

# The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LXXXI

MILWAUKEE, WISCONSIN, AUGUST 31, 1929

No. 18

## *A General Pact for the* **Renunciation of War**

*Signed at Paris, August 27, 1928*

*Promulgated at Washington, July 24, 1929*

The President of the German Reich, the President of the United States of America, His Majesty the King of the Belgians, the President of the French Republic, His Majesty the King of Great Britain, Ireland, and the British Dominions beyond the Seas, Emperor of India, His Majesty the King of Italy, His Majesty the Emperor of Japan, the President of the Republic of Poland, the President of the Czecho-Slovak Republic,

Persuaded that the time has come when a frank renunciation of war as an instrument of national policy should be made . . . Convinced that all changes in their relations with one another should be sought only by pacific means . . . Hopeful that, encouraged by their example, all the other nations of the world will join in this humane endeavor . . . Have decided to conclude a Treaty . . .

### Article 1

**THE** High Contracting Parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another.

### Article 2

**THE** High Contracting Parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means.



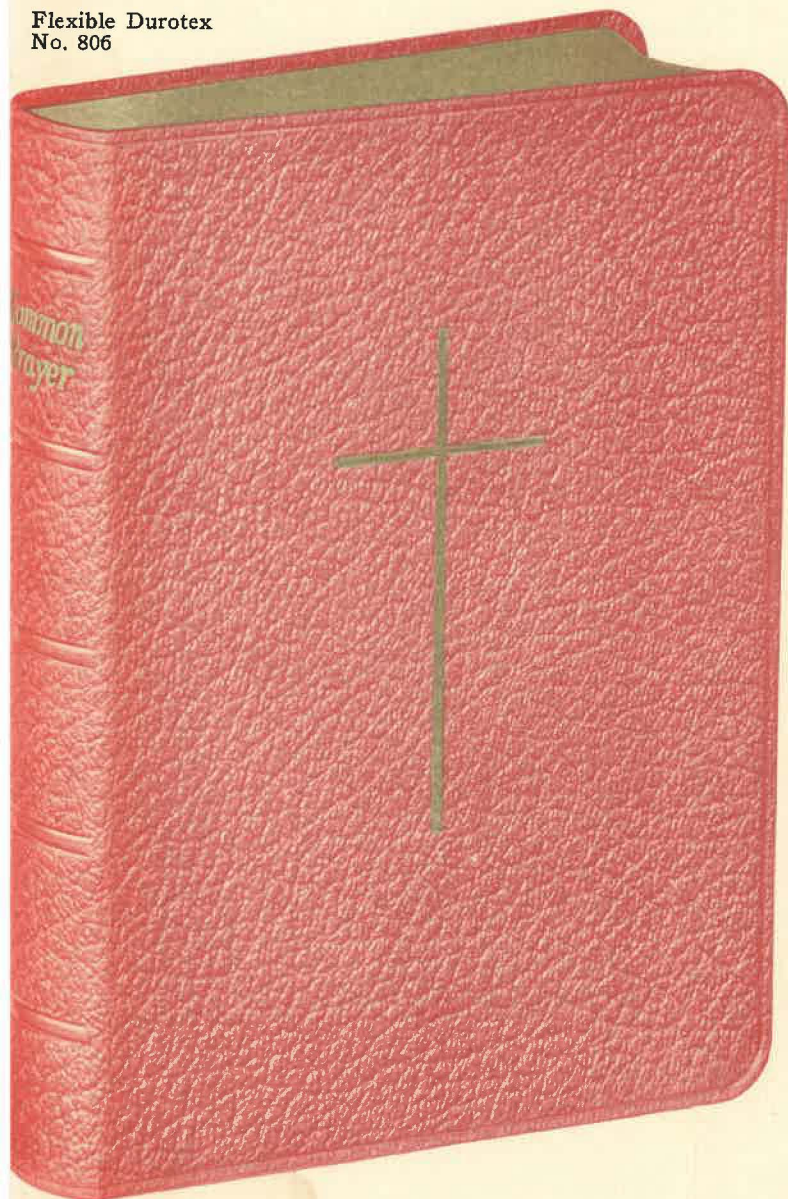
Morehouse Publishing Co. announces

# THE NEW PRAYER BOOK

## CLEARTYPE EDITION

For Individual Use—Illustrations Show Actual Size

Flexible Durotex  
No. 806



No. 806. Price of above book \$1.60  
No. 805 is same in black—\$1.50

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- 801. Black Durotex, stiff cover, blind cross, square corners, gilt edge.....\$1.00
- 803. Same, semi-flexible cover..... 1.25
- 805. Same, flexible, with gilt cross, round corners, and red under gold edge ..... 1.50
- 806. Same, in red cover (illustrated above)..... 1.60

*For Leather Bindings see continuation of this advertisement on inside back cover page, with illustration facing this.*

**T**HE exact date of publication of the revised Prayer Book cannot yet be indicated, but it is hoped that the book may be ready by October or November, in time for Christmas presentation.

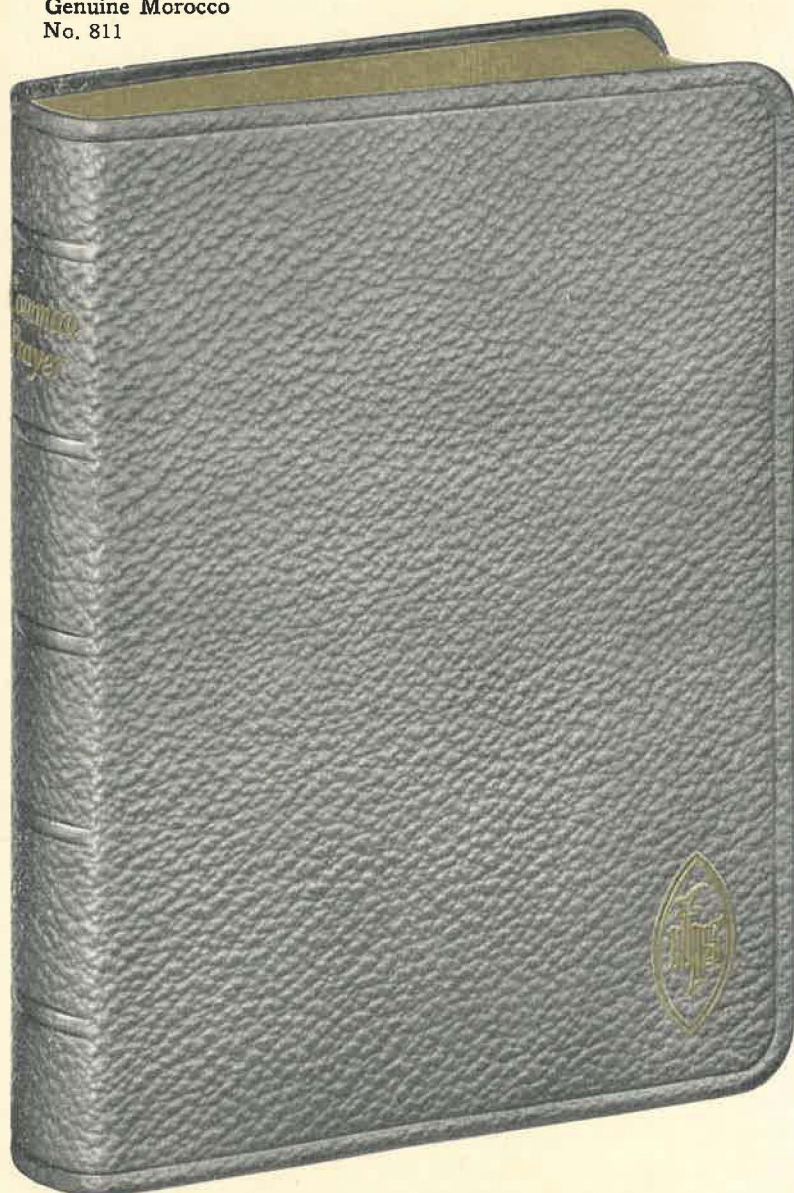
Morehouse Publishing Co. will be able to supply the Prayer Book at the earliest day possible in several sizes and in many bindings, with or without the Hymnal. The edition for the pews will cost 25 cents and a choice of colors in bindings is given. Description of these sent on request.

For individual or pew use we recommend especially the

### CLEARTYPE EDITION

This edition is published in one size only, 32mo, page size  $5\frac{9}{16}$  x  $3\frac{5}{8}$  inches—the most convenient for pew or individual use.

Genuine Morocco  
No. 811



No. 811. Price of above book \$2.00—See third cover page  
No. 813 is same except gilt cross in center, no monogram



# The Living Church

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VOL. LXXXI

MILWAUKEE, WISCONSIN, AUGUST 31, 1929

No. 18

## EDITORIALS & COMMENTS

### The Peace Pact—One Year After

A SUGGESTION is made to the religious press that the first anniversary of the signing of the Peace Pact at Paris be made the occasion of some consideration of its effect upon the world. We are glad to fall in line with this suggestion.

It was a year ago August 27th that the ambassadors of the great powers signed their names to the agreement that the High Contracting Parties "condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another" and "agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means." Subsequent to that agreement the Pact was thrown open to the other nations in the hope that the whole world would agree to the same exalted plane of international adventure. The hope has been realized. When, on July 24th last, the President of the United States promulgated the agreement, substantially all the nations of the world had accepted it. War has now been outlawed by the whole world.

The *Christian Century*, which has been a real factor in solidifying American public opinion in the interest of the Peace Pact, gives a considerable amount of the credit, in so far as American opinion is concerned, to an almost unknown American, Salmon O. Levinson, whose activity, it says, has made this step possible in this country. It is interesting to learn the extent of Mr. Levinson's pertinacity in this regard as explained by our contemporary. Be that as it may, no one would detract from the credit due to the then American Secretary of State, Mr. Kellogg, and to his superior, President Coolidge, as well as to M. Briand, the French Premier, by reason of the agreement between these two nations, thus heralding the opportunity to the other nations of the world to enter with them into such a Pact.

Yes, it is a notable agreement, a milestone in the world's history, the importance of which is equalled by few previous international agreements. War has now been outlawed and declared by all the nations of the world to be not a matter of national policy.

AND then less than one month after this promulgation two of the nations that had made themselves parties to it are at each other's throats. We do not pretend to say which is the aggressor. Russia and China are unique among nations, the governments of both being unlearned in matters of statecraft, alien to Christian principles, and largely outside the ententes and understandings of the nations. Both not only signified their adherence to the Pact, but recognized the obligation to be at peace with the other when President Hoover reminded them of it. Notwithstanding, warlike preparations appear still to be made by both of them, if actual hostilities have not begun. Whether the obligation into which each has so lately entered will be respected by them cannot be said, nor is it possible to prophesy what will be the end of the present disturbance.

Perhaps this incident is a useful one in connection with the matter. Outlawing war on paper does not necessarily mean the end of war in fact. And this is the first point that we would make on the subject.

The great danger now is that the American people primarily, and the world generally, will rest content with the signing of this Pact. Many of our pacifists have now acquired that which to them is the solution of the problem of war. It will be a tragedy if the American people are willing to stop with this real and notable step.

The most sanguine can scarcely maintain that the nations will necessarily keep their word. The ravaged fields of Belgium bear witness to the contrary possibility becoming true. It is not an appeal to war psychology to remind ourselves that the solemn guarantor of the integrity of a small nation was the power that ravished it. It were next to insane to assume that this never can occur again.

Why are Russia and China so near to actual war in spite of their signatures to the Pact of Peace?

Because neither the Pact of Peace nor any other binding force has solved the concrete problem that has made war so near.

That is to say, a war that results from a quarrel as to facts cannot be prevented until something other than war and better than war is devised which will de-



cide those facts. The Chinese railroad that is the immediate cause of the dispute must be managed by somebody, be it Russian or Chinese or otherwise. The most sincere desire to promote peace does not answer the question as to which shall be the managing force. There is the League of Nations and there is the World Court, but Russia is a member of neither, and because of this fact neither she nor China is bound to adhere to the mandates of either.

If the organized nations of the world were inclusive of all of them and were powerful enough so that at a crisis of this nature they could serve notice upon both parties that the World Court was in position to hear the dispute, their united voice would have to be recognized. The organized nations would then not tolerate war between any adversaries, but rather would, if necessary, concentrate the forces of the world to prevent the outbreak of hostilities, and might declare embargoes; while the belligerent nations would be expected to present their case in the world's international tribunal and to abide by the result. It is unthinkable that warlike preparations could then continue. Who is to manage that railroad must be determined; it is likely to be determined by the forces of war if a higher force be not invoked and accepted voluntarily, since the international tribunal is thus far not representative of the whole world and not in position to intervene by force.

Let the American people at least realize that they must decide between three possible forces to settle international problems. These are war; the League of Nations with the World Court; or some third force not yet defined. Only by making some force more powerful than war, and much more decisive than war, can war be prevented.

IF, then, the American people rest contented with what has been accomplished, we can see where the Pact will become worse than useless. It will give a false sense of security to nations that are not secure. It is an expression of an intention and a purpose that may easily be entirely trodden under foot when a real issue comes to any nation.

Nor is the Russo-Chinese incident the only illustration that can be thought of. Are strong nations no longer to guarantee the independence of weak nations, as a group has guaranteed the integrity of Belgium? How, then, are they to make their guarantee effective if it be contested by one of their number or by another stronger nation? Is the United States no longer to maintain the independence of such a small nation as Cuba? If she is, by what power is she to make that guarantee effective in the event of its contest by any nation or group of nations? Can we be certain that the lust of a nation for gold or for territory or for power over a weaker nation will no longer be a menace to a peaceful people? Can we be certain that war psychology will never again overpower any of the nations of the world in such wise as to involve them in actual hostilities before their sober second thought can be made effective?

Questions like these cannot be downed. To renounce war as a national policy is not to answer them, neither is it a sufficient guarantee of peace in the event of any of these contingencies.

The world has made a great step forward. That step, however, is not the final step in securing the absolute suppression of war.

Is America able to determine between the three possibilities, one of which is still unstated, which may be recognized as a cure for international dispute?

THE specific advertisement of the new Prayer Book which appears in this issue is a happy indication that the book may itself actually be in our hands before much longer. The delay in issuing the book may have been unavoidable, yet it has been a delay that has been very unhappy for the work of the Church. Knowing some of the editorial and of the mechanical problems involved, we feel that it can now be said almost—not quite—with certainty that the new Prayer Book will be ready for delivery for pew use by November 1st, and perhaps a little before, and that individual books of finer quality may be anticipated not long afterward.

Indeed, the publishers' problem now is likely to be that of distribution. Can everybody who desires to have a Prayer Book as early as the book is available be accommodated at the same time? There is a limit to the possibility in this respect. It is obvious that orders ought not to be delayed.

We have watched the progress made in making the "Cleartype" edition of the Morehouse Publishing Co. from the receipt of the first part of the copy last spring. Even yet, at this writing, the copy is not entirely in the hands of the publishers, though sufficiently near to completion to make it seem possible to promise the book at the time stated. No one can promise on behalf of any one publisher that his production will be finer than that of another, and the Morehouse Publishing Co. anticipates the opportunity of making selection from other lines as well as putting forth its own edition.

That the long period of waiting is almost over is very pleasant to know, and there seems now no doubt that the Church will have the new Prayer Book, both for placing in the pews and the individual books, before Christmas.

#### ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801 Fond du Lac Avenue, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

##### NEAR EAST RELIEF

In gratitude for and in loving memory of W. P., M. T. P., and W. F. P. . . . . \$ 5.00

##### CHINA FAMINE RELIEF

St. Bartholomew's Church, Ely, Nev. . . . . \$ 5.00

##### TO REPAIR CUT IN SALARIES OF WORKERS IN ALASKA UNDER BISHOP ROWE

A friend . . . . . \$ 40.00

#### TEMPERAMENT

THERE IS A STORY told of a certain arithmetical prodigy who was greatly harried by teachers and others who desired to know the method by which he accomplished his feats. At last the poor prodigy exclaimed in despair:

"God puts it into my head; but I can't put it into yours."

These gifts are of the nature of inspiration, upon which we reflected last week; but there is a sense in which we may compare them with that which we call *temperament*. God has given certain qualities of soul which may not be imparted to others. There is no doubt in my mind that in the world of the Perfect we shall see temperamental characteristics falling into their place in the scheme of God's glory. The great Rainbow around the Throne is the manifested splendor of the types He has created. But here, and now, temperaments do not harmonize; moreover, temperament is often a grievous curse and burden to its owner. Some people pride themselves on being what is called "temperamental," they think it is a sign of the creative and artistic type of character. It may be so; but if it is not guided properly it is surely no more admirable than any other form of self-indulgence. We should use, and not be used by, our temperamental peculiarities. —*The Healing Church.*



# DAILY BIBLE STUDIES

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

## "ALL THINGS TO ALL MEN"

*Sunday, September 1: Fourteenth Sunday after Trinity*

READ I Corinthians 9:19-23.

HERE we have a fine suggestion concerning true brotherhood. St. Paul did not mean that he thought what other men thought, or did what other men did, but that he put himself in the other man's place so that he could understand him and help him. It is the true and only way to sympathize, and sympathy is active, not passive, and leads to helpfulness. We do not change our principles or violate our conscience when we thus enter into another's life, but we learn how it is that he thinks and acts, and then try to help him to think and act in the right way. It is, we may reverently say, the truth of the Incarnation! "The Son of God became Son of Man that sons of men might become Sons of God."

*Hymn 494*

*Monday, September 2*

READ St. Luke 6:27-36.

THESE words from the Sermon on the Mount have been called a "Counsel of Perfection." It may be, indeed, that they bring before us a high ideal, but ideals should always be higher than realities, else there would be no progress. The Golden Rule follows St. Paul's method of being "all things to all men." We must forget ourselves if we are to help others. We must disregard our own pain if we would enter the life of another deeply enough to soothe his pain. And the reward comes in the actual forgetfulness of our own hurt in our endeavor to bring goodness and cheer to our enemy, real or imagined. I put myself in my enemy's place and so I can, in a measure at least, understand his enmity. I put myself in the place of the unbeliever and so come to comprehend why he does not believe, and thus the way opens for me to guide him.

*Hymn 500*

*Tuesday, September 3*

READ Acts 17:22-31.

OUR missionary methods have changed of late years. Our foreign missionaries do not attack heathen worship but rather seek to interpret it, just as St. Paul did at Athens. And indeed all missionary work and all efforts to lead men to the truth follow the same normal lines. I do not begin my work of converting souls by telling men how bad they are, but I seek to show them how good they may be. I try to open their eyes, by the help of the Holy Spirit, to the best way by which they may find happiness. "Whom therefore ye ignorantly worship, Him declare I unto you." The minister enters into the desires and the traditions of those whom he longs to help, and then he shows them the better way. It is the method of Christ. He knows all about us because He was human. And He opens the Kingdom of Heaven to us because He is our divine Saviour and Friend.

*Hymn 483*

*Wednesday, September 4*

READ St. John 17:20-23.

WE ARE all hoping and praying for Church Unity, "that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life." I wonder if our efforts might not be more Christlike if we tried to get each other's point of view and traditional training and experience, rather than attacking each other and accusing methods of worship and organization as false and heretical. I am sure our Lord's way of bringing men together should go in parallelism with His prayer for unity. His disciples were very different from each other, but He brought

them into fellowship with Himself and so made them one. St. Paul's interpretation of the love of God as grafted into human love might well take the place of excited controversy (I Corinthians 13). The principle of "all things to all men" may help us under the guidance of the Holy Spirit.

*Hymn 491*

*Thursday, September 5*

READ St. John 13:34-35.

IN OUR home life we need to enter into each other's experience and emotions, for so only can we sincerely love one another. The reason why so many homes are broken up is largely because each member thinks his own way is right and refuses to put himself in his brother's place. It is something more than to "bear and forbear" that is needed. Mutual love opens the way to the heart and so each can see the other's point of view as well as his desires and temptations. It is a sin against God and man when estrangement breaks up that which is a type of the "mystical union that is betwixt Christ and His Church." We are denying the Lord when we let bitterness and wrath drive love away. If we would only be patient and seek to see things as our brother sees them, the holy ties would remain unbroken, yes, and gain new strength and beauty in their unity.

*Hymn 248*

*Friday, September 6*

READ St. John 10:11-18.

IT WAS love that led God to send His Son to live and die for us, and it was love that led Jesus Christ to suffer on the Cross for our redemption. God knew the sorrows and weaknesses and needs of His earthly children, and His loving knowledge was revealed when Christ assumed humanity. It was the Divine putting Himself in the place of humanity. It was the exaltation to infinite power of St. Paul's principle, "all things to all men." "He became sin for us Who knew no sin." Nothing of human longing and struggle was hidden. But with the knowledge and the holy experience came also the divine power: "That we might be made the righteousness of God in Him." O blessed knowledge! O gracious, loving power! He knows me. He loves me. He guides me. He saves me!

*Hymn 242*

*Saturday, September 7*

READ St. John 14:1-7.

AN OLD hymn of long ago has left one line ringing in my ears: "We shall know each other better by and by." The glories of Heaven will be manifold, through Christ's mercy. "We shall see Thee, we shall know Thee, we shall bless Thee, we shall show Thee all our hearts could never say." So runs Miss Havergal's beautiful Advent hymn. But there will be another joy which our King shall grant—we shall understand each other there. May we not do well if we seek, imperfectly but sincerely, to understand each other here and now, and so, at last, find the imperfect made perfect there? We are brothers, God's children, all of one blood. It is a collective body after all, this human family, and each individual is a part of the whole and is weighed by the character of his relationship to God and to men. The "many mansions" may have their foundations laid here on earth. Oh, to know each other better in this present!

*Hymn 541*

Dear Lord, help me to love my brother even as Thou hast loved me. Show me how to follow Thee in Thy divine and human fellowship. Save me from selfishness. Teach me the sympathy which understands and is patient. So by Thy guidance I shall at last enter into the eternal fellowship of Heaven. Amen.

