

The Living Church

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No. 19

What's Time?

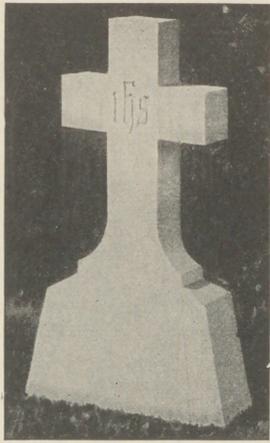
EDITORIAL

Rebuked of the Spirit

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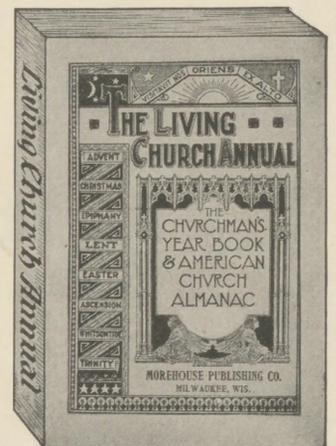
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The Living Church

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VOL. LXXXI

MILWAUKEE, WISCONSIN, SEPTEMBER 7, 1929

No. 19

EDITORIALS & COMMENTS

What's Time?

A STATELY and enigmatic proverb, frequently on the lips of ecclesiastics, bids us regard everything *sub specie aeternitatis*; and that is often taken as if meaning that Time should be altogether despised in the presence of Eternity.

What's Time? Leave Now for dogs and apes,
Man has Forever!

Now this dark saying is wholesome to remember, in days of wild and frantic "hustle," when people are more concerned with speed than with aught else, and "Faster!" is the watchword of everything, from motor cars to prayers.

Let it be acknowledged that this is in part unavoidable: we do live faster, whether for good or ill, than our forefathers did, and the whole of life has to be re-adjusted to this new scale of speed. Yet it is necessary to consider both sides and not to dwell upon a single aspect, whether of the eternal or the temporal, in this present life. Antinomies continually recur; and nowhere is this more certain than in the field of religion. Thus, we are exhorted to work while it is called today, and yet we are bidden to rest in the Lord. There is really no contradiction there; only an apparent one.

Take an example: certain of our correspondents have commented wrathfully upon the frantic haste with which the divine service is recited in some churches, as if an urgent necessity was laid upon the officiant to "save time." Words tumble out of his mouth till it is impossible to distinguish one from another; the element of response is entirely obscured, because of the overlapping of inarticulate phrases. It seems a point of honor to begin long before the other readers are even half-way finished; and one thinks of that jesting proposal that the alphabet be substituted for any longer service, so that, with its recitation (all words being latent in those twenty-six letters) any arrangement of sentences might be conceived of as having been said *in posse*, so to say. Few would really defend this method, once frankly exposed, for "saving time" is not in any case the principal consideration in such matters. Otherwise, one might reckon the advantage of omitting such wasteful methods altogether, putting the time saved into "really useful" things, such as filling out questionnaires, while abandoning any attempt at audible concerted prayers. Perhaps some may recall an old story of a casual devotee who wearied of this

duty and hurried into bed with a hasty jerk of his thumb over toward the Our Father, framed on the wall, and a muttered "Them's my sentiments!"

Oh, yes, an unreasonable drawing of the service is as bad. We have heard of clergymen whose early Eucharist requires a full hour; of others who orate the lessons and even the prayers as though they were declamations for a prize. How a reader falls into such a habit it is difficult to see, and the culprit seldom realizes the defect. So there is the worshipper in the pews who cannot keep up with the congregation in responses or antiphonal reading or who races ahead of the others. Dawdling and drawing are both unnecessary and in bad taste, and reverent expeditiousness—both the noun and the adjective prefixed—is always desirable in public worship—and in most other human activities as well.

Take another point—punctuality. If in lesser matters that be defined as "the politeness of kings," as contrasted with the lax habits attached to democratic functions, surely nothing less than the strictest punctuality should be observed in whatever has to do with the service of the King of kings. If a service is announced at eleven o'clock, say, it should begin exactly on the minute. This is not foolish precision; there are those in the congregation who must reckon upon a limited time for their presence, and must get away at a definitely fixed hour, without any extravagant prolongations. Yet who does not know churches where the time of beginning may be anywhere from ten to twenty minutes late? And if he complains, he is made to feel that such complaint is in the highest degree unreasonable, and that he should be glad to have so much longer time to spend on his knees. Yet those of the congregation who are habitually late are similarly culpable.

BUT if one wishes to ask what Time is, in its essence, how shall that be answered? Emerson, they say, was just leaving the house when a persistent seeker after knowledge waylaid him: "Mr. Emerson, I wish you would tell me your idea of what Time is." To whom the philosopher replied, with a fine ironic humor: "Madam, some of us incline to the doctrine of Kant, that Time is nothing more than a mode of our thinking. But I see that I have barely time to catch the train. Some other time, when I have more time, I

will explain to you the essential unreality of Time."

Sages may dispute, if they will, about definitions; but the ordinary person understands quite well enough what we mean when we speak of Time and its passing—even though he may be put to it to frame a satisfactory formula setting forth what Eternity is! And the old couplet of Ronsard is full of suggestion:

Time goes, you say? Ah, no
Alas! time stays, we go!

One is helped to appreciate the unreality of what we call Time, however, as he examines the consequences of various corrections made in the calendar. How can men grow fiercely dogmatic about the importance of keeping the seventh day rather than the first, when he remembers that the alterations made in the eighteenth century have prevented any track being kept of the sequence of seventh days from the Sabbath of early Jewish years? It is a mere convention to call any day of the week by any particular name, since such changes are matters of record; and the question of gaining or losing a day as one journeys across the Pacific shows the artificiality of reckoning in such fields. Witness the story of Kipling, and the man who strove to prolong his life by traveling over that dividing line so as to add as many days to his too brief span. Bishop Brent used to tell of one Lenten voyage where Good Friday was followed immediately by Easter—a startling sequence! Indeed, the Einsteins may perhaps make it possible to realize the dream of inverting what we think is the natural order and passing from the future backward to the past. Taking astronomical calculations into account, that is not so absurd as it sounds.

Whether many of the suggestions made for a revision of the calendar will be adopted or not is uncertain: the ten-day week of the French Revolutionaries was not a success, surely. But a year of thirteen months seems more practicable; and a fixed Easter we might all desire, surely. In any event, there will be opportunity to consider such alterations before adopting them; and we need not fear hasty decisions.

There is one change, however, which, alas! is not possible, however much we may desire it. And the poet expresses an almost universal, albeit futile wish, when he sings:

"Give us, ah, give us but yesterday!"

Over and over we lament that we cannot live our lives a second time. Yet the stern sentence is written, "God requireth that which is past." Perhaps, when all things are seen from the standpoint of eternity, there may be a solution found for that otherwise vain desire. Who knows?

With the ending of Time, it may be that we shall be able to rearrange our recollections, as children move at pleasure the parts of a dissected map, so that the final result will be more nearly to the heart's desire. And there is a profoundly mysterious couplet of a great poet which seems to glance at such a possibility:

Till one eternal moment stops his powers;
Time being past, then all time past is ours.

SOME weeks ago we called attention editorially and in our news columns to the deplorable result in Alaska of the failure on the part of the several dioceses of the Church at home to raise the quotas assigned to them by General Convention. Since that time our column of Acknowledgments each week has shown generous contributions from members of THE LIVING CHURCH FAMILY to repair the cut in the salaries of our Alaskan workers, and to date these contributions total something in excess of \$1,300. We are

now gratified to learn that the *Southern Churchman*, which made a direct appeal in its issue of August 24th for funds for this purpose, has received some \$2,300 from its constituency, so that, through the combined efforts of the two periodicals, the cut has been wholly repaired and our missionaries in Alaska will, for this year at least, receive the full salaries specified in their contracts. And it is a real pleasure for THE LIVING CHURCH to congratulate the *Southern Churchman* and its missionary-minded clientele in contributing the lion's share of this fund.

But, as we have pointed out before, the generosity of our FAMILY and of other Churchmen has only provided a temporary remedy in a small corner of the mission field for an intolerable situation. The cut has had almost, if not quite, as disastrous an effect in Brazil, in Liberia, in China and Japan, and elsewhere, both abroad and in our domestic missionary districts, as it threatened to have in Alaska—nor is there any guarantee that the cut in Alaska is not simply postponed.

No, we have not yet remedied the underlying situation necessitating the cut which the generosity of individual Churchmen has, temporarily at least, staved off. The next step, unless we are willing to acquiesce in the present condition, is an entire reconsideration of the relation between the annual income of the Church and her varied forms of work. It seems apparent that either the former must be increased or the latter curtailed.

EDITORS are accustomed to having their periodicals used for all sorts of purposes other than the dissemination of their earnest viewings with alarm and pointings with pride. Such considerations have even been known to affect the policy and format of the paper. One recalls the tact on the part of the management of a New York Italian daily in abandoning the tabloid form in favor of a larger layout in response to a complaint that the smaller size was inadequate for the practical requirements of wrapping the laborer's lunch!

Out in the Philippines a new use has been found for THE LIVING CHURCH, and we are happy to pass on the discovery for the benefit of any in this country who may wish to make use of it. It seems that the occasion was a rummage sale under the auspices of the altar guild at Baguio. Says the report of it in the *Diocesan Chronicle*:

"We boasted, at this sale, a men's, women's, and children's department: each department having its own wire stretched from tree to tree, with the respective garments suspended from—mention it not in Milwaukee—respected back numbers of THE LIVING CHURCH. (Tightly rolled and bound about their middles with a strip of wire, they did most efficient duty as clothes hangers.)"

Would that clothes were the only things that people try to "hang" on THE LIVING CHURCH!

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DAILY BIBLE STUDIES

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

"THE MARKS OF THE LORD JESUS"

Sunday, September 8: Fifteenth Sunday after Trinity

READ Galatians 6:11-18.

IT is thought by some that these "marks of the Lord Jesus" were the wounds in our Blessed Lord's holy, crucified Body, which miraculously appeared in St. Paul's body because of his devotion to Christ. These marks are called the "Stigmata," and tradition declares that they appeared also in the body of a great saint of the thirteenth century, St. Francis of Assisi. Without questioning either tradition, we may reverently draw a message from St. Paul's declaration which shall help us in our twentieth century life. The five wounds caused by our Lord's crucifixion and by the spear thrust of the Roman soldier have ever been held as sacred by the Christian Church, and rightly so, since Christ after His resurrection revealed three of them to St. Thomas (St. John 20:27). What have we to show to our Lord as proofs of our devoted service?

Hymn 515

Monday, September 9

READ Corinthians 11:24-31.

ST. PAUL rehearsed his sufferings not in any boastful fashion, but joyfully, because he was permitted to follow his Master in the endurance of pain. There is no virtue in suffering itself, but when the pain comes because of our devoted service in the Master's name then we may rejoice in the "fellowship of His sufferings" (Philippians 3:10). We cannot truly follow the Master without suffering. The pain may be mental or spiritual as we grieve over "souls that will not be redeemed," and it may be physical as we pour our strength into our Christian work. Sincere service demands sacrifice always. Hence we may honestly examine ourselves: Have I ever been physically weary because I have been doing the Lord's work? Have I been pained by misunderstanding and criticism because of my loyal faith? Has my appeal to someone to be a Christian ever been scorned? Have I denied myself even of necessities that the needy might be fed or clothed? And have I been happy in these sufferings?

Hymn 238

Tuesday, September 10

READ St. Mark 10:35-40.

THERE is a pathos in our Lord's words: "Ye shall indeed drink of the cup that I drink of," for He sadly knew how His disciples would suffer. All of the eleven, save St. John, endured martyrdom, and St. John suffered many things before he died. We are not called to suffer martyrdom save in rare instances, but we are called to personal sacrifice. We must give up many things if we faithfully follow Christ. Yet Christianity is by no means a gloomy experience. Our love for Christ makes the little or great things which we give up for His sake of little value. Even our human experiences when we love one another make us glad to endure. No true mother ever complains when she watches over her sick child. The joy of sacrifice makes us unconscious of the denial. And these little wounds grow precious when they come from loyal devotion to our Blessed Lord.

Hymn 536

Wednesday, September 11

READ St. Matthew 10:37-39.

THE word "cross" is often misunderstood. It is not a common suffering, but a suffering brought through our loving service in Christ's name. If I am sick or have a headache because of my carelessness or any disregard of the laws of health, I can ask the Great Physician to forgive me and help me to bear the burden patiently, but I cannot call it a cross. But if the sickness or headache results from my activity in doing God's work, then it is a cross. One dislikes to see jewelry in

the form of a cross carelessly or proudly worn as an ornament (unless it is hidden, as sacred). A cross is a holy sign of the sacred redemption of the Son of God. I cannot make of it a manifestation of human decoration; nor can I call any physical affliction a cross, placing it beside the Cross of Calvary, unless it has come through devotion and unselfish toil. But when I have given up all for Christ and suffer for it, then the cross is precious, it is a mark of the Lord Jesus.

Hymn 378

Thursday, September 12

READ Galatians 5:22-24.

WE must not be discouraged because we cannot do great things and so feel that we are "bearing in our bodies the marks of the Lord Jesus." Those nail-pierced feet of Christ had journeyed to heal and comfort many. Those nail-pierced hands had held little children and rested on their heads in blessing. That loving heart, which the soldier's spear had pierced, had throbbed in mercy and love for human woes. So we can bear the marks of gentle service which those sacred feet and hands and that dear heart so generously gave for three wonderful years. These fruits of the Spirit may be found in our lives—and what wonderful fruits they are: Love, Joy, Peace, Longsuffering, Gentleness, Goodness, Faith, Meekness, Temperance! Shut-ins and little children can bring forth such blessed fruits and so receive the blessing of the Lord Jesus.

Hymn 505

Friday, September 13

READ Revelation 22:4-7.

THERE is another mark which the last great day shall reveal, even the mark of the Lamb placed upon the foreheads of His own. Ezekiel long ago prophesied concerning a mark to be placed upon the foreheads of those who sigh and cry because of the world's sin (Ezekiel 9:4). There are those whose prayers are for others who know not God, and their prayers are so earnest that the tears come to their eyes. Their ideals are high, even for perfection. And when the Name of Jesus Christ shall be revealed on their foreheads they will understand how the Redeemer who died loves and blesses those who care. "They also serve who only stand and wait." Prayers and tears are not forgotten by the dear Lord who knows the hearts of His children.

Hymn 357

Saturday, September 14

READ Malachi 3:16-18.

THESE marks of the Lord Jesus are given by Himself. "He knoweth them that are His," and the jewels and treasures of Heaven will be dear to Him as He gathers them and claims them as His own. There is a fine significance in Malachi's words, "They that feared the Lord spake often one to another." It is a heavenly communion which they have who love God as they journey together. No conversation is quite like that which they know who love to speak of heavenly things. And the Lord comes near as they kneel side by side at the altar and enriches their communion with His own words, saying: "Take and eat This—Drink This, in remembrance that I died for thee." Ah, even here on earth we may bear the marks of the Lord Jesus when in faith we accept as our own the precious gifts of His love.

Hymn 340

My Saviour and my Friend, place Thou the sacred marks of Thy loving Sacrifice upon me that I may know that I am Thine and Thou art mine. I can do little, but I can do something. Accept my humble service and claim me as one who seeks to worship and to serve, Amen.

THE CHRISTIAN BASIS OF SOCIETY

BY THE REV. H. P. SCRATCHLEY

THE Christian must, from his very belief, put the basis of society upon personality. Men live in communities and nations, not primarily for wealth or for protection, but preëminently for the development and growth of personality. Through coöperation in work and life, men are able to acquire wealth and obtain protection from enemies, but these from the Christian standpoint are valuable only as through them, and by them, men may grow into a higher life. Peace rather than war, leisure rather than drudgery, are to be sought for, because in them men can turn from the physical to the spiritual. To the Christian, humanity is worthy because of the humanity of Jesus Christ. Human personality is sacred because the Son of God deigned to take upon Him human nature.

So every soul becomes of infinite and equal value because all men are children of God the Father, not only because He made them, but because Christ died for them. So whatever institution or custom mars or deters the development of personality in any human being, it not only is anti-social but anti-Christian also. Institutions, laws, and organizations are secondary to personality. They are to be tested by their relation to man and their effect upon his personality. When there is conflict between these, institutions and social demands must give way, for they are only means while personality is in itself an end. Age and veneration should not preserve a law or a custom whensoever it can be shown that man's liberty or power to develop his personality is hampered or destroyed by it. Liberty to develop personality is but an outward expression of the faith Christians are freemen in Christ Jesus. So a Christian must judge modern civilization in all its aspects by the principle of the sanctity of human personality. He must boldly assert that there is nothing sacred in institutions or methods. For him life is deeper, larger, more sacred than any social arrangement.

Therefore a Christian society is one which is governed by the principle of the "sacredness of man in body and in spirit, in conscience and in conduct," and must testify to "the rightness and nobility of an unselfish life and citizenship." It must be one in which men hold "that God and man are akin, that His love gives value to the very least human life, that He has taken action for man's redemption in Jesus Christ, and established His Church to be the home of human brotherhood, that the power which really works to carry human development onward toward its goal is the power of God Himself working through Christ in the consciences and efforts and characters of men."

So when a Christian comes to judge social conditions he must judge them by this principle. The most prevalent condition is that of industry. No Christian community can be one in which there are useless parasites. Each member thereof must work to add to the welfare of the whole. Man must work to live, no matter how diversified that work may be. To get the food by which men live or the clothes by which they are clad, men must labor, so overcoming the obstacles of nature. Through work man has advanced from the savage to civilized man, and with the advance has gone a diversification of work. The Christian must hold that work is a sacred duty. St. Paul distinctly says: "Let every man work with his hands." We are told also: "Whatsoever your hand findeth to do, do with thy might." No believer in Christ can be willing to do nothing in this world.

However, while work is a sacred duty, it is only of value to a Christian when its purpose is considered. Men are to work "that they may have to give to others." Work which is done purely for a man's selfish gain is to that extent anti-social and unchristian. Work that is hurtful to a man's personality, that denies him the chance and opportunity to live his life to the fulness, or that by its nature and effects is harmful to him and his, is essentially anti-Christian. The value of any work depends upon the character of those employed therein and its social value, not upon its economic returns. However, the test must be character, not life, for a man may be called upon to lay down his life through risk and venture in order that a great social work may be accomplished. But when life is lost through carelessness or through selfish economy, no matter

how great the social gain of the finished work, a Christian community must condemn bitterly the men in charge.

