly Bishop of Utah, will leave his New York office about November 1st to take up work during the fall and winter acting for the Bishop Coadjutor of Southern Ohio at the invitation of the standing committee of that diocese.

NEWS NOTES

The Rev. Dr. Edwin J. Randall, diocesan secretary, has gone to his lodge on Long Lake, near Phelps, Wis., and will remain until the first of September.

Mrs. Sarah Whited, who had resided at the Church Home for Aged during the last year, passed away Thursday of this week after an extended illness. Burial was at Oakwoods Cemetery, following services in the chapel, conducted by the Rev. N. B. Clinch. Mrs. Whited had been a faithful worker for the Church in Chicago for more than half a century. She was instrumental in the founding and promoting of St. Bartholomew's, Englewood, and St. Edmund's, and was for years a constant worker for the Woman's Auxiliary. She also was active in promoting St. Luke's Hospital during the early days of its existence.

Another faithful Church worker, Mrs. Charles S. Elkington, of St. Elizabeth's Church, died last Friday. Funeral services were held at St. Elizabeth's on Monday, in charge of the Rev. C. B. Upson of St. Philip's Church. Mrs. Elkington had been active for years in St. Elizabeth's guild and choir.

The Rev. F. R. Godolphin, rector of Grace Church, Oak Park, sailed from New York this week for two months in Europe. He will return to his parish early in October. The Rev. Frank Hutchins, curate, is taking the services at Grace Church.

OPENING OF SEWANEES SUMMER TRAINING SCHOOL

SEWANEES, TENN.—The twentieth annual session of the Sewanee summer training school, opened August 1st, with a registration of 228. The adult division of the conference will continue through August 15th, to be followed by the young people's division, which will run from the 15th to the 29th.

The conference, as always, is housed at the University of the South, with office, dormitories, and class rooms on the campus. The curriculum includes courses in Advanced Leadership, The Rt. Rev. William G. McDowell, D.D., Bishop of Alabama, dean of the division; Christian Social Service, with the Rev. H. W. Starr, Ph.D., dean; Missions, in charge of the Rev. W. J. Loaring-Clark, D.D.; and Religious Education, the Rev. Gardiner L. Tucker, D.D., dean, with numerous special courses for good measure.

Bishop McDowell, president of the board of managers, is busy in all the conference activities, with Bishop Penick, Coadjutor of North Carolina, as director of the adult division, and Bishop Gailor aiding as a forum speaker. Vice-Chancellor B. F. Finney, of the university, is engaged in making everyone feel the interest and hospitality of the university, while the mass of detail work entailed is most efficiently handled by the executive secretary, Mrs. William P. Cornell, executive secretary of the diocese of Florida.

With a list of officers and teachers numbering forty-three, and a schedule of no less than forty separate courses, the Sewanee Conference is affording an exceptional opportunity for workers in all branches of the Church's work, as well as for N. A. T. A. credits, in which the province of Sewanee leads the whole Church.

The National Council of the Church is represented by John W. Wood, D.C.L., teaching two courses, The Church and World Problems, and The Mission of the Church; Miss Grace Lindley, with courses on Woman's Work in the Church, and the Woman's Auxiliary; Miss Mabel Lee Cooper, teaching courses on Training for Leadership in Church Work, and A Study of the Pupil; Dr. Loaring-Clark, the Program of the National Church; and the Rev. John W. Irwin, presenting the new course on Church Publicity as introduced this year by the national Department of Publicity.

There are daily forums and conferences, in addition to scheduled classes, and evening sessions on a wide variety of subjects. Somehow, added to all this serious study, energetic students find time to engage in tennis and golf tournaments and the many social activities peculiar to Sewanee.

The conference was preceded by a provincial conference on Religious Education, in charge of Dr. Gardiner L. Tucker, and concurrent with it will be held meetings of the provincial field department and department of publicity.

At its opening session the conference was reminded of its loss in the death of the Rev. Mercer P. Logan, D.D., last December. This is the first Sewanee Conference without Dr. Logan, and his interest in and service on behalf of the conference were memorialized by Bishop Penick, after which the members stood in silent prayer.

Resolutions offered by the department of religious education of the province of Sewanee were read, and ordered conveyed to Mrs. Logan.

LAY CORNERSTONE OF CHURCH AT WISCONSIN RAPIDS, WIS.

WISCONSIN RAPIDS, WIS.—Under a smiling sun, the cornerstone of the new church for the parish of St. John the Evangelist, Wisconsin Rapids, now under construction, was laid on Tuesday afternoon, July 30th. The features of the ceremonial were the ritualistic performance, emblematic of the actual cornerstone laying, by members of Grand Lodge, Free and Accepted Masons of the state of Wisconsin, and the blessing of the stone, consecrating it for use in a Christian church, by the Rt. Rev. Reginald H. Weller, D.D., Bishop of Fond du Lac.