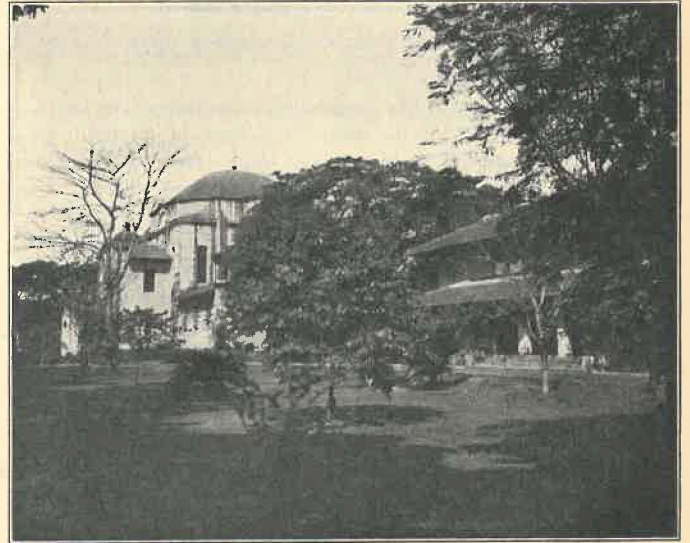


# News of the Church in Pictures



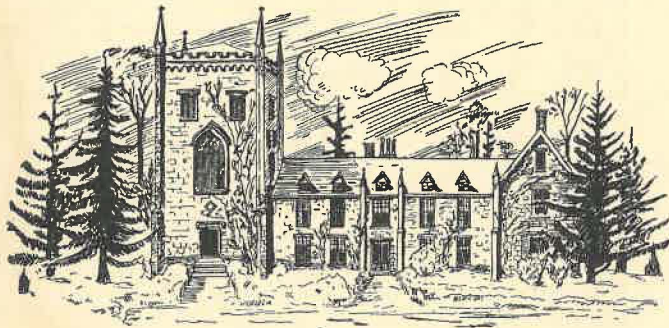
**NEWEST BISHOP**

Rt. Rev. H. P. Almon Abbott, D.D., consecrated last May as Bishop of Lexington.



**MANILA CATHEDRAL**

A recent photograph of the Cathedral of St. Mary and St. John, Manila, and of "Bishopsted," Bishop Mosher's residence.



**LEFT: VERMONT INSTITUTE REDEDICATED**

Vermont Episcopal Institute at Rock Point, unused for many years, rededicated on August 6th [See L. C., August 10th and 17th].

**BELOW: FACULTY AT GEARHART SUMMER SCHOOL**

LEFT TO RIGHT: Deaconess Margaret Peppers, the Rev. Charles P. Otis, S.S.J.E., the Rev. G. Warfield Hobbs, the Ven. Jay C. Black, the Rev. Harold Holt, Miss Mildred James. [See L. C., August 17th.]



**IGOROT CHAPEL**

Laoyan Hall and the Chapel of Saint Joseph the Carpenter, recently dedicated by the Rt. Rev. Gouverneur Frank Mosher, D.D., at Trinidad, near Baguio, Mountain Province, Luzon, P. I. The land for the building was given by Mr. Layoan, an Igorot, and with his help and that of Mr. Wright, former head of Trinidad Agricultural School, the Rev. E. L. Souder was able to plan and complete the much needed clubhouse and chapel for the use of many students at the Agricultural School who were former pupils of our mission schools in the Mountain Province.





# The Place of Peace

One Year after the Signing of the Kellogg Pact

By Richard K. Morton

HOW high is the international regard for peace today? Has it been heightened during the year since the widely hailed and widely doubted Kellogg Pact was signed on August 27, 1928? These are interesting and important questions.

As these words are written, a "situation loaded with dynamite" is developing in the relations of Soviet Russia and the Chinese Nationalist Government. Secretary Stimson has already called to the attention of the Russian leaders that they are bound by the Kellogg agreement, and they show definite signs of admitting this restriction. Japan may also offer mediation. The situation again shows, however, the almost congenital tendency of diplomacy and national interests to develop an unruly, war-suggesting situation. At least a little bit of Mars seems to be in the soul of every nation now.

This is the outstanding "war interest of the month," and even with all its alarming and regrettable features it reveals that international tendencies and organizations for peace are much stronger in the popular, and even in the diplomatic, mind.

Dr. F. W. Norwood of the City Temple, London, recently contributed to the *Christian World* of England what seems to me an article with much common and uncommon sense, on *The Need of Common Sense in International Relations*. He rightly points out that nations may legitimately be expected to have serious differences—all cannot yet be quietness and sweetness and light. The great need is not international uniformity and quiescence along all fronts of human, international endeavor—it is for non-warlike international relations. It is, for one reason, because we have these differences that we do not want war—for war never solves any problems. It either postpones the solution, or makes one impossible.

International relations have usually been conducted in a period of shadow-boxing and battling ghosts and spirits on the part of fear-obsessed diplomats, who then proceed to set peoples battling each other with every devilish warlike device then available. It is often harder for us to fight a teasing, elusive war spirit, than it would be to fight all the armies even technically likely to invade our shores. I believe, however, that in recent years (especially during the last year) diplomats have not been seeing so many warlike ghosts in the dark.

International relations, as Dr. Norwood points out, present today a great paradox—simultaneously running are sincere movements for peace and for preparation for war! Much of the peace talk is still uttered in the terms of war. We are extolling an ideal of peace, while we are making many allowances for the idea of war. We are building friendships, and yet are still too much aware of our battleships.

Dr. Norwood, having just returned from our country, and referring to it, writes: "Like the rest of us, they are impaled upon the horns of this absurd dilemma; they want to renounce war and also to prepare for it. That is virtually the condition of the entire world just now. Every nation, with a few small exceptions which will probably fall into line, appears to be ready to vow that it will never go to war again; and every one of them is increasing its preparation for the next war. . . . War can never again be rationalized. There is no conceivable question which can be wisely settled by an epidemic of organized murder and destructiveness."

THUS the last year has taught us much: (1) We have more carefully surveyed the gigantic losses of the World War, and have seen the problems which arise from the negotiations for an equitable peace after such an international display of criminal pyromania and excited, organized, and scientific mass slaughter; (2) the truth is reaching the common people that war is not instinctive, hereditary, or inevitable, not the only reliable instrument for national defense of honor, etc., and the

truth is reaching the diplomats that the peace after such a war is as costly and unsatisfactory as the war is calamitous and contemptuous of human life and property; (3) a large number of great men have acted, spoken, and written in behalf of world peace; (4) business is beginning to see more poignantly the menace of war; (5) the Church, in all its branches, has broken away largely from any potential or theoretical sponsorship of war; (6) the spirit of the new age is progressively against any such a costly, desperate, stupid, and wholly outworn instrument as war; (7) an impressive number of nations signed the Kellogg Pact, and the United States made a great impression by taking the leadership in this movement; (8) seeds which President Wilson sowed are beginning to break forth; (9) we have more ways of coping with the war urge, and there is more genuine friendship among peoples (due to travel, radio, publications, diplomatic speeches, airplane ventures, etc.); (10) for the first time in history there seems to be a serious and organized attempt to outlaw war.

THE Kellogg Pact has been severely and even repeatedly criticized in some quarters, but I think that this has had little effect. The god of war has fewer worshippers. The pact is not in too detailed, dictatorial language. It wisely sets out to deal with an age-old problem with due appreciation of all the factors involved. Probably no document in history has had such a world-wide, deep influence.

Dr. Lynn Harold Hough, in his valuable book entitled *Imperishable Dreams* (Abingdon), he writes:

"The whole world is passionately and wistfully longing for fellowship. And the suspicion which is the antithesis of fellowship is banking great storm clouds all about the edges of our sky.

"Yet the next war, the scientists tell us, will be of unbelievable deadliness. The front trenches will be everywhere. Women and children will share as they have never done before, in the tragic menace of its far-flung campaigns. A city like New York will suffer in quite a new fashion from the deadly chemicals which will do duty in the next world conflagration. And civilization itself can scarcely survive another vast cataclysm of conflict like that between 1914 and 1918. If another world war comes, it will not matter much on which side you fight. Nothing worth keeping will remain to either when the vast conflagration has come to an end.

"In a situation like this, when, above everything else, we must keep matches away from the powder magazine, we are being told that patriotism demands that the high schools become centers of military training. The high school boy gives character to the future of the nation. If his hero is a soldier, if the contentious spirit of war is planted in his heart, there are dark days ahead. It is the good will of the school-boys of today which will keep the peace of the world of tomorrow.

"Even if a quite new situation in military science had not made all the difference in the world in the whole matter of the menace of war, it would still be true that a nation free from the subversive poison of the military spirit would be best prepared for struggle at the point of arms."

Professor Shotwell has been an outspoken critic of the pact in some particulars, but he said in an address not long ago: ". . . while in my opinion this treaty marks a decisive turning point in international relations, I do not regard it as such in itself. It does not constitute the whole of that turning point. It is only part of a larger movement. I think it is a real and vital part and the necessary first step in the new direction toward a permanent orientation toward international peace. I do not think that it involves dangerous commitments, and certainly am prepared to prove that it is no mere idle gesture of either rhetoric or morals. It is a very real commitment and one of the most important acts ever undertaken by a civilized government."

Such opinions are being echoed everywhere. War is losing its splendor, its justification, in the popular mind. All experience testifies against it. The Kellogg Pact showed the way



out from it. We are beginning to realize, with Milton, that "who overcomes by force hath overcome but half his foe." William James suggested as the moral equivalent of war pre-occupation with problems with which nature confronts us; but today it must be more a question of removing from human procedure the ineffective and costly instrument of war and definitely adopting the principles and practice of peace.

Aeschylus wrote truly in *Agamemnon*: "For Mars doth market bodies, and for gold gives dust and in the battle of the bold holds the dread scales of Fate."

Even some great military leaders endorse the peace movement, and are glad of the influence of the Kellogg Pact. Gen. Tasker H. Bliss recently said, in an interview: "I am inclined to think we are nearer sustained peace than before the war. The horrors of that war impressed all peoples. We know now that a world war must almost inevitably result from one which begins between any two great powers."

The movement toward peace was begun very largely because Christian thinking no longer could tolerate the unreconciled difference between the message of Jesus and the devastation by the engines of war. The voices of a few speaking through the years have finally been heard and heeded. While most of the wars in the past have been among Christian nations, the latter have now taken the lead in outlawing it. Their God is no longer conceived as a ruthless god of war. But rather: "He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire" (Ps. 46:9).

War has ever outraged human life, human institutions, truth, honor, progress, and the finer pursuits of life. War is what we do with deadly weapons when we have been made to get aroused over fears and whispered malicious tales. War is what men do when they thoughtlessly embark upon group murder and call the whole procedure by glorious names. It is social life gone berserk. In protecting their so-called "honor" many nations have done eternal violence to the whole concept of honor. War is a kind of moral intoxication, leading a man to do for chimeras and mirages what he would in a solemn moment hesitate to do for the greatest values in life. War is the greatest misuse of the power of leaders over the people—for usually war has been kindled by a few leaders, to be fought by thousands of the obscure. War is the greatest delusion in international relations. War is fought over unrealities, and then nations slowly recover amid distressing realities. War starts over some alleged great problem; but peace has usually been simply the method by means of which the victor dealt with the victim, both parties forgetting the original issue amid the new hatred. Before the war, the nations each possessed a difference; after the war, they still possess the difference, plus death, destruction, and disillusion. In war nations study to destroy each other; but in peace who shall there be to study, to build them up again? War is an admission of weakness and impatience—saying impudently to the world that we will not remove a difficulty by a wiser method.

THE Kellogg Pact has helped us to realize these truths. It looks beyond the problems of world-wide war to the requirements of world-wide peace following war. In one year we have gone far from a war policy which has marred centuries. Humanity no longer will tolerate its own periodical emaciation and impoverishment. Its problems in morals, religion, business, honor, or common interests can no longer be solved in terms of blood and steel and fire and hate.

One of the great emphases which has fortunately been made is that of *teaching*. Past generations have been taught to assume, think, and prepare for war. Coming generations must be taught the way of peace. The sons of Mars cannot be the sons of God. The mind whose law is hate and ruthlessness cannot fellowship with the mind whose law is love and brotherhood. "God is love." "He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:4).

Dr. Wilbur K. Thomas, in a recent address, pointed out that in 500 years eighty-two per cent of the wars have been between Christian nations; and fifteen per cent had a Christian nation on one side. One reason for the persistence of the

legal, social, international, and moral status of war lies in the tolerance of the Christian Church. The deep inconsistency has never been, until now, brought home to the common people. As Dr. Thomas shows, nations seldom go to war for noble ideals and causes, but rather for what they have been led for some reason to regard as such. Seldom do they war for food or self-preservation. These would not be hard to secure from others by peaceful arrangements. They war because of the ambitions, fears, egotism, desire for power, wealth, and short-sighted direction of their leaders or ruling groups. In ignorance of the other people, the nation is allowed to develop unnatural excitement and hateful feelings. War is usually caused by bungling leadership or uninformed, excited people. War is the shameful result of incapacity for, or negligence in, the direction of international affairs. War is the action in present affairs of the worst traditions in history. War is also the suspension of all human rules while dealing on a large scale with a grievance. Nations must no longer try to save their souls by maiming other bodies. Lasting peace is not embraced by a people whose best blood has been spilled.

Sea power is a great issue in world peace, especially with regard to Britain and America. George Young, a British diplomat for many years, said in a lecture not long ago, in outlining some means whereby Britain and America could lead in establishing bases for international peace: "(Secure) public acceptance on both sides of the Atlantic of principles already on record but not yet realized: renunciation by the British of command of the seas in respect to right to declare a private blockade against a private enemy; renunciation by Americans of freedom of the seas in respect to the right to supply sinews of war to a public enemy.

"And at the same time we must have an agreement on general parity of naval armament, from which we can proceed to reduce sea power to sea police. And if this principle is now accepted, technical formulas for establishing parity and for assessing armaments will be elaborated without great difficulty."

I believe that in the last year or so nations have shown a decided tendency to look at their own national problems with a broader perspective. They are being pushed to do so by the new maturing generation.

"What is hopeful," says Prof. R. G. Hawtrey, noted British economist, "is the change that has taken place in the state of mind of the imperialist powers themselves toward dependencies. The change shows that it is possible in political life for the welfare of one group of people to be genuinely an object of policy to another group. It is just such a transitional pursuit of welfare which we need as a foundation for any plan for eliminating economic conflicts." Peace can come, it seems, only through a change of heart and mind on the part of the multitudes in all the nations of influence.

The Kellogg Pact placed the great issue of the century squarely, boldly, challengingly, before all the nations. No longer could leaders say a few high-sounding words, and let the matter rest there. It marks the beginning of united action upon peace. It marks the beginning of the crystallization of public and private thought upon a great issue. In one year discussion has developed and spread the theme, which is meeting with favor everywhere. Is not the place of peace at the basis of all international affairs?

#### PRAYER FOR A CHILD DEPARTED

**O** LORD, who guardest babes in the life that now is, and in the world to come, preparest for them the amplitude of Abraham's bosom, and, for their purity, bright angelic places where the souls of the righteous are established; do Thou Thyself, O Lord Christ, accept in peace the soul of Thy servant, the babe, N. For Thou hast said, Suffer the children to come unto me, for of such is the kingdom of heaven. For to Thee is due all glory, honor, and worship, with the Father and with the Holy Ghost, now and ever, and to ages of ages. Amen.

—From the Eastern Orthodox Office for the Burial of a Child.

THERE is a Chinese proverb which says: Let every man sweep the snow from before his own doors, and not busy himself about the frost on his neighbor's tiles.

—By Way of Illustration.



# Jackson Kemper, Apostle of the Northwest

By the Rev. Hope Henry Lumpkin, Ph.D.

Rector of Grace Church, Madison, Wisconsin

In Two Parts

I.

LOCKED away in the fireproof vaults of the Wisconsin Historical Library at Madison, Wisconsin, are the journals and papers of Jackson Kemper, Bishop of the Northwest, and first Missionary Bishop of the American Church. A few of these records have from time to time appeared in print, but the sum of them would fill many volumes. The earliest of them more than a hundred years in age, they form the record of a life which, beginning in New York on Christmas Eve of 1789, saw its close eighty-one years later in the mid-western state of Wisconsin.

It had been a life lived in the formative period of American history, and the last thirty-five years spent in that section of our land destined to play so large a part in the rapidly developing history of the nation. It is impossible to resist the conclusion gathered from his journals, that while Jackson Kemper may not have stood forth like some flaming apostle of civic and social and spiritual righteousness, yet the pervasive and persuasive power of his gentle, apostolic spirit, as he persistently and undauntedly went about the great task assigned to him, covering the vast areas over which he held jurisdiction, could not have been without its tremendous spiritual fruits in the lives of men and the development of the land.

There is no more challenging period of American history than the story of the rapidly expanding frontier of the nation. The West of the "great migration," as it has been aptly termed by Mr. Paxson in his *History of the American Frontier*, must have been an era and a land in which facts and forces mingled in fascinating, if somewhat dangerous, manner. Fortunes were made and lost. Foundations of families were laid, and then the families moved on to the ever extending and increasing boundary.

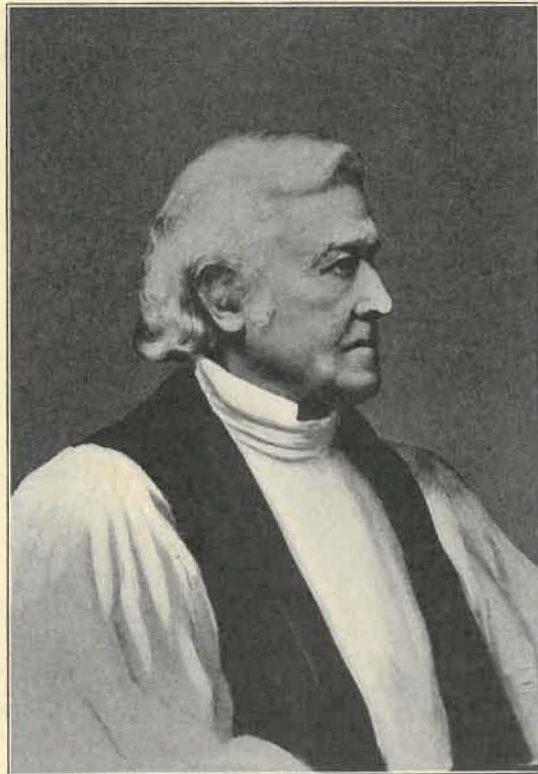
There were, as Mr. Paxson points out, two forces which kept in motion this migration, one constant being the necessity laid upon society to care for the new adults arriving each year to manhood, and requiring means and opportunity for livelihood. And the peculiar force which sent the newer generation to the West was the supply of unclaimed land that could be had in unlimited amounts. But there were also special causes. Poverty, religion, and the devastation which followed war, were among such forces which brought to pass this migration. While the advance guard was beginning to show itself as early as the Treaty of Fort Wayne in 1809, it came in huge proportions after 1815. Moving with an irresistible momentum, in a single decade the increase in the Northwest was from some 272,000 to nearly 800,000. Many of the social forces which have obtained since that period, and have operated in the Midwest since then, may be explained by that rapid increase.

Naturally this brought a vast variety of characters to the Midwest states; educated and uneducated, self seekers, and those who for the sake of the advancement of their families, and for the good of their families, were breaking home ties in

other states, and coming to this rapidly developing section of the land. A jingle of 1833, as quoted in Mr. Paxson's work before referred to, may give some idea of the time viewed from a humorous standpoint:

"Blest Indiana, in her soil  
Men seek the sure rewards of toil.  
Men who can legislate or plough,  
Wage politics or milk a cow.

"So plastic are their various parts,  
That in the circle of the arts,  
With equal tact the Hoosier loons  
Hunt offices, or hunt raccoons."



RT. REV. JACKSON KEMPER, D.D.

From a portrait by J. R. Stuart in the Wisconsin Historical Society Collection at Madison.

WHILE the advance guard of this migration did not as yet touch Wisconsin, after a certain time had elapsed the flow began strongly to press into that state. The various streams of migration into Wisconsin are most interesting. Up the Mississippi valley came a stream from the south, coming at least as far as Madison, but from Madison to Lake Mills what has been called a "vacuum" existed. Into southeast Wisconsin came the overflow from Indiana and Illinois, real frontier characters, but of slightly more southern aspect than the Mississippi valley stream. Sometimes the second generation of Erie canal migrants, or again a group coming through Kentucky, but insulated by another generation from southern influence. Such migrants as these, in the southern counties, up the Rock River valley, and on the fertile plains, made a prosperous, conservative farming population. Milwaukee was now in debate with Chicago as to which of these cities would be the greater in the coming years. In 1834 Jackson Kemper on his tour to Green Bay, before he was elected bishop, stated in his journal:

"Many appear to doubt whether *Chichago* will be as great as is often asserted."

To these cities springing up along the lake shore came the steamers with cargoes and passengers from Buffalo. The south did not furnish emigrants here, and here came also, what was rare in the Mississippi valley, increasing colonies of the foreign-born. German and Irish. Wisconsin's population in 1840 was about thirty-one thousand. In 1850, a period of one decade, it had increased to more than three hundred thousand.

But to this rapidly growing section there naturally came growths of different kinds. We find towns and cities springing up as if by magic. Bishop Kemper notes in his journal in 1835, soon after coming to the Midwest,

"At Alton it is said there are not houses enough, nor can they be built sufficiently fast to supply the demand."

And again in the same year,

"Quincy has between seven and eight hundred inhabitants. Has grown up during last four years."

And recorded in the same diary,

"Galena has 1,300 inhabitants, Chicago 4,000."



But along with the rapid growth of population, there came other growths of not so favorable a kind: A growth in wild-cat speculation. A growth in dangerous banking, especially after the closing of the Bank of the United States in 1836, which had probably exercised a protecting hand. Land purchase and land speculation were widespread. Lots in cities but just begun were held at fabulous prices. And when the Distribution Bill provided that on January 1, 1837, the Treasurer of the United States should balance his books, set aside a working capital for himself of five million dollars, and prepare to deposit the rest among the states in four quarterly installments, the crash came. The banks, which had operated without sufficient foundation, could not meet the drafts which the government made on them for the funds to meet these quarterly payments to the states. By pre-arrangement, the banks suspended on May 10, 1837, and the panic of 1837 was a fact.