The first principle on which a Christian society must be based is that of the sacredness of human personality, but with it goes a second—"No man liveth to himself or dieth to himself." Human personality can be developed fully only in and with other personalities. Christians like all men are members of a community, but they are members of Christ, of His Body. Children of God and members of Christ, they are brothers in Christ and Sons of God. So they are bound to each other by mutual obligations. On them preëminently is laid the duty of service: work with them has a social value, to be able to give, not simply to get. In the New Testament they are warned against the competitive, acquisitive temper; they are to strive to do good to others, not for personal profit. The Church has always put this ideal in the foreground of its teaching: it has through the ages denied that men are merely acquisitive animals, for it has elevated into sainthood those who gave, not those who kept. It has taught that personal work of some kind is incumbent upon all. It teaches truly that men may work with their minds as well as with their hands, but it does insist, and has insisted, that all work must have a social value and that life and personality are the measure of its value. Moreover, since all men are brethren, selfishness is not only a sin against God, it is a sin against brotherhood. Selfishness is perhaps the sin for which Christ died on the Cross. To a Christian, since Christ came to minister and not to be ministered to, the title "servant" should have a dignity—which in modern life it has not.

In a truly Christian community, work is to be honored not because it is more lucrative, not because it requires the use of the mind rather than of the hands, not because it requires a longer period of preparation, but because of its social value. That which is necessary for the well-being of the whole community is to be honored because by it men can develop into the fulness of life. It is true that all men are not fitted by physical or intellectual powers to do the same kind of work, and it is also true that all work is not of the same nature, but whensoever a man does honest, good work, which has great social value, he is to be honored therefor. A man's personality is that which is precious in God's sight.

SPIRITUAL FORCES

GOD HAS a thousand ways of making us strong just when we are about to capitulate, and all of them simple, human-seeming ways, and none the less effectual because of that. J. Henry Shorthouse in *John Inglesant* has a wonderful chapter in which the ordeal of temptation is described, and a great, but simply wrought, deliverance: "By a careless walk he had prepared the way for the tempter, and this night, even, he had disregarded the warning voice and drifted recklessly onward. We walk of our own free will down the flowery path which we have ourselves decorated with garlands, and we murmur because we reach the fatal goal. But a sudden change came over the scene. The deadly glamor of the moonlight faded suddenly. The dayspring was at hand in the eastern sky. The rustling breeze was like a whisper from heaven that reminded him of his better self. The long past life of the happy days at Nuneham rushed into his mind: the sacramental Sundays, the repeated vows, the light of heaven in the soul, the kneeling forms in Little Gidding Chapel, the face of Mary Collet, the loveliness that blessed the earth where she walked, her death-bed, and her dying words. The revulsion of feeling, the rush of recollection and association, were too powerful for the flesh. The reason and the affections rallied together, and, trained into efficiency by past discipline, regained the mastery by a supreme effort. But the struggle was fierce; he was torn like the demon-haunted child in the Gospel story; but, as in that story, the demon was expelled."

God, who made us, knoweth our frame. It is not in vain that we learn in quiet hours of insight to fear and trust and love and obey Him. His love is a very tender thing, but it is masterful and strong. It insists upon saving the situation when to save the situation is to save the soul. No one can reasonably blame God, for "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." Faith might be defined as our reaction to the spiritual forces by which this dependable God acts upon us in His goodness and severity.

—*Christian Endeavor World.*

Rebuked of the Spirit

True Experiences of a Parish Priest

By the Rev. A. L. Byron-Curtiss

I.

STEPHEN was a faithful pastor of one of those polyglot congregations found occasionally in industrial towns. There were a large number of Germans, ex-Lutherans and ex-Roman Catholics, nearly as many English working people, a couple of families of Scots, two Church of Wales men, valuable members of the choir, and two families of Irish Protestants. These last were of the type who always think of the Church with a capital "C" and pronounce the name of their spiritual mother with a burr, denoting deep reverence as well as indicative of the bog and heather. While a strict disciplinarian of his own heart, Stephen was the embodiment of kindness and charity in his work and labors among the poor, so that with the zeal he constantly exercised and his devotion to their welfare, he had a response to his labors somewhat above the average.

With such a preponderance of Teutonic conservatism prevailing in his flock, together with the well known reluctance of the English peasant to approach the Blessed Sacrament frequently, Stephen was never able to get more than a third of his people to receive the Lord's Supper oftener than twice a year, Christmas and Easter. Many would not approach the altar, save on the Queen of feasts. But Stephen took comfort in feeling assured that they all came worthily. A fair number always availed themselves of the tribunal of mercy in the sacrament of penance just before the high feasts; and all heard and seemed to listen, impressed, to his reading of the "Warning for the Celebration of the Holy Communion," as he recited it, complete, on the Sunday before the Feast of the Nativity and on Palm Sunday.

The wife and mother of one of his Irish families, Mrs. Farley, was one of those women, rough in voice and manner, in spite of the natural refinement of that race of kings. She was loud mouthed, with a biting and sarcastic tongue. She could put her hands on her hips, throw back her head, and make the air so blue with her vitriolic voice as to tinge the back yards of the entire neighborhood where she lived. It was always a sore trial for Stephen to make his usual pastoral call on her twice a year. She would make him squirm and writhe with her complaints and gossip about the neighbors and her caustic criticisms of the parish, its work, and services. In time, his sensitive heart got consolation over the knowledge that after all, underneath her rough exterior, she really had a kind heart, and that a pail of hot soup to a sick neighbor was often her peace offering for having quarreled with the neighbor or abused one of the children with her tongue.

One Palm Sunday Stephen had sung his Eucharist and blessed the palms. Ere the choir took up the last hymn he went to the midst of the altar steps and read in his usual deliberate manner the warning for the Easter communion. The church was filled, and as he recited the solemn words: "Repent you of your sins or come not to that Holy Table" his own heart thrilled while the people of the congregation seemed unusually tense and listening. He only incidentally noticed Mrs. Farley and her old-fashioned bonnet in the throng.

A busy and laborious Holy Week followed. But Stephen's heart was cheered and lightened with calm joy on the night of Easter Even as he inspected the freshly cleaned and polished sacred vessels and counted the breads into the ciborium, preparatory for the early Eucharist on the morrow. "One hundred and fifty, one hundred and seventy-five; yes, there would be nearly two hundred, if not quite, to receive at the early service." So completing the count up to two hundred, he put the sacred vessels into the sacristy cabinet. With attention to a dozen more penitents who wished to make their confessions, his work of the day was done.

There were well over two hundred out to the early service so that Stephen, along toward the last had to break some of the blessed breads. As he was going along the rail placing the

sacred particles into the work-worn palms of his people, he came upon Mrs. Farley. Her little bonnet bristled defiantly and her face was as aggressively rough as ever, though her eyes were devoutly cast down and her hands properly crossed and extended for the blessed bread. Revulsion and resentment surged through Stephen's heart for an instant as he thought: "What is she coming to the Holy Communion for?" But, in the next fraction of a second, as he placed the Sacrament in her hand, his conscience smote him with a clap like unto thunder. In huge, burning capitals of fire it said: "How do you know but what she is coming to the Sacrament more worthy than you? Are you Christ and God to judge the inner recesses of the heart?"

The revelation of the Holy Spirit was such a shock to Stephen that his hand fluttered like a leaf as he finished administering to the railful from the ciborium. It was only with an effort that he composed himself to return with the chalice. But ere he reached Mrs. Farley again to give her the sacred blood, the tears were in his eyes as he realized with great thankfulness that he had had one of those rare revelations God grants to his priests in the midst of celebrating the Holy Mysteries. When he arrived at the *Pax* of the Mass, in his heart there was a great peace. And he never again presumed to judge a communicant while administering the Sacrament at the Mass.

II.

AMONG the German families of Stephen's congregation was that of Paul Schmidt. Paul was a short, fat, and jolly tailor. He was a strict but warmhearted father, a diligent worker at his trade, and somewhat profane. This last did not indicate depravity, for he was a man of sound principles. He would scorn to do a mean trick to his neighbor, was scrupulously honest, and extended his ethics to his trade, always refusing to scab on the Union of his craft. He trained his children to fear God, respect their pastor and civil officials, but to fear no man, and to keep their self-respect.

He never missed going to church once on a Sunday morning and might go to a German picnic on a Sunday afternoon and drink copious drafts of lager beer. His unconscious use of profanity was amusingly illustrated one Sunday morning when he caught his fourteen-year-old son sneaking away from his job of pumping the organ. Seizing the lad by the ear he exclaimed: "Franz, you louzy boy, you get up in de loft and pump or I'll pump hell out of you! Don't you know we have got to have music in de church, by God?" After which he went calmly to his pew, bowed reverently to the altar, knelt down and, blessing himself, said a few Our Father's and probably a half a score of Hail Mary's.

Paul and his wife were blessed with five children, all duly baptized the first or second Sunday after their birth as the Prayer Book directs and the traditions of his race demanded. Christenings at St. Joseph's were always the occasion of a happy festival at home among the German parishioners. One of Stephen's duties was not only to baptize the babies in the church on a Sunday afternoon, but also frequently to go to the home of the family for the "christening party." There the relatives and godparents attend with a few invited guests and a happy time of feasting is had with presents for the baby. The last of Paul's children to be thus honored on the occasion of its adoption into the Church of God was Anna Mae. Favoring her mother, she was a lovely child of blue eyes, flaxen hair, and satin skin. A child of her parents' mature lives, much was made of the occasion of her baptism and the house party afterward. Many were the presents and high were the hopes for her as Paul and his wife received their friends on the lawn of their little home, their pastor the chief and honored one.

When Anna Mae was four years old she was stricken with diphtheria. It was before the anti-toxin virus, and she died within forty-eight hours. Stephen was roused in the dead of

night to hasten to the home and pray for the stricken child. Paul was kneeling by the little bed praying fervently in his native German. Stephen had scarcely begun a prayer of intercession ere he had to transpose to one for those in affliction as Anna Mae's spirit took its flight. His next duty was to the father. For as the family physician pronounced his daughter dead, Paul's life-long anchorage to God snapped and he fell into a frenzy of cursing. He cursed God, the Church, and religion. It was with difficulty that he was quieted by the combined efforts of his pastor and the family physician.

Three years of anxiety and sad concern followed for Stephen, as he endeavored to bring this wandering sheep back to God. Paul had showed the tragedy of his soul at the funeral. He had declared that he wanted no funeral, for he hated God for taking his Anna Mae. But the family wishes held sway and the little casket was brought to the church. But all the time Stephen had intoned the psalms with the choir and read the lesson and rendered the prayers, Paul had sat with a stony stare on his face. He stood up listlessly as Stephen and the acolytes approached to cense the little body, and shook hands when all was over at the grave; but this concession was done almost resentfully.

For a year Stephen tried with gentle argument and kind attention to win Paul back to his former habitual use of the means of grace, but in vain. His only argument and answer was that there could not possibly be a just God to take his Anna Mae; that he would never enter a church or pray again. Finally, Stephen gave up such effort, realizing all he could do was to pray for his friends and leave him to God to soften.

On the first Sunday night of the fourth Lent after Anna Mae died, Stephen saw Paul in a rear pew. He rejoiced and redoubled his intercessions. Paul came all the six Sunday nights of Lent, always keeping to a back pew in the shadow of the choir loft. On Good Friday he laid aside his needle and attended all the services and Stephen hoped to see him at the early Eucharist on Easter day, but was disappointed. But at the high service at 11 o'clock, when the church was crowded with people and a hundred or so who still adhered to the old custom and communed at the late service, a time when it would be a severe trial to him by reason of a long fast, Paul approached the altar. He kept to the rear of the throng as they pressed up the center aisle and knelt unhesitatingly with them on the coarse matting as they paused in their approach. As they arose and pressed forward as the rail was filled again, he knelt the second time at the chancel steps. As the last were accommodated at the rail there was not room for him and he knelt alone between the prayer desks, his head bowed, his hands clasped under his chin, his lips moving in prayer. Stephen, whose heart gave a leap when he noted him, knew he was murmuring the Kyrie to himself. As he knelt there alone by a prayer desk it appeared as if he came reluctantly, humbly, hesitatingly, scarcely daring to draw near to that God he had so estranged.

At last Paul knelt alone at the rail. Stephen returned to the altar and secured a Host and, holding it over the chalice, turned and went down with the Sacrament and placed the Bread of Life in Paul's trembling hand. His body was shaking with suppressed emotion. But he ceased trembling and was only weeping quietly as Stephen placed the chalice to his lips and, as was his custom with his German communicants, repeated softly: "*Das Blut unseres Herrn Jesu Christi, für dich vergossen, bewahre dir Leib und Seele zum ewigen Leben.*"

Paul's face had the repose of peace upon it as Stephen withdrew the chalice, but his tears were so copious that they mingled with the sacred contents of the holy cup. But the wise Stephen saw no profanation or sacrilege as the sweat of repentance thus dripped into the Sacrament. Instead he saw a broken and contrite heart which God would not despise; and he rejoiced and praised God.

A THANKSGIVING

Let us give thanks unto the doer of good, and the merciful God, the Father of our Lord and Saviour Jesus Christ; for he hath sheltered us, he hath succored us, he hath kept us, he hath redeemed us unto himself, he hath spared us, he hath helped us, he hath brought us to this hour. Let us therefore pray that he keep us this day and all the days of our life, in peace through Jesus Christ our Lord. Amen.

—Liturgy of the Coptic Jacobites.

IS PASTORAL VISITING WORTH WHILE?

BY AN ELDERLY PRIEST

THIS is a subject very much discussed in clerical circles and very different opinions have been expressed as to methods and possibilities. Some have even doubted whether the work is worth the time and labor involved. Vestries in times past were always anxious to know whether a proposed pastor was a "good visitor" and an affirmative answer was considered an ample compensation for some other deficiencies. We older clergy were brought up with the idea that "a house-going clergyman makes a church-going people," and I believe that conviction remains in many minds, in spite of the jaunty young clerics who decline to ring doorbells.

For fifty years I have tried to do this work conscientiously and under a good many handicaps. I know that many men find this duty very difficult. It is not because they decline an irksome task but that they do not find themselves suited to this particular duty. I can sympathize with them though I cannot excuse them. It is a difficult task. It needs tact, and perhaps sometimes a pretty thick skin. Anything like a suggestion of superiority or an appearance of patronage, any failure to fit ourselves instinctively into the atmosphere and interests of the home in which one happens to be at the moment, is felt and resented. People feel awkward and ill at ease with us if we feel awkward and ill at ease with them, and when that happens we do more harm than good. There are persons who like the parson to be one of themselves; there are others who like the parson who does not allow the fact that he is a parson to be forgotten. To the uninitiated, pastoral visitation may look easy enough as "just going 'round seeing people"—no work for a man, but it is far more difficult and exhausting than it looks, and I do not wonder that to a certain type of man it may seem an impossible thing to ask. More of us, I think, could do it if we tried, but I agree that to expect every man to do it with equal facility is unreasonable. Still the fact remains, a fact which was impressed upon me more than fifty years ago, "you may visit your people without loving them, but you cannot love them without visiting them."

I presume that through the course of my ministry I have paid from fifteen hundred to two thousand visits a year. This, of course, is not inclusive of hospital visitations. Divided by, say, two hundred available visiting days in the year, this is not an excessive number. Again, of course, this does include visits paid where the doorbell was not answered. No doubt my visiting would have been more effective had it been more discriminative. Many men get the reputation of being good visitors because they visit the wrong people. They are continually in the houses of a small circle whilst those who only have some small contact with the Church, such as having children in the Church school, never see them in their homes. This is unfortunate for two reasons. It is that outer ring which should be our recruiting ground. People who have some contact with the Church, however small, may be induced to come closer and to take more interest. And, further, if a pastor visits a small handful of his people, rightly or wrongly, the impression is given that only certain people are looked after, whilst the more humble people are neglected. The one sort of pastoral visitation which is a mere waste of time and energy is that which consists of paying frequent visits to pleasant people who are already as good Churchmen as they are ever likely to be.

What good does visiting do? First of all it does the pastor good. It gives him a sense that he is doing his duty. Really, I do not know what a man does with his afternoons if he does not visit. And again it becomes a personal discipline. Nothing does a man more good than to do what is hard to do. After so many years of visiting, to me it is still hard work, but it has its reward. I have learned much of the personal difficulties of my parishioners and have received confidences which I should never have heard in the confessional because they had no place there. More than this, people who are sick are more willing to welcome the pastor who has known them in the days of health.

Whether or no, the duty of caring for the whole as well as the sick remains, and it is one of the griefs of one whose work on earth is well nigh done, if not well done, to hear that the rising generation of clergy are neglectful of the first pastoral duty.

Jackson Kemper, Apostle of the Northwest

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

Rector of Grace Church, Madison, Wisconsin

II.

SOME of the inconveniences of travel of that time may well be imagined, yet a vein of quizzical comment runs through it all. Of course there were many times when Jackson Kemper was entertained by friends or parishioners, and he remarks on these, and on the value of such contacts, and on the goodness of such families to him. But in many cases he was traversing new country and new towns, towns where there were no churches, and hamlets where no preparations in any way had been made for his coming, and where he pioneered in the field. Recall here that Bishop Kemper held possibly the first, and certainly the second, religious service ever held in the city of Madison, Wisconsin, and then remember that in many places in this Midwest, now large and flourishing cities, he pioneered, beginning the work of religious organizations where none had been before. Had the Church followed his pioneering with the men and money necessary, the results would be incalculable.

In 1837 occur such entries as these:

"Friday, June 23d. I have had two comfortable nights' rest on a good clean bed, and desire to thank God for it."

"June 13, 1837. I had the promise of a bed to myself, but instead of that I found two men in the same room, and that a small one. However, through the goodness of God, I slept comfortably, and was called at daybreak."