In June, Bishop Weller confirmed a class of twelve adults, seven of them men. Since 1925 there have been eighty-five confirmations, sixty of them adults and thirty-one of them men. The parish started with eighty-two communicants reported for 1925, so it has more than doubled its congregation in three years.

Plans for the new church are designed in a style that follows for a guide the medieval methods of the master builders of the thirteenth century in England. The main entrance leads into the nave at the west with a deep chancel and sanctuary at the east; the chapel at the southeast corner and the sacristy to the northeast. Future plans call for a parish house leading north from the sacristy and a vicarage at the northwest corner of the property. The Rev. James Madison Johnson is vicar of St. John's.

BROTHERHOOD PLANS JUNIOR CONVENTION

GENEVA, N. Y.—Well known Church leaders from throughout the country are listed on the program of the national junior convention of the Brotherhood of St. Andrew, to be held September 5th to 8th, at Hobart College, Geneva. Spiritual growth will be the keynote of the gathering which is a new venture of the Brotherhood, planned for the benefit of all boys and young men of the Church.

The Rt. Rev. David L. Ferris, D.D., Bishop of Western New York; the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana; the Hon. Charles H. Tuttle, U. S. district attorney at Albany, N. Y.; the Rev. Gordon M. Reese, Vicksburg, Tenn.; the Rev. C. Leslie Glenn, secretary of College Work of the National Council; the Rev. Dr. Charles N. Lathrop, secretary of the Department of Social Service of the National Council; the Rev. John R. Hart, Jr., student chaplain at the University of Pennsylvania; H. Lawrence Choate, president of the Brotherhood, and Leon C. Palmer, general secretary of the Brotherhood, are among those listed on the program.

The conference will open Thursday, September 5th, with registration. Irwin C. Johnson, Detroit, diocesan director of boys' work, will lead an informal discussion on vocational guidance in the afternoon, followed by a recreational period. The opening banquet will be held Thursday evening. Youth's Leadership Today, will be the subject of an address at this meeting by Mr. Tuttle of Albany. Bishop Ferris will speak on Personal Growth for Leadership. The Rev. Mr. Reese will act as chaplain of the conference and will conduct the concluding devotions on the day's program.

Friday, September 6th, there will be Holy Communion, followed by breakfast and the chaplain's half hour talk. The value of prayer, vitalizing our devotional

BOOK CHATS

from Morehouse Publishing Co.

A SHIPMENT of Faith Press books, just received, calls attention to the many valuable books, both new and old, published by this enterprising firm which deserve a larger circulation on this side of the Atlantic. Here are a few titles in which you may be interested.

SPIRITUAL PSYCHOLOGY OF CHILDREN (\$1.00) is a new study by the Rev. W. Hendy Cock, sometime director of religious education for the diocese of York, similar to his previous work, *Religious Psychology of the Child* (\$1.00). As in the earlier volume, the writer studies the views of children in Church schools on their religious training in an endeavor to find wherein this training falls short of its ideal. Every practical adult error is studied in the child-mind, and statistics of typical misunderstandings are given and analyzed. Both books are invaluable for all engaged in the religious education of children.

PRAYERS FOR THE SICK (80 cts.), by the Rev. H. J. T. Bennetts, is a practical compilation from sources ancient and modern of useful prayers and meditations for the use of the sick and shut-in. Of special value to nurses and all who tend the sick, as well as to the bed-ridden themselves, is **HANDMAIDS OF THE SICK** (50 cts.), a pocket manual for nurses. These two little books ought to be a part of the working equipment of every Church nurse, doctor, Sister, and deaconess, as well as of the clergy.

CHRISTIAN GUIDANCE OF THE SOCIAL INSTINCTS (\$1.60), by Cole and Bacon, is a survey of the English Church's work for social purity, and contains some valuable material for American social workers. **BELIEF AND CONDUCT (\$1.40)**, by the Rev. Francis G. Belton, also contains some helpful answers to questions relating to daily life, such as the clergy and Church workers are constantly meeting.

ON HEARING CONFESSIONS (\$1.40), edited by the Rev. Charles Harris, D.D., is an abridged edition of Pusey's translation of the Abbé Gaume's *Manual for Confessors*, and is a work that should be familiar to every priest who is called upon to hear confessions or to give spiritual advice in personal interviews.

Another invaluable book for this purpose (not a Faith Press publication) is Canon Pym's **SPIRITUAL DIRECTION (\$2.00)** which, first published in this country a year ago, is now in its second American edition and is rapidly becoming recognized as a standard authority in the field of pastoral theology.

An interesting new pamphlet included in the Faith Press shipment mentioned above is **THE ROMAN CONTROVERSY** (20 cts.), by Canon H. L. Goudge, D.D., in which the author outlines briefly the present status of "the case against Rome." By no means an exhaustive treatise but rather a brief and dispassionate outline of the subject is this booklet of thirty pages, written for, and originally delivered to, college undergraduates.