It was not hard to imagine the effect upon the West. Here the lands had been bought, and of course the sales fell off at once. The farmer lost both his high prices and his market, and the lucky ones were those who did not lose their farms. We get echoes of this in Bishop Kemper's journal of that time.

On January 18, 1838, we find the following entry:

"Learn from Mr. M. of Hannibal that Dr. E. has made an assignment, and that a great deal of the land he entered for others was returned upon him. Marion is not growing—it was sickly the last summer, and the water was high all around it. The railroad from it to Palmyra has not been made."

And again on January 22d of the same year:

"The major thinks three months hence there will be greater difficulty in the money market than ever, for the crops will not pay the debts of the West to the coast, and then suits will come which thus far have been suspended."

As late as 1843, when the West could jest about some of its blasted hopes, railroads unfinished, or never begun, canals undug, transportation facilities denied, we find a newspaper humorist, of Cincinnati, as quoted in Mr. Paxson's volume, giving such a delightful bit as this in connection with a theatrical performance. Doubtless there was reality as well as jest included therein:

" . . . Box tickets, two pairs of chickens and a dozen eggs. Pit ditto, three pounds of butter and a cabbage head. Gallery, any quantity of peas and potatoes. N. B. Fresh meats, poultry, and all the vegetables of the season can be obtained at the box office on the most reasonable terms for cash."

THE settlement of the West has been described as an industrial conquest. Freedom, religious or political, was not its motive. No one fled, or had cause to flee, from the East because of oppression. The impelling power was the desire to better one's condition. But it was a West of almost unimaginable crudities—crudities of living, crudities of travel, crudities of education and religion. "Schools and preachers," said a governor of Illinois, "could be better dispensed with than corn-meal." Unlearned preachers were supposed by the majority of the people, themselves illiterate, to be better than "man made ones." Bishop Kemper gives an illustration as used by one of these brethren, when preaching a sermon on hell. "If a furnace in the neighborhood were heated seven times hotter than usual, a devil thrown into it would freeze to death." Yet many of these uneducated circuit riders were devoted men, who, penetrating to the remotest settlements, were the one uplifting agency among them.

All manner of illnesses were the plague of these raw clearings of the early days. Pleurisy, fever, malaria—and as quinine was not available, the plague of malaria was accompanied by a plague of whiskey. Greenough White gives a conversation which is reported to have taken place in one such lonesome spot amid the wet forests. The replies are melancholy, monotonous, monosyllabic. "What's your place called?" "Moggs'." "What sort of land thereabouts?" "Bogs." "What's the climate?" "Fogs." "What's your name?" "Scroggs." "What's your house built of?" "Logs." "What do you have to eat?" "Hogs." "Have you any neighbors?" "Frogs." "Gracious! Haven't you any comforts?" "Grog."

Yet such unromantic toilers, with all of their sordid cares and sufferings, all of their discouragements and dangers, all of their efforts and failures, were the hewers and builders of the great states that were to be. The frontier has been aptly termed a crucible, into which were poured the most diverse human elements, where they were transformed, fused, into

something new—the pure gold of Americanism. The same year that Illinois was erected into a territory, Abraham Lincoln was born amid frontier conditions in Kentucky. At the age of seven he was taken by his parents to Indiana, when it became a state; and when he attained manhood's estate, he settled in Illinois. It is probable that in the Midwest has been developed the more truly American type than anywhere else in the land.

To such a land, and such conditions, Jackson Kemper, the man of education, ability, and social position, was called to lead the work of his Church. Intrepid and daring of spirit, he could not refuse when his Church laid its highest command upon him. He was elected Bishop of the Northwest, a truly apostolic field of labor, for the territory over which he was to have jurisdiction embraced the states of Missouri, Indiana, Wisconsin, Minnesota, Iowa, Kansas, and Nebraska. The same walls which had seen his ordination to the diaconate a quarter of a century before, witnessed his elevation to the highest office that the Church has to confer. On the 25th of September, 1835, he was consecrated first Missionary Bishop of the American Episcopal Church, in St. Peter's Church, Philadelphia. The Presiding Bishop White, so many years his diocesan, counsellor, and friend, was consecrator, assisted by Bishops Channing Moore, Philander Chase, both the Onderdonks, Bosworth Smith, and Doane.

WE HAVE now reached a point where most of our information must come from his own journals. Written in a fine hand, apparently many times on board river boats, or by the light of a flickering candle in some wayside tavern, they contain items of tremendous interest, and are invaluable as records of that period in American history. Bishop Kemper does not hesitate to comment on matters of moment in the time in which his journals are written, and some of these comments give us vast insight into the events and needs of the day. But the amount of notes preserved is tremendous, and it is only possible here and there, as the years pass, to cull from them material for our purpose. In some cases they are written in pencil, and have become almost illegible as the years have passed away. They extend at the least over thirty years, and a number were lost in a portfolio which fell overboard from a river steamer.

A rich and gentle vein of humor runs through the whole. While he comments on bad beds, bad board, and uncomfortable surroundings, there cannot be found any note of complaining or of fault-finding over his lot. He had chosen his field and he met conditions as they came. Through the notes will run such items as these, without any extended remark on them. "Rode all night," "Went without dinner," "Up early writing," after noting the night before, "Very tired."

At this point it should be noted that the missionary impulse which came to him was not something born afresh, or born first when elected to this unlimited field of activity. Almost all of his life in the ministry he had shown evidence of missionary zeal and interest. He had manifested a pioneering spirit, the type of mind and activity which could well undertake the sort of thing which he was called upon to do when he became Bishop of the Northwest. In vacation periods, in the years 1812, 1814, 1819, and 1820, he had served as border missionary, doing a widespread and excellent work for the Church in the western parts of Pennsylvania and Virginia and eastern Ohio. Of course all such work as this had to be done either on foot or on horseback. Then, in 1834, he undertook for the Missionary Society of the Church a trip to Wisconsin, to report on the establishment founded by the Rev. Richard F. Cadle, at Green Bay. An incident had arisen which threatened and possibly ultimately destroyed the mission, and the Rev. Jackson Kemper and his friend, James Milnor, were sent to study the work of the mission and report. This was then the farthest, the remotest, West. And it is evidence of the regard with which he was held that he was chosen for so delicate and important a mission.

There is not possible space to detail this trip, which in itself, as given by his journals, would make an interesting paper. But one or two items of interest arise. One is, that the institution at Green Bay was first incorporated as the Wisconsin University of Green Bay, and later as Hobart University. Another is the fact that at this time he was evidently considering offering for the mission in China. His journal relates on July 30, 1834:

"I have finished reading this day, Gutzlaff's voyages along the coast of China. My want of faculty in acquiring languages,



my actual ignorance of every language except my own, my young and motherless children, my age—would, it appears, unfit me for the important and sacred station of being the head of a mission to China. I must write to Mr. E. Newton to this effect. The door apparently opening is wonderful. Gutzlaff considers the inhabitants of China at 362 millions. One-third of the people of the earth."

On August 5, 1834, he writes in his journal of his impressions of the conditions of the Indians. He had noted various matters concerning them, but in this item he appears to sum up his impressions.

"All parties appear to be unanimous in the opinion that the Indians are injured on all sides. The government, the army, the traders, the agents—and the missionaries to a certain extent—accuse each other. Many agents appear to prey upon them, and have grown rich. The government forces them to give up land which it—the government—does not want. Some conscientious officers assert that traders have come within musket shot of their forts and sold without reserve, and that they cannot obtain from the government the authority necessary to repress their efforts and drive the traders away."

In the journal numbered one, with the date of November 13, 1835, we find the first entry recording his impressions as he entered upon the territory which was from henceforth to be his home:

"On Friday evening, the thirteenth of November, 1835, I saw for the first time the State of Indiana. We had left Cincinnati about two hours before. The weather, which had been tempestuous since we departed from Pittsburgh on the preceding Tuesday, had become mild, the sun was near the horizon, and the atmosphere was clear. The Great Miami was the dividing line between Ohio and the immense missionary territory which my Gracious Redeemer, through the instrumentality of His Church, had assigned me. Indiana looked woody, interesting, and inviting."

At that period there were hardly more than two modes of travel possible—horseback, and by the river boats. Of course there were times when men must go afoot, and the Bishop did not scruple to do this when necessary, and also there were times when he could take a stage between some of the points. But it is probable that, owing to the roughness of the roads, he probably preferred to travel overland on horseback. With his saddle bags filled with the few things which he needed, service books, his robes, his Communion vessels, and the few clothes which he carried with him, he went on his way through the many years of his episcopate.

A few days after this first entry, we find the following:

"Our party, though large, is now orderly, and civil, and far different from what I expected on Sunday. We may be on board until Thursday morning. May I have grace to act as a Christian Bishop ought to do. What a variety of characters are around me!"

On December 4th of the same year he comments on the sleeping quarters he found at Evansville:

"When our baggage was out and on a cart we learned that both taverns were full. The carter, however, agreed to take us in. We had a curious time. We entered a very common room, no plastering, no carpet on the floor. Three persons asleep, and on the same floor a bed was made covered with our cloaks, etc., in which the four passengers of the *Flora* were to repose. Mr. B. preferred a bearskin by the fire, and the rest of us about midnight tumbled in. An open door from the garret brought down upon us a fine stream of air. I covered myself, head and all, with my wrapper—other persons, however, came in and kept up the talk for a long while, and finally we had at the last nine reposing on the floor in one room. We gained from three to four hours' sleep."

In the year 1837, on a visitation to what was then called Indian Territory, at Fort Leavenworth, he gives this interesting observation on one of the characters well known at that time. It is to be noted that in spelling "Boone" he does not put on the final "e," but spells it "Boon."

"There came to see us this evening, Captain Boon, son of Daniel Boon. He arrived a little before his father in this state in 1799, went up to the Boon lick country, where they both made salt for some years. Less than twenty years ago, there were plenty of buffalo about. One season he and another man trapped 900 beavers about Blue River.—Boon has lately stood on a knob 150 miles west, and seen the buffaloes passing in immense herds, covering all the plain as far as the eye could reach, for six days in succession. A trader stated that last year his party killed, near Council Bluffs, eighty thousand, mostly for their skins and tongues. Captain Boon is the best of backwoodsmen, and has been more useful and enterprising than his father. So says Colonel K. He is never at a loss on a prairie. He catches cold in a house and has rheumatism, but when camping out is perfectly well."

Some time after this we find an entry from Fayette, Howard County, Missouri, as to his preparations for an overland journey:

"I put," he says, "in my saddle bags as few things as possible, and yet they are pretty full, as I expect to be absent nearly three weeks. My Lyon's skin overcoat, which I bought for twenty-five dollars just before I left St. Louis, and is black, looks as if I am prepared for all weathers. . . . I have a piece of buffalo skin over my saddle. The pony is small, black, without shoes, but looks as if he could travel."

(Concluded next week)

## PETITION

SINCE life for him has been  
The treadmill of the city streets,  
Lord, when his time is come,  
Let him go wandering  
The country of his dreams  
That he may hear the singing earth—  
The song of waters over rocks,  
The mumbling drone of bees,  
The tiny wren's high pipe,  
The wild canary's trill,  
The robin's mellow flute.

Lord, let him find  
The cool cathedral of the woods  
Where oaks and maples are,  
And let him walk  
The springy floor of moss  
And mold and starry trilliums  
Until he seeks a resting-place  
Beneath the tallest tree  
Beside a shaded brook.

Give him his utter fill  
Of loveliness and loveliness—  
A tender lilac scent,  
The silver current  
Rippling in the breeze,  
The deeper pools  
Transforming pictured foliage  
To drowned stalactites  
Swaying to and fro. . . .

And let him watch  
The meadows undulate  
In rolling flower-foamed billows  
To the crystal sky,  
Yea, let him see  
A heron's wide-winged flight,  
A bold hawk thrusting sharp beak  
At the warm heart of the blue—  
Until the sun goes down.

And when the west flames  
Red and gold which slowly fades  
To twilight's mystery,  
Just as he falls asleep,  
Then let a hermit thrush  
Uplift his glorious Amen . . .  
And afterward, O Lord,  
Be near him in  
The darkness that is light.

EARL D. TODD.

## PRAISE

WHEN a man has such things to think on, and sees the sun, the moon, and stars, and enjoys earth and sun, he is not solitary or even helpless. What else can I do, a lame old man, but sing hymns to God? If then I were a nightingale, I would do the nightingale's part; if I were a swan, I would do as a swan.

But now I am a rational creature and ought to praise God. This is my work; I do it, nor will I desert my post so long as I am allowed to keep it; and I exhort you to join in this same song.

—*Epictetus*.



# Monasteries in the Air

By the Rev. W. A. Wigram, D.D.

ONE of the joys of travel in Greece of today consists, not only in the classic monuments and the beautiful scenery, but in the survivals of old states of society, and—often the most ancient of any—old ideas in the minds of men.

Monasteries to us are either old ruins or very modern revivals. In Greece they are today just what they were in the days of their founders, in the year 1000 or 1300. Centaurs we have heard of as primitive myths, appearing on old carvings; in the minds of the Greek peasant they are still fearsome possibilities. Up in the mountains of Aetolia and Parnassus men still believe in the fearful beast, half man, half horse, that comes and hammers on the doors of cottages in mountain villages when winter storms roar, demanding that a woman shall be sent out to him! Fortunately the antidote to his rage is simple; it is, to put a sieve out on the window-sill! The centaur's curiosity is excited by this, and he is filled with a wild desire to know how many holes the mysterious object contains. So he starts to count, but as his primitive mind can only count up to two, he goes on all night counting "one-two, one-two," until the dawn breaks, and like other bogies of the night he has to withdraw! Poor centaur!

It is up where this belief still remains, amid scenery as weird and incredible as the myth, that the "mid-air monasteries" of Metœora are found. Mid-air monasteries of a truth they are. Thessaly, in which province they lie, is mostly one huge plain, girdled with mountains. It was a sea or lake once, and the tale was told in classic days how Poseidon opened the famous gorge of Tempe with one blow of his trident and let the waters out to the main. At the western end of the plain, where the modern railway comes to an end, a huge mountain mass runs out into the plain. This mountain (which is composed of a conglomerate that only needed just a little more squeezing to be pressed into a mass of that beautiful *Verde Antiko* marble that the Romans loved, and which also comes from this neighborhood) has been split by water-action from summit to base, as the photograph shows, and formed into a collection of huge pinnacles. These may be of any height from fifty to five hundred feet, and of any size, from that of a church steeple which some of them resemble, to a huge mass that may be two to three acres on its summit, but perceptibly less at its base, as its cliffs overhang all round. Most of them are absolutely perpendicular.

Somehow, on the summits of these crags, human effort has put a collection of monasteries, once twenty-four in number, though only four remain today. To reach them is test of nerve, for the good fathers let down a net from on high, by means of which, and a windlass, the traveler was hauled up, he being particular to try and forget how very frail and worn the rope looked in places! For those to whom this method was too giddy, ladders were provided, but 300 feet of perpendicular and very rotten ladder is even more trying to the nerve than a net at the end of a rope.

This was the sole method to within three years ago, but civilization has reached even this corner, and a bishop who insisted on his "visitor's right" has recently ordered the cutting of tracks in the precipice to enable the traveler to mount. Even this method of approach rather resembles a walk round the "clere-storey ledge" of a cathedral, supposing that passage to be put up at an angle of 45 degrees, and left very rugged!

How the first monks ever got up, unless they were endowed

with the powers that enable a fly to walk up a window-pane, is a mystery even now. Some have suggested that they cut away the slopes by which they mounted, and pointed out how some of the uninhabited pinnacles can be approached by "arêtes" by which a goat can mount today. (An arête is a term of old mountaineers, and was defined by one of them as "a ridge of indefinite narrowness, with an endless vertical precipice on the one hand, and one longer and steeper on the other.") There are no traces of such existing, however, yet get up the monks undoubtedly did, and transported masses of building material to the top as well.

Legend supplies also the motive, in the following story, of which the framework is historic past question. In the thirteenth century, Greece was ruled by a most brilliant set of Burgundian adventurers, Crusaders who, on the famous fourth crusade, had arrived too late for the plunder of Constantinople, and young men of spirit who found life at home impossible, "because the authorities would enforce the laws against men of family." They carved out a kingdom for themselves in Greece, where as their chronicler—an English bishop by the way—sympathetically observes, "*les damoiseaux et les demoiselles menotent la plus belle vie possible*" and all went well till interference came. The disturbing element was one of the "Free Companies" of the day, a gang of wandering Catalans, with some Turks thrown in, who found themselves thrown



THE MONASTERY OF THE TRANSFIGURATION

out of their usual job by an unusual state of peace in Europe, and thought that they might carve out a kingdom where their betters had found it so easy. Wherefore a self-governing and nomad army, some thousands strong, appeared in Greece. Frankish chivalry was roused, and marched out *en masse* to put these rascals in their place. They met them on the swampy plain of Copias, and found the mass of infantry drawn up on the open level. Clearly, the Lord had delivered these impertinents into their hands, for never yet—in the memory of man—Cregy and Agincourt were far in the future—had footmen stood before the rush of mailed cavalry. The whole mass of the Frank baronage of Greece drew up in line and charged, to sweep the Catalans from the face of the land. They rode to their death. The wily footmen had turned the irrigating channels over the soft ground in their front, and the magnificent horsemen charged straight into a bog, and stood "like equestrian statues" mired to the girths, and even more helpless yet in their heavy armor, if they dismounted! The Catalans, light-armed footmen with the national long knife, rushed in, and the knife did its work. Of all the Frankish chivalry of the land, just two, captives both, survived that day, and the adventurers had but to walk in and take possession. "Many and many a noble dame," says the chronicler, "found herself wife perforce to a groom, who a week before had not been counted worthy to hold the basin for her to wash her hands withal." The Catalans had even to ask their two captives to be their leaders—the thing was beyond that rough soldiery—and become the rulers of the land they had won!

Legend says it was one of these nobles, left sore wounded on the fatal field of Scripu, who founded these monasteries. Recovering, he made his way back to the castle that had once been his. He found it in the hands of a Catalan soldier, and his bride of a week one of those ladies "married perforce to a soldier-groom." The youth turned hermit where at least he would never see a Catalan face.



WHATEVER the facts of their foundation, founded the monasteries were, some time during the thirteenth or fourteenth centuries, and if their founder was one who wanted refuge from the wars of the world, they soon gave refuge even to kings. Thessaly was a kingdom then, part of the great Serbian dominion that, when Edward III was ruling in England, looked like to found a Balkan empire. When it fell before the Turk, the old royal house ruled for a generation or so in Thessaly, until the Ottoman had swallowed it also. One of the kings of this kingdom was the founder and first abbot of one of the monasteries, that of the Transfiguration, and if any of the news of the world came up to his eyrie, he must have heard before his death of the subjection of the kingdom that he had abandoned.

The Turk, however, is tolerant when he is not frightened, and he allowed the monasteries to continue undisturbed, and even to increase under his rule. It was only when his grip began to slip that he became oppressive, or more oppressive than his neighbors. Then it was that brigandage and like ills began to flourish, and, to tell the truth, they are not extinct in the land now that the Turk has gone from it!

A visit to the rocks on which the monasteries stand is easy enough, for they are not ten miles from a railway station and a police headquarters. Yet when the writer visited them in 1924, authority insisted on his taking an escort, for fear of consequences. There was a brigand working the neighborhood. We mentioned the fact to the Father Abbot, by way of excuse for our having burdened him with more guests than had been our intent. "Ah, yes, that will be Isoglou," said the Abbot. "I know him well, and he is a good son of the Orthodox Church. But I think you did well not to try his virtue too high!"

Next day, wandering in his holy company about the acre or two of turf that forms the top of the rock—a good deal of

which is purposely kept bare in order that the rainfall may be conducted direct to the big cistern that supplies the house with water—we heard more about the exploits of this local hero. He it was who, some two years ago, captured a Greek banker and held him for ransom. There was a little delay about the arrival of the money, and the banker spent a Sunday in the keeping of his compulsory hosts in consequence. They were very careful to see that he should attend church that day, which, we believe, was not his habit in general, so that it cannot be denied that he got some benefit from his experience.

Once started on so congenial a subject, the Abbot waxed quite communicative, and we heard, in more detail than had reached Athens, the tale of a hero of the islands, who suffered, and caused others to suffer, through a misapprehension. Yiayadis of Naxos—the name means "Son of the Grandfather"—was a man of some mark, who had no less than twenty-three deaths to his credit, or discredit, if you prefer so to put it. Growing tired of outlawry, he wished to make his peace with the government. There are ways and means of doing this, to which we shall return later, but Yiayadis elected to take advantage of a proclamation of amnesty recently issued by a new president, after a revolution, and to file a list of his indiscretions, and request a pardon. A pardon for all the murders that he had committed was duly sent him, though he elected to keep clear of the local capital, for there was some fear that the kin of those whom he had killed might not be as law-abiding as a good man would wish, and they might even cause trouble to an orderly, amnestied citizen. It so happened, however, that in sending in the list of the offenses for which he wanted pardon, Yiayadis had put in all the murders with exemplary care, but had entirely forgotten some minor and secondary misdemeanor. Our informant was not able to recall its nature, but was great on the unimportance of it. Hence this stood to his debit in government books, uncancelled, and there it was found by some

over-diligent clerk in government employ (the species is fortunately a rarity!). Wishing to get personal kudos for his discovery, and not in the least expecting that any consequences would follow for anybody, the clerk had Yiayadis summoned for this. The blue paper was served on its recipient, and roused him, not unnaturally, to fury, the more as he was unable to read, and—never imagining that this forgotten offense could be brought up against him—thought that the summons must be for some one or more of the murders! "Summons me! An amnestied man," he exclaimed; "The cheek of these government jacks-in-office! Hang me if I do not obey the summons!"