On one of his trips by stage, we find an entry which, while difficult in one way, carries with it the Bishop's entire sense of balance, and his ability to view all things in the right proportion, and with a sense of humor:

"About dark we stopt, to water at W. Smith's tavern, a dirty looking place. The men and wagoners about joked with our driver about the impossibility of getting to the stand. He made nothing of it, took candles, and off we drove. In a few minutes we were fast in a hole, and, on examination, the bed of the woman had dropped off. Patton walked on, the driver and John, the brother-in-law, went back for the lost property, and Thomas and I took care of the horses. A mad bull, mosquitoes, the bed found, the driver determined to return to Smith's.

"Got out the hole, turned around, and got into a worse one. Left the stage there, went on with the mail, and we trudged back to the tavern, a miserable affair. At ten we got supper in a little shed. The two rooms were filled with beds, the wagoners, etc., in one. In the other, by way of favor, I suppose, I having asked for a room to myself, I was in one bed, Smith and his wife and two children in another. The third was occupied by the maid, while the woman and child reposed in her own dirty cold bed on the floor. Her husband and brother, fearing our baggage might be stole, slept in the stage, where the mosquitoes amused them all night."

Not long after this, at the solicitation of Bishop Otey, he undertook a visitation which carried him far from his own field. This they were to have made together, a sort of survey of the states in question, but at the last moment Bishop Otey was taken ill and could not go, and so Bishop Kemper carried out the trip alone. He writes of the Bishop's invitation as follows:

"January 17, 1838. On board the *Clyde*, Captain Cable, at Herculaneum Landing. 7:30 P.M. I returned about a month ago from Fort Leavenworth, and had just got comfortably fixed at St. Louis when, on the 13th inst., I received a pressing letter from Bishop Otey to join him as soon as possible at Randolph or Memphis, and accompany him on a visitation to Mississippi, Louisiana, Florida, and Georgia. Had already declined . . . but the Bishop writes he has calculated upon my going with him, he has accepted invitations upon that condition, and he considers I am as much expected as he is in many places. I comply then with the calls of friendship and the Church, and will go at least and try to meet Bishop Otey and talk over the subject with him."

But this journey to meet Bishop Otey to talk matters over with him resolved itself into a journey which he made alone, and which covered many hundreds of miles, and much arduous traveling, by boat, by stage, and on horseback, before he returned again to his own field. To show something of the tremendous volume of river travel of those days, he mentions

that at one point, where the boats usually stopped for supplies of various kinds, in 1837 1,300 steamboats stopped to refurnish their provisions, etc., the year before, 800, and the year before that, 400.

That he had the prophetic eye, and also the ability to judge of the future, may be gathered from one short entry in his journal on this southern trip; for in the year 1838 he records his impressions of this great valley:

"The valley of the Mississippi will in all human probability contain at the close of this century, thirty-eight million of inhabitants."

Of something of his route through the southern states he notes as follows:

"My route—into Georgia and Florida—will be pretty much as follows: Up the Tombickbee to Columbus in Mississippi. Then by land to Tuscaloosa, Greenboro, Montgomery, Wetumpka, Columbus in Georgia, and Macon; return to Columbus, and down the Appalachian River to the town of Chattahoochee, thence to Tallahassee and back again. Then down the river to the town of Appalachianicola, then to Pensacola, and then to New Orleans."

Of part of this route, he notes of the spring flowers in April, in Alabama:

"April 16th, to Tuscaloosa.

"I came here on Saturday in a little wagon, forty miles, and had, upon the whole, a very pleasant ride, the woods being so interesting, the dogwood bush, honeysuckle, tulip tree looking most beautiful."

In New Orleans, he notes of a dinner:

"Mr. R's dinners good, French, too much, too long. Today first I eat soup of oysters, etc. Then sheephead fish and potatoe, then brains and fried plantain, then roast beef and spinach cut up fine and sweetened, then pudding, then orange, last coffee."

WE NOW pass forward a few years, to the time when his life began to be more and more identified with that of Wisconsin. As the various dioceses grew and prospered under him, their care was taken from his shoulders, and a separate diocesan elected for each.

Apparently his first journey to Wisconsin after his consecration occurred in the summer after the Southern tour. His diary contains the following entries:

July 18, 1838.

"We started from DuBuque at 5:30 A.M., crossed the river in a rowboat—breakfasted at a house whose keeper was tavern keeper and stage agent. The place is called on the map Riprow—by the people Menominee—started at 7 in an open wagon—undulating prairies with occasional groves—on the table lands fine breezes from the south. . . ."

July 20th.

"I slept well in a dirty bed. We started at 5:30 A.M. Before starting and after I had entered the carriage, the gun—which one of the men had brought to shoot partridge, etc.—went off near my head and made a hole in the top of the carriage. God's Holy Name be blessed for my preservation!—met with a delicious spring—made an appointment for next week at Cassville—dined on our crackers."

July 21st.

"A comfortable room, nice bed, etc., to myself."

Saturday, July 28, 1838.

"Arrived at Madison, about 10 o'clock. A very new place. Only one house here a year ago—now perhaps two dozen. The tavern half finished and apparently full. No fresh meat at dinner or supper. The Capitol is building and is to be finished sufficiently to accommodate the legislature on the fourth Monday of November. It is of stone, 104 by 54, two stories with a dome.—Went to bathe in lake number three, on which the town is situated—it was pleasant, but while dressing was sadly bitten by mosquitoes."

July 29th, Sunday, Seventh after Trinity.

"The legislature passed an act last winter to establish a university here to which congress has given two townships, seventy-two sections, to be selected in any part of the territory."

Some of the Episcopalians are trustees, and we must look into this subject, as it is decidedly important. . . . A store partly built was comfortably prepared for us, and we had two services, at 9 and 2—in the morning a full attendance and a goodly number all day united in the service."

1st August, Wednesday.

"Today we traveled forty-two miles to Fond du Lac. The road was good. We were twenty-three miles without seeing a house or clearing of any kind. . . . At Fond du Lac a town is laid out, there are as yet but two houses in it. The tavern was neat. The meals, however, were scanty and slim."

Tuesday, August 14, 1838 (Returning from the Oneida Mission).

"We started in the carriage about 1. The road was yet bad—the horses soon began to flag, and presently night overtook us. We walked ahead and pushed on the horses, and finally to the great mortification of Mr. G., stopt us suddenly to camp where there was no water, no wood, and plenty of mosquitoes. The horses were unharnessed, and fed with oats and then turned on the prairie. We drank port wine and eat bread and smoked beef. Then C. and I in the carriage with my bar over the front. I buttoned on my surtout, put on my veil and leather gloves, and after some fidgetting slept well, sitting up."

August 5th, Sunday, Eighth after Trinity.

"We remained the rest of the week at the Bay variously engaged. It was our intention, if possible, to have taken a steamboat to Milwaukee, where we hoped to spend Sunday the 12th, and then to have reached Galena the night of the 15th. A boat came in on Monday the 6th, and departed in the course of a few hours; but this was too soon for us."

ONE aspect of his life which has had no treatment here, and yet which should be discussed, is that of his interest in educational institutions, and his efforts to establish such institutions. But it is the last of these of which especial notice should be taken, as it exists, prospers, and serves greatly today, and because of the uniqueness of its beginnings.

On January 20, 1841, we find the following entry in his journal, dated in New York:

"Were four students, Hobart, Breck, Adams, and Miles. I saw them last night. They are ready to go to Wisconsin, or any other place under or with me, to open a Christian school and preach the gospel. I am to write to Bishop Gadsden concerning Miles. The prospect is highly promising, and the step very important. May God, for Christ's sake, give it his blessing. I am to see them again on the 21st."

"January 22d. One of the four called, read me his views. Dwells on prayer, and is disposed to have seven daily services."

"February 11th. William Adams, J. Lloyd Breck, J. H. Hobart, and James W. Miles, members of the senior class of the General Theological Seminary, have, after due reflection, determined with the consent of their respective dioceses, to devote themselves, as soon as they have received Holy Orders, to the Territory of Wisconsin, in the hope that they may be the humble instruments under God of evangelizing a portion of that interesting, beautiful, and healthy country. In order that they may strengthen and animate each other's minds, amidst their arduous and trying duties, and often unite in prayer for the blessing of the Great Head of the Church, they will have a common residence, where they can impart to the children of the neighborhood all the advantages of a thorough Christian education, and from whence they can go forth to preach the glad tidings of salvation. To carry this design into successful operation, it is highly desirable to be in the possession of funds to purchase lands, erect plain buildings, stock a small farm, and supply the establishment with necessary furniture and books."

Of the site selected he records on September 27, 1841:

"Then went to Nashotah . . . a small farm house, white-washed: one room, beds separated by a curtain; books, kitchen utensils, etc. We walked over grounds; are beautiful. The lake is a fine one, very clear water, probably not deep. Where there is no marsh and facing the lake and the west, a small building is to be erected, and will be finished the middle of next month. It is to contain five apartments. It is probably thirty feet above the lake. Farther back is a plateau, one hundred feet from the lake, a fine place for a church and burying ground. The timber is white oak. Saw two red cedars on the lake."

In 1844 he himself purchased land near Nashotah, and there brought his children to live with him, the first home which he had had since the death of his beloved wife years before. But his activities in no wise ceased. As the years drew on, and age increased, we find him at 70 as active in the territories still uncared for as he had been before. In the year 1859, at 70, he was actively engaged in furthering the work of the Church in Minnesota, and in the same year he met with a group of clergy and laity in Kansas, who desired to form a separate diocese in that state. A notation of April, 1859, will indicate that age did not stem his activities:

"Up rather late and somewhat fatigued. Preparations for

the morning—clouded. At Nashotah and preached and confirmed five—fagged—walked to Delafield, preached and confirmed twelve . . . walked home with De Koven, Shaw, Wheeler, and Seymour."

It is not the intention to close with any eulogy of this manful soul. To anyone who has read these simple memoranda books containing the records of his life and travels, their story is sufficient witness to the greatness and simplicity of his life. The portrait by Stuart, hanging in the Wisconsin Historical Library, bears witness in its features to something of the soul which dwelt within. Tender, strong, able, unswerving, undaunted, he sought to fulfil the high purpose of his calling, and bear witness to the sincerity of his faith. As one has well said of his life:

"At the very time of his departure, the frontier of culture was stealing over the West. Villages that he had known were becoming towns, and towns, great cities. Until shortly, throughout his jurisdiction, Indianapolis, Milwaukee, St. Paul, Minneapolis, St. Louis, Kansas City, and Omaha were to cluster around the mighty Chicago, all boasting their splendid avenues, parks, public buildings and monuments, churches, colleges, libraries, art galleries and exhibitions, music halls, theaters, and all the insignia of a high civilization. . . . He had organized six dioceses, consecrated nearly a hundred churches, ordained over two hundred priests and deacons, and confirmed nearly ten thousand souls."

Said Hugh Miller Thompson of him:

"For nearly sixty years Bishop Kemper served at the altar. For nearly thirty-five of those sixty years he was a bishop. His active life covered a period of the greatest changes in his own country and in the world, his whole life nearly the entire history of the American Episcopate."

"The Missionary Bishop of a jurisdiction greater than any since the days of the Apostle," says Greenough White; and St. Paul himself had not traveled as widely and as long, for Kemper had gone three hundred thousand miles upon his Master's service—was gone to his reward. Well had his life borne out the meaning of his name—"Kemper," "a Champion." He died on the afternoon of May 24, 1870. While with the great Apostle he might have said, "In journeyings often," with him he might also well have said, had he cared to think or speak of himself in such terms,

"I have fought a good fight.
I have finished my course.
I have kept the faith."

AS TWILIGHT FALLS

AS TWILIGHT falls, God banks the sunset's fire,
Then with night's curtain shuts out all that jars
Upon our fretted heart-strings, that we may
To earth be blind, and see Him in His stars.

GRACE E. HOLMAN.

THE SHIRKING COWARD

A RECENT WRITER calls attention to the fact that in Dante's *Divine Comedy* there is a small section which, like the kind of person of which it treats, seems to fit into no part of his comprehensive picture of the future life—not into the Inferno, nor into the Purgatorio, nor yet into the Paradiso.

Just after passing through the gate and under that oft-quoted inscription, "All hope abandon, ye who enter here," there is found a kind of ante-hell, entirely separate from the nine circles into which the Inferno is divided according to the gravity of the sins of its inhabitants. In this ante-hell are found persons who are spurned of all, who can find no place in paradise, and who are rejected even from hell itself.

Who are these outcasts from both heaven above, and hell beneath, as conceived of by the poet?

They are neutrals, the cowards, the shirkers. They are the men of whom it is said: "They never were alive." On earth they were the time-servers. Without purpose, without passion, "swayed by every wind of doctrine," carefully avoiding all blame and so missing all praise, standing ever aloof from the conflicts of life, living merely to "get by," carefully guarding themselves from hostile criticism by never taking sides, they have ended life only to find that neither heaven nor hell will have the man who lacks all moral enthusiasm and who will never take a risk for a cause, good or bad.

God save us from such a contemptible fate. These men are found in every age. Let every watchman cry aloud to them in warning.

—The Expositor.

The Church Goes Out to the Sick and Shut-in

By the Rev. Canon Charles A. Dowdell

Chaplain of St. Luke's Home, Phoenix, Arizona

YOU are a thousand, or two, or more thousands of miles away from home in the midst of a strange country, amongst unfamiliar faces, lodged, perhaps, in a one-room cabin, ill with tuberculosis; or, sick in a hospital without a friend near. Are you? If you are not, there are thousands of such in Arizona; for Arizona is a commonwealth where many people have come because of sickness. Wherever and whenever the name of Arizona is mentioned, there arises in the mind a vision of the excellent climate for which that state is justly noted. Arizona climate has been advertised throughout the world; hence it is not surprising to find here representatives from almost every country and clime.

Not only healthy, well-to-do people come here for climate, but great numbers of the diseased, chiefly the tubercular, lured hither with aroused and confident hopes of finding that cure which is commonly supposed to be the magic of "climate." Arizona is a mecca for them. The great majority have only scanty means. Many are possessed with the idea that just as soon as they step over the dotted line into Arizona the "cure" is going to begin to operate. Also they expect to find themselves in the same, or even better, economic status than that which they left. Some are the victims of their own ignorance, while many are the dupes of propaganda and false teachings.

But, whatever their reason for their presence, the fact is these people are here. Religion should teach us to face facts. Has the Church of God a ministry to these strangers? Very definitely, we may say that the Church has a ministry to perform for them; for wherever a need exists, there the Church has a duty and an opportunity.

Every clergyman of any Arizona experience will bear witness that that aspect of his pastoral duty which concerns the shut-in within his cure requires by far the larger part of his time and strength. In normal parishes from which most of us came the proportion of shut-in was far below the number of active members. We were, perhaps, able to pay a great deal of attention to the unfortunate. But what do we find in Arizona? Quite the reverse of conditions of our former parochial environment. Here we find sickness everywhere. Everyone of our clergy in Arizona is confronted with this problem. For many years this has been true and, when twenty-one years ago St. Luke's Home, Phoenix, was founded by Bishop Atwood, then rector of Trinity parish, a notable work was begun by the Church for helping tuberculous wage-earners and others to a return to an economic basis.

Each congregation in Arizona has its peculiar problem to be worked out. The sick and shut-in may be found scattered throughout every community; in many sanatoria, hospitals, convalescent homes, rooming houses, apartments, auto-camps, one-room cabins in some one's back yard, or on the desert. Each clergyman has to work out his plans as best suits the need in his own community. On the cathedral staff in Phoenix is a canon whose time is devoted entirely to taking the Church to the shut-in. The "rector of Pima County," facing the problem in Tucson, has brought it before the National Council and is realizing his desire to add to his staff a "pastor for the sick and shut-in."

For more than a year the Church in Phoenix has been going out to hundreds who were unable to worship with the congregation. This work of the cathedral is one of the outstanding features of the Church here. Why? Because, "inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me," saith the Founder of the Church.

The need for such a ministry is further suggested in the fact that last year the canon for social service, working on a part-time basis, made over 1,800 calls on the shut-in and

administered the Holy Communion over 200 times, covering a distance of 9,000 miles, all within a radius of twenty-five miles. Also he prepared and presented several candidates for Confirmation and made many addresses on the Faith in sanatoria, the patients gladly taking part in the Prayer Book services.

Many a time, late at night or early in morning, did he go to some sick one to give a word of cheer and of comfort.

In addition to his spiritual ministrations, he has given material aid to strangers seeking advice as to suitable housing and care, to those seeking financial assistance or employment, coöperating with local social service agencies. For it is important to bear in mind that the Church ministers to the whole man.

Man's greatest possession is that God-given gift, his life. In its broadest sense that life may be divided into two major divisions: the seen and the unseen, the physical and the spiritual. When these two are in harmony, health results. Many sick people are the result of a "state of mind," while others have physical ailments and still others have both a "state of mind" and a "diseased body."

In the restoration of health a strong faith in the love and power of God is of supreme importance. It is easy to have this faith when we are living a sheltered life surrounded with an abundance of this world's store. It is quite another matter when circumstances are adverse.

Every pastor knows the difficulty he has in bringing the seeds of renewed life to such. He soon becomes aware of his limitations as a channel for divine grace. That may be one reason why the note of corporate faith is never absent from the New Testament. The great corporate society of the New Testament is the Church—the Body of Christ. The sick should always be made to feel that when a minister visits them the Church is being brought to them and that they are thus included in the larger fellowship which the word Church connotes.

The great corporate act of the Church is the act of worship, chiefly in the Holy Communion. Here the faithful unite their petitions, thanksgivings, and praises. The faithful communicant in the hospital, the lonely cabin, or wherever he may be, looks forward to receiving this help from the Church and feels that Christ is there to help him just as He is present with a larger company of worshippers.

Again, with the desire to draw the shut-in and isolated into that larger fellowship, special intercessions are offered in the cathedral every Thursday evening for all those for whom such prayers are desired. Someone has said that more things are accomplished by prayer than this world dreams of. Christ has promised that when two or three are gathered together in His name, there He is in their midst to grant their requests.

So it is, by kindly ministrations, by intercessions, and the Holy Communion, that the Church is carried to the sick and shut-in in this community, bringing renewed faith and hope and life through the promises of the Master.

HOLY CONCENTRATION

THERE IS A strange description of the saintly Charles de Foucauld, priest and explorer, walking ahead of his caravan guides in prayer and meditation. He had no watch, and asked one of the White Fathers, who followed behind, to tell him when a fresh hour started. Every time the hand approached the head of the dial, the timekeeper, mounted on his camel, struck a few blows on a tin can. The noise was carried along by the hot air, which was otherwise soundless. Then, far ahead, the perpetual walker never stopped, but turned round and made a bow of thanks.