More on the same subject next week!

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life, and charting one's self for growth will be the subjects discussed at the morning sessions, with Douglas C. Turnbull, Jr., of Baltimore, and Mr. Johnson of Detroit as leaders. There also will be a discussion on what groups of boys are doing and can do in schools and parishes to assist in the growth of the Church. A conference for adult leaders will feature the afternoon program.

The Rev. J. J. D. Hall will conduct a twilight service out of doors, followed by a discussion on The Athlete's Need of Christ, by the Rev. John R. Hart of Pennsylvania. The place of Christ in education will be another subject discussed during the evening.

Growth through individual work will be the central theme of the session Saturday morning, September 7th. It will center around work in the parish and in school life. Spiritual stimulus as a means

CLOSE OF GEARHART SUMMER SCHOOL

GEARHART, ORE.—The Gearhart Summer School concluded its fourteenth and most successful annual session on July 26th. The faculty this year consisted of the Rev. G. Warfield Hobbs, giving a course in Church Publicity; the Rev. Harold Holt, on Social Service; Miss Mildred James, on Child Psychology; Deaconess Margaret Peppers, on the Auxiliary Study Book; Walter Macpherson, on Personal Evangelism; the Rev. Charles P. Otis, S.S.J.E., on the Devotional Life; and the Ven. Jay Claud Black, on the Pedagogical Approach to the Prayer Book (for clergy only).

About sixty registered for the full ten days of the school, and over thirty applications were received for N. A. T. A. credits.



AT GEARHART SUMMER CONFERENCE
A group picture of the faculty and students.

of growth, through the Holy Communion, through Bible Study, and through Church attendance, will be another consideration. Saturday afternoon the boys will go on a pilgrimage around Geneva to invite neighbors to Sunday services.

Saturday night, Dean Lathrop will speak on Social Service and the Holy Communion, and the Rev. C. Leslie Glenn on The College Christian of Today.

Following Holy Communion at Trinity Church, Geneva, Sunday morning, the conference will discuss Brotherhood chapter organization and membership. Special services will be held at St. Peter's Church, Geneva, at 11 o'clock, with Bishop Gray delivering the sermon.

General conferences with discussions on methods of chapter work, chapter relationships between older and younger men and boys and between the Brotherhood and other organizations, and a farewell service with Bishop Stires of Long Island speaking on From the Mount of Vision to the Valley of Service will conclude the conference Sunday afternoon.

The conference is intended for limited groups of junior boys active in parish life, older boys and young men, boys attending boarding schools, men in college, and adult leaders.

Only a limited number can be accommodated at Hobart College for the convention and for this reason early reservations are urged upon Brotherhood leaders and young men who desire to take advantage of the opportunities offered through such a gathering.

A boys' camp was held this year in conjunction with the summer school, under the auspices of the local Brotherhood of St. Andrew. Walter Macpherson, field secretary for the Brotherhood, was in charge, assisted by the Rev. E. P. Runnells. Twelve boys were registered. The results achieved were so beneficial that the camp will be made an annual affair.

COLORED CHURCHMEN OF SOUTH CAROLINA MEET

SUMTER, S. C.—The annual Church school institute of the colored Churchmen of South Carolina was held July 25th to 28th, inclusive, in the Church of the Good Shepherd, Sumter, the Rev. William H. Brown, Jr., rector.

Among those taking part on the program were the Archdeacon Elliott of Upper South Carolina, and Archdeacon Baskerville; the Rev. Messrs. William H. Brown, Jr., William E. Forsythe, C. A. Harrison, Isaac I. McDonald; and William M. Morgan, Prof. A. W. Hoursey, Dr. W. S. Wilkinson; and Messrs. W. F. Bultman and F. C. Stoney, and Miss E. B. Levan.

A feature of the institute was a visit to the Church of the Holy Cross, Statesburg, where Mr. Saunders, one of the leading laymen of the Church, took the delegates through the building and gave them an interesting account of its history, dating back to 1788.

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MILWAUKEE DEAN ACCEPTS NEWPORT CALL

MILWAUKEE—The Very Rev. Charles S. Hutchinson, D.D., dean of All Saints' Cathedral, Milwaukee, since 1920, has accepted a call to become rector of St. John's Church, Newport, R. I., succeeding the Rev. Julian D. Hamlin.

Dean Hutchinson was born in Lowell, Mass., March 22, 1871. He attended St. Stephen's College and the General The-



ACCEPTS NEWPORT PARISH

Very Rev. Charles S. Hutchinson, D.D., dean of All Saints' Cathedral, Milwaukee, who will succeed the Rev. Julian D. Hamlin as rector of St. John's Church, Newport, R. I.

ological Seminary, being ordained deacon in 1896 by Bishop Lawrence and priest the following year by Bishop Scarborough. He was curate at All Saints' Church, Ashmont, Mass., from 1896 to 1898; then rector of St. Luke's Church, Chelsea, Mass., leaving there in 1905 to go to St. Clement's Church, Philadelphia.