And obey it he did, "with his tail on," accompanied, that is, by a round dozen of ruffianly followers, all fully armed. With these he presented himself in court, declaring, "You told me to come and here I am. And now, what are you going to do about it?" The effect was much what followed in medieval sorcery, when the student tried to raise the devil and found that he came! Authority scattered, and fled for dear life, leaving the government safe open, as a sort of invitation to any gentleman to help himself. Only the telegraph clerk remained at his post, and he began telegraphing for dear life, by submarine cable, to Athens. That his account was confused was pardonable under the circumstances, but authority at home did

gather that something of an unusual and hectic nature was afoot in Naxos. The account was not made clearer by the fact that it broke off abruptly in the middle, but the receiving clerk drew the correct inference that something had been cut; though whether it was the telegraph wire or the throat of the operator was not certain. A large proportion of the Greek navy received orders to hasten to Naxos as fast as it could steam, but naturally before it arrived, Yiayadis had thought it more prudent to dissolve into the landscape, taking the contents of the safe with him, men said. That may be a libel, but certainly the safe was



A GREEK MONK

empty! However, he had done no bodily harm to anyone, even to the telegraph clerk who had rather spoiled his game! No ill consequences followed to him, for up to date he has not been arrested—the episode happened in March of the year of grace 1924—and my clerical informant was not quite certain whether this indiscretion would be held to void the amnesty that had, after all, been legally granted to him!

A Greek brigand, then, is not to be taken as a bad fellow as of course. He has a quarrel with society, or with the government, but not always with the individual, and behaves accordingly, and he has his code of honor. The captive banker, whom we have mentioned above, sought to bribe one of his guards to let him go, but the money was rejected with scorn. "We are not thieves, we are brigands," he explained, and the distinction would have delighted the English revisers of the New Testament, for the word for "brigand" (*lestes*) is that used in the Gospels for the "two robbers" crucified with Him, which the revisers refused to translate by the familiar "thief."

THAT the Greek brigand can be courteous to a traveler with whom he has no quarrel is shown by the following episode that befell an Irish wanderer in Crete in 1922—though perhaps it may also illustrate the truth that "*Cantabit vacuus coram latrone viator!*" "You can laugh at the robber when your pockets are empty!" The Irishman fell in with a party of most excellent fellows when on the road; he shared their meal, and would have photographed them had he had a film in his camera. However, he promised to return by the same route next day and do them that favor. Mentioning the incident in the town, he found that his friends had been a known gang of brigands, and the local authority would not hear of his going next day without a strong escort. As they approached the rendezvous—for there was no other road to go by—the brigands duly appeared, and the escort ran away! The photographs



were duly taken and all was going quite nicely when the soldiers, having got a re-inforcement, re-appeared, and opened fire. "Confound these fellows for a nuisance" said the brigand leader, "but you are safe under these rocks. You stop here." The skirmish that followed was a mere homage to the proprieties on both sides, and when powder enough had been burned, the soldiers withdrew. Brigands and travelers then parted company with mutual professions of regard, the gang giving an address to which their portraits should be forwarded—a courtesy naturally paid them by the photographer!

My friend the abbot was able to enlighten me on a question which had long exercised my mind. When a man takes to the hills, and government wants to catch him, the first step is usually to arrest all his female relations. The rationale of this was not obvious and, in one particular attempt at highway robbery, had resulted in what rather reminded some of us of a German exercise book! "Have you caught the thief who stole the purse of the English lady?" "No, but we have put his aunt in gaol!"

To the Abbot, thinking in the way of the country, all was obvious. When a man takes to the hills, it is his women-folk who feed him. If you want to inconvenience him, the first thing to do is to cut off his supplies. So, you intern the women-kind, for they have no conscience outside their family. An Oriental's acts are usually quite logical, if only you can get at his original standpoint—but that is never one that seems possible to a Western mind!

A short time ago, a brigand who wished to make his peace could always do so, on condition of bringing in the heads of two others, which is a somewhat medieval expedient, even if suited to what is still a medieval land. Friends of the writer's, engineers who were doing work in an out-of-the-way district, had the joy of taking the photograph of one who had earned his pardon thus, and who was actually bringing in the proof of it, two gory heads attached to his saddle-bow! It must be owned that this particular scoundrel had got his trophies in a way that shocked the general conscience. A barber, by trade, he had exercised his profession in the band, and when he wanted to make his peace, had deliberately cut the throats of two of his comrades with whom he happened to have a disagreement, and who had—rather rashly—submitted to his professional ministrations! This, however, is no longer possible, and anyone who tries it is apt to find that he may get a pardon for his brigandage, but will certainly get twenty years for his homicide!

All pleasant visits come to an end at last. Our mules were seen awaiting me some few hundred feet below the monastery front door, and we committed ourselves with some tremor to the net which lowered us down. And so, away from medievalism and back to the relative civilization of the twentieth century; but for a student of mankind and the human mind, there are many experiences less pleasing and less instructive than a dip into the bath of the mentality of an earlier age, such as you can now find only in the monasteries of the East!

#### MAGNIFYING THE PRESENT

ONE OF the cardinal defects of our present life is the tendency to unduly magnify the things of the present. We are bringing up our children, and permitting them to disregard those great events and personalities that constitute the background of our corporate and individual life. In the passion for something new and novel, we are seeming to forget the rock from which we were hewn.

No matter how times may change, nor indeed how new methods and fashions may have come into vogue, nevertheless it is quite evident from the long story of human history that there are certain basic and fundamental things that do not change—without which civilization itself cannot endure. One of these is religion. It will be a sorry day for all of us when we substitute culture for the deeper things of character. Of what enduring worth are those words of the Master where He said, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you!" He was simply seeking to emphasize what are the priorities of life, those things that constitute its background as well as its foundation.

Blessed is the man whose refreshing memories constitute the guarantee of his present happiness and the security of his moral worth and character.

—BISHOP FREEMAN, in *Voices of Assurance*.

#### BIBLES IN MOURNING

BLACK BIBLES!" What an awful thought—and yet it is true to the very core. Bibles in deep mourning. One has only to enter a shop where religious books are sold to see the fact in its awful reality.

Books intended for immediate sale are attractively arranged on counter and shelf and, what is still more important, are attractively bound. Some are in leather covers, but these are of lovely shades, and the edges of the pages may be of gold, but never red under gold. Still more books are bound in cloth of every hue, with rough or smooth edges to their pages.

But there, in solemn state, are piles of black books in a cupboard—a cupboard with glass doors tightly shut for fear one of the inmates should escape—or is it for fear that the thought-atmosphere of the other books in their joyous colorings should in some way or other contaminate those imprisoned within?

One asks for a Bible, and is conducted in a sort of "felt-slipped" manner to the cupboard with glass doors. In despair one looks at the piles of Bibles in deep, deep black. Large Bibles, small Bibles, and medium-sized Bibles, all in mourning (with the exception, perhaps, of one or two in roan leather, little better than their brothers and sisters); and one wonders will no one ever realize the infinite harm these black covers do?

"Why, oh! why," one's soul cries out, "is the Book of books condemned to the eternal captivity of mourning?" The Book which contains the Master's joyous words—pictures of meadows full of flowers, of sunsets, of deeds of love, and stories full of humor and human pathos.

We can almost see His smile now, a mixture of sadness and amusement that, after all these centuries of thought, we still think that black clothing, in any form, is a sign of piety!

How can we expect a child to love, I don't say reverence, the Bible which it finds in school, bound in a glossy black cover, with speckly red edges to its leaves? The child has an instinctive feeling that there is a hearse-like atmosphere about it, and that this hearse-like sensation is the natural accompaniment to religion. But as for joy emitting from its pages, a book to be loved, a companion, a treasure—No! the thought is foreign and early impressions last while earthly life lasts—and beyond.

Go back to the old, old days. Watch the monks spending hours of patient toil in illuminating and lettering their Bibles and missals in scarlet and blue and gold, on pages of vellum. Nothing was too good for them, and they never lost sight of the fact that gloom is not goodness, that solemnity is not seriousness.

Take your Bible, rescue it, and as many more as you can. Destroy the expressionless, boot-faced covers. Give to the outside of your Bibles a reflection of the Joy to be found within. Give them their rightful heritage—a beautiful cover.

—*The Challenge*.

#### THE MESSAGE OF THE CROSS

WHAT, THEN, does the cross tell us about the love of God? For one thing, it tells us that the love of God is so holy, so undefiled, and so righteous, that it can never make terms with sin in any form. An old mystic had a vision in which he beheld Satan standing before the throne of God. As he listened, he heard the evil spirit say, "Why hast Thou damned me, who offended Thee but once, whereas Thou art saving thousands whose offenses were so many?" And from the throne there came the answer, "Hast thou once asked pardon?" The love that was seen revealed at the cross is a pardoning love—a love that offers reconciliation and peace.

"In the cross of Christ," says Doctor Clow, "believing men see God Himself taking the sins of mankind upon His own heart in the suffering of a holy love. . . . To preach the cross is to preach the infinite and eternal love and passion of Almighty God."

And so, the love of God is stronger than death, because at the cross death and sin were slain for ever; and now the "law of the spirit of life in Christ Jesus has set me free from the law of sin and death."

—*The Baptist Times* (London).



# AROUND THE CLOCK

By Evelyn A. Cummins

**N**O personality since Theodore Roosevelt has so captured the imagination of the American people as Colonel Lindbergh. He has been lauded as the incarnation of the best qualities of our culture, and from a multitude of pulpits he has been held up as an example to the youth of the nation. Aside from our disappointment, therefore, the matter becomes of real significance to the ethically-minded of our time, when Lindbergh falls from grace.

A few weeks ago editors throughout the country were commenting very unfavorably on a gross act of discourtesy and display of wanton ill-will of which he had been guilty. According to the published reports, Lindbergh, on his way from the west to meet Ambassador Herrick's body at New York, landed at Bolling Field, Washington. As his plane was taxiing along after landing, the usual crush of photographers, followed by the crowd, occurred. Lindbergh, in a sudden pique, swerved his plane so that mud and water were quite unnecessarily splashed over photographers and bystanders. This act, so out of keeping with his general character, yet so in keeping with his known annoyance over the plague of publicity, was regarded as evidence of a breaking morale and an unwarranted presuming on his popularity.

Julian S. Mason, editor of the *New York Evening Post*, was among those who were shocked by the incident. In the first shock of the news he wrote an editorial on the subject. After the emotional catharsis of literary expression, he heard the still, small voice of a possible doubt. Was the story true? Was the incident correctly reported? The editorial was withheld pending a first-hand investigation of the facts. The result is a rather unusual article in the *Saturday Evening Post* of August 3d. The editorial was not printed.

Lindbergh did spray the crowd with mud and water by an unexpected and apparently unnecessary maneuver of his airplane. Instead of bringing it to a stop at the logical place he suddenly turned it so that it stopped with its tail to the crowd. During the turn the spectators were sprayed, when a sudden acceleration of the propeller sent the water from a shallow pool flying back from the plane.

Mr. Mason discovered that Lindbergh had paid no attention to the plight of the people because he was in complete ignorance of what had happened till he read press reports of the occurrence. At the time he was so preoccupied with urgent business and the loss of a real friend that he was oblivious of those around him. The apparently uncalled-for maneuver was due to Lindbergh's desire to bring the plane to rest with the still revolving propeller away from those who were so regardless of its dangers. He has seen a man cut in two in such manner and has a morbid fear of doing the same to some careless person rushing toward him.

The incident was not an evidence of anger, but of a genuine desire to protect the spectators from their own foolhardiness.

**Z**IONISTS are still pouring millions of dollars into Palestine. They have created the Jewish Agency for Palestine for the better accomplishment of their purposes in that land. It is estimated that more than fifteen million dollars are needed to put the work there on a business rather than a philanthropic basis. In spite of all their financial backing, Jews in Palestine are quite unhappy. Their protests against the Moslem intrusion of the sanctity of the Wailing Wall have fallen on deaf ears. Appeals to all the Jews of the world are being made in an effort to have the situation remedied.

**N**OW another Jewish state is proposed, this time in the Biro Bidjan district of Far Eastern Russia. In that far country there will be plenty of room for all, and no Arabs to thwart their every move.

**R**OMAN Catholic priests in Italy have received instructions from the Congregation of the Sacraments that a previous civil marriage, unaccompanied by Church rites, is no necessary bar to remarriage, although a previous marriage confirmed by the Church would be a bar to such remarriages. Quite clearly, only Roman Catholic marriages are regarded as of sacramental character.

Mexican authorities, on the other hand, are equally insistent upon the necessity of civil marriage. Recently a Roman Catholic priest was fined for marrying a couple without requiring from them evidence of the essential civil marriage, without which the entire proceeding was illegal.

**A** MOVEMENT is on foot in Italy to induce the Pope to proclaim dogmatically the bodily ascension of the Virgin Mary into heaven. Seventy Italian bishops and a number of heads of religious orders have made such an appeal to him. Curiously enough, with this was coupled a protest against feminine styles that detract from the dignity of womanhood. One is tempted to inquire if the dogma of the assumption of the Virgin Mary is necessary to make modern femininity duly appreciative of the sanctity of her person.

**R**OMAN CATHOLICS of England are celebrating the centenary of Catholic emancipation in that country. On September 13th, at Westminster Cathedral, Cardinal Bourne will hold a reception of the Catholic hierarchy, at which more than two hundred and twenty bishops are expected to be present. If weather permits, pontifical high mass will be sung outdoors on September 15th.

**A**N historic old elm under which Bishop Latimer preached in 1535 to an audience, including Henry VIII, has just been destroyed.

**A**T the Institute of Public Affairs at the University of Virginia, Dr. Warren H. Wilson has recently put forward the thesis that the present sad state of the country church is due to bad political and ecclesiastical legislation. He cited the tariff as favoring the manufacture at the expense of the farmer, thereby making farm life less attractive, drawing the more intelligent away from the farm to manufacturing centers. The denominational organizations were to blame in their lack of support of the small country church working against overwhelming odds. Where the country church vanishes from the scene, superstition stalks in to take its place. When witchcraft and fetishism are actually in our midst, we have brought home to us the necessity of a militant Christianity.

**T**HE other day Dr. Harry Emerson Fosdick gave utterance to a sentiment worthy of a great preacher. "Religion does not primarily explain the universe; primarily it enables a man living in a universe that he cannot explain to carry off a spiritual triumph in spite of it."

**S**CIENCE has added another name to its long list of martyrs. Dr. Auguste Marie of the Pasteur Institute in France, at the age of 38, has died as the result of infection from the bacillus botulinus. While hunting for a serum to counteract this bacillus, to which is due the most deadly form of food poisoning, a drop of the liquid touched his left eye. Within three days symptoms of fatal poisoning appeared. Keeping the situation secret from his friends he devoted his whole time to a meticulously accurate account of the progress of the disease in his own system. Two weeks later the account ceased.

THOSE who bring sunshine into the lives of others cannot keep it from themselves.  
—Sir J. M. Barrie.



# 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.

## ROBERT ELLIS JONES

To the Editor of *The Living Church*:

ON FRIDAY, July 19th, at Greenfield, Mass., Robert Ellis Jones, Canon of the Cathedral of St. John the Divine, New York, priest and doctor, ended his work here among us and entered into life eternal.

To his hosts of friends the news of Canon Jones' death brought deep and heartfelt sorrow, and to us at the cathedral his loss is an irreparable one, both personally and in the carrying forward of the work of construction in which he was so intensely interested. We shall miss sadly his robust and vigorous personality, his sound judgment, his loyal friendship, and not least, his true and often illuminating sense of humor. Clear in mind and generous in spirit he was quick to see and uphold the right, and one of his marked traits was his love of justice. In the days following the war his sympathies were deeply enlisted in behalf of the people of Armenia. He felt keenly the injustice shown to these oppressed Christian people by the Allied Nations, our own nation among them, and gave his earnest coöperation in the efforts which resulted in the defeat of the proposed ignoble and unrighteous pact between our government and Turkey, known as the Lausanne Treaty.

All who knew him are aware that Canon Jones' greatest and most dominating interest was in the construction of the cathedral. To this he gave his unreserved devotion, and the progress of the great building in the past five years gave him a joy and satisfaction which he constantly expressed. His knowledge of architecture, derived both from careful study and from long, practical experience, gave his judgment rare value in all questions of construction, symbolism, and decoration, and his enthusiasm was an inspiration to all connected with this noble undertaking. To him the building of the cathedral was, as it should be to all of us, a truly spiritual work, a means and an influence beyond measure for the building of that house not made with hands, eternal in the heavens, whose builder and maker is God.

At his summer home in Ashfield, where the people knew and loved him well, and the farmers asked to be allowed to act, themselves, as his pallbearers, the service was held in St. John's Church, and under the trees of the village churchyard we laid him to rest in the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope, and in charity with all the world.

May he have light and peace and joy unending in the heavenly kingdom, where they need no temple, neither candle nor light of the sun, for the Lord God Almighty and the Lamb are the temple of it.

Mount Desert, Me.

WILLIAM T. MANNING,  
Bishop of New York.

## "OUR SCOTTISH EPISCOPAL LINEAGE"

To the Editor of *The Living Church*:

I WAS MUCH interested in the letter of the Rev. A. L. Murray in your issue of August 24th, in regard to "Our Scottish Episcopal Lineage." I believe he has correctly stated the facts—with one important and vital exception.

It happens that Bishop Claggett not only took part in the consecration of the three bishops mentioned (Smith, Moore, Parker) but also, with others, consecrated the Rev. Dr. Bass as Bishop of Massachusetts, on May 7, 1797. (See Bishop Perry's *The Episcopate in America*, p. 17.)

Bishop Bass joined in the consecration of Bishop Jarvis, of Connecticut, and Bishop Jarvis in the consecration of Bishops Hobart, of New York; Griswold; and Dehon, of South Carolina; since which time there is an unbroken succession back through Bishop Seabury.

Some years ago I worked out a "network-chart" of the American episcopacy for my own information, and for use in confirmation classes; and according to this chart (and the authorities on which it is based—mainly *The Episcopate in America*, by Bishop Perry) while it is true that Bishop Seabury took part in only one consecration (Claggett), it is also clearly shown that every American bishop since Bishop Claggett can and does trace through Bishop Seabury to the Scottish episcopate! I have used this fact many times with telling force to illustrate the unlikeliness of anything like a "break" in the line.

The line is: Seabury to Claggett to Bass to Jarvis. And then through Jarvis to Bishops Hobart, Griswold, Dehon, and through these to the entire episcopate in the United States.  
Charlotte, N. C. (Rev.) ROBERT B. OWENS.

To the Editor of *The Living Church*:

IF FR. MURRAY will examine the *Living Church Annual* and *Stowe's Clerical Directory* more carefully than he did before he wrote the letter published in *THE LIVING CHURCH* (issue of August 24th), he will find that Bishop Claggett participated in the consecration of four bishops: Robert Smith, Edward Bass, Benjamin Moore, and Samuel Parker. Bishop Bass was a co-consecrator with Bishops White and Provoost of Abraham Jarvis, who joined in the consecration of five bishops, who joined in making seventeen, and so on, and so on.

A careful reading of the tables to which he refers will convince him that, excepting Drs. White, Provoost, and Madison, every bishop in the American Church has the Scottish strain in his order.

Were it not that our Scottish Episcopal Lineage morally binds every bishop in the Church in America to fulfil the pledge given by Samuel Seabury to the bishops who gave him his order, it might not be worth while to ask you for space to publish this correction.

Glendale, N. Y.

(Rev.) WILLIAM H. A. HALL.

To the Editor of *The Living Church*:

IN THE letter of the Rev. A. L. Murray, of Minneapolis, in *THE LIVING CHURCH* of August 24th, there occurs an error due to a slight oversight, no doubt in the reading of the table of succession in the *Living Church Annual*.

Bishop Claggett assisted in four, not three, consecrations. He was one of the three bishops, Bishops White and Provoost being the others, who consecrated Edward Bass as first Bishop of Massachusetts. Bishop Bass, in turn, assisted at the consecration of Bishop Jarvis, second Bishop of Connecticut, who assisted in the consecrations of Bishops Moore, second of New York; Parker, second of Massachusetts; Hobart, third of New York; Griswold, of the Eastern Diocese; and Dehon, second of South Carolina. As your correspondent states, the succession from the first two named has expired, but Bishop Hobart assisted at nine consecrations, and Bishop Griswold at twelve.

I once traced, during convalescence from an illness, the succession of every living American bishop back to Bishop Seabury. I am, therefore, in a position to know that the Scottish lineage, as well as the Scottish heritage, has not expired in the American Church.  
Chicago, Ill. (Rev.) W. C. DOWNER.

Chicago, Ill.

[Several other correspondents have been good enough to write similar letters on the above subject, but as the substance of all of them is contained in the three printed above, the publication of others would seem to be unnecessary.—EDITOR, L. C.]

## THE AIR OF HEAVEN

A MAN sitting by the bank of a river noticed some fish which from time to time came up to the surface and opened their mouths wide. On inquiry he discovered that these fish could only breathe to a certain extent under water, and had to rise to the surface occasionally for air. In the same way Christians need to rise above the things of earth and breathe the air of heaven, in prayer and worship and meditation.

—Sadhu Sundar Singh.



# BOOKS OF THE DAY

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

A LITERARY HISTORY OF RELIGIOUS THOUGHT IN FRANCE. By Henri Bremond. New York: The Macmillan Company. 1928. \$4.50.

**K**L. MONTGOMERY, the translator, has done the English reader a distinct service in this excellent version of the first volume in M. Bremond's great work, *Histoire Littéraire du Sentiment Religieux en France* (1916-22); and it is to be hoped that the other five volumes of the work are also to be Englished. Bremond (1865—), author of an *Apologie pour Fénelon* and a *Life of Cardinal Newman*, is a Roman Catholic scholar and man of letters, admirably fitted, through the richness of his culture, the liberality of his mind, and the expansiveness of his sympathy, to chronicle the movement of religious thought.