—René Bazin.

A BASKET OF SUMMER FRUIT

Amos 1:8

BY ALICE BOWNE

SOMEONE asked me the other day how we are to distinguish between auto-suggestion and the guidance of the Holy Spirit. Feeling that this is a problem probably puzzling many of us, I determined to apply some definite tests in my own case with the result that I soon garnered a "basket of summer fruit" so luscious and rich in vitamins that I shall pass it on, hoping that it may suggest to others a planting to bear fruit next summer. The fruit I found in my basket was: Love, Joy, Obedience, and Trust, and the seeds I planted were the tests I made in proof of the action of the Holy Spirit.

Now to test means: "Comparison for proof of genuineness." What are we to compare? There is a natural body, and there is a spiritual body. (Compare them.) There is a natural mind, and there is a spiritual mind (compare them). The first is of the earth, earthy, the second is the Mind which was in Christ Jesus. The first is governed by a living soul, the second by a quickening Spirit, and the difference is easily discerned through prayer and meditation. Nothing but mental laziness interferes with our ability to distinguish between these states of consciousness, their characteristics are easily defined if we give to them the time and attention we accord to almost any other matter of importance in our lives.

The living soul impels us toward all things of the flesh, the quickening Spirit lifts us above these fleshly symbols to their spiritual realities. Comparison shows one to be selfish, conceited, changeable, and unreliable, while the other bears the stamp of being genuine and real. This mortal puts on immortality when by comparison he chooses the quickening Spirit as his guide, and in doing so finds that he has changed the image of corruptible man, and made it like unto the uncorruptible God.

By what definite act do we choose this quickening Spirit? By an act of will to find the living God. Perhaps we have been seeking to know Him through study, meditation, and prayer, this act of will signifies our good intention, but we must find the *living* God. Then suddenly love comes to us, with its inseparable companion, Joy, and then, as often happens, something stirs within us, and the quality of this something is unmistakable, it is not of this world, and its activity is of a vastly more vigorous nature than our ordinary impulses. We can say: "I work! yet not I, something more vital worketh in me." It may come through the touch of a beloved hand. It may come through the eyes of a faithful dog. It may come in the glow of a sunset, or the mystery of a pink dawn, or it may come through no human agency at all, but just through a sudden awareness of unseen things. In them lies the mystery of divine obedience, awaiting the call of our heaven-planted yearning to command, and this stir within us is the call of Spirit manifesting in Love, and commanding us to obedience to its laws.

We find ourselves impelled to do things which are clearly not of our own volition. We become conscious that there is a mind in us which is working independently of our direction, and we deliberately cooperate with it. It is in this cooperation that we are able to distinguish between the will of God and the insidious suggestions of sense demands. In this case cooperation is obedience to the teaching of Jesus Christ, which resolves itself into Love. Whenever we realize that Love is God Himself in action, we leave its activity entirely to Him, and it ceases to be to us a sensuous stimulus, and becomes filled with miracle working power.

If we know Love truly, we find that it is one with a deep joy which nothing can take away from us. It underlies every experience, a glorious background giving color to every drab picture. Like a beloved voice it sings in our hearts always, harmonizing the rasping notes because of its transcending happiness. This happiness is not dependent upon visible things which happen to us in our daily round of life, it has its life in the joy which is born of Love, and it draws its sustenance from that eternal quality. Its radiance tinges each circumstance and condition, like the sun behind heavy storm clouds it is not disturbed by them, and shines on untroubled till they have spent their fury. This is what the joy resulting from

Love brings to our lives, no mere thing can extinguish it, underneath each ugly appearance it glows, and gleams, and thrills in every heartbeat, flooding the veins and arteries with its dancing happiness, until the whole body is full of Light of Love, and becomes a living dynamo, with power to withstand all extraneous attacks. We know this to be an eternal thing, it is ours to have and to hold through infinite time. Founded upon things which do not appear, we know that it abides when temporal things disappear, and so because of this great anchor behind the veil, our storm-tossed ship of life may be wrecked, but the anchor holds fast.

So having found by comparison that Love, Joy, and Obedience are sweeter to our taste than hatred, sorrow, and rebellion, we catalogue them as of the Spirit, and easily digest the two remaining fruits of our basket, Patience and Trust. These follow the other three fruits automatically. If we love, and know the true joy of loving, all our hidden forces are marshaled in obedience to the call of these life-giving qualities of God, and patience becomes a willing and fascinating anticipation of unfolding glories, in whose wise and complete fulfillment we find perfect trust, through which we surrender completely to the guidance of the Holy Spirit, knowing it by its fruits, and by comparison with the self-suggested impulses of our carnal minds.

We follow the wise counsel of Emerson, and "Take our bloated nothingness out of the path of Divine circuits," and then:

"Behold! a basket of summer Fruit."

A NOVEL SUGGESTION FROM LAUSANNE *

"What next? . . . a period of experiment . . . make it local."
E. S. Woods, *Lausanne* 1927, pp. 167-176.

BISHOP Brent, the president of the Lausanne Conference of 1927, died suddenly at Lausanne on Wednesday, March 27th. He was buried at Lausanne on April 12th. The funeral service held in the English church was attended by representatives of nearly all the Churches.

It has been proposed to place some memorial of Bishop Brent in Lausanne Cathedral, and this eminently suitable proposal will probably be carried out without much difficulty and within a very short time.

But there is another memorial which need not necessarily or in any sense officially be connected with Bishop Brent's name, but it will be well if from the first we seek to carry it out in his spirit. It is one which will take a very long time to realize, if ever it is realized. It is beset with difficulties. For that reason, if for no other, it would have appealed to Bishop Brent. "The spice of life," he once quoted, "lies in its antagonisms," and "one reason why Christianity is bound to supersede all other religions is because of the supreme largeness of its demand on human character, and the supreme inspiration that those demands contain. The fault of most modern prophets is not that they present too high an ideal, but an ideal that is sketched with a faltering hand; the appeal to self-sacrifice is too timid and imprecise, the challenge to courage is too low-voiced."

Bishop Brent chose the hardest possible road to reunion, or rather it was the road that beckoned to him. He did not choose it. He would be satisfied with nothing but the highest ideal, with the highest form of reunion. More than a quarter of a century before the conference assembled, we find him insisting on the vastness of our spiritual responsibility and the grandeur of our opportunity. "In these days a true man rises instinctively to a broad outlook." God "has opened up to our gaze a vision of world purposes . . . to bring about that Christian unity for which our Lord prayed"; and "once to discern our personal relation to God's world purposes is to be for ever emancipated from a certain religious littleness that shackles so many Christian feet; is to shake non-essentials into the background and bring fundamental truths to the fore; is to receive a new motive for living and doing." (*With God in the World*, pp. 128, 129).

Our leader has departed. What shall we do lest we forget? We must seek to apply the principles of Lausanne 1927 "locally and territorially." We must "welcome a period of experi-

* This is written by the English chaplain at Lausanne, the Rev. G. A. Bieneman.

ment." We have had, in and near Lausanne and at Geneva, united services. We have in Lausanne an inter-ecclesiastical committee, which meets monthly for prayer. Services and prayer-meetings, like conferences, must come first. Without them we could not visualize the goal at which to aim, and we should lack the strength to draw nearer to it. We must strive to be, before we attempt to do.

It would seem to some of us that the time has come when we might venture to do something, and try an experiment on a very small scale to begin with, whereby those who long for reunion may be enabled to stay together rather longer than the few minutes or hours or days, when they join in services, meetings, or conferences.

IN what follows the ultimate goal is to be carefully distinguished from the preliminary steps. Many thousands of Christians all the world over today are potentially at any rate what Fr. Heiler calls "ecumenically Christian, that is evangelical Catholic." They have made their own and strive to live in the spirit of that saying of St. Ignatius, which was one of Bishop Herzog's favorites: "Wheresoever Christ Jesus is, there is the Church Universal." Some of them already come to Switzerland and stay for shorter or longer periods for rest and health, or for the education of the children. They belong to all nations and all Churches. The ultimate goal we have in view is this: this is our Lausanne local experiment . . . a Community, Corporation, Society or Fellowship, representative of all nations and Churches. It must necessarily be described very vaguely. If it is to be reached at all, it must be as a natural growth. We should have outside the town but within easy reach a settlement of a certain number of houses, built to contain some seven or eight or possibly more families, who would live under the same roofs with common rooms and the possibility (but only that) of common meals.

There might well be differences of rent and expenses generally. There might be hostels for students of different nationalities. There might be international preparatory and secondary schools. There might be gardens and farms. But an absolute necessity would be a common place of worship. "Worship," said William Penn, "is the supreme act of a man's life." And here the little church, the "ecclesiola" of the Schweizer Diakonie Verein at Rüschlikon, a revival of the Brethren of the Common Life, which Dean Bourne visited not long before his death, might furnish us with some very useful hints. First you have a room: the Christian Church began as a family in an Upper Room, and there are many to this day who worship best in an upper room, where the great act of worship can with difficulty be distinguished outwardly from the ordinary family meal. "The brethren gather around the common table, and partake of the common loaf." "We who are many are one loaf."

But by the side of this room there is a little chapel. There is an altar. Here the Eucharist is celebrated regularly by Old Catholic priests and from time to time by High Church Lutherans and Anglicans. Here, too, Vespers are sung. An Anglican feels quite at home in this little chapel. One realizes, more forcibly than ever, that the Good News of Jesus can, and in some cases must, clothe itself in these forms, just as the family of Jesus, the fellowship of the Upper Room, developed into the organized Church, the primitive Christian Church with its sacraments and its clergy.

It is one of the most interesting features of the history of this Verein that the need for fuller worship and for much that would be called Catholic should have been felt, and should have found expression in this way. The truly evangelical spirit, the spirit of the New Testament, when Peter and James, John and Paul, worked side by side, lives again in this little company of simple Swiss folk, almost entirely unlearned, hardly an Apollos among them.

There is a partition between the room and this chapel, but the door is never shut, and the windows are always open, and prayer and praise can be shared by all, and the preaching of the word can be heard by all. Yes, the preaching of the Word, for on the other side of the room there is another transept, and in it the symbol of the Protestant Reformation, the pulpit and the Word of God, the Bible.

Just as the child passes on to the youth, so there came a time in the history of the Church when the old forms no longer expressed the new life. We have the Protestant Reformation, which reached its full and logical development in George Fox

and the Quakers. We have a return to the preaching of the Kingdom of God. It is a necessary stage, but not the final stage. We are yet in the process of becoming. The Protestant chapel with its pulpit is for many as essential a form as we found the chapel with its altar to be for yet others. The Verein recognizes and embraces both. Both under God's guidance sprang from the family of Jesus.

BUT there is a yet further stage. We feel that a new age is beginning. Will the new ideas need a new embodiment? In any case we are sure that Lausanne 1927 stood for the truth that "if we get away from embodiment we shall eventually get away from the spirit too." As long as we are in the flesh we must face what Baron von Hügel calls "hard Thermopylae passes."

One more essential: there must be the spirit of service and sacrifice, and one of the objects of the Association, Corporation, Fellowship, or Society should be the provision of membership for a shorter or longer period with its benefits for those who would otherwise be unable to secure a period of rest. So much for the goal.

Now for two preliminary steps:

1. Those interested in the idea would meet for a few days or a week or more in or near Lausanne.

2. To rent a large house with some ten or twelve flats, and to secure the tenants. The house would contain some provision for common rooms and for the common place of worship.

There the first stage of the experiment might be tried, there the difficulties first faced. A great help would be the active sympathy of the people of the country. We have good reasons for believing that we have that. If all, including the servants, enter the organization as true members sharing in the common life, seeking strength from the same source, and animated by the same ideal, then we may surely hope that we may be able in time to overcome our great obstacles, exclusiveness, and temperamental dislike. Says Bishop Brent: "The Church is a great mixing bowl, in which human society in all its vast variety is brought into close touch and blended together into a harmonious whole"; and so Bishop Gore: "The forces of the new life which the men of faith in Jesus share in common are to overcome their natural repugnance and antipathies and to make the forbearance and love and mutual helpfulness, which corporate life requires, if not easy, at least possible for them." If anyone wishes for further particulars, he may write to the English Chaplain, Lausanne.

—*Anglican Church Magazine*, Paris.

BEYOND DEATH

OF COURSE a Christian looks beyond death. "Where I am, there ye may be also!" That's what it means to Him. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that . . . we shall see Him as He is." And that changes the whole outlook. Ten years ago when our fellows were coming back from France, a whole city in a far-western state made a holiday, for the train was coming that day bringing the boys home. The railways ran excursions—the capital was crowded. Wires kept the city informed. News came that the boys were disembarked. Later, the news that they were on the train. Now they were on the soil of that state, then there were delays—the hours dragged on. Night came. The crowds waited till past midnight. The governor and staff were at the station; the streets were crowded for miles. Flags flying, bands playing, electric lights gleaming.

Cy Mason was on that train. He had grown up in that city, a big athletic fellow, and as the train drew in, what do you think that boy did? He did not wait for the governor's speech, or bands, or triumphal arch. He knew where a mother would be waiting for him. She wouldn't be in the crowd. She couldn't get there. So he climbed out of the window before the train stopped and dropped to the ground; left his luggage; left everything; and took well-known paths and alleys a mile and a half to a little cottage where she was waiting. She heard footsteps running and the door open—home at last!

So you shall behold Him when you come from the wars, more than conquerors—"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord."

—REV. G. C. STEWART, D.D., in *The Parish Visitor*.

AROUND THE CLOCK

By Evelyn A. Cummins

RECENTLY, at Ocean Grove, N. J., the Lutheran churches of New Jersey, Pennsylvania, and the metropolitan area of New York celebrated the four hundredth anniversary of the Protestant protest at Speyer, and the four hundredth anniversary of the publication of the catechism.

After four hundred years, Protestantism is still a potent force in our national life. In spite of what we hear about the decadence of the Church and the failing away of its membership, statistics reveal an interesting situation. The number of churches is undoubtedly decreasing. The number of members, on the other hand, is increasing. The northern branch of the Presbyterian Church, known as the Presbyterian Church in the U. S. A., has just announced that its membership now exceeds two millions for the first time in its history. In the same report the number of Sunday school scholars shows a decline of over eighteen thousand. This may be due in part to the more accurate keeping of records. In the last few years churches have shown evidence of more honest accounting. The decline in the number of churches is evidence of the growing movement toward the union of Protestant denominations.

WHILE advocates and opponents of Sunday blue laws have been jockeying for audiences with President Hoover to press their particular interests, news comes from Scotland that the same interests prevail there. The assembly commission of the Scottish Free Church, a small fundamentalist branch of Presbyterianism in Scotland, has put on record its regret at two recent examples of Sabbath-breaking by prominent officials. The first is that of the Duke and Duchess of York who broke the Sabbath by presenting medals for ambulance work. The second is that of the Premier, Ramsay MacDonald, who broke the Sabbath by discussing international affairs with Mr. Dawes! Evidently, the healing of the nations is an entirely different matter from healing in Galilee.

THE new Westminster Theological Seminary, founded by the ultra-conservative group from Princeton Theological Seminary, will open its first academic year on September 24th. Here able scholars will indoctrinate eager students in the theology of Reformed Protestantism as it is found in the Westminster Confession of Faith, which, they will be taught, contains the system of doctrine set forth in the Holy Scriptures.

FROM Frankfort-on-Main comes the news that the religious leaders in India have consented to cooperate in a worldwide religious peace conference. The aim of the conference appears to be to coordinate the efforts of all religiously minded people throughout the world to establish world peace. One of the greatest obstacles to such a conference is furnished by the war-like propensities of the Christian nations of the world. To the Easterner the World War has always been an enigma with its fierce and merciless fighting by those who had sent missionaries to the preaching of belief in the Prince of Peace.

JEWES throughout the world are rejoicing over the establishment of the Jewish Agency whereby Zionists and non-Zionists may cooperate for the reconstruction of Palestine along Jewish lines. A united front is needed now when friction between Jews and Mohammedans in Jerusalem is steadily increasing. The latest episode is the profaning of the Wailing Wall by a mob of Mohammedans. The Jews had just celebrated with solemn fasting the anniversary of the destruction of the Temple. The Mohammedans were celebrating the eve of Mohammed's birthday. The British authorities sought to avoid trouble by closing the Wailing Wall area for the

time being. The meager police force was utterly incapable of dealing with the thousands of Mohammedans who rushed down from the mosque of Omar, overrunning the sacred area of the Wailing Wall.

According to a special dispatch to the *New York Times*, the Mohammedans in England have purchased, at a cost of one hundred and fifty thousand dollars, a site in West Kensington, London, where they plan to erect a five hundred thousand dollar mosque. The moving spirit in this is Lord Headley, *himself a Moslem*.

IT IS reassuring to realize that not all western heroism is of the military variety. The Rev. Thomas Griffin, an oblate of the Society of Mary Immaculate, a missionary order of the Roman Catholic Church, a native of New York City, a brilliant young student, and an all-around athlete, is now on his way to his charge in the Northwest Territory, Canada. The diocese is popularly known as the North Pole diocese because it extends as far north as the Eskimos wander.

THOSE who are acquainted with France will appreciate the significance of the problem that is engaging the Correctional Tribunal of Rouen. A young woman, aged 25, the daughter of M. Harel, a wealthy manufacturer, announced to her parents that she was going to live her own life. She left the parental roof and took up her residence with her music mistress. Her father, in an effort to assert his parental authority, waited outside her new residence in a car; and when she came out tried to force her into it, with the aid of another man he had taken along. Miss Harel resisted and called for help. Gendarmes, who rescued her, arrested the would-be kidnappers, who were released when the situation was explained. The question the Correctional Tribunal has to decide is whether or not parents have the right to kidnap their daughters under such circumstances.

THE Supreme Court of New Hampshire has rendered a decision that will delight all Church gossips throughout the state. Provided that their purpose is to promote the general welfare of the Church, individual Church members may discuss the character of their ministers and his general conduct in so far as that pertains to his work as a minister. Bona fide statements made under such circumstances are privileged; and need not be confined to a duly constituted Church court.