Fr. Hutchinson is now at his summer home in Wilton, N. H., and will enter upon his new work in the fall.

PROGRESS AT ROCKY MOUNT, VA.

ROCKY MOUNT, VA.—There is much rejoicing in the congregation of Trinity Church, Rocky Mount, at the fact that on July 1st the last payment was made cancelling the debt incurred in building their handsome brick rectory.

The Rev. Douglas I. Hobbs came to Rocky Mount November 1, 1923, from Live Oak, Fla. Just a year later the new rectory was completed, at a cost of \$11,500. An offer of \$15,000 has since been made for the property, but was of course declined. The building of the rectory necessitated a debt the size of which seemed a rather heavy responsibility for a congregation with less than fifty communicants. Steady progress has been made, however, on the reduction of the obligation.

Chiefly due to the activity of the Ladies' Guild, a Möller pipe organ was installed and was ready for use on the first Sunday in August. It is a two manual instrument in quarter-sawed oak with gold bronze pipes and so arranged that it is capable of considerable expansion later.

Trinity Church is being beautified in other ways as well. Some months ago an altar was given by Emmanuel Church, Covington. More recently a beautiful bronze altar cross and a pair of candlesticks have been given in memory of members of the family of Judge Peter H. Dillard, who has served many years as senior warden.

BROOKLYN CHILDREN ACCEPT BISHOP'S CHALLENGE

BROOKLYN—In a letter sent recently by the Rt. Rev. John I. B. Larned, D.D., Suffragan Bishop of Long Island, to the children of the many daily vacation Bible schools in the diocese, he told them of how this work had been started and is being carried on in Bethlehem, Nazareth, China, Korea, etc., and asked whether they would not like to have a part in these far-away schools. He offered to match personally, or with the hope of friends, every gift they make; in other words their offering would be doubled, and therefore do twice as much for the little children in the Far East.

The first response to this came from St. Lydia's School, Brooklyn, which has been conducted by the Rev. E. Warren Cromey, priest-in-charge of the parish. The children accepted the Bishop's challenge with the greatest enthusiasm, and have turned in about \$20.

UNIQUE SERVICE HELD IN ATHENS

ATHENS—A unique, interesting, and inspiring service was held by the passengers of the summer cruiser *California* during their stay in Athens July 22d. Nearly 200 of them left the ship a half hour earlier than the prescribed sight-seeing tour to the Acropolis. Seated in a semi-circle at the top of the hill upon the rocks which have long been associated with St. Paul, they were profoundly impressed with the brief service which began with the singing of the Doxology, followed by a prayer delivered by the Rev. R. Van-Kleeck Harris, rector of St. James' Church, Winsted, Conn. The address of the day was given by Prof. R. V. D. Magoffin of New York University and president of the American Archeological Society, on Athens in the Day of Paul. St. Paul's historic address to the Athenians was read by the Rev. Dr. J. Lane Miller, pastor of the Central Methodist Church of Brooklyn, and the service was concluded with the singing of a hymn.

All felt the privilege of participating in the service and left with the renewed assurance of the solidity of their faith and its appeal to sane reason and profound intellectuality.

EVANGELISM KEYNOTE OF SEWANEE CONFERENCE

SEWANEE, TENN.—Evangelism through Religious Education was the keynote of the southern conference on religious education held at Sewanee, July 29th to 31st, followed by the meeting of the provincial department of religious education on August 1st.

Ten dioceses were represented by clergy or lay workers, including a number of diocesan executives in religious education. At the closing session the findings committee brought in a report summarizing the conclusions reached during the conference. This was unanimously adopted and transmitted to the provincial department of religious education, which also approved and adopted it. The findings recommended that the Church school be recognized as an agency for reaching and winning to Christ and His Church the non-Christians of the community as well as an agency for the religious nurture of the Church's children; that a course on personal evangelism be included among the alternative courses offered for use by senior high or adult classes in the Church

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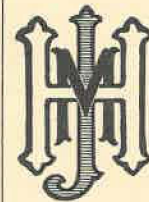
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school, and by such other groups as may desire to use it; that the Department of Religious Education of the National Council be requested to include a training course on the principles and methods of personal evangelism among the units of the N. A. T. A. Series; and that in any event such a course be included hereafter in the Sewanee Summer School.