Vol. I—*Devout Humanism*—studies the characters, points of view, and works of the great St. Francis de Sales, the Salesian disciples, Binet and Camus and others, concluding with a long study of Yves de Paris, a platonizing doctor of the Church, now almost forgotten, for whom M. Bremond feels, perhaps partly in his character of discoverer, a very great enthusiasm. What is "devout" or "Christian" humanism? It corresponds in part to Dean Inge's platonic tradition in the Church, in part to such Renaissance Catholicism as that of More and Erasmus; its exponents in the Early Church were Origen and Clement of Alexandria. Christian humanism believes in the reconciliation of all genuine values—in particular, in the reconciliation of culture and religion. Its ideal is the Christian gentleman—no bigot, no precisian or Puritan, no "enthusiast"; on the other hand no libertine, no voluptuary; the man of sound learning, of literary and artistic tastes, of philosophical serenity and detachment, of unpretentious but sincere piety.

M. Bremond is fond of contrasting his gracious and polished and charitable Humanists with the taut ascetics of Port Royal. In his remarks on the controversy between Jesuits and Jansenists commemorated by Pascal's *Provinciales* (1656-7), he takes the side of the former. Religion he views not as the antithesis to culture, but as its completion. Christian humanism does not, with St. Paul and the Pauline school, linger dramatically over the distinction which forever separates the law from the gospel, pagan morality from orthodox piety, the "natural" man from the spiritual. "Without neglecting any of the essential truths of Christianity, it brings forward by preference those which appear the most consoling, encouraging, in a word, *human*, which to it seem the most divine and the most conformed to Infinite Goodness. Thus it does not hold that the central dogma is Original Sin, but the Redemption. 'Redemption,' it is true, implies fault, but a fault thrice-blessed, since it has procured mankind so great and lovely a Redeemer. *O felix culpa.*"

The "devout humanism" of St. Francis de Sales and the Salesian school presents interesting analogies to seventeenth century Anglo-Catholics like Donne, Andrewes, Taylor, Herbert, and Crashaw, preachers and poets whose culture and religion were equally genuine, who "spoiled the Egyptians" of their jewels; borrowed from secular literature, especially the classics, to adorn the Temple of God. In his introduction, M. Bremond tells us "if my scholarship and space allow, I would fain have shown how among the Anglicans of the first half of the seventeenth century was produced a temper analogous to French Devout Humanism, a foreshadowing of the Oxford Movement; thus showing also that the influence of French writers, and notably of Francois de Sales, was felt across the Channel."

The seventeenth century was the Golden Age of the French Church as of the English. In M. Bremond it has found an historian and interpreter admirably fitted to exhibit its learning, its culture, its catholicity.

AUSTIN WARREN.

THE CHRISTIAN EXPERIENCE OF THE HOLY SPIRIT. By H. Wheeler Robinson, M.A., D.D., Principal of Regent's Park College. New York: Harper and Brothers. \$3.00.

**A**NOTHER volume in the Library of Constructive Theology brings us again to the question of the modern approach to religion through experience. In many ways the approach (and the series) are justified and most valuable in the turmoil of modern religious thought; but "the appeal to the experience of the whole race of men so far as they have shared in the Christian consciousness" seems at once too general to be practical and too limited to include all the data of human life essential for a valuation of religion.

This does not mean that Dr. Robinson's book is unscholarly, uninteresting, or even unnecessary. Far from it, for it is both profound and fascinating, and should be of great help in clarifying the vague conceptions of the Holy Spirit so prevalent to-day. It does mean, however, that the author's exposition suffers from partial neglect of the relation between experience and the formalized theology in which orthodox Christianity has ever sought to preserve it and from which Christians are ever seeking to renew it. Particularly it means confusion in the treatment of the operation of the Holy Spirit through the channels which the Church calls regular. An especially striking instance of this is the practical omission of the idea of the Holy Spirit as God's gift, bestowing power to men through the sacraments. In spite of this serious but perhaps inevitable defect the book is really excellent and well worth the careful reading it requires.

W. F. L.

VERY OCCASIONALLY one comes upon a book which is a delight to read, a necessity to mark, and an inspiration to digest. Often such books are far from epoch-making in the usual sense, being riddled by critics and disregarded by scholars, but for the reader who wants refreshment, a bit of mountain breeze through the befogged channels of his mind, they are a boon and a joy. Such a book, we venture to think, can be found in Dr. Gaius Glenn Atkins' *The Making of the Christian Mind* (Doubleday, Doran & Co., \$3.00). It is a book of history by the Professor of Homiletics at Auburn Seminary, and the author reveals the nature of his chair from beginning to end. Though the book never preaches, it is full of sermons and, better yet, of pictures that inspire them; and though it is a history, candidates for Holy Orders may look in vain through its pages for many of the names their examiners are certain to consider important. True, it is superficial in many ways; the author's chapter on Sacramentarianism seems almost ignorant to an Anglican; his attitude toward Orders of all kinds will doubtless strike the orthodox of many denominations as impossible indifference. But read it, and if it does not refresh and inspire you, and renew your enthusiasm for Christianity, your critical faculties are better developed than ours.

W. F. L.

IT DOES NOT SEEM that the parables of Jesus have ever received such able and humanly sympathetic interpretation as they have recently in a book by the Rev. George A. Buttrick, D.D., *The Parables of Jesus* (Doubleday, Doran & Co. \$2.50). Previously either passed over hurriedly in acceptance of obvious interpretation, or wrung dry by an academic exegesis, the stories of Jesus in the present volume are translated into the vividness of immediate experience. Clergy and laity alike should welcome a book of such inestimable value.

W. C. T.

*Jesus the Man and Christ the Spirit*, by George Coulson Workman, Ph.D. (Macmillan, \$2.50) is a rather curious book on Christology, the point of which is somewhat difficult to catch, as the author argues for an "impersonal" use of Son throughout the New Testament. Those interested in his thesis will find it set forth on pages 194-204.



# 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.

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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.

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## Church Calendar



### SEPTEMBER

1. Fourteenth Sunday after Trinity.
8. Fifteenth Sunday after Trinity.
15. Sixteenth Sunday after Trinity.
- 18, 20, 21. Ember Days.
21. Saturday. St. Matthew.
22. Seventeenth Sunday after Trinity.
29. St. Michael and All Angels. Eighteenth Sunday after Trinity.
30. Monday.

## KALENDAR OF COMING EVENTS

### SEPTEMBER

5. Oriental Students' Conference, Taylor Hall, Racine, Wis. Junior Brotherhood of St. Andrew Convention, Hobart College, Geneva, N. Y.
6. Diocesan Laymen's Conference, Epiphany Church, Chicago.
17. Annual retreat for Chicago clergy, at Doddridge Farm, near Libertyville, Ill.
25. Diocesan Clergy Conference, East Hampton, N. Y.
28. Annual Conference of Aided Bishops at Atlantic City, N. J.

## APPOINTMENTS ACCEPTED

BACKHURST, Rev. GEORGE, formerly rector of St. Paul's Church, St. Clair, Mich.; to be superintendent of Detroit City Mission. Address, 20 W. Woodbridge Ave., Detroit.

BAKER, Rev. ALBERT C., formerly curate at St. Paul's Church, Steubenville, Ohio; to be rector of Epiphany parish, Urban, Ohio. (S.O.)

BAKER, Rev. PAUL H., formerly priest-in-charge of St. Luke's Church, Hot Springs, and Trinity Mission, Buffalo Gap, S. D.; to be rector of Church of the Good Shepherd, Omaha, Neb. September 1st.

BROWN, Rev. CRAWFORD W., formerly curate at Church of St. John the Evangelist, St. Paul, Minn.; to be rector of St. Luke's Church, Whitewater, Wis. (Mil.) September 1st. Address, 112 Church St., Whitewater, Wis.

FLANAGIN, Rev. R. H., formerly secretary of the Society of the Nazarene, Mountain

Lakes, N. J.; to be priest-in-charge of St. Peter's Church, Washington, N. J. (N.Y.) September 1st.

FOULKES, Rev. ERNEST W., formerly rector of St. Stephen's Church, Mount Carmel, Pa. (Har.); to be vicar of Church of the Nativity, Newport, and St. Stephen's Church, Thompsonstown, Pa. (Har.) September 1st. Address, Nativity Rectory, Newport, Pa.

HALDEMAN, Rev. THOMAS J., formerly rector of Holy Trinity Church, Pueblo, Colo.; to be rector of St. Mark's Church, Denver, Colo. September 15th.

LEVERING, Rev. BERTON S., formerly rector of St. Luke's Church, Ypsilanti, Mich.; to be vicar of All Saints' Chapel of St. John's Church, Detroit. New address, 3121 Woodstock Drive, Detroit.

## RESIGNATION

WILLIAMS, Rev. EVERETT E., as rector of St. Luke's Church, Whitewater, Wis. (Mil.) New address, 903 Third St., Hudson, Wis. September 1st.

## SUMMER ACTIVITIES

BUZBY, Rev. DALLAS E., of the Philadelphia City Mission, and Mrs. Buzby, are spending the summer at their cottage at Ocean City, N. J.

LEVIS, Rev. NORMAN V. P., D.D., rector of the Church of the Incarnation, Philadelphia; to spend the month of September at his cottage "Breeze o' Wind," at Beach Haven, N. J.

## NEW ADDRESS

MACADIE, Rev. DONALD, newly appointed executive secretary of the Social Service Department of the diocese of Newark, 65 Beech St., Nutley, N. J.

## ORDINATION

### PRIEST

PHILIPPINE ISLANDS—On St. James' Day, in the Cathedral of St. Mary and St. John, Manila, the Rt. Rev. Gouverneur Frank Mosher, D.D., Bishop of the Philippine Islands, advanced to the priesthood the Rev. ROBERT F. WILNER. Mr. Wilner was presented by the Rev. F. C. Benson Belliss, rector of the cathedral parish. The Bishop preached the sermon, and the litany was read by the Rev. Crispino Salustiano. The Rev. William L. Ziadie of St. Luke's Church, Manila, assisted the Bishop in the celebration of the Holy Communion. Two catechists connected with St. Stephen's Church, Manila, were also present in the chancel. A large group of Chinese girls from St. Stephen's Church formed a volunteer choir, while another large group was in the congregation.

During his diaconate Mr. Wilner has been assisting in St. Stephen's Mission to the Chinese. On September 1st he will move to Baguio, Mountain Province, Luzon, where he will be in charge of Easter School for Igorot boys and girls. He will be assisted by Mrs. Wilner, a trained and experienced teacher. He will also act as chaplain of Brent School for American children, and help the Rev. George C. Barter in the outstation work of the Baguio Mission.

### DIED

BERRY—August 18th, EMMA M. C. BERRY, wife of John F. Berry, and daughter of Hiram and Ellen Sheard. Services were held at St. Nathaniel's Church, Allegheny Ave. and 17th St., Philadelphia, on August 22d.

MARY GABRIEL, S.T.—Died, at Emerald-Hodgson Memorial Hospital, Sewanee, Tenn., August 11, 1929, the Rev. Mother MARY GABRIEL, Superior and Foundress of the Sisters of the Tabernacle. Interment at Park Cemetery, Bridgeport, Conn., August 13, 1929.

"May she rest in peace."

MILLER—At Morton, Pa., August 18th, NINA C. MILLER, wife of J. Benjamin Miller. Funeral services were held at the Church of the Atonement, Morton, Pa., on Wednesday, August 21st.

SMITH—Entered into life eternal, on August 19th, in the hospital at Brighton, Mass., in the 27th year of his age, ALLEN LEVERETT SMITH, beloved husband of Helen Elizabeth Nellie, and dearly loved son of Mary Leverett Chase and the late Rev. Allen Kendall Smith. "The Eternal God is thy refuge and underneath are the Everlasting Arms."

## MEMORIAL

### John Griffen Underhill

JOHN GRIFFEN UNDERHILL, of Owego, N. Y., beloved son of Esther H. Leonard Winter, grandson of William Wilson Underhill of Montclair, N. J., and of Lewis Hermon Leonard, and grandnephew of Bishop Leonard of Ohio: who died suddenly, on August 3d, aged 33, as a result of injuries received while on active service in the Argonne Forest. He was educated at the Taft School and Williams College. He served with the American Ambulance in France and later with distinction as First Lieutenant, 327th Machine Gun Battalion, 82d Division, A. E. F. *Requiescat in Pace.*

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### CLERICAL

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 DESIRES CURACY OF NOT MORE than three missions. Minimum, fifteen hundred and rooms. Bishop commends. September. M-444, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES POSITION AS CURATE and organist. Address, S-440, care of THE 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.

RECTOR OF METROPOLITAN CHURCH, where congregation is in constant procession, wishes change for town or suburban position where more permanent fruit of ministry may be seen. College and seminary graduate with experience. Address, X-43, care LIVING CHURCH, Milwaukee, Wis.

### MISCELLANEOUS

ENGLISH LADY DESIRES POSITION IN Church institution, or as governess in private family. Would like to travel. Address, Miss L. NOBLE, Rutherfordton, N. C.

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



**ORGANIST-CHOIRMASTER, CHURCHMAN,** of exceptional ability, qualifications and experience, desires position. European trained, with international record. Brilliant player, fine accompanist. Expert trainer-director, boy and mixed choirs. Capable, ambitious; enthusiastic worker. Recitalist. Highly recommended. Good modern organ and field for teaching desired. Address **ARTHUR EDWARD JONES, 6617 Ogontz Ave., Philadelphia, Pa.**

**WANTED—POSITION AS HOSTESS** IN Tea room, school, institution, or small inn. Address, W-446, care of **THE LIVING CHURCH, Milwaukee, Wis.**

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**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 City.**

**LENDING LIBRARY**

**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.**

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**MISCELLANEOUS**

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**RETREATS**

**BURLINGTON, VT.—THE ANNUAL** clergy retreat will be held at Rock Point, Burlington, Vt., beginning Monday evening, September 9th, closing Thursday A.M., September 12th. It will be conducted by the Rev. **ALFRED M. SMITH** of Philadelphia and will be followed by a conference of clergy on the cure of souls. All clergy are welcome. Please notify the **Rt. Rev. S. B. Booth, Burlington, Vt.** Thank offering taken to meet expenses.

**WEST PARK, ULSTER CO., N. Y.** A Retreat for priests will be held at Holy Cross, God willing, beginning on Monday evening, September 16th, and closing on Friday morning, September 20th. Conductor, Canon **C. Winfred Douglas.** No charge. Address, **GUESTMASTER.** This notice will appear every three weeks.

**RADIO BROADCASTS**

**KFBU, LARAMIE, WYO.—ST. MATHEW'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 furnish 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.

**WEBR, 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 recital every Monday and Thursday from 6:00 to 6:30 P.M., C. S. Time.

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**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 Sundays at 11:00 A.M., C. S. Time.

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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.**

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**Cathedral of St. John the Divine, New York City**

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.D., Rector**  
Sundays, 8, 10 and 11 A.M.



## CHURCH SERVICES—Continued

**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, 8:00 to  
 5:00; 7:00 to 9:00 P.M.  
 Priest's telephone: Rittenhouse 1876.

**SISTERS OF THE HOLY NATIVITY**  
 HOUSE OF RETREAT AND REST, BAY  
 Shore, Long Island, N. Y. References re-  
 quired.

## BOOKS RECEIVED

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

Book Department. Diocesan Offices. 110 West  
 Franklin St., Richmond, Va.

Addresses delivered at the Centennial Celebra-  
 tion of the Diocesan Missionary Society of  
 the Protestant Episcopal Church in the Dio-  
 cese of Virginia held in St. John's, The  
 Monumental, and St. Paul's Churches, Rich-  
 mond, Virginia, May 14th and 15th, 1929.  
 \$1.00 postpaid.

Thomas Y. Crowell Co. 393 Fourth Ave., New  
 York City.

*Boys and Girls of the Alps.* By Johanna  
 Spyri, author of *Heidi*. Translated by  
 Helen B. Dole. With eight illustrations  
 in color. \$1.50.

*In the Swiss Mountains.* By Johanna Spyri,  
 author of *Heidi*. Translated by Helen B.  
 Dole. With eight illustrations in color.  
 \$1.50.

*Pioneer Heroes.* By J. Walker McSpadden,  
 author of *Indian Heroes*, etc. Illustrated  
 by Howard L. Hastings. \$2.00.

Lincoln MacVeagh. The Dial Press. 152 West 13th  
 St., New York City.

*Catholicism and Christianity.* A Vindica-  
 tion of Progressive Protestantism. By Cecil  
 John Cadoux, M.A., D.D. (Lond.), M.A.  
 (Oxon), professor of New Testament  
 Criticism, Exegesis, and Theology, and of  
 Christian Sociology, in the Yorkshire  
 United Independent College, Bradford.  
 With a Foreword by J. Vernon Bartlet,  
 M.A., D.D., professor-emeritus of Church  
 History, Mansfield College, Oxford.

Longmans, Green & Co. 55 Fifth Ave., New York  
 City.

*Progress and Religion: An Historical Enquiry.*  
 By Christopher Dawson. \$4.00.

## PAMPHLETS

Association for Promoting Retreats. 243 Abbey  
 House, 2 Victoria St., S. W. 1, London, Eng-  
 land.

*In the Silence.* A Series of Meditations for  
 a three days' private Retreat. By the  
 Rev. H. L. Hubbard.

Meador Publishing Co. 27 Beach St., Boston, Mass.  
*The Gospel Nobody Knows.* By Earl Stuc-  
 store Chase. 25 cts. postpaid; 10 copies  
 or more, 10 cts. per copy.

"THE BROTHERHOOD of St. Andrew,"  
 says its president, "last year and so far  
 this year is growing faster than it prob-  
 ably ever has grown since the earliest  
 years of its history."

## Separate Forms From English Prayer Book, With 1928 Changes, to Be Published

### Fifth Year of Anglo-Catholic Soci- ology School—Seek Remains of King Ina's Church

The Living Church News Bureau  
 London, August 16, 1929

THE PRESS BUREAU OF THE CHURCH  
 of England announces that the two  
 University Presses and the King's  
 Printers will publish, early in September,  
 the following separate forms from the  
 Book of Common Prayer, with the addi-  
 tions and deviations proposed in 1928:

The Alternative Order for Public Bap-  
 tism

The Churching of Women

The Order for the Burial of the Dead

The Order for the Burial of a Child

The Alternative Order for Confirmation

The Litany

The Order for Prime

The Order for Compline

The Introduction to Morning or Eve-  
 ning Prayer, with the Alternative Order  
 for either Service.

Of these, the Alternative Order for  
 Public Baptism and the form for the  
 Churching of Women will each be pub-  
 lished both on card and as a paper-covered  
 booklet; both the Burial Services will be  
 published on card, as paper-covered book-  
 lets, and as octavo cloth-covered books.  
 The Alternative Order for Confirmation  
 will be issued as a four-paged leaflet, in  
 which pages containing hymns can be in-  
 serted if desired; and the Litany and the  
 Order for Prime, the Order for Compline,  
 and the Introduction to and Alternative  
 Orders for Morning and Evening Prayer  
 will be published as paper-covered book-  
 lets. The prices will in all cases corre-  
 spond with the existing prices of the  
 S. P. C. K. for similar parts, separately  
 published, from the Book of 1662.

The Plainsong Society has already  
 published an excellent musical edition of  
 Compline, by permission of the Central  
 Board of Finance, given with the consent  
 of the two University Presses and the  
 King's Printers.

Commenting on the foregoing announce-  
 ment, the *Church Times* says:

"Some important questions are raised.  
 . . . The services include Baptism, Bur-  
 ial, Confirmation, Litany, Prime and  
 Compline, Morning and Evening Prayer.  
 But there is a very significant omission.  
 The service of Holy Communion is left  
 out. No reason for this omission is given.  
 Is it that the most important comes last?  
 Or is it not to come at all? And if so,  
 why? It will be wanted, at any rate, in  
 the diocese of Truro—presumably also in  
 that of London—or is it held back in  
 deference to objections? Who gave author-  
 ity for this selection? Is the omission de-  
 signed to hinder the use of the new  
 Consecration Prayer? It is certainly de-  
 sirable that the procedure should be ex-  
 plained."

#### VICAR AND BISHOP OF RIPON HAVE DIFFICULTY

The Rev. H. J. C. Matthews, vicar of  
 Tividale, Staffordshire, was recently of-  
 fered the living of St. Aidan's, Leeds, but  
 withdrew his acceptance in view of a  
 demand which was made on him by the  
 Diocesan, the Bishop of Ripon. The Bishop  
 desired, says Mr. Matthews, that he  
 should pledge himself to accept the  
 Prayer Book of 1928, apparently as the  
 limit of deviation from the 1662 Book, and  
 this Mr. Matthews declined to do.

The Bishop of Ripon, in his cathedral  
 last Sunday, referred to the matter as fol-  
 lows:

"As the impression has been given that  
 what I required of Mr. Matthews, and he  
 refused, was the acceptance of the 1928  
 Book as binding, it is perhaps well that  
 I should make quite clear what actually  
 happened. There neither is, nor can be,  
 nor ever has been, any question of making  
 the 1928 Prayer Book binding on anyone;  
 and I find it difficult to excuse either the  
 use of a phrase calculated to convey this  
 impression or the construction which peo-  
 ple who should know better seem to have  
 put upon it. . . . It is in the hands of the  
 laity in each parish to decide how far  
 anything in the Prayer Book which the  
 House of Commons rejected shall be used  
 by themselves, and the readiness of the  
 Bishops, during the present emergency  
 period, to treat as not inconsistent with  
 loyalty to the principles of the Church of  
 England deviations from the Book of  
 1662, which are embodied in the Book of  
 1928, is subject to this governing clause.

"What I did require of the clergyman  
 aforesaid, and mean, till further order is  
 taken by authority, to require of any  
 clergyman who wishes to work in this dio-  
 cese, is that if he claims the liberties  
 given by the 1928 Book he shall also  
 strictly observe the limits set to them.

. . . Having asked not for any sort of  
 legal oath or pledge but for a personal  
 assurance that the situation as I have de-  
 scribed it was understood and accepted by  
 the clergyman in question, and having  
 failed to obtain such, I think I did the  
 honest thing in suggesting that he should  
 withdraw his acceptance of the living,  
 and he did the honest thing in immedi-  
 ately doing so; and there the matter  
 ends."