IN New York at St. Patrick's Cathedral, a young woman has been robbed of her purse while kneeling in prayer. In Pueblo, Colo., prohibition officers raiding the farm of a moonshiner discovered the Lord's Prayer printed on a large poster above three barrels of mash and, above the still, another card bearing the Twenty-third Psalm.

MANY observers have commented on the entertainments given the convicts at Sing Sing, where many of New York State's criminals are housed. Some have even gone as far as to say that the lot of the prisoner there is much easier than that of the average day laborer with a family. Warden Lawes explains that the entertainments were not primarily given for the purpose of entertaining. They were essential devices to keep the prisoners as much as possible out of their stone cells. These were of such a character that they were a grave menace to the physical and mental health of the inmates. Now that more modern cells are being built the motion picture shows are given twice a week instead of daily. This means that each prisoner spends three hours more a night in his cell. The most significant comment on the old cells is that the prisoners would rather have the new cells with less amusement than the old cells with more amusement.

BOOKS OF THE DAY

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

THE PSALMS: OR THE BOOK OF PRAISES. A New Transcription and Translation. By Herbert H. Gowen, D.D., F.R.As.Soc. Professor of Oriental Studies, University of Washington. Milwaukee: Morehouse Publishing Co.; London: A. R. Mowbray & Co. \$3.00.

THIS little volume belongs to the Biblical and Oriental Series, edited and mostly written by Dr. Mercer. It may be said at the start that it is an excellent piece of work. It is not commentary. There is a brief, but enlightening, introduction going considerably into the principles of Hebrew poetry. There is a note before each Psalm stating what its structure is supposed to be, and what it is about. The brief notes after each Psalm usually explain corrections in the text.

Dr. Gowen alleges as a reason for his work that, much as the Psalms are read or sung, they are but imperfectly understood. It is to be assumed, then, that the student of this volume is in a position to acquire knowledge quite out of reach of the one limited to the standard English versions. And for a certain kind of knowledge that is true. There one may learn about the structure of the original poems, the errors in the standard Hebrew text, the glosses added by later hands; but whether he will have gained anything of value for devotional purposes is another matter.

It is true that devotional use, for which the Psalms are chiefly valued, invites and requires a critical foundation. But the criticism must go to matters other than the text. It is agreed by all modern scholars that the Psalms were freely handled by editing and adapting to new conditions. Gowen follows Briggs and others in assuming that these poems originally had a regular poetic form in lines and strophes, and whenever our text fails to conform, wholesale excisions are made, or defects are assumed. As an example, we may cite Psalm 7. There it is asserted that the original "consists of two ten-lined trimeter strophes." But that leaves out verses 6-11, about one-third of the Psalm. Quite apart from the uncertainty of that conclusion, is it certain that such omissions really make the poems more intelligible or more helpful devotionally?

Dr. Gowen follows Peters' lead in stressing the liturgical element. It is not to be doubted that there was much changing of the text to adapt the Psalms to liturgical use. But to lay one's hands on the alterations raises a nice problem. Many commentators have made the mistake of riding the liturgical hobby too hard, for they go beyond knowledge or even reasonable conjecture. Dr. Gowen falls into this error often, as when he says that the *Selah* of Psalm 20 "marks the point at which fire was applied to the altar," while in Psalm 21 it is the "signal for the Praise-shout at the kindling of the fire." We go back to crossword puzzles in which *Selah* is defined as "a word of unknown meaning in the Psalms."

Nevertheless, any student of the Psalter will find much of value in this treatise.

L. W. BATTEN.

THE DAY OF JAHWEH. By William Arthur Heidel, Ph.D. New York: The Century Co. \$5.00.

NOTWITHSTANDING the fact that the author is a professor of Greek Language and Literature, he shows himself quite at home in Semitic lore. The title of the book hardly offers material for a guess at its contents. The subtitle does better: "A Study of Sacred Days and Ritual Forms in the Ancient Near East."

Dr. Heidel has produced a massive work in more senses than one. There are 565 pages, and there is a good deal in a page. The footnotes are numerous and unsightly, and to keep them in line with the text makes hard reading. The book shows wide research and sound scholarship. It offers much valuable material for a study in comparative religion.

There is of necessity much that is confessedly conjectural,

and naturally room for great difference of opinion. Occasionally there are dogmatic statements which are, nevertheless, open to question, as when the author says that the rite of the Passover gave rise to the story of the Exodus. The Passover may, indeed, be older than the Exodus, and subsequently given a new setting. That is another matter.

L. W. B.

THE HEBREW PROPHETS AND THEIR MESSAGE TODAY. By the Rev. John Adams, B.D. Edinburgh: T. T. Clark, 1928. \$2.00.

THIS is the first volume of a series called "The Scottish Layman's Library," and is written by the editor of the series. The reader of the book must keep in mind the full title, for there is not much real exposition of the prophets, but there is a good deal of panegyric of the prophets. Further, there is a tendency to select choice morsels from the prophetic utterances rather than to attempt to treat the oracles as a whole. In speaking of the life of the seers, the writer is inclined to supply from imagination what is lacking in knowledge. The book is pretty elementary and decidedly conservative.

L. W. B.

BY THOSE WHO are wearied by the mass of post-war literature on the subject of youth, much of which has been patently an extravaganza on wildness, intemperance, and sex, there will be welcomed two volumes which seek to come to grips with a central problem, too often neglected in favor of many extraneous, withal more picturesque, considerations. This is the problem of choosing a vocation. To be sure, Dr. Rufus M. Jones in *The Trail of Life in College* (Macmillan, \$1.75), appears to have no definite view on the subject other than to tell the story autobiographically of what father did when he was young. It must be admitted that the story is garrulous and often sanctimoniously dull, but at least he refreshingly asserts that "the main problem for a youth when he is a youth is to discover what he wants to grow into."

If the reader, perusing this volume, is disinclined to grow into Dr. Jones, the only vocation advanced, he may turn with more freedom to *The Intimate Problems of Youth* by Dr. Earl S. Rudisill (Macmillan, \$2.00) who has enjoyed the double advantage of being both pastor and university instructor. Dr. Rudisill, keenly aware that much of the unhappiness of maturity lies in unadapted or haphazardly chosen vocations, proposes a scientific self-examination whereby the candidate may gauge his own potential abilities and talents. In a five-page chart outlining an analysis of self and of contemplated jobs, with ratings, the author has opened up an inviting field for much further development. It is improbable that the other chapters of the book dealing with such subjects as Leisure, Recreation, Culture, Youth and Sex, Religion, and Facing the Moral Issue, will appeal to the reader as having much original material.

As a matter of fact, both books abound with noisy platitudes. Moreover, one imagines that the choosing of vocation has much more to do with the religious consciousness than either author is willing to admit. But at least each book, in a new sanity of temper, approaches a very fundamental problem, one that conditions in large measure many of the other problems of the young.

W. C. T.

The Eternal Spirit in the Daily Round, by Frank C. Doan (Harper's, \$2.00), is a volume of prayers or meditations: either term will fit. The author, a recently deceased professor at Meadville (Unitarian) Seminary, shows himself to have been a man of poetic and even mystical spirit, but his piety is of a humanistic rather than a "Catholic" variety. Some of his meditations are addressed to the "Eternal"; some to his own soul.

A. W.

PROFESSOR JOHN DOW of Emmanuel College, Toronto, in *Jesus and the Human Conflict*, the twenty-eighth series of the Cunningham Lectures (Doubleday, Doran & Co., \$2.50), presents in the finest degree that new scholarship of the age, which is on the one hand rigorously acute, and on the other, spoken "in a language understood of the people." Describing his work as a study of the Historic Jesus and His Gospel, Professor Dow concentrates on the Incarnation as the answer to the perplexing enigma of how to reconcile the goodness of God with the sin and suffering of our lot. It is in the midst of His trials that the author finds Jesus shaping His emancipating faith for humanity. No less important and interesting in this splendid book are those lectures on the task of keeping Jesus "in the midst," of leading Him from the sanctuary into the market place, and of lifting Christianity from mere dogma to a redemptive power in the work-a-day world.

W. C. T.

Write It Right: A Little Blacklist of Literary Faults, by Ambrose Bierce (New York: Walter Neale, \$1.50), has been reprinted this year, and is as delightful as it was when it appeared in 1909. Though certain words, such as *Jackies*, have almost disappeared—to be replaced by worse—most of those listed continue to offend. Of *Meet*, used for *Meeting*, Bierce says: "This belongs to the language of sport, which persons of sense do not write—nor read." *Reportorial*—"A vile word, improperly made. It assumes the Latinized spelling, 'reportor.' The Romans had not the words for they were, fortunately for them, without the thing." What would the satiric Bierce, master of English prose, have said (if he were here to comment) of such hideous locutions as 'up till now,' 'get located,' 'quite some time ago,' and many more, which now assault us daily?

UPTON SINCLAIR is essentially a propagandist who uses fiction for his purposes, rather than a novelist who incidentally teaches a lesson. His latest essay in his chosen field is entitled *Boston* (New York: A. & C. Boni, 2 vols., \$5.00), and the Sacco-Vanzetti case is his theme, or rather one should say that it was that justice is the perquisite of the rich rather than the right of all. He tells his story—a sordid one—with power, overemphasized however. Those who believe Sacco and Vanzetti were unjustly convicted will find these two volumes interesting and convincing. Those who accept the verdicts of the court, of the committee headed by President Lowell and of the then Governor of Massachusetts, will look upon it as an attempt to foment prejudice and trouble, for it is an effective piece of propaganda. It will likewise irritate those who love and admire Boston, and encourage those who feel doubtful about its alleged supremacy.

C. R. W.

Developing Personality in Boys, by W. Ryland Boorman, director of program and research, Chicago Boys' Club (Macmillan, \$2.50), deals with the social psychology of adolescence, and is for workers with boys, such as Y. M. C. A. secretaries, settlement house workers, scout masters, school teachers, and parents. It might prove of real value if studied by the paid, full-time, trained, professional boy worker, but I doubt if others would get much help, or information, or stimulation, out of it. The book makes use of modern psychology, but seems vague and indefinite.

RODNEY COBB.

In the Garden: A Story of the First Easter, by Agnes S. Turnbull (Revell, 60 cts.), is a slight thing of fifty pages, an imaginary account of what might have been the situation in the home of Joseph of Arimathea and his pretty, selfish wife. It is quite charmingly done, if one is not impatient of the genre.

H. M.

L'ART DE BIEN VIVRE

ANY PERSON gifted with ordinary common sense can perceive that life is short, that time flies, that we ought to make good use of the present; but it needs the union of much experience, with the most consummate wisdom, to know exactly what ought to be done and what ought to be left undone—the latter being frequently by far the more important of the two.

—P. G. Hamerton.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published.

"REDUCTION OF MISSIONARY SALARIES"

To the Editor of *The Living Church*:

A LETTER IN THE LIVING CHURCH of August 17th from Dean Freeland proposes a system of raising mission funds by assessing all congregations one-tenth of their parish expenditures. I do not desire to discuss the feasibility or desirability of this plan, but to call attention to a related fact, long known to many in the largely rural and financially weak dioceses, and which is made demonstrable by Dean Freeland's figures.

He shows that ten per cent of such expenditures would supply the Church with more money for missions than it is getting now; and this shows that rural and small-town parishes are paying more than their just proportion of the program funds. Of course one instance does not prove the case, necessarily, but one out of a diocese where the quotas are apportioned by a diocesan committee with most careful effort at justice goes far to be conclusive proof, and I am sure that the same condition exists in many other dioceses. I served, until recently, two small-town contiguous parishes, in an entirely rural district in the diocese of Alabama whose quota was \$6.20 for each \$18.00 of local, approximately thirty-five per cent. On a per capita basis this was just about \$6.00 per communicant. This quota was always paid and often overpaid, and with similar faithful parishes made possible the splendid record of Alabama of always being in advance of its payments to the General Council.

Of course a part of this went to the diocese, but yet the program for foreign missions got much more than Dean Freeland's tithe. A glance at Mr. Franklin's monthly report will indicate that even with their smaller rate of giving it is the rich dioceses that most conspicuously fail, while many poorer ones and missionary districts always overpay.

Lansdowne, Pa.

(Rev.) S. D. PALMER.

"FOR SALE—WOODEN SAINTS"

To the Editor of *The Living Church*:

THE PSYCHOLOGY manifested in the little article with the above mentioned heading, and copied from *St. Mark's Messenger*, Chicago, interested me.

Especially the postscript, "No reply has yet been received to the letter of the rector." I do not wonder. The auctioneer offered the statues for sale in friendly interest, thinking that they would find an appropriate resting place, and not finally be purchased to adorn some "studio" along with other "curios" and such things as interest the "artistically" inclined.

If the rector had stopped to think for a moment of the possible sincerity, affection, and probably truly pious reverence that had been carved, painted, and gilded into the statues by the artisans that made them, he would have hesitated before writing the dealer in the flippant manner that he did.

After all, the human saints with which the rector compares the wooden ones are only made of dust and do not endure in this world for long at best. They are invariably more "dull" than the wooden ones of which the auctioneer wrote. The dealer was the one who had the sense of humor. He didn't answer the letter.

Los Angeles, Calif.

CARLETON MONROE WINSLOW.

"WOMEN AT CATHOLIC CONGRESSES"

To the Editor of *The Living Church*:

IN ANSWER to Mrs. Burton's inquiry [L. C., August 24th], I would say that the Catholic Congress committee is already planning for two or three women speakers at the next congress. We hope soon to announce date, place, subjects, and names.

(Rev.) CHARLES C. EDMUNDS.

Burkehaven, N. H.

CHRISTIANITY is first of all a faith. It is a faith in Jesus Christ as giving access to God, a faith in the assertion of the text that the world, which means you and me and human society in general, is being reconciled to God through Jesus Christ. Christianity is like all religions in seeking salvation in God. It differs from all religions in that it finds the way to God through Jesus Christ.

—Bishop Parsons.

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

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

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

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

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

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

Church Kalendar



SEPTEMBER

- 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.

CALENDAR OF COMING EVENTS

SEPTEMBER

- 11. Special convention, diocese of Fond du Lac, at St. Paul's Cathedral, Fond du Lac, to elect Bishop Coadjutor.
- 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

HIGLEY, Rev. WALTER M., formerly missionary-in-charge of the churches at Jordan, Memphis, and Port Byron, N. Y. (C.N.Y.); to be rector of All Saints' Church, Johnson City, N. Y. (C.N.Y.) Address, 24 Second St., Johnson City, N. Y.

NEIGHBOUR, Rev. JOHN J., formerly priest-in-charge of Epiphany Chapel, Odenton, Md.; to be rector of St. Philip's Church, Laurel, Md. (W.)

PARDUE, Rev. AUSTIN, rector of St. James' Church, Hibbing, Minn. (D.); to be rector of St. Thomas' Church, Sioux City, Ia. September 29th.

PURDY, Rev. GUY H., formerly rector of Church of the Holy Cross, Warrensburg, N. Y. (A.); to be Archdeacon of the diocese of Albany. Address, Office, 68 So. Swan St., Albany, N. Y.; Residence, 13 Villa Road, Menands, N. Y.

RICHEY, Rev. THOMAS, formerly curate at St. John's Church, Wilmington, Del.; to be rector of Christ Church, Norwich, Conn. Address, 154 Washington St., Norwich. September 15th.

STOWE, Rev. WALTER HERBERT, formerly rector of St. Mark's Church, Denver, Colo.; to be rector of Christ Church, New Brunswick, N. J. September 10th.

STUDWELL, Rev. WILLIAM G., formerly rector of St. Thomas' Church, Battle Creek, Mich. (W.M.); to be rector of Church of the Ascension, Lakewood, Ohio. October 1st.

VANNIX, Rev. St.C. L., formerly retired priest, Custer, S. D.; to be priest-in-charge of St. Luke's Mission, Hot Springs, and Trinity Mission, Buffalo Gap, S. D. Address, Hot Springs.

WILNER, Rev. ROBERT F., formerly assistant at St. Stephen's Mission to Chinese, Manila, P. I.; to be in charge of Easter School, Baguio, and chaplain of Brent School, Baguio, P. I. Address, Easter School, Baguio, Mountain Province, P. I.

SUMMER ACTIVITY

WARD, Rev. FREDERICK D., formerly of St. John's College, Greeley, Colo., sailed August 28th for Bermuda.

RESIGNATIONS

BULKLEY, Ven. WILLIAM F., as priest-in-charge of St. Mary's Church, Provo, Utah, and will devote full time as archdeacon of Utah. New address, 75 P St., Salt Lake City, Utah.

DEVRIES, Rev. JOHN H., D.D., as rector of Church of the Epiphany, Walpole, Mass. New address, Saybrook, Conn.

FOSTER, Rev. THEODORE B., emeritus professor of Dogmatic Theology, Western Theological Seminary, has resigned the office of registrar of the diocese of Chicago, and as priest-in-charge of Church of Our Saviour, Elmhurst, Ill. Effective October 1st. He will go on the retired list, with permanent address at 27 S. Main St., Rutland, Vt.

MCGANN, Very Rev. JOHN M., as dean of Christ Church Cathedral, Springfield, Mass. (W.Ma.), and will become honorary dean of the cathedral. New address, 81 West Cedar St., Boston. Effective October 1st.

NEW ADDRESSES

HARRIS, Rev. GEORGE D., retired priest of the diocese of Newark, formerly Lincoln; Center St., Randolph, Mass. September 9th. Mr. Harris has been in temporary charge, for the third time, of St. John's Church, Jamaica Plain, Mass.

MAKE YOUR WANTS KNOWN

THROUGH
CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH

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

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

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

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

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

STEEL, Rev. W. W., formerly 929 Clinton St.; 2101 Walnut St., Philadelphia. Effective September 25th.

SMITH, Rev. SHERRILL B., rector of Church of the Good Shepherd, Dedham, Mass., formerly 9 Cedar St.; 58 Cedar St., East Dedham, Mass.

WARD, Rev. FREDERICK D., formerly of Greeley, Colo.; Kemper Hall, Kenosha, Wis. October 1st.

MEMORIAL

Ethel Heath Neidè

In loving memory of **ETHEL HEATH NEIDÈ**, who departed this life, September 1, 1919.

"Rest eternal grant her, O Lord, and may light perpetual shine upon her."