STUDENTS REPORT ON SUMMER SCHOOL

WYTHEVILLE, VA.—At St. John's Church, Wytheville, of which the Rev. Devall L. Gwathmey is rector, a practice is followed that is doubtless in vogue in many other parishes and yet is worthy of special attention. Each year definite reports are made by members of the parish who attended the summer school of religious education at Sweet Briar. Two students at the recent session of the school were Misses Jean W. Pendleton and Betsy Johnson of Wytheville. After returning home Miss Pendleton gave interesting talks to the Woman's Auxiliary and the Church school faculty on her impressions and experiences at Sweet Briar, and at a special meeting of the Young People's Service League Miss Johnson described most interestingly the young people's conferences held during the summer school.

VERMONT INSTITUTE REDEDICATED

BURLINGTON, VT.—The formal reopening and rededication of the Institute building at Rock Point, Burlington, took place on the Feast of the Transfiguration. The ceremonies began with a service at 11 o'clock, when there was a procession of bishops and clergy to an attractive open-air chapel. Bishop Hall of Vermont preached on the Transfiguration, touching upon the object of the Institute as a place for retreat, a place of prayer where laymen and clergymen can come.

Frank D. Abernethy of Burlington spoke on the subject, As a Layman Sees a Diocesan Center. He spoke of the practical and financial side of the work and especially emphasized the need of good financial maintenance.

Following this opening service prayers of blessing were offered by Bishop Hall in the different rooms of the house.

After luncheon, the Rev. Dr. John Henry Hopkins, rector emeritus of the Church of the Redeemer, Chicago, who was born in the Institute building and lived there until he was eighteen, spoke on The Institute of Yesterday, sketching the life of his grandfather, Bishop John Henry Hopkins, who took charge of the diocese in 1832, and of Theodore Austin Hopkins, who for twenty-two years successfully carried on the work of the boys' school.

The Very Rev. George L. Richardson, dean of All Saints' Cathedral, Albany, spoke on The Retreat Movement and the Church in Vermont.

The Rev. Prof. Leonard Hodgson of the General Theological Seminary spoke on Conferences and Retreats in England and the United States.

The Rev. John Crocker of the Cambridge Episcopal Theological School gave a short address on The Retreat in the Life of the Student.

The last speaker was the Rt. Rev. Philip M. Rhineland, D.D., warden of the College of Preachers, Washington, who stated that the Church was accustomed to look to Vermont for spiritual leadership and who paid a tribute to her two bishops.

MISSIONARY CO-OPERATION IN AFRICA

BRONXVILLE, N. Y.—A conference of representatives of the American mission boards having work in Africa was held July 7th to 9th at Hotel Gramatan, in Bronxville. The purpose of the conference was to discuss with the representatives from Great Britain and the continental mission boards the possibility of developing a larger degree of missionary co-operation in approaching the vast problems of the African continent.

The conference was attended by forty-four people, eight representing Great Britain, and four from missionary societies on the continent. A suggested program which was drawn up of work for the next three to five years included the exploration of the best means of furthering and realizing the evangelistic aims of the Christian missions in Africa; the development of a program of Christian education in Africa as a means of realizing this missionary purpose; and co-operation with other agencies in the endeavor to understand, conserve, and develop what is valuable in African cultures and institutions.

PERSONALLY CONDUCTED TOUR OF ENGLISH CATHEDRALS AND CHURCHES

A private party in charge of an architect who spent 20 years traveling in England will leave New York late in August; return before end of September. Any student or persons desirous of joining communicate at once with SID BLAKE Tourist Bureau, Cornish Arms Hotel, 331 West 23d St., New York City, or with A. K. MOSLEY, R.A. Architect Franklin Square, Troy, N. Y.

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HOSPITAL WORK IN LIBERIA

NEW YORK—Dr. Maass has sent a report of the work of the Bolahun Hospital in Liberia for the first five months of this year. During that period the total attendance at the hospital was 11,115, of which just about half were for yaws. In this half of the year there is always a falling off in the number of patients owing to the farm work.

Speaking of the terrible scourge of yaws, Dr. Maass says, "The effect of the past two years' intensive treatment of yaws is very marked and encouraging. The number of cases of fresh yaws coming from Liberia is very low, compared with what it was at the beginning of the anti-yaws campaign. It may be reasonably said that yaws is now under control in this part of the country (Liberia), and the effect of this will be felt especially by the adolescent generation. This is remarkable as the result was achieved by a stationary polyclinic."

What the above really means is that, in our immediate neighborhood, this dread complaint is well under control, with a fair chance of being stamped out completely. It will be remembered that our station is in a lobe of land that runs up in between Sierra Leone on one side and French Guinea on the other, and that very large numbers of patients come from those sections, and most of the yaws cases are coming from across the border. There is no hospital of any kind in those parts of Sierra Leone or Guinea, and the people look to us alone for help. In time it is believed that the disease will be cleared up, through the whole of the hinterland contiguous to us.