#### FIFTH YEAR OF SCHOOL OF SOCIOLOGY

For the fifth year in succession the  
 Anglo-Catholic Summer School of Soci-  
 ology was held at Keble College, Oxford,  
 during the last week in July. The sylla-  
 bus this year was a direct sequel to that  
 of last year, and under the headings  
 "Leviathan," "Babylon," and "Armaged-  
 don," was discussed the relation between  
 the Catholic Faith and finance in its three-  
 fold aspect of rationalization, money-  
 power, and internationalism. Dr. Gore  
 gave an introductory lecture on the open-  
 ing evening. There was, perhaps, nothing  
 completely new in his lecture, but the  
 fresh way in which he presented the  
 truths which he has been preaching for  
 half a century was most inspiring. The  
 school was particularly fortunate in its  
 speakers, for, in addition to Bishop Gore  
 and Dr. Kidd, warden of Keble, papers  
 were read by V. Crittall, S. R. Dobbs, the  
 Rev. V. A. Demant, and Sidney Dark. For  
 the first time in its history the members  
 of the school included a delegation from  
 the Russian community in Paris, from  
 the American Church, and from Germany,  
 and members of various non-conformist  
 bodies including the Society of Friends.  
 If it cannot be claimed that any very  
 practical conclusions have yet been ar-  
 rived at in the past five years, it is never-  
 theless beyond doubt that something has  
 been done in the direction of focussing  
 corporate thought on the subject of Chris-  
 tian Sociology. Arrangements are being  
 made to hold the school next year at  
 Keble at the end of July.

#### SEEK REMAINS OF KING INA'S CHURCH

The excavations at the west end of the  
 nave of Glastonbury Abbey, which yielded



such interesting results last year, are again being proceeded with. Up to the time of closing down the work last season, the eastern parts of King Ina's Church had been uncovered, and the additions made to it by St. Dunstan were also traced.

The object of the excavation this year is to see what remains there may be of King Ina's Church at its west end. Unfortunately, when the Galilee was built to join the Lady chapel to the base of the great church now standing, it would have cut into the ancient Saxon church at its western end. As, however, Ina's Church was probably wider than the Galilee, there should be remains of it outside the walls of the latter. The excavations on the north side of the Galilee seem to have revealed what is being searched for, but until the digging can be carried much farther in this direction it would be premature to say that the wanted walls have been found. As St. Dunstan is said by William of Malmesbury to have made Ina's Church nearly as wide as it was long, the outer walls of Dunstan's extensions have still to be found toward the east; hence a great deal more digging has to be done before the whole outline of the Saxon church can be traced.

#### CHANCELLOR OF CATHEDRAL HAS ANNIVERSARY

Canon Newbolt, chancellor of St. Paul's Cathedral, kept his eighty-fifth birthday on Wednesday last. He will soon be keeping the fortieth anniversary of his connection with St. Paul's where he succeeded to Dr. Liddon's stall in 1890. Those who can carry their memories back thirty years will probably remember his great sermons at the time of the South African war when the whole of England was depressed by the news of disaster upon disaster, and his call to endurance amidst suffering. To have been chosen, with wide approval, as successor to the greatest Anglican preacher of the nineteenth century, was no small distinction. And that distinction was admirably sustained with incisive literary grace and high spirituality.

Canon Newbolt is still actively engaged in what he describes as his life's work—making St. Paul's the center of the religious life of the city of London, and not simply a place of exhibition. That the atmosphere of the cathedral has greatly improved during the last forty years may be gathered from a reminiscence which Canon Newbolt imparted to a press representative in an interview on Wednesday. He said:

"In Dr. Liddon's time hundreds of people used to sit in the cathedral reading newspapers, eating sandwiches, and talking. Often he would spend two hours before the service inducing the people to be quiet."

#### DEDICATE MEMORIALS TO HYMN WRITER

Lovers of the hymn, "Abide With Me," may be interested to know that descendants of the Rev. Henry Francis Lyte still live at Brixham, in Devon, where he wrote that hymn during his last illness, and after his last sermon before leaving for the Continent, on September 20, 1847. Miss Margaret Hogg and Mrs. E. R. Massie, daughter of Sir H. Maxwell Lyte, both of them being granddaughters of the vicar and hymn-writer, were present in All Saints' Church, Lower Brixham, when the Archdeacon of Totnes dedicated, on July 31st, two additional bells and a clock with automatic chiming apparatus, in memory of the saintly vicar.

## Illness of Patriarch of Jerusalem Raises Question of How Vacancy Must Be Filled

### Friction Between "Arab-Speakers" and Greeks—Assembling of "Pro-Synodos"

*Living Church European Correspondence*  
Wells, Somerset, Eng., August 24, 1929

PREVIOUS LETTERS HAVE NOTED THE very serious illness of the venerable Patriarch of Jerusalem, Damianos. Whether a man who is well over eighty years of age can be expected to recover from a serious paralytic stroke, or, even if his life be prolonged, be able to do serious work again, must, of course, be doubtful. Meantime, the question of how the vacancy, when it does occur, must be filled, is one that may interest American readers.

The Patriarchate of Palestine has come to be an exception to all of its kind, though there were parallels to its organization in medieval days. It is a monastery, of which the Patriarch is abbot, while many, though not all, of the monks of the house are in episcopal orders. Its main duty is, not the superintendence of a flock of Christians, or the guidance of the Bishops that are subordinate to it, but the care of the Holy Places of Jerusalem and Palestine, as a trust for the whole Orthodox world. This may imply, at times, the defense of them against outsiders. When there is a vacancy, it is natural that the brethren of the house should choose a successor to the abbot who has been called to his rest, and equally natural that they should, if left freedom of choice, select one of their own number.

There are, of course, Christians of the Orthodox faith in Palestine, but they are not numerous, and if Jerusalem were not Jerusalem, there would never have been any question of making so unimportant a bishopric into a Patriarchate at all. Indeed, at the Council of Nicaea, the holder of the see signs as "Bishop of Aelia Capitolina," and it was only "after long disputing" at Chalcedon that it was recognized as the central throne of a tiny Patriarchate—the use of the word dates from a later age—ruling over a jurisdiction that was filched from Antioch, and from the archbishopric of Caesarea!

#### "ARAB SPEAKERS" WANT SHARE OF HIGHER DIGNITIES

Now, though practically all the Christians in the land are Arab speaking, and we believe, *pace* some Orthodox authorities, are most certainly of non-Greek blood, almost all the monks of the monastery, and all the bishops in it, are Greek, and Greek speaking.

This fact has occasioned a good deal of friction of late years, the "Arab-speakers" claiming their share of the higher dignities, and the Greeks refusing it to them. It must be admitted, on the other side, that if the important posts are reserved for Greeks, all the money comes from Greeks, or at least from outside Palestine, and that the Arab-speakers who claim the rights of office show no anxiety to raise the necessary funds! This queer anomaly, the existence of a Greek monastery as the ruling body of the Jerusalem Patriarchate, dates from the period of the Ottoman conquest of the land, about 1530. Till then, Jerusalem and all Syria had been included in the dominion of the Sultans of Egypt. Fatimit and

Mameluke. When Selim the 'Grim' annexed Egypt, the Greeks of his empire were his instruments for the ruling of all his "rayahs," and naturally, a part of the Orthodox Church that had not hitherto been under their influence fell under it as soon as it was included in Ottoman rule.

The French, and the Roman Catholic ecclesiastics generally in Palestine and Syria—they are French subjects for the most part, for that land has old historic interests in the country—are also much interested in the question of the election, when it shall come about.

They have, of course, no doubt that British authority will be used, with much skill but not much scruple, to secure the choice of a man who will be content to be a British instrument, and who may even give the Church of England some rights in the Church of the Holy Sepulchre. (Nothing will convince the good people that British officials are not likely to do it, and that English Church authorities would not want them to do so if they would.) The fact that, as stated already in these letters, the tangled financial affairs of the Patriarchate have been straightened out, or rather are in the process of such painful straightening by a British bank under the counsel of financial advisers of our country, is enough to prove it to their minds.

Meantime, a Syrian Catholic Patriarch, Monsignor Tappouni, has been elected by the bishops of that Patriarchate, and installed at Beyrout. His Grace, who will rule as Ignatius Gabriel—Ignatius is the traditional name of Patriarchs of Antioch, both in the Jacobite and Uniat Churches—was formerly Archbishop of Aleppo. French papers note the contrast between the unanimous election of this Bishop to his high office and the fact that the bishops of the Jacobite Church are still unable to agree upon any Patriarch for themselves. Others note how convenient a thing it is that these bishops, making their free election, should thus elect unanimously the man whom it happens that the Pope has recommended! It would seem that what is known as a "*congé d'élire*" is not confined to the established Church of England!

#### ASSEMBLING OF PRO-SYNODOS

Arrangements for the assembling of the "pro-synodos," that is to discuss the agenda for the Oecumenical Synod that it is hoped will assemble in the coming year, are still proceeding in Orthodox circles.

There is a certain amount of discussion on the subject of delegates, for Greeks, who have been the dominant element in the Orthodox Church for so many centuries, are still not quite reconciled to the idea of receiving all the many "national and autocephalous churches" that the nineteenth century saw form themselves, as on an absolute equality with themselves. Are Rumanian, Bulgar, Pole, Serb, Latvian, and others, to be able to outvote the Greek? It is difficult for an English cabinet, accustomed to act as the sole governing body of the British empire, always to remember that it ought now to consult the Dominions, and carry them with it in questions of really imperial policy. That Hellenic ecclesiastics should make the same blunder, and claim



that, as a matter of course, the Greek bishops must have an absolute majority in both pro-synod and synod, may not be quite wise, but is quite human!

A note of very sage advice comes from a man who is accustomed to deal with tangled questions of Church politics, Meletius, Orthodox Patriarch of Alexandria.

He points out that it is not a matter for votes and majorities. Where the matter under discussion concerns the whole Orthodox communion, a synod that is to carry moral weight must be practically unanimous. If the matter is one of merely local interest, then those immediately concerned have a right to the more important voice. It is a principle of action that the *Ecclesia Anglicana* might well lay to heart.

Meantime, recent movements in Egypt have a repercussion on Church affairs that those unaccustomed to the East would hardly expect. Egypt is making an agreement with Great Britain, under which the "capitulations" that have hitherto prevented the Egyptian courts from deciding any case in which a foreigner is concerned, shall be abolished, or at least much modified, and Egypt allowed to prove that she is civilized enough to do justice, even against her own citizens. That is a purely political matter, one would think, but it concerns the Orthodox and Coptic Churches of the land also. Egypt was, and is still, a Mohammedan country. It was because the law of Islam is not applicable to Christians that special courts were allowed for the "Christian nations," and this extended, not only to foreigners avowed, but to the Christian "millets," or nationalities who were Egyptian subjects, Copts and Greeks. The Patriarchs, or their deputies, had rights of jurisdiction over their nationals, in many important matters such as matrimonial and testamentary causes. How are these to be regulated, if the capitulations which gave them validity are thus summarily abolished? Of course, the matter is not one that is beyond the wit of man to arrange, but it does need arranging, and it takes one back to the days, not long since, when the idea of a common citizenship of Mussulman and Christian was not entertained at all. One of them was Lord, and one was just a "rayah," a sheep or subject, who was allowed to regulate his own affairs by the contemptuous generosity of his natural proprietor, the Sultan of the True Faith.

W. A. WIGRAM.

#### CHAPEL DEDICATED AT MONTEREY, TENN.

MONTEREY, TENN.—On Sunday, August 11th, the Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee, dedicated Christ Memorial Chapel at Monterey. The litany was read by the Rev. A. C. Killeffer, priest-in-charge, and the sermon was preached by the Bishop. Three candidates were confirmed.

The chapel was crowded to overflowing and many people stood outside filling the space between the chapel and the driveway. The congregation of the Methodist Church suspended its service so that the members could attend the dedication service and hear the Bishop preach.

The chapel is a memorial to the late W. E. Norvell and is the gift of Mrs. Norvell of Christ Church, Nashville. The chapel is to be used in connection with the social settlement work of St. Raphael's House, Monterey.

## Episcopal City Mission in Boston Does Work of Tremendous Worth in Diocese

### Companions of Holy Cross Hold Conference—Cornerstone of Memorial Chapel Laid

The Living Church News Bureau  
Boston, August 24, 1929

SIXTEEN PEOPLE DROPPING IN FOR DINNER last Wednesday did not trouble Mrs. Groves in the least as she directed the fortunes of the Mothers' Rest in Revere. A visit to this spacious, homelike house brings an enjoyable realization of one of the many phases of the work being done by the Episcopal City Mission whose superintendent is the Ven. Ernest J. Dennen. The Mothers' Rest is used by tired mothers from our parishes at a very moderate charge of \$2.00 for room and board for six days, and each mother may bring with her two of her children under five years of age; a prolongation of the visit over Sunday brings an additional charge. The return given is the freedom of a delightful house facing the beach and open sea, and with the accompaniment of excellent food. Our mothers are not tied to chairs on the broad veranda, they bathe in the sea, play games, and indulge in a dance each week when visiting musicians contribute to the gaiety. The genius of the place is Mrs. Groves, who has guided it since its inception many years ago, and who presides with kindness and wisdom.

A close contact with Trinity Church, Boston, has brought many material blessings to the Mothers' Rest. Mrs. Groves is the parish visitor of Trinity, and her mothers' meetings in that parish have induced such an interest that practical manifestations have been many, one of the latest being a very capacious and highly satisfactory electric refrigerator. The end of the season is bringing the influx of visitors to an end and only twenty-four mothers and their young children are in residence this week. An adjacent camp of four cabins is housing a group of boy campers under the guidance of a more mature leader, for one of the features of the Mothers' Rest, and a source of revenue, is the leasing of the camp, again at a most moderate charge, to parish groups.

Another phase of the Episcopal City Mission work was shown during a visit to the Lincoln-Hill Camp in Foxboro, where over seventy boys are under the guidance of William H. Haynes, director, and Miss Elise Dexter, camp mother.

#### COMPANIONS OF HOLY CROSS IN CONFERENCE

Social Justice is the subject of the annual conference of the Companions of the Holy Cross which is now in session at the retreat house, Adelynrood, South Byfield. Miss Emily Morgan gave the opening talk at the first meeting last Tuesday. Wednesday and all day Thursday were devoted to the necessary business meetings of the order whose members are drawn from all quarters of the globe. On Thursday evening a retreat began, conducted by the Rev. Fr. Williams, S.S.J.E.; and it will continue through tomorrow. Bible study and the papers contributed by the Companions will be given the time from August 26th through the closing session on the morning of August 30th. The evening of August 29th will be Companion

Evening; and the morning of the 30th will bring the closing talk by Miss Morgan. Miss Elima A. Foster is the chairman of this conference.

#### CORNERSTONE OF WYMAN MEMORIAL CHAPEL LAID

The cornerstone of the new parish house to be erected for the Wyman Memorial Chapel in Marblehead was laid by Bishop Babcock last Sunday morning. The ceremony followed the annual visitation for the purpose of confirmation when the candidates were presented by the Rev. Roy M. Grindy. The chapel itself is a stone structure of beauty, the result of a bequest by the generous donor for whom it was named. The proposed parish house will fill a distinct need, and serve not only for Church school and kindred parish activities, but also as a community center for the entire growing neighborhood. The Rev. Albert R. Parker, rector of St. Michael's Church, Marblehead, and the Rev. Mr. Grindy, assistant in charge of the chapel, took part in the laying of the cornerstone.

The old biblical instrument, the dulcimer, was recently played in the Fleur de Lis Camp for girls of the diocese, much to the delight and interest of everyone. One of the long-time residents of Fitzwilliam, N. H., where the camp is located, owns and plays this instrument, and claims it is unique. A sound movie has been made of one of the performances and soon, by way of the screen, this xylophone-like instrument will arouse memories, in those familiar with the Book of Daniel, of the trial by faith of the three children.

Dr. John W. Wood, executive secretary of the Department of Missions under the National Council, will be the preacher tomorrow morning in St. Barnabas' Church, Falmouth, where the Rev. Leslie F. Wallace is the rector.

The Rev. Benjamin Bird, rector of St. Asaph's Church, Bala, Philadelphia, will preach in St. Stephen's Church, Cohasset, tomorrow morning.

ETHEL M. ROBERTS.

#### GREEK PRIEST HOLDS SERVICE AT HURON, S. D.

HURON, S. D.—On Wednesday, August 21st, the Rev. Aristides Palaynes, rector of Holy Trinity Greek Orthodox Church, of Sioux City, Iowa, celebrated Holy Communion in Grace Church, Huron. The service and sermon were in the Greek language. Fr. Palaynes used St. John Chrysostom's Divine Liturgy, and he was assisted in the service by E. Apostle of Sioux City, and also by John Georgiades, a businessman of Huron. Immediately after the Mass, baptism was administered to four children, and also confirmation. The rector of the parish, the Rev. Wallace Bristol, vested and attended the services.

About forty-five Greeks, parents and children, attended the services, and made their communion. Most of the children are enrolled in the Church school of Grace Church. Fr. Palaynes spoke of the friendly relation between the Anglican communion and the Greek Orthodox Church. All of these people came fasting. The Mass began at 9:30 A.M., and it was nearly 2 P.M. when the services were finished.



## Church School Problems to Be Discussed At Conference of Chicago Workers

### Bishop Griswold Rapidly Recovering—Conference on Evangelism Planned.

The Living Church News Bureau  
Chicago, August 24, 1929

**P**ROBLEMS OF THE CHURCH SCHOOL from the standpoint of the clergy as well as the laity will be discussed from a variety of angles at the second conference of Church school workers of the diocese to be held at Grace Church, Hinsdale, next week end, September 7th and 8th. The Very Rev. Frederick C. Grant, dean of the Western Theological Seminary and chairman of the Department of Religious Education, sponsor of the conference, will preside at the sessions.

The conference will open Saturday afternoon with a general assembly, and the Rev. Richard J. Lee, rector of Grace Church, and Dean Grant will speak. This will be followed by the first of the coaching classes. The Rev. Maurice Clarke, director of religious education of the diocese of Southern Ohio, will have a class for clergy, directors, and superintendents on How to Conduct a Children's Mission.

Classes for teachers with the leader of each will include: A course for the pre-school child, Mrs. Cleon E. Bigler; the kindergarten, Miss Marilla Fellows; Grade 1, Deaconess Hildegard Donsing; Grade 2, Mrs. Walter D. Corning; Grade 3, Miss Anna F. Murray; Grade 4, Deaconess Dellema J. King; Grade 5, Miss Helen E. Cowles; Grade 6, Mrs. Edwin Dennett; Grade 7, the Rev. Thomas Bellringer; Grade 8, the Rev. R. Malcolm Ward.

Miss Janet Howes will have a class on missions and high school pupils; the Rev. F. H. Millett, one on the Prayer Book and high school pupils; the Rev. A. Haire Forster, the Bible and high school pupils; and Mrs. W. Swift Lord, personal religion and high school pupils.

The Function of the Church School will be the subject of a general conference Saturday night, with Dean Grant as the principal speaker. Dean Grant will discuss the general situation with regard to the Church school as it exists at the present time.

Grace Church school will demonstrate children's and junior Church services Sunday morning, and also class work. The Rev. Mr. Clarke will be the preacher at the 11 o'clock service. A conference on worship will be held Sunday afternoon, with the Rev. T. DeWitt Tanner discussing the family pew, and the Rev. J. R. Steffens of St. Matthew's Church, Evanston, the junior Church. Bishop Anderson is scheduled to address the final general assembly Sunday afternoon.

Plans for the conference are in charge of Miss Vera L. Noyes, director of religious education. The first conference of this kind, held last fall at Trinity Church, Wheaton, was one of the most successful and helpful gatherings ever held in the diocese. The results, according to leaders, justify making the conference an annual affair. More than 100 Church school leaders and teachers are expected to be in attendance. In order that teachers and superintendents may attend the conference, clergy are asked to postpone class work in

their Church schools until the third Sunday in September instead of the second.

#### BISHOP GRISWOLD RECOVERING

A letter received from Bishop Griswold at Church headquarters on Saturday, August 24th, indicated that the Suffragan Bishop is rapidly recovering from the illness with which he was stricken at his summer home, Richard's Landing, St. Joseph's Island, Ont., last week.

Bishop Griswold was taken to the General Hospital at Sault Ste. Marie, Ont., last Saturday. He responded readily to treatment so that an operation was unnecessary. Bishop Griswold stated in his letter that he was steadily gaining strength. He expected to return to Chicago the first week in September and to resume his official duties.

#### CONFERENCE ON EVANGELISM PLANNED

Plans for a two-day conference on evangelism, in charge of the Church Army, for laity and clergy of the diocese are virtually complete. The conference will be held at the Church of the Epiphany, Ashland and Adams streets, Friday and Saturday, September 6th and 7th. Capt. Arthur Casey, director of the Church Army in Canada, will be in charge.

The conference will open Friday evening with dinner, followed by instruction and discussion. Saturday afternoon the second session will be held at the church. After dinner Saturday evening, the attendants will see a practical demonstration of the evangelistic efforts of the Church Army. This demonstration will take place in Jefferson Park, a short distance from the church, and will be for the special benefit of the men and women who go to the park for recreation and relaxation.

A week's mission in Jefferson and near-by parks will follow the conference.

This evangelistic endeavor is unique so far as the diocese of Chicago is concerned. It is hoped by leaders that the conference and mission will open the way for a regular and continuing evangelistic program in Chicago. The Rev. John F. Plummer, of Epiphany Church, and Courtenay Barber, of the Brotherhood of St. Andrew, are in charge of plans for the conference.

#### NEWS NOTES

Bishop Griswold has addressed a letter to all clergy in the diocese, inviting them to the clergy's annual retreat at Doddridge Farm, Libertyville, September 17th to 20th. The retreat is being held through the courtesy of Britton I. Budd, founder of Doddridge Farm. Bishop Booth of Vermont will be the leader.