POSITION OFFERED

MISCELLANEOUS

I NEED A DOCTOR OF RELIGIOUS EDUCATION who can also run office and do slow typewriting. Not yet enough work for two. School of 50, should be 200. Parish is at Wellesley, Mass., where there are five hundred Church girls we might reach. Send night letter collect, one hundred words, experience, reference, and salary desired. **NORMAN HUTTON.**

POSITIONS WANTED

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.**

CLERGYMAN, A MODERATE, NEAR 40, extempore preacher, now teaching, desires work as locum tenens. Prefers six months or more. Address, C. A-445, care **LIVING CHURCH, Milwaukee, Wis.**

PRIEST, CATHOLIC CHURCHMAN, DESIRES change October 1st. Married, two children. B. S. degree from University of Minnesota. Two years' experience in rural work. R-447, **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.**

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

EXPERIENCED ORGANIST AND CHOIRMASTER available. English trained. Boy choir or mixed. Recitalist. Communicant. Excellent references. Address, T. WILLIAM STREET, 312 Cobun Ave., Morgantown, W. Va.

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.**

UNLEAVENED BREAD

PRIESTS' HOSTS—PEOPLE'S PLAIN AND stamped wafers — (round). St. EDMUND'S GUILD, care of Mrs. H. J. Relly, 99½ Garfield Ave., Milwaukee, Wis. Telephone: Lincoln 5604.

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

VESTMENTS

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

CHURCH LINEN

PURE IRISH LINEN FOR ALL CHURCH uses, yard or piece lengths at lowest import prices. New Special Number for Cottas .82½. Sample on request. MARY FAWCETT CO., 350 Broadway, New York 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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THE ABOVE-NAMED CORPORATION, ORGANIZED under the laws of the state of Wisconsin, asks for gifts and bequests for an endowment, the income to be used for "the publication and distribution of literature in the interests of the Christian religion, and specifically of the Protestant Episcopal Church, according to what is commonly known as the Catholic conception thereof, and/or in the interest of the work of the said Church"; with provision that if deficits be sustained in the publication of THE LIVING CHURCH they shall be paid from the income of the Foundation, if a majority of the trustees deem that "a suitable medium for the accomplishment of the purpose of the foundation." Three trustees represent THE LIVING CHURCH, six the Church at large. President, Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee; Secretary, L. H. Morehouse, 1801-1811 Fond du Lac Avenue, Milwaukee, Wis.

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PERSONAL

I, CUTHBERT WALTER COLBOURNE, Clerk in Holy Orders, of the Overseas Club and Nashotah House, Nashotah, Wis., formerly known as Cuthbert Walter Collobon, have abandoned the surname of COLLOBON and adopted the surname of COLBOURNE as evidenced by Deed Poll dated the 22nd day of August, 1929. CUTHBERT WALTER COLBOURNE, Overseas Club, Park Place, S. W. 1, London, England.

MISCELLANEOUS

WANTED—OLD ENVELOPES FROM letters written before 1875. Highest prices paid for envelopes with patriotic designs used during Civil War. Old stamps purchased. GEORGE HAKES, 290 Broadway, New York.

GAMES

SHAKESPEARE. HOW MANY QUESTIONS could you answer on Shakespeare? Play the game "A Study of Shakespeare." Original, interesting. Price 60 cts. Postage 5 cts. THE SHAKESPEARE CLUB, Camden, Me.

BOARDING

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

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

New York City

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

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S. T. ANDREW'S REST, WOODCLIFF LAKE, N. J. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private Rooms \$10-\$20. Age limit 60.

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

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

Illinois

Church of the Ascension, Chicago

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

Massachusetts

Church of the Advent, Boston

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

Church of St. John the Evangelist, Boston

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

New York

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.

The Transfiguration, 1 East 29th Street

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

Holy Cross Church, New York

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

Pennsylvania

S. Clement's Church, Philadelphia

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

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

KFJZ, FORT WORTH, TEXAS, 1370 KILOCYCLES (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 KILOCYCLES (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 KILOCYCLES (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.

WKBW, BUFFALO, N. Y., 1470 KILOCYCLES (204). Church of the Good Shepherd. Morning service every Sunday at 9:30 E. S. Time.

WRC, WASHINGTON, D. C., 50 KILOCYCLES (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 KILOCYCLES (270.1). St. Mark's Church, Sunday evening, 8:00 P.M., E. S. Time.

WTAQ, EAU CLAIRE, WIS., 1330 KILOCYCLES (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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HOUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. References required.

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.

BOOKS RECEIVED

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

The Brooks-Bright Foundation, Inc. Florence Brooks-Aten, Founder. New York City.

Brooks-Bright Prize Essays, 1929. With an Introduction by John H. Finley.

Christopher Publishing House. Boston 20, Mass.

Junior. A Play in Three Acts. By A. Pheon. \$1.25 net.

The Harmonics of Marriage. By Ray Hartwell. \$1.25 net.

The Dominion of Mind. By Uriel Buchanan, author of *The Mind's Attainment*, etc. \$1.75 net.

Common Sense Christianity. By Judson S. West, former member of the Kansas Supreme Court. \$2.00 net.

The Macmillan Co. 2459 Prairie Ave., Chicago, Ill.

Jesus of Nazareth: His Life, Times, and Teaching. By Joseph Klausner, Ph.D. (Heidelberg), Jerusalem. Translated from the original Hebrew by Herbert Danby, D.D. (Oxford), residentiary canon, St. George's Cathedral Church, Jerusalem. \$2.50.

Controversy Over Church Matters in England Abating for Time Being

Catholic Congress Arranged for Plymouth — Observe Church Music Day

The Living Church News Bureau
London, August 23, 1929

THESE ARE WELCOME SIGNS THAT CONTROVERSY over Church matters is abating for the time being, and the generality of Churchfolk will feel grateful for the period of tranquillity which seems to have set in with the holidays. During this season one may be pardoned for trying to forget, even, the problem connected with Prayer Book revision.

The convocations have spoken, the bishops (or most of them) have either given directions in their diocesan magazines or promise further counsel in the autumn, and have gone holiday-making, with the familiar request to be spared unnecessary correspondence, while many of the clergy are taking a well-deserved vacation. (Also, may it be permitted to add, not a few journalists!) A period of quietness and freedom from the heat and acrimony of discussion about rubrics, "lawlessness," and "defiance of Parliament" will give everybody time to cool their heads, and regain a sense of proportion, and a new realization of the other vital issues which still confront the Church during the coming months and years.

TRUE RELATIONSHIP BETWEEN CHURCH AND STATE

Dr. Garbett, Bishop of Southwark, states in a letter to his diocese that the rejection of the Prayer Book measure by the House of Commons has raised in an acute form the question of the true relationship between the Church and State. The assertion might be made that no change should be made in any of the services of the Church without the expressed permission of Parliament, but it was impossible to accept such a claim. For generations, services had been freely used which had no statutory authority behind them. If the State decided that the Church had no right to arrange its worship, or that it had done so in a manner contrary to the wishes of the nation, then it should take steps to disestablish and disendow the Church, and Church people must be ready to accept it without resistance. Questions over details of worship were of little significance compared to the necessity of the Church possessing freedom in spiritual matters. Without this freedom, they were no longer a living Church but a department of State.

Dr. Garbett adds: "I want neither the break with the past which would go with disestablishment, nor the financial loss which the poorer parishes would suffer through disendowment, but I would infinitely prefer both rather than that the Church should even appear to acquiesce in a position which would fatally cripple and hamper its spiritual development. I hope that, although the state has refused to help us in restoring order by its statutory authority, it will be willing to give a fair chance to the policy which we have now adopted. If it refuses to do this, Church people must be ready to accept, regretfully, but courageously, disestablishment and all that it may involve."

CATHOLIC CONGRESS TO BE HELD AT PLYMOUTH

An Anglo-Catholic Congress has been arranged to take place at Plymouth, October

15th, 16th, and 17th, the president being Sir Robert Newman, M.P. for Exeter. The chairman is the Rev. G. B. Hardy, vicar of St. Peter's, who has organized the congress arrangements, and in whose church the congress will open with a High Mass, the preacher being the Rev. A. H. Baverstock, rector of Hinton Martel. The subjects for discussion are, on the first day, The Coming of the King and The Kingdom in the Heart; on the second day, The Kingdom in the Home and In the Nation; and on the third day, the Kingdom in the World and Thy Kingdom Come. The speakers will include Fr. Paul Bull, S.S.J.E., Dr. Lacey, and the Archdeacons of Bodmin and Cornwall. The congress will be followed by a pilgrimage to Truro Cathedral on St. Luke's Day, with a High Mass, with Bishop Frere as celebrant, the preacher being Fr. Tribe, of the Society of the Sacred Mission, Kelham.

CHURCH MUSIC DAY OBSERVED

The Winchester diocesan Church music committee has just held its annual Church Music day. The Holy Eucharist was sung to Merbecke in the college chapel, the Bishop of Winchester preaching on the words, Instruments of God. In the afternoon a meeting was held in the guild hall, the Bishop presiding. A talk on Church music was given by H. C. Colles. He made a strong plea that composers would bear in mind the needs and capacities of the average Church choir, writing music in two or three parts, and so helping Church choirs to break away from the hampering cathedral tradition of four-part music so often beyond their powers. He thought that it would be a good thing for Church choirs to take part in secular competitive festivals, and he pointed out the wonderful musical possibilities inherent in the structure of the liturgy. Mr. Colles eulogized the work that Dr. Nicholson is doing for Church music at St. Nicholas' College, Chislehurst. The day ended with Evensong in the cathedral, for which Dr. Prendergast, the cathedral organist, had arranged special music, the anthems being, *Jesu, dulcis memoria* (Vittoria), Sing Joyfully unto God (Byrd), and *Te lucis ante terminum* (Balfour Gardiner).

CHURCH REPRESENTATIVES VISIT GERMANY

A party of twenty representatives of the Church of England and of the Free Churches of England, Scotland, and Ireland, under the leadership of the Bishop of Ripon (Dr. Burroughs) and Dr. Garvie, is now visiting Germany.

The visit is made at the invitation of the German Council of the World Alliance. The party arrived at Hamburg last Tuesday, and was greeted in the altar room of the Church of St. Nicholas by the president of the Church Council, who expressed his pleasure at being able to welcome the visitors in a church rebuilt, after the fire of 1842, to the designs of their countryman, Sir Gilbert Scott. Dr. Garvie replied with a speech of thanks in German.

The party was present at the annual meeting of the German Council at Kassel, which opened yesterday (Thursday) and extends until tomorrow (Saturday). Next Monday, August 26th, they will take part in another World Alliance experiment, an International Youth Conference, at Westerbarg. The conference is to be attended by seventy young people aged from 18 to

What Do We Mean By God? Some Studies in the Objectivity of Christian Experience. By Cyril H. Valentine, M.A., Ph.D. (Lond.) \$2.00.

Behold the Man. A Picture in Four Aspects. By Friedrich Rittelmeyer, Ph.D. Authorized Translation by Erich Hofacker and George Bennett Hatfield. According to the Second Edition, 1920. \$1.75.

McGraw-Hill Book Co., Inc. 370 Seventh Ave., New York City.

Human Nature and Management. The Applications of Psychology to Executive Leadership. By Ordway Tead.

Fleming H. Revell Co. 158 Fifth Ave., New York City.

A Garland of Wedding Memories. With Decorations by Roberta Day Corbitt. Bound in white paper boards, \$1.00; white goatskin, \$2.50.

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TO CELEBRATE SIXTIETH ANNIVERSARY IN PRIESTHOOD

WEST COLLINGSWOOD, N. J.—The Rev. Charles Marter Perkins, rector of Christ Church, West Collingswood, since 1917, will celebrate the sixtieth anniversary of his ordination to the priesthood on Sunday, September 29th, with a celebration of the Holy Communion at 10:45 A.M. Both the Bishop and Bishop Coadjutor, the Rt. Rev. Paul Matthews, D.D., and the Rt. Rev. Albion W. Knight, D.D., will preach at this service.

The Rev. Mr. Perkins, who was born in Beverly, N. J., October 12, 1844, was 73 years of age when he accepted the rectorship of Christ Church, and always has been active in his parish work. In two years' time he paid off a \$2,800 mortgage on the church; bought and personally assisted in installing new pews and an organ; and personally assisted in changing the heating system. He represented New Jersey at four General Conventions, and was elected to the standing committee of his diocese in 1885, being elected its president in 1925.

30, of all classes and both sexes, drawn from Great Britain, Germany, Holland, and the Scandinavian countries, to form international friendships and to discuss the contribution of youth to world peace. During their tour the British clergy will attend many receptions and inspect a number of religious and philanthropic institutions.

REDEDICATE SMALLEST PARISH CHURCH
IN ENGLAND

When the Bishop of Taunton performed a dedication service at the newly restored church at Culbone, hidden away in a wooded Exmoor valley near Porlock, he had to put on his robes in the sexton's cottage a short distance away, after walking two miles through the woods to the church, which is too tiny to have a vestry. It is the smallest parish church in England, and seats only twenty-four people. The roof of the church has been reconstructed, and its exterior walls and drainage have been repaired. Local slates have been substituted for the older Welsh ones, and a new reredos replaces the clumsy stone one. The ancient seats have been repaired and the wooden floor beneath them has been renewed, the whole work being carried out with scrupulous care. So large a crowd had gathered at the church that non-parishioners had to stay outside while the dedication ceremony was performed. The remainder of the service the Bishop conducted in the churchyard.

RECONSTRUCT ORGAN AT
ST. PAUL'S CATHEDRAL

The work of reconstructing the organ in St. Paul's Cathedral is in active progress, and it is hoped that it will be completed in time for the performance of Bach's Passion Music during Lent next year. The opportunity is being taken of enlarging the organ, and it will rank among the largest of its kind in London. Three hundred miles of electric wire is being used in the rebuilding.

The organ was dismantled in 1925 owing to the repair of the dome pillars; and in order to carry on the musical traditions of the cathedral the instrument was reconstructed, a skeleton of its former self, in a temporary position in the nave. As the repairs to the pillars of the cathedral dome are now nearly finished, the organ is being placed again in its former position. The improvements and additions which are being made to the organ will add to its power and variety of tone. The electric mechanism installed in the temporary instrument, which insures a rapid and crisp response on the part of the pipes, is being retained, as well as the modern blowing plant, consisting of a rotary fan. When complete, the organ will possess five manuals and eighty-seven speaking stops controlling about 4,500 pipes, which vary in weight from nearly one ton to half an ounce, all of which will be carefully brushed out and cleaned before the organ is reassembled. The old organ case, a fine example of Grinling Gibbons' carving, is being retained. GEORGE PARSONS.

THE EVERY MEMBER CANVASS

THE WORK of the Every Member Canvass should never be undertaken by a particular organization, for it is part of the normal work of the parish as a whole and should be under the leadership of the rector and the vestry. Financial support of the Church and her missionary work can never be made a matter of loyalty to any one group; it must be a matter of loyalty to Christ and His Church.

—Lewis B. Franklin.

Plan to Urge Pope to Declare the Assumption Of Blessed Virgin a Dogma of the Faith

Conditions for Papal Titles of Nobility — Churches in Balkans Create Stir

Living Church European Correspondence
Wells, Somerset, Eng., August 19, 1929

THERE IS A STRONG MOVEMENT ON FOOT among ecclesiastical authorities in Italy to urge the Pope to declare the Assumption of the Blessed Virgin a dogma of the faith, and to make that proclamation when the ecumenical council, adjourned in 1870, shall be reconvened in the near future. Hitherto the doctrine, though universally taught, and made the subject of a festival of the first rank, has been technically a matter of opinion only, one that could be doubted or denied by a Roman Catholic without open heresy. To deny it would have been rash, notwithstanding. Now we understand that it is to be made a dogma of the faith, "as a manifestation in favor of the dignity of the Italian woman, and a protest against the exaggerations of fashion." The petition in favor of it is described as "a loving plebiscite of Catholics of the whole world, to honor in Mary the holiness of dress, and to obtain from the Catholic Church the dogmatic definition of the honor assumed by her in heaven, in soul and in body." Strange reasons surely for an addition to the Creed! As to the fact that is to be thus defined, it is admitted by authority in the Roman Church that nothing whatever is known of the day, year, place, or manner of the departure of our Lady. There are even two traditional sites for her burial, one in Jerusalem—the church of which only the roof projects above the ground of the Kidron valley—and one in Ephesus, or rather, near it. That at Jerusalem is, of course, the best known, but the identification of the site does not go back beyond the Pilgrim Arculf in the year 670. That at Ephesus was already old in the year 431, at the time of the Council of Ephesus.

The festival of the "Koemesis" or "Dormition" of our Lady—still the name for the festival in the Orthodox Church—was already being celebrated in Palestine in 500-600, and at Rome a little later. It is not, however, till the year 750 that any belief in an Assumption is traceable in the Church, other than the belief expressed by Bishop Pearson. "Christ is in heaven, and his Mother is with Him." [Gnostics taught it earlier, but it was merely an heretical oddity.] Then, St. John Damascene alleges that the Patriarch Juvenal—not the best of authorities—said at Chalcedon that the Blessed Virgin died in the presence of the Apostles, a scene familiar to students of Orthodox eikons, and that later, when the tomb was opened at the request of St. Thomas, it was found empty, so that the assumption was assumed. To declare an opinion so based, to be a fact of revelation that every one must receive on penalty of exclusion from the Church, is surely to make a long and dangerous stride forward. Further, to make it as a protest against a mere fashion, alleged to be indecorous and certainly transitory, is a use of dogmatic definition that would have amazed the Fathers! Not that they matter much to modern Romanists!

PAPAL TITLES OF NOBILITY

According to the concordat with the Vatican, papal titles of nobility are rec-

ognized by the Italian government, but new creations are not likely to be numerous, if the Vatican abides by the conditions declared to be indispensable. These are:

A constant and public profession of the Roman Catholic faith. Constant and public practice of the faith, by the exemplary fulfilment of all the duties of a Christian. A public and private life absolutely blameless, so that the candidate's name may not give ground for the least doubt or the slightest discussion. An equal aureole of moral blamelessness attaching to the family of the candidate. Acts of good-will to the person of the Pope, and to institutions and religious undertakings, though frequent and considerable gifts to the Church and to religious undertakings must not be considered sufficient in themselves. Membership of a family of good social standing sufficiently rich to support the title with dignity.