The doctor reports that the health of the white staff has been almost one hundred per cent good. Father Allen's death occurred in this period, and the doctor says it was caused by the exhaustion of the heart muscle rather than by any disease, and this exhaustion was simply the result of age.

He gives a most satisfactory account of the native staff at the hospital. One of the best pieces of work that has been done is the training of young native men and women as assistants in the hospital. It need hardly be said that they are not given the knowledge that corresponds with what is procured in a medical school in America or England, but it does mean that they acquire a really skilled and scientific knowledge of all sorts of first-aid work, of the dressing of wounds, how to make the injections in yaws and other cases, and of general nursing. These young people will after a time return to their own villages, and one can hardly estimate the value this knowledge will be to their own people.

The doctor also writes, "An investigation into the infant mortality which promises very interesting results, has not yet been concluded." The value of such an investigation can be imagined when you are reminded that nowhere in native Africa is the infant mortality less than 400, that is, 400 out of every thousand of all babies born die before they are twelve months old—and in some sections it is as high as 700.

DR. ARTHUR W. H. EATON
RECOVERING FROM ILLNESS

BOSTON—The Rev. Dr. Arthur Wentworth H. Eaton, of Beacon Hill, Boston, who has been seriously ill, is in the Phillips House of the Massachusetts General Hospital where he was taken July 9th. His condition is somewhat improved.

† Necrology †

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

WALTER A. MATOS, PRIEST

PHILADELPHIA—The Rev. Walter A. Matos, for thirty-one years rector of Trinity Church, Swarthmore, and the third oldest rector in length of service in the diocese of Pennsylvania, died Friday, August 9th, at the Episcopal Hospital. He was 55 years old.

Mr. Matos was born October 31, 1874. He was educated in the public schools in Philadelphia, and graduated from the Central high school. He continued his studies at the Philadelphia Divinity School and the University of Pennsylvania, being ordained deacon in 1898 and priest the following year by Bishop Whitaker.

He had only one charge during his service in the Church, being assigned to Trinity Church, Swarthmore, upon his ordination to the diaconate in 1898. Mr. Matos was chaplain of St. George's Society and of the Albion Society. He was deeply interested in astronomy, mathematics, and meteorology. A son of the late Louis A. Matos and Sarah E. Matos, he is survived by his mother and two brothers, William W. Matos, of Swarthmore, and Louis J. Matos, of East Orange, N. J.

Funeral services were held in Trinity Church, Swarthmore, on Tuesday, August 13th.

MILTON BENNETT MEDARY, JR.

PHILADELPHIA—Milton Bennett Medary, Jr., nationally known architect of this city, died suddenly at his home, Forty-seventh street and City Line, Bala, early on the morning of August 6th. Death was attributed to heart disease. He was fifty-five years old.

Born in Philadelphia, February 6, 1874, he was educated in this city, and graduated from the University of Pennsylvania, where he later received a doctor's degree of fine arts.

Mr. Medary, a member of St. Asaph's Church, Bala, was a leading Churchman, and had been a delegate to General Convention. He was prominent in Church architectural matters in this city as well as throughout the country. His brother, the Rev. Henry M. Medary of Taunton, Mass., was at one time rector of the Church of the Advocate, Philadelphia.

Many noteworthy buildings came from designs planned by Mr. Medary. Among the most prominent are the Washington Memorial Chapel, at Valley Forge; Chapel of the Mediator, West Philadelphia; Philadelphia Divinity School, West Philadelphia; St. Paul's Church, Chestnut Hill; Carillon Tower, erected at the Bird Sanctuary of Edward Bok at Mountain Lake, Fla.

In 1922, President Harding appointed him a member of the National Commission of Fine Arts, and in 1926 President Coolidge made him a member of the National Capital Park and Planning Commission. It was while serving in the latter capacity that Mr. Medary left his most distinctive indent upon the architecture of his time. His work earned him the appointment to the Board of Architectural Consultants of the United States Treasury Department.

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work contributed more to the development of Washington than any other architect of the age. He was president of the American Institute of Architects; honorary member of the American Society, Sons of the Revolution; corresponding member of the Royal Institute of British Architects; and a member of the Seamen's Church Institute.

He is survived by his wife, two sons, and two daughters. Funeral services were held at St. Asaph's Church, Bala, on Saturday, August 10th.

NEW MISSION OPENS KINDERGARTEN IN TOKYO

NEW YORK—About a year ago, Japanese Christians connected with our newest parish in the city of Kyoto, known as the Shimogamo Church, came to the conclusion that a kindergarten ought to be opened.

Bishop Nichols assured them that while he would be glad to see the kindergarten opened, he could not give any financial assistance. So the congregation turned to and employed a teacher. They had no satisfactory building but in good weather it was possible to hold the kindergarten out of doors. The number of children increased. They employed a second teacher. After a few months their experiment was so successful they felt justified in trying to secure money for a building and once again they secured the whole amount, \$600, themselves. The building is ample for their needs and suitable for special Church meetings.