The Rt. Rev. Frank E. Wilson, D.D., Bishop of Eau Claire, and Miss Eleanor Lorinda Hall of Evanston will be married at St. Mark's Church, Evanston, Saturday afternoon, November 16th, Bishop Anderson officiating, assisted by the Rev. Dr. Arthur Rogers, according to an announcement just made.

On Saturday, August 31st, Diocesan Headquarters will be moved from the Tower Building to 664 Rush street, the former St. James' rectory. On Tuesday, September 3d, the offices will be opened at the new location, and all communications should go there. The new telephone exchange also will be opened on that date, with Superior 6410 as the number.

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304—*The Qualities of a Good Server.* By the Rev. George Craig Stewart, D.D.

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43—*The Church That Is Not a Sect.* By the Rev. W. T. Whitmarsh.

44—*"Do This in Remembrance of Me."*

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122—*The Business Side of Missions.*  
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## Philadelphia Churches Report Gain in Summer Social Service Activities

### Mrs. Cassatt Wills Fund to Churches—Other Pennsylvania Notes

The Living Church News Bureau  
Philadelphia, August 24, 1929

SEVERAL PHILADELPHIA CHURCHES HAVE reported a gain this year in their various social service activities.

In Holy Trinity parish, daily vacation Bible schools have been conducted throughout the summer at Holy Trinity Memorial Chapel, 22d and Spruce streets; at the Chapel of the Prince of Peace, 22d and Morris streets; and at Holy Trinity's third chapel, the Phillips Brooks Memorial, 20th and Pine streets. The enrollment in these classes was greater than any preceding year. The church has also maintained a summer home, Holiday House, at Sellersville, Pa., for women, girls, and children; and a camp for boys, near Jameson, Pa. During the summer, flowers from the church have been distributed each week to sick persons in hospitals.

St. Stephen's Church, Tenth street above Chestnut, has held noonday services for business and working people daily throughout the summer. On Tuesdays, the services have been especially for the Business Women's Christian League, which has provided the speakers, while the Business Men's League has had speakers on all the other days except Saturdays. These services are under the direction of the Rev. Robert O. Kevin, assistant rector. St. Stephen's has also provided a camp for the girls of the Burd Asylum during the month of August. The work of the parish visitor, Mrs. Idella W. Higham, has continued throughout the summer.

The Church of St. Luke and the Epiphany, 13th street below Spruce, has maintained a Church farm near Broomall, Delaware County, Pa., where vacations have been provided for working people during the summer for the past ten years. Every Sunday afternoon at four, services have been conducted in the orchard by the Rev. Dr. Royden Keith Yerkes of the Philadelphia Divinity School.

The boys and men of the choir of St. Paul's, Chestnut Hill, have been spending the past two weeks at their camp at Island Heights, N. J. This camp is in charge of Arthur W. Howes, Jr., organist and choirmaster.

#### WILLS FUND TO CHURCHES

Gifts of \$5,000 each to St. Mark's Church, 16th and Locust streets, and the Church of the Good Samaritan, Paoli, were made in the will of Mrs. Eugenia C. Cassatt, widow of J. Gardner Cassatt, who died on August 11th. St. George's Church Paris, is to receive \$1,000.

#### A CORRECTION

Services at All Hallows' Church, Wyn-cote, have been in charge, during August, of the Rev. G. Wharton McMullin, rector of St. Paul's Church, Roosevelt, L. I., and not of St. Paul's, Rockville Center, L. I., as reported in THE LIVING CHURCH of August 17th.

Mr. McMullin, who was formerly a Philadelphian, has been in charge of All Hallows' Church for six consecutive

Augusts, and will return to his home at Bellmore, L. I., on September 3d.

#### MISCELLANEOUS NOTES

A new addition is being built to the sacristy of the Church of St. James the Less, Falls of Schuylkill, Philadelphia.

The Rev. Dr. Carl E. Grammer, rector of St. Stephen's Church, Philadelphia, who has been very ill for the past year, is spending the summer at Cragmoor, Ulster County, N. Y., and has improved very greatly in health.

Services at the Church of St. Matthias, 19th and Wallace streets, were in charge of the Rev. John R. Hart on Sunday, August 18th.

The Rev. Reynold C. Boden of Manchester, England, preached at St. Paul's Church, Overbrook, on Sunday, August 25th.

The Rev. Henry A. F. Hoyt, rector emeritus of St. John's Church, Cynwyd, sailed on Tuesday of this week on the steamer *Ile de France* for Europe.

Services at St. Matthew's Church, 18th street and Girard avenue, were in charge of the Rev. Charles H. McLaren on August 25th.

George H. Randall conducted the service and made the address last Sunday at the Church of the Covenant, 27th street and Girard avenue.

ELEANOR ROBERTS HOWES.

#### NEW YORK NOTES

The Living Church News Bureau  
New York, August 24, 1929

THE NEWSPAPERS OF THE COUNTRY have given considerable space during the past two weeks to presenting a series of items concerning the Rev. Dr. James Empringham, a non-parochial priest of the diocese of New York. The matter which has been so widely reported as to need no repetition here, reached this week what seems to be its climax so far as the Church is concerned. Dr. Empringham has written a long letter to Bishop Manning, in which he has asked that he be formally deposed from the ministry of the Church at the earliest opportunity of the Diocesan. The Bishop stated yesterday at his summer home at Mount Desert, Me., that the necessary ecclesiastical action in the case will, of course, be taken. "Dr. Empringham has been divorced and re-married," the Bishop pointed out, and added, "when I have said that there is really nothing left to say regarding his standing in the Church."

A press item from Bar Harbor states that Bishop Manning has purchased for a summer residence the property known as Longmeadow at Somerville.

The death of Mrs. Edson Bradley of New York and Washington occurred on Thursday last at Newport. Besides her husband, Mrs. Bradley is survived by a daughter, Mrs. Herbert Shipman, wife of the junior Suffragan Bishop of New York.

At Grace Church this week the preachers at the outdoor services in Huntington Close will be Chaplain Sidney N. Ussher, of the City Mission Society, and the Rev. Dr. Floyd S. Leach, rector of St. Luke's Church at Noroton, Conn. The Rev. J. Brett Langstaff is preaching both morn-

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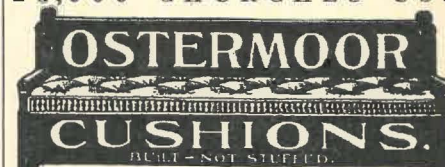
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ing and evening at Grace Church on the Sundays throughout the summer.

The funeral services for Mrs. Adelaide Landon Roddy were held at Grace Church Thursday morning. Mrs. Roddy had been prominent in the work at Grace Church, her activities including that of preaching. Last June she was married to the pastor of the First Presbyterian Church at North Arlington, N. J. Those who officiated at the funeral included the Rev. Dr. Bowie, rector of Grace Church, and the Rev. Dr. Coffin, president of Union Seminary.

Plans are under way at Trinity Church for a parochial preaching mission to be conducted a year from this fall. It will be unique in several ways, one of which is that the chief service will be at noon-town because of the large number of downtown office workers who can be reached at that time. The long preparation and the choice of a missionary are indicative of success. It will be conducted by Bishop Johnson of Colorado.

The Rev. Winthrop Peabody of the Church of St. Mary the Virgin is sailing on August 31st on the *Olympic* to spend a few weeks in France.

The *New Yorker* published in its issue of July 27th a four-page sketch of the genial rector of the Church of the Transfiguration. Therein Dr. Ray is described rather mercilessly under the title of "A Down-Town Gabriel."

HARRISON ROCKWELL.

**MEMORIAL SERVICE FOR BISHOP BRENT IN THE PHILIPPINES**

MANILA—On Sunday, July 21st, in the Cathedral of St. Mary and St. John, Manila, an audience that filled the large building paid its tribute to the memory of the Rt. Rev. Charles Henry Brent, D.D., first Bishop of the Philippine Islands. The months of April and May comprise the "hot season" and vacation time in Manila, so the memorial service was held in abeyance until the many friends of the late prelate had returned to the city. The service of prayers and a lesson was conducted by the cathedral rector, the Rev. F. C. B. Belliss, and the combined choirs of the cathedral and the Union Church rendered an anthem and several well-known hymns. Spoken tributes were paid by His Excellency, Governor-General Dwight Davis, and by the Bishop, the Rt. Rev. Gouverneur Frank Mosher, D.D.

Governor Davis enlogized Bishop Brent as a "trail-breaker" by inheritance and conviction, while Bishop Mosher dwelt upon his work and activities in the Islands, and in France, as chaplain-in-chief of the A. E. F. Following the closing prayer and benediction the congregation remained standing while the organist played the "Dead March From Saul," and an infantry bugler of the United States Army sounded taps.

The gathering was unique in that there were brought together men and women who had been baptized by the Bishop; couples who had been married by him; those who had helped him to build firm foundations of the Church in the archipelago; Filipinos, Moros, Igorots, Americans, English, and Dutch, Spaniards, French, and Serbs. Grouped together near the morning chapel were students, boys and girls, from Brent School, in Baguio, in Manila for the vacation between schools. Brent School was founded by the Bishop, and has become famous throughout the Orient for its work and influence. On the other side were several Filipinos,

those who had entered the first training classes for nurses at St. Luke's Hospital, Manila, when nursing as a profession for women was a new and untried field.

A plan is under way to place in the Cathedral of St. Mary and St. John, Manila, two memorial windows, one in memory of Bishop Brent, and the other in memory of Governor-General Leonard Wood.

**MISSIONARY AND SETTLEMENT WORK IN WYOMING**

NEW YORK CITY—Three college girls have been spending the summer at Encampment, Wyo., doing a general missionary and settlement work under the wing of the Wyoming missionary, Miss Lillian M. Skinner.

This volunteer staff, equipped with a little church and the comfortable Holiday House, loaned by the missionary district of Montana, has attacked with much vigor and enthusiasm the problem of indifference to Church and religion, and has won an eager response from the children and an increasing interest and sympathy on the part of the older people. Religion just "isn't done," in many such places, both west and east. It is said that before Miss Skinner began her work in one of the towns along the railway, the only sign of Sunday was that the newspapers thrown off from the train had colored pages.

The girls have been conducting a general campaign of friendliness and recreation, with simple Church services and a Church school. They issued personal invitations to almost every citizen, indifferently received for the most part. "Well, if I haven't anything else to do, I'll try to come." Eighteen came to the church on the first Sunday. They hoped for thirty-six on the next, and had fifty-one. "What we want," says one of the girls, "is to make people happy." "What we want," writes another, "is to give an enlarged view of life's meaning."

As a valued by-product, the young missionary staff is receiving an unforgettable introduction to the meaning of the Church's missionary work. St. Paul's Church, Fairfield, Conn., adopted one of the girls as its ambassador, and is paying all her expenses.

**HOLD RELIGIOUS CELEBRATION AT WIND GAP, PA.**

WIND GAP, PA.—A life-size statue of the Virgin Mary, the hands of which were filled with paper money—the humble offering of approximately 200 Italian Churchmen—was borne triumphantly in a religious procession at Wind Gap on Sunday evening, August 18th. This event was the climax and feature of the four-day annual celebration held in honor of "St. Mary at the Well," a religious custom brought over from Italy and faithfully continued each year by the Italian parish of St. Mary's Church, Wind Gap, under the charge and guidance of the Rev. Francis Capozzi, for the past thirteen years the rector there.

The celebration has been held annually for the past ten years at Wind Gap.

A carnival with all of the usual carnival features, including the unique fireworks, was held on Friday and Saturday evenings.

The rector was assisted at the Sunday morning service by the Rev. Dr. Walter Klein, S.S.J.E., of Boston, Mass., and the Rev. George Klein, of Bangor. Fr. Klein of Boston preached the sermon.

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**A MISSIONER'S  
DIOCESAN SURVEY**

PORT WASHINGTON, N. Y.—By invitation of the Rev. James H. Darlington, D.D., Bishop of Harrisburg, and the executive council of the diocese, the Rev. Walter E. Bentley, missionary of Port Washington, is visiting the missions of the diocese, preaching every evening, including Saturday, and twice each Sunday, besides visiting the parishioners during the day. Beginning at Westfield, in the northern archdeaconry, on Thursday, August 1st, he covered the parish by Sunday morning, August 4th, and opened the same evening at Tioga, closing there on Wednesday evening and opening at Knoxville on Thursday evening and closing Sunday morning. The same evening he started at Blossburg and the following Thursday opened at Mansfield and followed this by Coudersport on Sunday evening with Galeton on Thursday.

In making his ten to twenty calls daily he is distributing a new set of homilopes to each communicant so as to tie up the people to face their obligations. Before October 31st, when his engagement terminates, he is to cover the missions in about twenty-six towns and villages in the diocese, to be followed by regular missions in Western New York, Long Island, Mississippi, and finally New Zealand and Argentina, which will carry him for the balance of his fifth regular season as a general missionary.

**NEW ORGAN PLANNED FOR  
ST. JAMES' CHURCH, MILWAUKEE**

MILWAUKEE, WIS.—A new memorial organ, the total cost of which is to be about \$24,000, is being planned for St. James' Church, Milwaukee, of which the Rev. Arthur H. Lord is rector. The organ is being built by Henry Pilcher's Sons of Louisville, Ky., and specifies a total cost to the parish of \$22,000, to which expense additional items will have to be added, bringing the total cost of the instrument installed to about \$24,000.

At the same time the church is being redecorated at an expense of about \$700, and a new seating arrangement in the chancel is being installed at a cost of \$725. This latter contract is being executed by the Manitowoc Church Furniture Co. of Waukesha, and is scheduled to be completed and installed by September 12th.

The cost of all this work, including the new organ, has been underwritten in advance by members of the parish and their friends. Over a third of the required amount has already been paid in cash, and the balance is scheduled to be paid within the next two years. At the beginning of this campaign, a previous debt of the parish, in the amount of \$4,000, was underwritten and paid off.

A feature of the new organ will be the fact that it is divided so that there will be parts of it on each side of the chancel. The great and swell organs, with parts of the pedal division, will be located in the former organ chamber on the west side of the chancel. The choir organ, with a part of the pedal division, will be located on the east side of the chancel in a room which is on the second floor of the parish house. This organ will sound out into the chancel of the church through tone openings which have been cut through the chancel wall and have been equipped with grilles and swell shutters, and it will also sound down into the vestry room below, in which room the choir starts the proces-

sional and completes the recessional for each service.

This new organ will replace a wonderful old instrument which was installed by Bennett & Marshall in 1892, and which was given to the church at that time by Mrs. Washington Becker in memory of her father, F. S. Merrill.

Some of the pipes of this old instrument are being used in the new organ at the recommendation of the builder of the new instrument, who states that it would be impossible to manufacture anything finer today in spite of all the progress which has been made in organ building during the last forty years. The new organ is, therefore, a continuation and enlargement of the beautiful memorial established by Mrs. Washington Becker.

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**COMMENCEMENT AT SHANGHAI UNIVERSITY**

NEW YORK—Fifty students of St. John's University, Shanghai, were graduated on June 29th. The commencement exercises were attended by leading Chinese educators, merchants, bankers, physicians, and alumni. The delightful weather made it possible to hold the exercises outdoors.

The Rev. F. L. Hawks Pott, D.D., president of the university, after welcoming the guests, briefly reviewed what he described as a memorable academic year.

"After a period of suspension of a large part of our work for more than a year owing to disturbed conditions, all departments were reopened in September 1928, and we have been able to carry on through the year without interruption in the usual normal way.

"During the period of suspension, steps were taken for adapting our organization to modern conditions, and a board of directors in China was formed, representing the mission, the Chinese Church, the alumni, the university council, and the general public. By this step, a share of the responsibility for the development of the university was transferred from the trustees in the United States to the board of directors in China.

"At the beginning of this year an acting Chinese vice-president was appointed who now cooperates with the president in the work of administration. In the changes that have been made and in the changes that may take place in the future, it will be our earnest endeavor to preserve the ideals and aims of the institution."

The academic year just closed completes fifty years since St. John's was established as a small grammar school. A committee is arranging for a suitable celebration—a semi-centennial to be held December 12th, 13th, and 14th.

In accordance with the custom that has become well-nigh universal at commencements of American institutions, Dr. Pott was able to announce certain gifts to the university. Among them is a social hall costing approximately \$45,000 given by the students, alumni, and Chinese friends. This building will commemorate the life and work of Mrs. Soo Ngoo Pott. A stone arch was presented by the gentry and merchants of the village just outside the university gates.

The academic address was made by Dr. Hu Shih, the famous Chinese philosopher. An address was also made by O. K. Yui, legal advisor to the mayor of Shanghai, and an honor graduate of St. John's.

**CHURCH TEACHERS TO MEET AT WASHINGTON, MASS.**

WASHINGTON, MASS.—The board of religious education of Western Massachusetts plans a most interesting and helpful conference for Church school teachers to be held at Bucksteep Manor at Washington, a most beautiful region of the Berkshires, from September 3d to September 9th.

Instructors include the Rev. Victor M. Haughton, of Phillips Exeter Academy, on The Bible; the Rev. Latta Griswold, rector of Trinity Church, Lenox, on The Prayer Book; and Miss Mabel Lee Cooper, of the National Council, on Principles of Teaching. The conference chaplain is to be the Rev. Dr. J. O. S. Huntington, O.H.C. Recreation and music will be under the direction of the Rev. Vincent L. Bennett, rector of Christ Church, Fitchburg.

Evening speakers during the conference will be the Rt. Rev. Thomas F. Davies,

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D.D., Bishop of the diocese; the Rev. Frederic W. Fitts, and the Rev. Malcolm Taylor. Chairman of the conference program is the Rev. A. C. Ockenden of St. John's Church, Northampton.

#### CHURCH AT ASHLAND, N. Y., FACES EXTINCTION

New York—The little church which Bishop Tuttle attended when he was a small boy, in which he was confirmed, and to which he returned at regular intervals all his long life, is threatened with extinction, as changes in the community have rendered it no longer a self-supporting parish. This is Trinity Church, Ashland, N. Y., in the diocese of Albany. It was formerly Trinity Church, Windham, until a change in township lines changed the designation of the parish.

The house in which Bishop Tuttle was born has already been destroyed. Some of the Bishop's friends feel very keenly that the little church should be preserved as a memorial closely connected with his own personal life. It may be that many others will share in the desire to contribute toward such a memorial. Further information in regard to it may be obtained from the Bishop of Albany.

Bishop Tuttle was born in Windham on January 26, 1837. He was consecrated Bishop of "Montana, Idaho, and Utah," in Trinity Chapel, New York, on May 1, 1867. He was Bishop of Missouri from 1886 until his death on April 17, 1923, and Presiding Bishop from 1904 to 1923, one of the fine heroes of the American Church.

#### DR. BIRCKHEAD'S FUNERAL

Newport, R. I.—The funeral service for the Rev. Dr. Hugh Birckhead, rector of Emmanuel Church, Baltimore, who died on July 9th, was held in Trinity Church, Newport, and not in Emmanuel Church, Baltimore, as incorrectly stated in THE LIVING CHURCH of July 20th.

Bishop Murray officiated, assisted by the Rev. Stanley C. Hughes, rector of Trinity Church. The interment took place in the cemetery of St. Mary's Church, Newport. Bishop Murray was assisted by the Rev. James P. Conover, rector of St. Mary's.

#### THROW-AWAYS BUY X-RAY FOR MANILA HOSPITAL

MANILA—For many years the woman's board connected with St. Luke's Hospital, Manila, held an annual rummage sale at the Manila carnival. It was an atrocious piece of work, lasting about ten days. The dust, the heat, the close atmosphere of the army tent in which it was held, the blare and noise of the ballyhoo artists outside, and the crowds of people, many of whom stole as well as bought, all combined to make an event that all dreaded, but the yearly fund from that one source was large and no one seemed to be able to suggest anything that could take its place successfully. Then the husbands went on strike! "Never again shall my wife take part!"—was heard on all sides, and there came to Mrs. Halstead Dorey, vice-president of the board and wife of a member of Governor General Stimson's staff at Malacanang, a wonderful idea. "Let us maintain a high class rummage sale, in a nice section of the city, and have things that we all need and want, and sell every morning, and let each one of us in turn do the selling," suggested Mrs. Dorey.

That was a year ago. A room under the Cathedral of St. Mary and St. John rectory was donated, airy, cool, and quiet. Every member of the board contributed something and got friends to do likewise. Furniture, dresses, hats, shoes, china, glass, books, a radio, an ice box, a stove, those who brought them bought something someone else had brought. It was a great and glorious game of "swap." A paid saleswoman soon became a necessity but every day some member of the board spends a morning at the work and a keen rivalry exists, although, of course, a friendly, generous one, to see who can sell the most. The room is a meeting place for the women of Manila and never a teacher or a missionary passes through the port enroute for some provincial town or other seaport but some friend brings her in to see, and then, of course, to buy. The little shop has become a boon to many a family with modest purse to meet increased demands.

The storekeepers of the city donate liberally of stock that is a little shopworn and some member of the organization is always found with a knack at freshening up by paint or thread and needle. Newspapers, magazines, linens, go direct to the hospital. The buyers are an interesting study. One woman who rents furnished houses haunts the shop. Students living in neighboring dormitories, children in search of toys, second hand dealers, muchachos going to the States on the lookout for heavy clothing, to one and all the salesroom caters and makes good. The income derived from these daily sales has surpassed the dream of the founder and in the hospital today is the visible and tangible evidence of its worth and value, a powerful and up-to-date X-ray machine that fills a want most keenly felt heretofore at St. Luke's Hospital.

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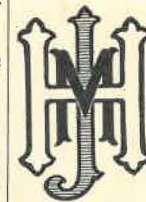
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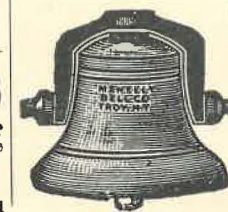
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**ANNA S. FULWEILER**

PHILADELPHIA—Mrs. Anna S. Fulweiler, of Wayne, died on August 19th in a sanitarium, after an illness of several months, in her 78th year. She was the wife of the late Samuel T. Fulweiler.