Verily, if those rules are held to, the

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Anyone who believes in the efficacy of prayer will recognize the great part that the

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Secretary General, Newport, Vermont

papal nobility will be an aristocracy indeed!

QUESTIONS OF CHURCHES IN THE BALKANS

The question of the Churches of the Roman obedience, both Latin and Uniat, in the Balkans, is attracting some attention in Rome. In Yugo-Slavia, the mass of the population of Croatia and Slovenia is Romanist, while "old Serbia" is Orthodox. Here lies a difficulty for the new kingdom, for the level of education in the old Austrian provinces is far higher than in the others, but the Serbs of the old kingdom feel that they did not suffer so in the Great War to be governed by Croats now. The Croats and Slovenes naturally claim the full equality guaranteed to them by "the Constitution of St. Vitus' Day" (*Vidov-dan*). By that constitution, the Roman Church of the new provinces is recognized but its relation to the state still needs regularizing. The fact is, that in Austrian days, the Church in those provinces was regulated by a rather bewildering mass of inconsistent laws, according as it came under Austria, Hungary, Bosnia, or Herzegovina. This produced a quantity of contradictory customs and privileges, which those who have enjoyed them do not wish to give up, but which are difficult to bring under any one arrangement. This is at least one reason for the delay. There is also an education question; is there any country without one? These provinces have plenty of good schools in the towns—in the village districts, not so many—which are mostly controlled by those teaching orders that are such an asset to the Roman Church, and of which the Orthodox Church has none. As usual, the department of education has an itch to control these. Orthodox jealousy is said to be behind the movement, but the desire is so entirely according to the nature of the permanent official in every land that for once the Church may not be to blame! Hence, there are debates with the Yugo-Slav dictator, and the usual fear of Free-Masons, who are said to dictate Yugo-Slav policy. (That society is a sort of King Charles' Head to the Latin Catholic!) However, even devout Romanists have to admit that Free-Masonry in Serbia seems to be different from what they fear in France. A committee is at work now, building a Latin cathedral in Belgrade, and the president of it is a Free-Mason!

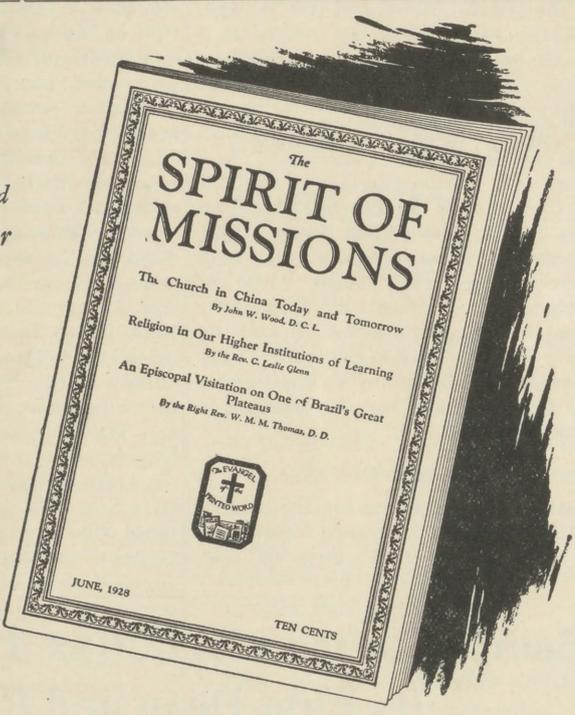
Meantime, a concordat has been found possible with the government of Rumania, and now finally ratified, in spite of the opposition of the Orthodox bishops of the land. By it, freedom of worship and of education is guaranteed to Roman Catholics, who number perhaps three millions of the sixteen million Rumanians. (About two-thirds of these three millions are Uniates.) Religious instruction may be given in the language of each district, an important concession for districts where German and Magyar is the common language still.

The bishops are to be allowed free communication with the Pope, and they are ex-officio members of the senate of the land, as are also the Orthodox bishops. The Rome-educated men are likely to be the more cultivated and capable of the two. Hence, perhaps, the jealousy shown.

COMMISSION TO ADMINISTER AFFAIRS OF PATRIARCHATE

In the East, the fact that the Patriarch of Jerusalem is incapacitated is now officially admitted by the appointment of a commission to administer the affairs of the patriarchate, till further notice. This con-

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sists of the Archbishop Eudoros, of Philadelphia, the Bishop Cyril, grand secretary of the patriarchate, and the "Dragonman" of the same. This last officer is a layman, we believe, and was originally the interpreter of the Patriarch in his dealings with Ottoman officials. In later years, he is something like the chancellor of an Anglican bishop, his legal adviser.

The see of "Philadelphia" is not, of course, the famous Church of Asia referred to in the Apocalypse, from which, presumably, the great American city took its name. There were many cities of "brotherly love" founded in Hellenistic days, and this particular one bears the name of a Ptolemy Philadelphus of Egypt—he showed the quality by strangling his brother, by the way—and is situated in Trans-Jordania.

RUSSIAN LAWS

In Russia, the last order for the promotion of the progress of the race forbids the use of dolls to the little girls of that

blessed land! What is expected to be secured by it we do not know, and we doubt whether it can be enforced. The importation of the elaborate waxen creature that can open and shut its eyes may be easily prevented, but how does the government propose to prevent the small girl, and her mother, from producing between them the shapeless bundle of rags that is usually regarded with more affection than anything in a Paris frock "that will take off"? Another Russian monument has been ordered to be destroyed in Moscow. This time it is the "Chapel of the Panagia of the Iberians," a small church built in 1669, which is old in Russia, which contained the eikon that was a special palladium of the country, and was taken out for processions on days of stress and danger. The last time that this particular picture was taken out was, we believe, when the army of Napoleon was approaching the city. Now that has to go, by the order of those who respect nothing but their own gospel of destruction. W. A. WIGRAM.

All Saints' Cathedral, Halifax, Honors Its First Dean and First Assistant

Farewell Service Held for Arctic Missionaries — Canon Henry Montgomery Dies

The Living Church News Bureau
Toronto, August 28, 1929

AT ALL SAINTS' CATHEDRAL, HALIFAX, N. S., Archbishop Worrell consecrated a magnificent reredos of carved woodwork, made in England at a cost of \$10,000, to the memory of two builders of the church, Dean Edward Patrick Crawford and Canon Kenneth Cameron Hind, the first dean and the first priest's assistant of the cathedral.

Dean Llwyd conducted the service, while Archbishop Worrell preached the sermon and consecrated the reredos.

Archbishop Worrell first thanked the women's organization of the cathedral which was responsible for the reredos for the splendid gift and for all work done for the cathedral.

In his address Archbishop Worrell went back to the beginning of the cathedral, when old St. Luke's Pro-Cathedral was burnt and it became necessary to provide a new building. Canon Hind, priest-in-charge of St. Stephen's, and Dean Crawford, rector of St. Luke's, put themselves to the work of helping the idea of a cathedral.

Next Archbishop Worrell dealt with reasons for the cathedral itself and took as his text Psalm 122. The old temple was to the Jews, he said, a thing that spoke of their own personal advantage. The temple was, secondly, a reminder to them of their duty to their brethren, and, thirdly, in every respect for the glory of God. These three things, Archbishop Worrell said, were the keynote of what a cathedral was.

The cathedral had been the largest contributor to all mission work, Archbishop Worrell said, and above everything else its work had been for the glory of God. People might say: "I was glad when they said, we will go into the house of God."

PRINCIPAL O'MEARA RETURNS FROM TRIP ROUND THE WORLD

Canon O'Meara, principal of Wycliffe College, Toronto, and Mrs. O'Meara returned last Friday from a trip around the

world on which they left Toronto last September. The purpose of the journey was to visit graduates of Wycliffe College in the mission field of the East.

On the way to India Canon O'Meara visited the British Isles and countries of Europe. They journeyed by motor through Palestine to Jerusalem. They noticed the groups of Jews who had returned to the country and were living in tents and devoting themselves to agriculture.

Landing in India at Bombay the travelers spent Christmas Day there and then journeyed up the country, returning by way of Calcutta and Benares. They paid a visit to the famous tomb at Taj Mahal.

At the convention of the Ancient Assyrian Church being held at Kottayam, Principal O'Meara delivered addresses to large crowds of natives, at one time addressing an assembly numbering 22,000 in a large tent.

Canon and Mrs. O'Meara visited their daughter, the wife of Dean A. C. S. Trivett of Holy Trinity Cathedral at Shanghai. After a visit to Japan they landed in Victoria, B. C., on August 17th.

CANON CODY RETURNS FROM EUROPE

Dr. Cody has returned to Toronto after over two months abroad—which included a visit to Greece, Palestine, and Egypt.

At different places Dr. Cody collected relics of one sort or another which will be added to the collection at St. Paul's.

They include a lovely bit of marble from the pavement of the house where St. Paul was born, and a stone from the stadium where Polycarp, Bishop of Smyrna, suffered martyrdom for his faith, A. D. 166.

Eight memorial windows were ordered while he was in England and three are now about completed and on their way to Canada. He also made arrangements for the memorial tablet which the Toronto police force will erect in St. Paul's in memory of Miss Wood.

FAREWELL SERVICE FOR ARCTIC MISSIONARIES

At the Church of the Redeemer, Toronto, a farewell service was held for the five envoys of the Church of England, who are leaving for the Arctic to spend five years in work among the Eskimos.

Four of the five will be the staff in

BOOK CHATS

from Morehouse Publishing Co.

WITH the reopening of the school year throughout the country, there are certain recent publications in the field of religious education that ought to be called to the attention of the clergy and teachers in the Church schools.

The Christian Nurture Series is now more widely used in all parts of the Church than ever before, and schools which make use of all or a part of this excellent group of graded courses will welcome the Rev. Harold Holt's BUILDING THE CITY OF GOD (paper, 80 cts.; cloth, \$1.15), which has been added to the series by the Department of Religious Education as an alternative text for a high school course on social problems. The emphasis of the earlier courses in the Church school curriculum is naturally upon the Church's doctrine. This new course affords an excellent opportunity for teaching the young man and young woman to apply their religious teaching to practical social problems in the parish and in the community.

Many Church schools like to have a separate opening service for the pupils of the younger grades, and these will find WORSHIP SERVICES FOR KINDERGARTEN AND PRIMARY CHILDREN (paper, 40 cts.; cloth, 60 cts.), by the Rev. Maurice Clarke, ideally suited to their purpose. The services are simple, brief, and reverent, and the hymns (of which the music is given, as well as the words) are attractive and easy to learn. The scheme of the services follows the Church's year, as does that in the author's CHURCH SCHOOL BOOK OF PRAYER AND PRAISE (same prices), for the older scholars.

An excellent text book for Confirmation classes is the new and complete edition of Dr. Walker Gwynne's CONFIRMATION AND THE WAY OF LIFE (paper, 60 cts.). The old edition of this book, now out of print, really contained only Part I of this work. This new edition, complete in one volume, contains valuable questions and readings which have heretofore been omitted.

Several publications make valuable reading for the Church school teacher who would keep abreast of the trend in modern religious education. THE RELIGIOUS EDUCATION OF ADULTS (paper, 75 cts.; cloth, \$1.25), by Leon C. Palmer, general secretary of the Brotherhood of St. Andrew, blazes a new trail in the practical treatment of this important but neglected subject. It bears an enthusiastic Foreword by Bishop Murray.

SEVEN PSYCHOLOGICAL PORTRAITS (\$2.00), by Mabel Lee Cooper, secretary for teacher training of the Department of Religious Education, is a book that should be read by every Church school teacher. It discusses the characteristics of the child at various ages, particularly in his relation to religious "teachability."

Two other books which give valuable psychological surveys of the response of children to religious teaching are the unusual studies of actual methods and results, compiled by the Rev. W. Hendy Cock, and entitled RELIGIOUS PSYCHOLOGY OF THE CHILD and SPIRITUAL PSYCHOLOGY OF CHILDREN (each, paper, \$1.00).

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charge of a new mission and school at Shingle Point at the mouth of the Mackenzie River. They are: the Rev. H. S. Shepherd of Blackville, N. B., principal and teacher at the school; his sister, Miss Priscilla Shepherd of Grand Manan, N. B., registered nurse; Miss Bessie Quirt, Orillia, teacher; and Miss Florence Hirst, Toronto, dietician. The fifth member, Miss Lucy Ball, will go as teacher to the hospital at Aklavik, the most northern hospital in the British Empire. The trip to the head of the Mackenzie River will take from six to eight weeks.

The service was conducted by the Rev. C. S. Stuart, the Rev. Blevin Atkinson, the Rev. G. S. Despard, and the Ven. A. L. Fleming.

DEATH OF CANON MONTGOMERY

After two weeks' illness with bronchial pneumonia Canon Henry Montgomery died at his home in Banff, Alberta, at the age of 75 years.

Canon Montgomery was born at Richmond Corner, N. B., on September 1, 1854. He was educated at Woodstock grammar school and graduated from the University of New Brunswick in 1881. In 1883 he married Mary B. Scarnett, daughter of Capt. W. L. Scarnett, R.N., of Fredericton. For twenty-five years he was rector of Spring-

hill, where his family of eight children was born. In 1909 he was transferred to Port Hope, Ont., to become rector of St. Mark's Church, and in 1913 moved to Calgary, becoming rector of St. Barnabas' Church.

Although more than 60 years of age, one year after the outbreak of war he joined the 217th Battalion at Edmonton as chaplain, and later went overseas, where he was appointed chaplain of the Canadian Military Hospital, Eastbourne, England. On his return from overseas he was for a few months in charge of the English church at Strathmore. In 1921 he was appointed rector of St. George's Church, Banff, remaining so until 1924, when, at the age of 70, he retired from parochial work and was succeeded by his son, the Rev. D. H. Tully Montgomery, B.A.

Canon Montgomery, however, continued services at Lake Louise during the summer months until his death. He leaves to mourn his passing, his widow, six sons, Henry L. of Saskatoon, the Rev. D. H. Tully of Banff, Allen of Crossfield, Hugh D., German, and George of Calgary; three daughters, Novice Etheldreda of St. John's Convent, Toronto, Mrs. C. R. Venables of Calgary, and Miss Helen Montgomery of Calgary.

Dr. Charles C. Edmunds Elected Editor of "American Church Monthly"

Will Succeed Dr. Delany October 1st—A Search for a "Simple Church" in New York

The Living Church News Bureau
New York, August 30, 1929

IN THE AFFAIRS OF THE *American Church Monthly*, a magazine whose editorial and business offices are located here in New York, an important change has just taken place. During the past ten years and almost since the inception of the magazine the *American Church Monthly* has been edited by the Rev. Dr. Selden P. Delany. It has been a period of growing influence for the publication, particularly so far as its editorial pages were concerned. One has been accustomed to reading extended quotations from those sections in various newspapers and magazines, evidencing an appreciation of Dr. Delany's well-written editorials covering an unusual variety of subjects. On the first of last January, however, Dr. Delany succeeded the Rev. Dr. Barry as rector of the Church of St. Mary the Virgin, a post for which to care for adequately demands a priest's time and consideration so completely that Dr. Delany has decided to give up his editorial work. His resignation was sent to the directors of the magazine some weeks ago to take effect October 1st. Those who are interested in the future of this magazine feel that the directors have been fortunate in securing the services of the Rev. Dr. Charles C. Edmunds to succeed Dr. Delany.

Dr. Edmunds is well known throughout the American Church and will bring to the *Monthly* the fruits of his long ministry. Last May he concluded his professorship at the General Theological Seminary where for many years he has filled the chair of Interpretation of the New Testament. Because of his familiarity with present-day scholarship, of membership on the committee which has directed

our several Anglo-Catholic Congresses, and because of both seminary and parochial experience, Dr. Edmunds succeeds with unusual fitness to the direction of the *American Church Monthly*.

THE SEASON AHEAD

By the time this is printed the vacation months will be past and the resumption of full parochial schedules will be in order in the immediate future.

Bishop Manning is expected to return to New York about the middle of September. Important events on his calendar include the meeting of the House of Bishops the first week of October, and the annual diocesan clergy conference at Lake Mahopac which is to be held on the 24th and 25th of October. Few vacancies in the diocese await his consideration, although the two or three that do exist are places of major importance. The deanship at the cathedral is, of course, the chief item of this nature; always an influential post, it will become more so with the opening of the nave which event is likely to occur within the coming year. The deanship has been vacant since Easter, and now by the death of Canon Robert Ellis Jones the position of canon bursar also must be filled. The only city rectorship now vacant, if memory serves aright, is the very important one at the Holy Communion, Sixth avenue and Twentieth street. Its strategic position plus the considerable endowment which the late Dr. Mottet was able to secure for that work makes the appointment of a new rector there a matter both of interest and of difficulty.

SIMPLE CHURCHMANSHIP

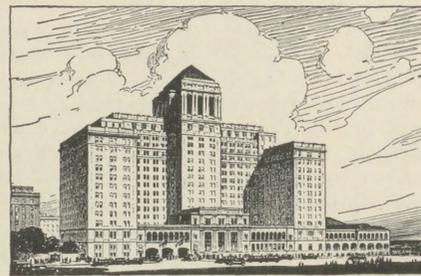
A humorous bit of reading has made its appearance at the end of sultry August with a newspaper letter inquiring the location of a simple Episcopal church. In reply a reader cites a Brooklyn parish, and the editor appends a note to state that another reader has responded

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with the name and address of a well-known Manhattan church. In spite of an unfortunate choice of an adjective to designate the kind of parish and Churchmanship desired, anyone will sympathize with the dissatisfied church-goer. This appeal and the replies suggest a search for a church where the ceremonial adjuncts of Catholic worship are limited to the minimum. If that is so, there are a considerable number of such parishes in our communion here in New York, yet it does not follow that eager worshippers through these churches while those where

sacramental worship prevails are neglected. A recent survey of Sunday attendance in Manhattan Episcopal churches, the details of which I am not at liberty to report, showed no marked preference for simple churches, if that be taken to mean those where Morning Prayer and its ceremonial prevail. We would that all churches were filled each Sunday, "high" and "low" and "broad," but it is evident that is not so nor that the simpler forms of ceremonial are more inviting to worshippers.

HARRISON ROCKWELL.