There are now forty-two children enrolled and everybody is proud and happy over what has been accomplished through their own efforts. Shimogama Church has only twenty communicants, none of whom are wealthy people.

MEALS AS MISSIONARIES

HERE is an inspiringly practical suggestion for the early fall. The student chaplain at William and Mary College mentioned one day that he looked forward to the time when an increase in his salary would permit the services of a maid on Sunday, so that he and his wife could invite students for meals on that day. The Woman's Auxiliary forthwith provided \$100, and now a Sunday maid enables them to have six students at dinner, and six at supper. Perhaps one has to be a student, sick for home, or sick of the campus, to appreciate this.

AN AVIATOR-MISSIONARY

THE *Bremen*, the great airplane which made the first westward flight across the Atlantic in 1928, has been on exhibition in Grand Central Station, New York. Captain Hermann Koehl, one of the three men who made the flight, has accepted the position of director of aviation for a Roman Catholic Missionary Society, "Miva," which is attempting to carry Christianity into Africa by airplane. Germany has one air-pilot priest, according to the Associated Press report, the Rev. Paul Schulte, who served with Captain Koehl in the same air squadron during the war.

DURING his few months as rector of St. Chrysostom's Church, Chicago, before he left to become Bishop of Lexington, Bishop Abbott presented a class of 76 for confirmation, and had about 20 more persons under preparation.

NEWS IN BRIEF

BETHLEHEM—Extensive repairs are being made to the church and rectory at Hamlin this summer. This rural mission was for a number of years undecided whether to live or die. It has taken on a new lease of life, and is rallying splendidly to the efforts of Mr. Kappes, a student at Nashotah. This is his second summer in Hamlin. During the rest of the year the Rev. W. Frank Allen of Grace Church, Honesdale, ministers to the people.—The Rev. Wallace Goodfellow of St. Paul's Church, Montrose, who has been very ill for several months, is now rapidly recovering, and hopes to begin his work about the middle of September. The entire diocese rejoices in his promised recovery.

CONNECTICUT—During July and part of August the Rt. Rev. James Craik Morris, D.D., Bishop of the Canal Zone, is preaching at Christ Church, Greenwich. Bishop Mikell of Atlanta preaches the last two Sundays in August, and the first two in September.

NEWARK—During August and the first Sunday in September, services at Christ Church, Bloomfield and Glen Ridge, will be in charge of the Rev. W. Henderson Watts, rector of St. Peter's Church, Clifton.—A total of 4,357 pastoral calls since May 1, 1923, is the record of the Rev. A. F. H. Serent, rector of Calvary Church, Bayonne, which, in a changing population, numbers approximately 500 communicants. The yearly loss due to removals is more than fifty families, but this is counterbalanced by accessions from families coming into the city to live. The parish is divided into groups of one-third each from the industrial life, the local business life, and persons employed in New York City.—It is the intention of the Rev. Oscar Meyer, rector of Christ Church, Newton, to visit every camp and lake in Sussex County, N. J., during August. In July he made more than sixty visitations and held twenty-one services, thirteen of these being celebrations of the Holy Eucharist.

NEW YORK—A series of organ recitals held on Monday evenings during the summer months is one of the popular features of the summer program of the Church of the Messiah, Rhinebeck. The rector of the parish, the Rev. Gabriel Farrell, Jr., plans these recitals for the benefit of the many people who summer in Rhinebeck. The programs are made up of sacred music, and the organist, W. Raymond Randall, is assisted by vocal or instrumental soloists. The parish possesses a beautiful Skinner organ, the gift of Vincent Astor.

OLYMPIA—With more than twice as many boys present as attended the previous year, Camp Huston of the diocese of Olympia was a great success. The boys speak most highly of the excellent management of Walter Macpherson, field secretary of the Brotherhood of St. Andrew, and of the helpful and interesting classes and general influence of the Rev. S. P. Robertson, chaplain. The Rt. Rev. S. Arthur Huston, D.D., Bishop of the diocese, spent as much time as possible in the camp, which was held at the Y. M. C. A. camp, near Tacoma.

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Term begins September 23d.

For catalogue address the Dean

actual erecting of the new church at the Upi, Cotabato Mission, in the Philippine Islands.—Through the generosity of the Rev. John A. Wade, who recently passed through Zamboanga, Mindanao, water pipes have been laid upon the church property and a sink installed in the vestry room—a much needed improvement and a great convenience.