Mrs. Fulweiler was the mother of the Rev. Howard S. Fulweiler, rector of Christ Church, Media, Pa. She is also survived by two daughters, Mrs. A. Guy Holborn Spiers, and Miss Florence Fulweiler.

Funeral services were conducted in Christ Church, Media, by her son, on Wednesday, August 21st, interment being at Old St. David's Church, Radnor.

**JOSEPH COWLEY HUSS**

PHILADELPHIA—Joseph Cowley Huss, for many years superintendent of the Sunday school of St. Timothy's Church, Roxborough, died on August 20th in the Hahnemann Hospital after a short illness. He was 60 years old.

Mr. Huss was born in England, but came to Philadelphia when ten years old. He entered the employ of a manufacturing company in this city when he was a boy, and later became president of the company. His widow, a son, and two daughters survive him. Funeral services were held on Friday, August 23d.

**CLIFFORD PEMBERTON**

CHESTNUT HILL, PA.—Clifford Pemberton, of Chestnut Hill, a member of an old Philadelphia family, died on August 19th at the Peter Bent Brigham Hospital, in Boston. He was 69.

Mr. Pemberton, who was a member of St. Paul's Church, Chestnut Hill, was a descendant of Phineas Pemberton, who was a friend of William Penn, and of General John Clifford Pemberton, who was appointed to West Point by General Jackson, and who defended Vicksburg in 1863.

Funeral services were held on Wednesday, August 21st, at St. Paul's Church, Chestnut Hill.

**MARY ELIZA PERRY**

TARBORO, N. C.—The death of Mary Eliza Perry of Tarboro, on August 5th, at the age of 75, draws attention to a long life of service to the Church. Mrs. Perry's husband was the late John William Perry, for more than thirty years missionary and rector at St. Luke's Church (colored), Tarboro. They were students together at St. Augustine's School, Raleigh, where Mrs. Perry's mother was matron, and since their marriage in 1882 until Mr. Perry's death in 1918 they worked together for the Church and for the good of their race.

Mrs. Perry was confirmed in 1873 by Bishop Atkinson. Except for seven years when she was matron of St. Athanasius' School, Brunswick, Ga., her life was given to the work at Tarboro, where she and her husband built the church and the parish school.

A son, William A. Perry, is known to many Church people as the former head of St. Athanasius' School. He is a Yale

graduate and has since studied at Columbia and Harvard. He is now principal of a public school in Columbia, South Carolina. The son-in-law, the Rev. M. M. Weston, succeeded the Rev. Mr. Perry as rector of St. Luke's. His wife teaches in high school, and her sister teaches in the parish school. A grandson is a senior at Columbia.

**QUEEN MARY JANE ROEDEL**

PHILADELPHIA—Queen Mary Jane Roedel, of Philadelphia, died in St. Peter's Hospital, Brooklyn, on August 17th. Mrs. Roedel was the daughter of Major Peter Williams, of the British army. Her mother was Dr. Elizabeth Williams, of Kilkenny, Ireland.

Mrs. Roedel was born in Queensland, Australia, 58 years ago. She will be remembered for her many charities in the tenth ward, Philadelphia. She is survived by her husband, Harvey C. Roedel, and three sons and two daughters: Albert, William, and Robert Roedel, Mrs. Hattie Williams, and Mrs. Queen D. Harrison.

Funeral services were conducted by the Rev. Franklin Joiner, rector of St. Clement's Church, Philadelphia, on August 21st. Interment took place at Hill Church Cemetery, Berks County, Pa.

**LAWRENCE D. TYSON**

PHILADELPHIA—United States Senator Lawrence D. Tyson, Democrat, of Tennessee, died early Sunday morning, August 25th, in the Manresa Manor Sanitarium, Stafford, near here, at the age of 68 years. Senator Tyson's death followed a relapse suffered late Saturday.

Funeral services were held on Wednesday at St. John's Church, Knoxville, Tenn., of which the Rev. Dr. W. C. Whitaker is rector.

Senator Tyson was born on July 4, 1861, on a farm near Greenville, N. C. In 1883 he was graduated from West Point and was assigned to the Ninth Regiment of Infantry. He was stationed in Wyoming, Kansas, Arizona, New York, New Mexico, and Tennessee, and for a while was professor of military science and tactics at the University of Tennessee. He passed his law examinations at the same institution, and later received honorary degrees from Tusculum College and the University of the South.

At the outbreak of the World War he was commissioned by President Wilson as brigadier general in command of the Fifty-ninth Brigade, composed of men from Tennessee and North and South Carolina. For his services he received the distinguished service medal.

He had been a member and speaker of the Tennessee House of Representatives in 1903, and in 1908 was a delegate-at-large to the Democratic National Convention. His first real political success was in the summer of 1924, when he triumphed in the three-cornered fight for the senatorial nomination.

He is survived by his widow, Mrs. Bettie H. McGehee Tyson, and a daughter, Mrs. Isabella Gilpin of Boyce, Va.

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SINGLE-HANDED, with no help in office work or otherwise, the Rev. W. E. Callender carries on his work as chaplain at the port of Norfolk, Va. He is chaplain of the U. S. Marine Hospital and the Norfolk Municipal Hospital, as well as chaplain of the port. An average of seventy

men a month are now cared for in the Marine Hospital. The total since 1921 is about 18,650 ex-service men.

Mr. Callender writes: "One of the most important needs of the hospital is a good library. The chaplain has over 800 books. That, however, is not half enough, and he would appreciate any donations of books, science, fiction, turbine and electrical engineering, etc., also books in Spanish, Portuguese, French, German, or practically any language, as we have all nationalities in the hospital."

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NEWS IN BRIEF

NEWARK—The Rev. A. J. Gayner Banks of Mountain Lakes, director of the Society of the Nazarene, is spending some time in England. Mr. Banks is reported to be writing a book about the society.

NEW YORK—On August 17th, a very handsome credence bracket of walnut was placed in St. John's Church, High Falls, in memory of the late rector, the Rev. W. J. C. Agnew. It is the gift of Richard Delafield of Tuxedo Park. By September 1st, the anniversary of Fr. Agnew's coming to High Falls, several new memorials have been promised and will be blessed at that time.

WESTERN NEW YORK—The diocesan department of missions is planning a meeting with the rural workers of the diocese to be held at Belmont September 12th. It is expected that this meeting will bring about a very helpful discussion of the work which the department has charge of, and that the workers can bring to the department many facts and much information which could not otherwise be collected. The meeting will be the guests of the Rev. Samuel Hale of Belmont, and his parishes. —In order to have information in regard to the personal evangelism in the diocese, the Bishop has called a retreat for two days in September. At this time Bishop Dallas of New Hampshire will give a series of addresses upon the work which the Church is undertaking this year. —On Friday evening, August 9th, the annual Church dinner was held at Chautauqua Lake in connection with the summer gathering at that place. The Rt. Rev. Walter Overs, Ph.D., was chairman of the event. The new chapel and altar with social room which has been presented to the Holiday House of the Girls' Friendly Society of the diocese will be blessed and dedicated by Bishop Ferris on the first Saturday in September. It is a splendid addition to the recreation center of the G. F. S., and much needed for the worship of those who spend their vacations at this place. —The Rt. Rev. Walter Overs, Ph.D., supplied services at St. Luke's Church, Jamestown, during the month of July, while the rector of the parish, the Rev. Lewis E. Ward, was in Dover, N. H.

AMONG THE MAGAZINES

DEVOUT and scholarly as ever the *Church Quarterly Review* for July contains so many things that a brief notice can do it scant justice. The Rev. G. H. Tremeneere contributes a most interesting discussion of Archbishop Bernard's recently published book on the Fourth Gospel, which is one "for which," he considers, "all Christian students ought to be grateful." Dr. Bernard's view of the authorship of the Gospel (which is not upheld by the reviewer) is that both it and the three epistles were written by "John the Presbyter," a Galilean, who derived his narrative material from John the Son of Zebedee. The relations between these two, "writer" and "witness," are here discussed at length. With regard to the date of the Gospel, Dr. Bernard takes the view commonly accepted at present that it was written between 90 and 98 A. D. The whole article is so important that it should be read as widely as possible.

To the same magazine Principal Carnegie-Simpson contributes a stirring account of the Scottish Settlement of Church and State, giving a short account of the genesis and character of Scottish Presbyterianism, in which he points out that the great difference between the Reformation in England and that in Scotland was that while in England the head of the Church was asserted to be the King, in Scotland "its only head and Lawgiver is no earthly King but Christ." It was the insistence on this principle that caused the disruption of 1843, "that most honorable fact for Scotland which its whole history supplies." And this principle was the indispensable condition of the reunion of the Scottish Presbyterian bodies which has just been effected.

In Concerning Richard Rolle, that noted authority on mysticism, Dr. Ger-

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aldine Hodgson, reviews some recent books on Rolle, concluding with the quotation (for those who are too much disturbed by Rolle's "Melum"): "It is the crudest of fallacies to suppose that saints are fashioned customarily from tea and carpet-slippers." The Religious Motif in Lyric Poetry (the Rev. F. E. Barker) is most delightful, recalling us afresh to the reading of such great religious poets as Herbert and Vaughan.

Other topics dealt with in this issue are: The Canadian Church (Rev. Dr. Vial of Lennoxville) and the Italian Concordat (Rev. Dr. Lonsdale Ragg); and there are a number of useful and interesting reviews.

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**MARYLAND POLICE VISIT WASHINGTON CATHEDRAL**

WASHINGTON, D. C.—Three troopers of the Maryland state police made a pilgrimage to Washington Cathedral recently under the leadership of G. E. Davidson, examiner of the Maryland state police. What happened to them there is told in an appreciative letter to Bishop Freeman from Mr. Davidson. He wrote:

"We were passing through your city enroute from Rockville to southern Maryland on Thursday of last week when one of my two friends—both Roman Catholics—suggested that we stop to see Mount St. Alban. As I was the only Episcopalian in the party, the undertaking of getting to see the cathedral was left entirely to me. I, therefore, could not think of a nicer way than to get your permission. Do you remember now those three Maryland state troopers who rang your bell just when you were at lunch?"

"It was a great pleasure to the three of us, I am sure, to meet you personally in your lovely home, for we all three have listened in to your impressive Sunday afternoon services. . . . We have planned to have the pleasure of taking our part in the erecting of this creditable edifice by purchasing a stone to be placed in the structure."

Hands across the seas are typified in the constant stream of pilgrims from other lands who pass under the welcoming portals of Washington Cathedral. More and more the cathedral is becoming one of the landmarks of America which all visitors here from other countries are anxious to see. For even in Europe the unique sight of a fourteenth century

gothic cathedral in the making cannot be witnessed! This is possible only on Mount St. Alban in the American capital. The opportunity is appreciated by lovers of art, architecture, and religious development from lands beyond the seas.

A glance at the curator's register of visitors gives some idea of the widespread interest. Side by side we see these names: Primrose Spence and Allison M. Spence, Melbourne, Australia; Mrs. D. D. Strong, Paris, France; E. Wagner, Seoul, Chosen, Japan; Clifford B. Culver, Istanbul, Turkey; Mr. and Mrs. Felix Y. Martinez, Buenos Aires, Argentina; Arthur Lane, London, England; Boshi Sen, Baghboja, Calcutta, India; Robert N. McGregor, Ottawa, Canada; Antoine de Geofroy, Louis de Geofroy, Lausanne, Switzerland; Amalia Almeida, Aracelis Alvarez, San Juan, Porto Rico; Don D. Strong, Manila, P. I.; Mrs. W. H. Cuzner, Sydney Mines, Cape Breton; Robert Picard, Chihuahua, Mexico; Mrs. C. W. Van der Hoogt, The Hague, Holland; Bertha Ben Taylor, Waichinu, Hawaii, T. H.; F. Galdan, Bucharest, Roumania; Rose A. Byrne, Avondale, Belfast, Ireland; Grace E. Carver, Santiago, Chile, South America; and Mr. and Mrs. S. A. Lynd, Copenhagen, Denmark.—*Cathedral Age*.

**HANDS TO CLASP**

IF I HAVE a message for you and the people of this country, it is just this. I would say: "England! Steady! Look where you are going! Human hands were given us to clasp, and not to be raised against one another in fratricidal strife."  
—Stanley Baldwin.

**A BIRTHDAY OFFERING**

THE REV. E. H. FORSTER writes from Yangchow: "Recently one of our Christian women whose daughter, a student in the Church Training School at Soochow, died about two years ago, celebrated her sixty-fourth birthday. She said she did not care to invite her friends to her home for the sort of entertainment usual on such occasions but would very much like to invite them to a Church service. So we arranged a Morning Prayer service with appropriate hymns and Scripture lessons and a sermon. Thirty-seven persons were present. On the following Sunday this good woman presented Holy Trinity Chapel with a brass basin for administering Holy Baptism, to express her thankfulness to God."

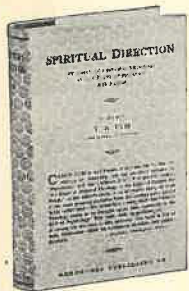
**ST. MARY'S, SHANGHAI**

MISS C. A. FULLERTON writes from St. Mary's Hall, Shanghai: "After a month's work, St. Mary's Hall has settled down to its old-time routine, and the former students who have returned seem to have forgotten that they ever have been away. The readjustment is easier as there are few changes in the faculty. We are happy in having Miss Bremer and Miss Young from Yangchow to help us for the year in English and music. In the Chinese department there are but two new teachers, one taking the place of a man who resigned and the other of one who lost his life in Tsinan. The enrolment has been rigidly limited to former students of this school, and to girls we know personally, only 157 being now in attendance."

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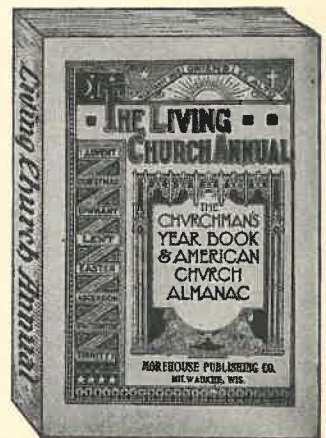
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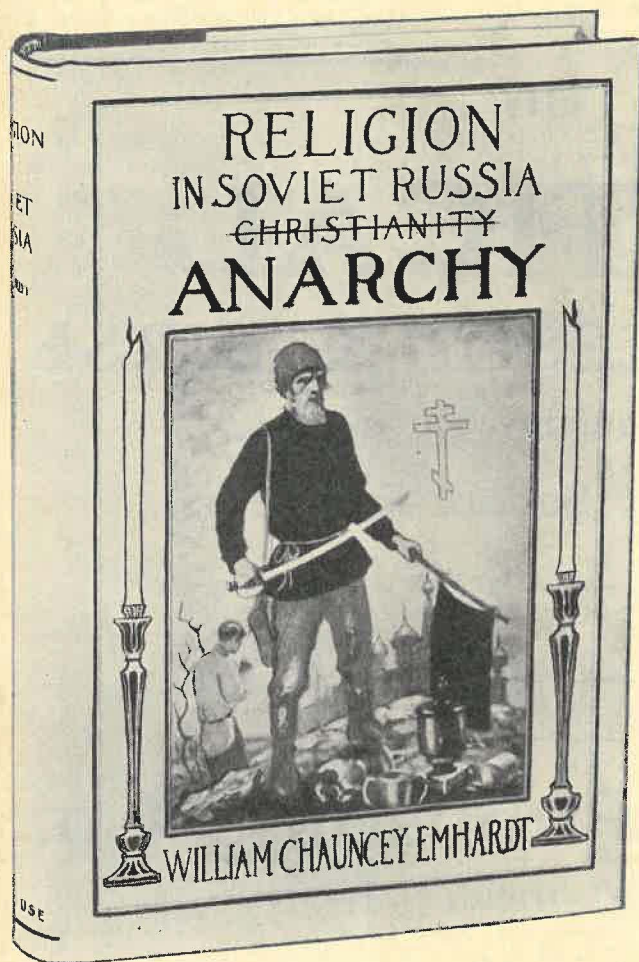
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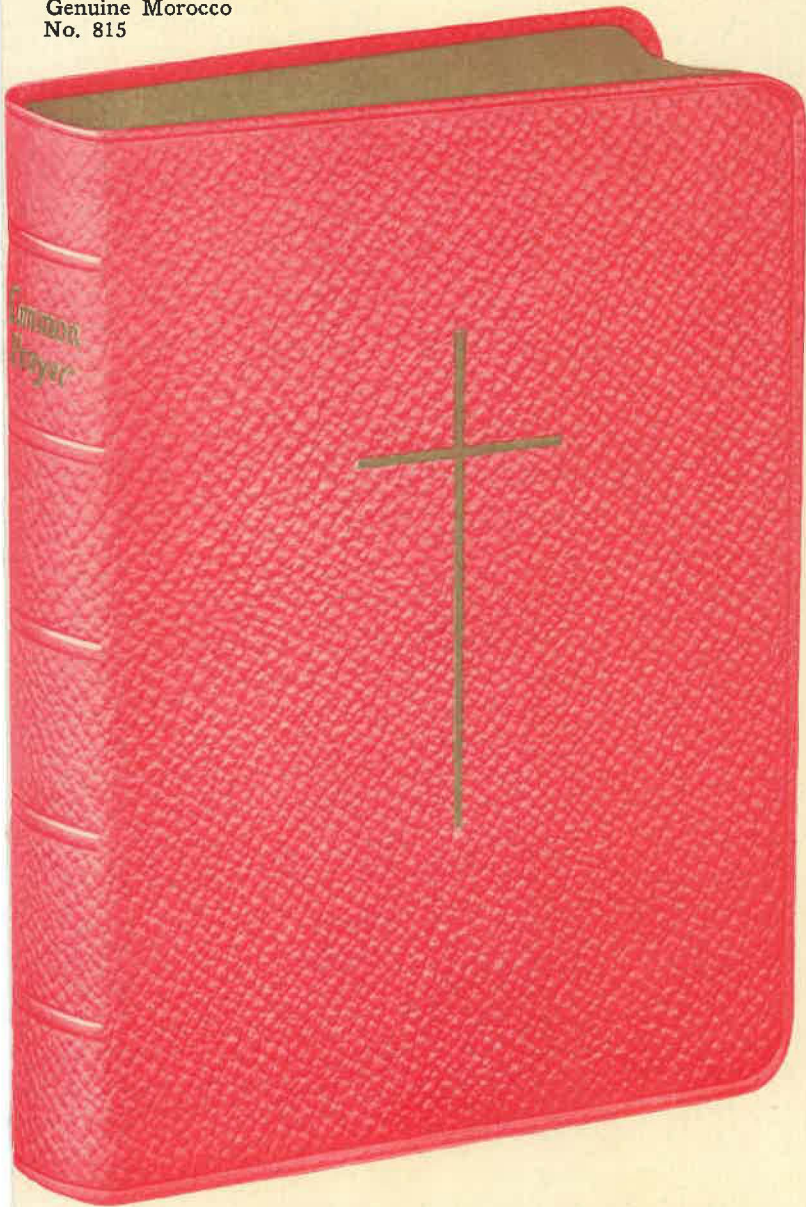
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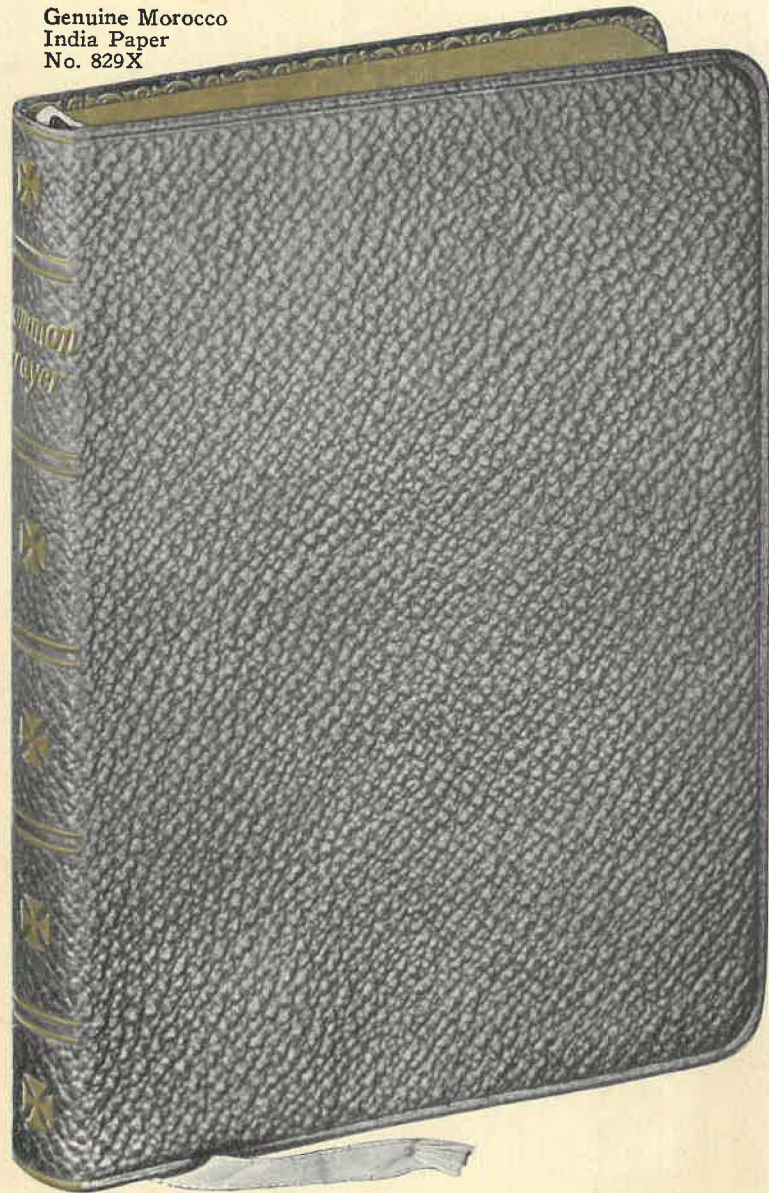
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