SOUTHWESTERN VIRGINIA—The Rev. Alfred C. Bussingham, rector of St. Peter's Church, Roanoke, held a preaching mission from July 18th to 26th at St. Stephen's Church, Nora. This is a point in the coal mining section of the associate missions field in the west side of the diocese. On three nights Mr. Bussingham was assisted by the Rev. J. J. Ambler, Jr., of Dante, who read the service. An especially interesting feature of the mission was a series of three lantern slide lectures given by Mr. Bussingham on the life of Christ, and other scenes from the New Testament. This was the first time that many of those present ever saw a stereopticon picture. On several occasions special music was rendered by Mrs. Bussingham who sang and played on the cello. At the last service the Rev. Mr. Ambler had four baptisms.

WESTERN NEBRASKA—Miss Elizabeth Beecher, daughter of the Rt. Rev. George Allen Beecher, D.D., has accepted an appointment with the national organization of the Woman's Auxiliary. Miss Beecher has been educational secretary of the district of Western Nebraska for the past few years and she will continue her educational work under the auspices of the national Church.—Edward Platts, student at St. John's College, Greeley, Colo., is now acting as lay-reader in the missions of Holly and Merriam in the district. Mr. Platts is a candidate for holy orders, and is doing very useful work in this missionary field.

ST. SWITHUN'S DAY MYTH

St. SWITHUN, the patron saint of Winchester, England, of which diocese he was bishop from 852 until his death, July 2, 862, was tutor to King Alfred, and was chancellor under Egbert and Ethelwulf. According to tradition, he made a dying request that his body be buried in the churchyard of the abbey, "where passers-by might tread on his grave and where the rain from the eaves might fall on it." It was the usual custom for bishops to be interred in the chancel of the church.

Following his canonization in 865, the monks of the abbey, thinking it disgraceful that so great a saint should have so lowly a burial place, resolved to transfer his body into the church. July 15th was appointed for the purpose, but, according to a legend, a heavy storm came up that day and continued without intermission for forty nights and days. The monks took this as a sign of the good saint's displeasure over their plan, and forthwith abandoned it. Instead of removing the body, tradition says, they built a chapel over the grave.

As a matter of history, however, the body of St. Swithun was disinterred and removed to a shrine within the abbey on July 15, 971—109 years after his death—without any meteorological interference.

The legend regarding St. Swithun's Day is preserved in the following rhyme: "St. Swithun's Day, if thou dost rain, for forty days it will remain; St. Swithun's Day, if thou be fair, for forty days 'twill rain nae mair." — *Philadelphia Inquirer*.

PROGRESS IN PHILANTHROPY

NEXT TIME you feel a bit despondent about the progress of civilization, send for a copy of the *Review for 1928* of the Rockefeller Foundation (61 Broadway, New York), and read about the amazing world-wide work the Foundation carries on. See also a brief report of the Health Organization of the League of Nations, in the *League of Nations News* for June, 1929 (6 East 39th street, New York, 10 cents).

NEW CLASS AT HOSPITAL TRAINING SCHOOL IN MANILA

MANILA, P. I.—The probationers composing the new class at St. Luke's Hospital Training School, Manila—twenty-seven in all and the largest number ever enrolled in any one class in the history of the school—are a most unusual and interesting group. They come from all parts of the islands. One of them is the daughter of a former chieftain of the Tirurai tribe at Awang, Cotabato, a product of the Upi Mission, where the Rev. L. G. McAfee is stationed. There are four girls from the Igorot and Tinguian districts, of the Mountain Province, one a daughter of President Puyao of Balbalan; another a sister of Elizabeth Pucay, known to all travelers who have visited Easter School. Anne Malinay and Mary Ganayo are from St. Paul's Mission, Balbalasang, where Deaconess Massey is at work. These two had never seen motor cars, railroad trains or tracks, electric lights, or any large body of water until they left Balbalasang in the care of the Rev. Arthur H. Richardson.

Last year's class passed the board examinations with credit and have been duly assigned to positions. Some are working under the American Red Cross units at work in the districts ravaged by typhoons some months ago. Two have been retained in the hospital.

THE UNPRONOUNCEABLE place where Rockwell Kent's little boat went on the rocks the other day, Godthaab, is the capital of the Danish colony of Greenland. There is a seminary here where about thirty Eskimos are in training for the ministry of the Danish Church.

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WRITING OF REPAIRS necessary in Zang-zok, the Rev. Hollis Smith says: "The sum of repairs, however, due to soldier occupancy, will amount to considerable. That the mission did not sustain greater damage in this station is due entirely to the unceasing efforts of the Rev. Mr. Wu and the Rev. Mr. Ku. They and others of the staff stood by through thick and thin doing all that was humanly possible to save things during the occupation, and after."

He says further: "Reports from the country districts are uniformly favorable. There is some slight uneasiness in the West country due to so-called communist activity, but our work in Ku-san is prospering and growing. Last week there were eleven baptisms in that town. In the East country the Christians at Zi-Z have bought land and built a church. The property is free from debt due to a very generous donation of \$70.50 from the Woman's Auxiliary of the diocese."

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