Boston Cathedral to Be Scene of Diocesan Training School for Church Workers

Dr. deVries Resigns Parish at Walpole — Memorial Windows Dedicated at Rockport

The Living Church News Bureau
Boston, August 31, 1929

THE PROGRAM FOR THE DIOCESAN TRAINING school for Church workers is now practically completed. This school which has become one of the valued activities of the autumn will be held on Thursdays, beginning October 3d and continuing through December 5th, with the one substitution of the previous Tuesday in place of Thanksgiving Day. It will be held as usual in St. Paul's Cathedral and its rooms. For the first time, a registration fee of \$2.00, admitting to all courses, is asked. The innovation of making a small charge is due to a wish to equalize the educational advantages enjoyed by various sections of the diocese; for the department of religious education hopes in time to have other centers for training besides those provided in the metropolitan area.

The cathedral noonday addresses on the Thursdays while the school is in session will be given by the Rev. William M. Bradner who has chosen as the basis of a series of five sermons the stories in the Book of the Acts. The Rev. Frederic W. Fitts will give the course on the Prayer Book. Harold F. Lindergreen will lead a constructive course on Religious Drama. The classes will begin at 4 p.m. and, with intermission for supper, continue until 9 p.m., so that those coming from any distance and wishing to take more than one course may do so with as little waste of time as possible. Besides the subjects already mentioned, the curriculum will include a mission course on the World Mission of Christianity, Personal Religion, Principles of Teaching, Church School Administration, Junior Psychology, Senior Materials and Methods, Introduction to the Bible, an Altar Guild course, the Church Since Apostolic Times, and the Life of Christ. Credits toward an N. A. T. A. diploma will be given for work in seven of the courses. The list of teachers includes the Rev. Ernest M. Paddock; Deaconess Pennock; Mrs. Annie H. Brown, well known through her former connection with the educational department; Mrs. Copley; and Miss Erna Blaydow.

DR. DE VRIES RESIGNS PARISH IN WALPOLE

The Rev. John Hendrick deVries, D.D., resigned from his parish, the Church of the Epiphany, Walpole, the resignation having gone into effect on the last Sunday in August. Dr. deVries will make his home in Saybrook, Conn., where he was for some years the rector of Grace Church, and he

will devote himself to literary work. The particular literary task in which Dr. deVries has already won renown is the translation into English of certain of the works of Dr. Abram Kuyper, the Dutch scholar and theologian; this task will be continued so that more of the thought of this notable man may be known to those familiar with the English tongue alone. Dr. deVries began his work in Saybrook in 1907; in 1915 he became rector of Trinity Church, Canton; and in 1922 he went to his parish, so recently resigned, in Walpole.

TRINITY CHURCH, STOUGHTON, REDECORATED

Trinity Church, Stoughton, is rejoicing in the completion of the decoration of the interior of the church, which now, glowing in soft and pleasing color, is a distinct aid to worship. F. Mortimer Lamb, an artist of the town, lent his aid. Certain symbolic emblems have been incorporated in the plan of decoration; in addition a mural painting has its place in the arch above the altar. To the men of the parish belongs the credit of having turned to with a will and of renovating the sanctuary furniture as well as the entire amount of floor and woodwork of the interior. The Rev. Thomas F. Marshall, rector of this parish, has also under his charge St. Mark's, North Easton, and St. John's Church, Holbrook.

MEMORIAL WINDOWS DEDICATED

Four stained glass windows were dedicated by Bishop Babcock last Sunday morning in St. Mary's Church, Rockport. Of two memorial windows, one was in memory of Charles Tresnon, for some years the treasurer of the parish and always a very devoted communicant. Two of the four windows were the gift of the congregation and friends.

MISCELLANEOUS

Miss Alice M. Clark, who for the past two years has been doing very constructive work as field secretary of the committee for foreign students, will sail for China from San Francisco on the S.S. *President Johnson* on October 4th and soon take her accustomed place in the district of Hankow. During the period from last October to June, the thirty-three members of the hospitality committee have entertained in their homes 160 students; and nine socials were given at which the recorded attendances were 223. Three foreign students were helped financially. This is an imposing record for a committee with an infinitesimal budget; and Miss Clark will be greatly missed.

The *Observer*, official organ of the department of religious education, has made its appearance after a short period of

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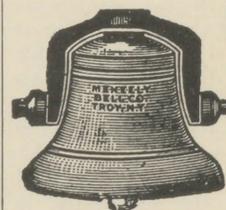
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quiescence during July and August. Two books, both by Rufus Jones, are recommended by it for the month of September; they are *Finding the Trail of Life*, and *The Trail of Life in College*. Both are recommended highly as the story of the author's own spiritual pilgrimage and they are termed full of helpful suggestions for the teacher's personal life and for a better understanding by the teacher of the boys in his charge.

A large model of a ship, the gift of Messrs. Lee, Higginson, and Company, is now adorning the billiard room of the Sailors' Haven, Charlestown. The nautical touch it gives to this popular room is much enjoyed by the hundreds of seamen passing through the portals of the Haven.

The Rev. James W. Mitchell, rector of St. Mary's Church, Washington, D. C., preached last Sunday morning in Trinity Church, Stoughton, where he used to teach in the Church school when his home was in that town.

The Rev. A. A. Birch, rector of Grace Church, Galveston, Tex., has been visiting in Stoughton where he preached at the morning service in Trinity Church on August 18th.

ETHEL M. ROBERTS.

PHILADELPHIA NOTES

The Living Church News Bureau
Philadelphia, August 29, 1929

ONCE MORE THE CHURCH IN THE United States of America extends a warm and enthusiastic welcome to a clergyman of the Church of England, who comes into the diocese of Pennsylvania as rector of the Church of the Redeemer, Bryn Mawr, as successor to the Rev. George Calvert Carter.

The Rev. Ernest C. Earp, who is known and honored throughout England, Canada, Newfoundland, and Bermuda, will preach his first sermon in the Bryn Mawr church on Sunday, September 8th. The Church of the Redeemer is one of the largest and most influential parishes in the Philadelphia district, and Canon Earp's coming will mark an event of great moment.

Canon Earp was born in Leeds, England, in the year 1882. Some twenty-five years ago he went to Canada, where he entered Wycliffe College, Toronto University. In Advent, 1906, he was ordained a priest at St. Alban's Cathedral, and was appointed curate to the Rev. Canon Cody, rector of St. Paul's Church, Toronto. Three years later he became rector of the church at Dunnville, in the diocese of Niagara, going from there to Grace Church, Regina, diocese of Qu'Appelle.

At the outbreak of the Great War in 1914, he resigned his rectorship, and, receiving a commission as captain and chaplain, proceeded over seas with the 68th Battalion, Canadian Expeditionary Forces. He saw active service on the western front, between Ypres and the river Somme, and was present at the famous attack upon Vimy Ridge, in April, 1917, when the Canadian troops captured the German positions which had for so long resisted the attacks of General Foch's Army.

He was subsequently invalided to England and, upon regaining his health, was attached to the 51st Forestry Corps in Scotland. After the Armistice he remained in England, accepting the position of deputational secretary of the Colonial and Continental Church Society. He traveled widely, and preached in a great number of churches. Subsequently, he was made precentor of Holy Trinity Church at Hull, England, said to be the largest parish

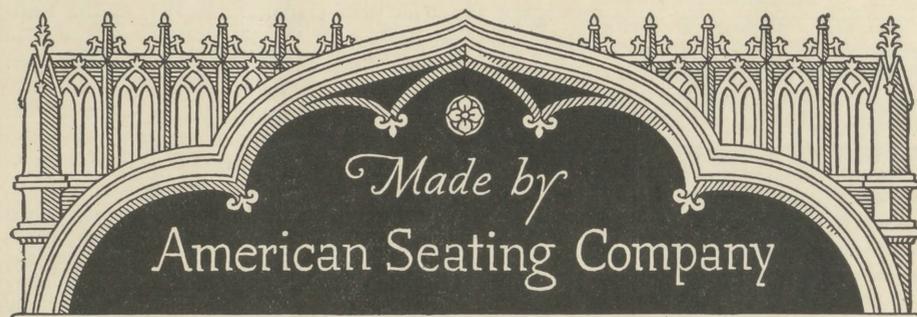
church in England. In addition to his parochial work there, Mr. Earp was appointed an honorary lecturer to the League of Nations' Union, and in 1920 was elected to represent the Hull Branch of the Union at a conference in Geneva.

In 1921, he was appointed vicar of St. Barnabas', in the ancient city of York. Simultaneous with this, came an invitation from the parishioners of St. Thomas' Church, St. John's, Newfoundland, to succeed the Rev. Dr. Edgar Jones, who became dean of St. Paul's, Cincinnati.

Upon the advice of the Archbishop of York and the Bishop of Hull, he decided to leave England to accept the call in St. John's. While there, he was appointed by the Bishop of Newfoundland to the stall in the cathedral left vacant through the resignation of Canon Hewitt. He thus became a member of the cathedral chapter,

and was henceforth known as the Rev. Canon Earp, a title he took with him when, two and a half years later, he left St. John's, going west to the cathedral at Saskatoon, going from there a few years later to Bermuda, where, until the present time, he has managed the affairs of two parishes and two missions, with churches some distance apart, to be reached by horse and carriage.

During his ministry at the cathedral, Saskatoon, Canon Earp took an active interest in civic, academic, and military affairs. He is a graduate in arts, and an honor graduate in divinity, receiving the same degree from Toronto University, licentiate in theology, as that received by Dr. Francis L. Patton, former president of Princeton University, and Bishop Acheson of Connecticut. He was lecturer in homiletics at Queen's College, Newfound-



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land, and at Emmanuel College, University of Saskatchewan.

In Bermuda, he is vice-president of the English Speaking Union, and has given lectures under the auspices of the Union, the Board of Trade, the Rotary Club, and the Citizens' League. The Bishop of Bermuda writes, in reference to the canon's resignation, "The loss to Bermuda will be irreparable."

Canon Earp will be accompanied to Bryn Mawr by his wife, his son, who is a student at McGill University, Montreal, and his daughter, who has recently been attending school in England.

His acceptance of the call to the Church of the Redeemer was indeed characteristic. His cable read: "Accept stop Romans Fifteen Verse Twenty-nine."

"And I am sure that, when I come unto you, I shall come in the fullness of the blessing of the Gospel of Christ."

MISCELLANEOUS NOTES

The Rev. Edward M. Jefferys, S.T.D., rector of St. Peter's Church, Third and Pine streets, and president of the standing committee of the diocese, will return from his vacation, spent in Newfoundland and at Northeast Harbor, Me., in time to take charge of the services at St. Peter's on the second Sunday in September. The Rev. Joseph W. B. Stewart, vicar of the Holy Comforter Chapel, officiates at St. Peter's on Sunday, September 1st.

A commotion has been caused this week by the fact that the Rev. Dr. W. Herbert Burk, rector of the Washington Memorial Chapel at Valley Forge, has resigned from the Valley Forge Park Commission, to which he was appointed by Governor Pinchot. He will, however, continue his work as rector of the chapel, which he has con-

ducted for twenty-six years. Last year, a controversy arose because the commission prohibited use of portions of the park for parking automobiles carrying visitors to services at the Washington Memorial Chapel, asserting that this was desecration of land in which Revolutionary soldiers lie buried.

The Ven. W. W. Steel, formerly Archdeacon in Cuba, has been in charge of the work at Christ Church, Tulpehocken and McCallum streets, Germantown, during the last month.

The Rev. Dr. Norman Van Pelt Levis, rector of the Church of the Incarnation, will be at Beach Haven, N. J., during September.

At St. Peter's Church, Germantown, the Rev. Percy L. Urban, formerly of the diocese of Pennsylvania, and at present rector of St. John's Church, North Haven, Conn., will be in charge during the month of September.

The Rev. Dallas E. Buzby, of the Philadelphia City Mission, will return on September 15th to the city, after having been at Ocean City, N. J.

The Rev. George Calvert Carter, formerly rector of the Church of the Redeemer, Bryn Mawr, has returned to Bryn Mawr after a European trip.

Calvary Church, Conshohocken, has been remembered in the will of Miss Sallie Wood, who died recently in Atlantic City, with a sufficient sum for installation of a Wood Memorial window, and also \$10,000.

The Rev. George G. Bartlett, S.T.D., dean of the Philadelphia Divinity School, who has been living abroad for the past year, sailed for this country on Wednesday, August 21st.

ELEANOR ROBERTS HOWES.

Conference for Chicago Clergy and Laity To Inaugurate New Phase of Lay Activity

Bishop Griswold Continues Improving—Headquarters of Diocese Moved

The Living Church News Bureau
Chicago, August 30, 1929

A UNIQUE EXPERIMENT IN EVANGELISTIC work will be the conference for clergy and laity of the diocese, at the Church of the Epiphany, Chicago, next Friday and Saturday, September 6th and 7th. Plans for the conference, worked out by the Rev. John F. Plummer, rector, coöperating with Courtenay Barber of the Brotherhood of St. Andrew, are complete and present indications are that the conference will inaugurate a new phase of lay activity in the diocese.

The conference will be, first of all, a demonstration of the work of the Church Army, under the direction of which it is being held. Capt. Arthur Casey, head of the Church Army in Canada, will be the leader. He will be assisted by Capt. Edward Hurworth of England, Capt. Earl Estabrook, and Cadets Franklin Board, Walter Clews, and Edgar Lucas of the American Church Army.

The conference opens with dinner and a session Friday evening, September 6th. Dinner will be at 6:30 at the Ashland Boulevard Cafe. This will be followed by the conference at 7:30 at the church. Saturday afternoon there will be another session of the group, followed Saturday

evening with the first open-air service in Jefferson Park. This service will mark the beginning of a week's mission at the Epiphany.

The mission is aimed to reach particularly the loiterers and unemployed who frequent the westside parks. In this endeavor, Fr. Plummer sees an opportunity for a great work on behalf of the Church and he is inviting both laity and clergy of the diocese to take part in the various services connected with the mission.

The whole plan has the endorsement of both Bishop Anderson and Bishop Griswold, as well as various diocesan groups and leaders. Speaking of the plan, Bishop Anderson said:

"I am deeply interested in the mission and in the conference as well. I think this preliminary conference is of first rate importance and I hope that it will be participated in by many of the clergy and laity of the diocese. It will be a great thing for the cause when groups of lay people become personally and vitally interested in personal religion."

Bishop Griswold said:

"I am delighted that Capts. Arthur Casey and Edward Hurworth are coming to Chicago to conduct a conference for the laymen and clergy and to hold a mission at the Church of the Epiphany. I sincerely hope that a large number of our clergy and laymen will avail themselves of the privilege of hearing them."

The Rev. H. R. Brinker, president of the clergy's round table, John D. Allen,

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president of the Church Club, and Elmer G. Winans, president of the Chicago Assembly of the Brotherhood of St. Andrew, are others who have given their endorsement to the plan.

BISHOP GRISWOLD CONTINUES IMPROVING

Further word from Sault Ste. Marie, Ont., where Bishop Griswold was taken a week ago with an intestinal disorder, indicates that the Suffragan Bishop is improving. A letter from Bishop Griswold early this week stated he was much better and that daily bulletins regarding his condition were no longer necessary.

Bishop Griswold is expected back in Evanston a few days sooner than originally planned, in order that he might be near his physicians and receive the best of care. He has been at the General Hospital in Sault Ste. Marie since his removal from his summer home at Richard's Landing, St. Joseph's Island, two weeks ago.

HEADQUARTERS MOVED

Saturday was moving day for the Church in Chicago. Diocesan Headquarters were moved from the Tower Building to St. James' Cathedral, and will hereafter occupy the four-story building which formerly served as St. James' rectory.

The offices were scheduled to be opened at the new location Tuesday morning, September 3d. Because of delays in completing some of the improvements at the new building, however, it will be several days before the offices are fully settled.

All departments of the diocese will now center at the new headquarters. Several diocesan organizations, including the Church Club, the Brotherhood of St. Andrew, Woman's Auxiliary, Church Mission of Help, will also have offices in the building.

A unified telephone system also is being installed in the new offices, although the system will not be completed and operating until the latter part of next week. The number for all departments will be Superior 6410.

CHICAGOANS GO TO GENEVA CONFERENCE

Chicago will be well represented at the first national Junior Convention of the Brotherhood of St. Andrew, to be held at Hobart College, Geneva, N. Y., September 5th to 8th. A contingent of six boys is going direct from Camp Houghteling, in Michigan, by automobile to Geneva. This group will be directed by George Kubitz, executive secretary of the Brotherhood in Chicago. The group will include: Hoover Bankard, Bernard Adomiet, Cyril Best, William Day, and John Raynor.

Courtenay Barber, national vice-president of the Brotherhood, also will be present for part of the Geneva conference. William F. Pelham, national councilman, will attend all of the sessions, and James L. Houghteling, also national councilman, is expected to be present for the concluding sessions.

DEAN WHITE TO SPEAK SEPTEMBER 9TH

The Very Rev. Francis S. White, dean of Trinity Cathedral, Cleveland, will be the preacher at the first fall meeting of the Catholic Club of Chicago, Inc., to be held at St. Luke's Church, Evanston, Monday evening, September 9th.

Dinner will be served in the parish house at 6:30, followed by business meeting, instruction, with service of benediction and sermon. Other meetings of the club will be held monthly throughout the winter.

"SCHOLARSHIP LOAN FUND" AT HOOKER SCHOOL, MEXICO

NEW YORK—When Miss Martha Boynton, director of Hooker School, Mexico City, passed through New York recently she told of a scholarship arrangement at Hooker, and of the girls who have been helped by it, about which most Church people have heard little or nothing.

Hermelinda Reyes had received her entire education at Hooker, coming there at the age of six and studying until she had finished the normal course, after which she taught in the school for three years.

Meanwhile, a few educationally-minded women had started an "international scholarship loan fund," very small in proportion to its name, to give well qualified girls the advantage of special graduate training in the United States. Deaconess Newell, then head of the school, selected Miss Reyes as the leading graduate to profit by a year at Teachers' College, New York. She returned to Hooker and is invaluable as principal and teacher in the primary department and assistant in many other ways.

The arrangement of the loan fund is that the girls borrow from it to complete their education, and then work on half salary at Hooker until their loans are repaid. So few have been the gifts to the fund that the two following beneficiaries have been largely supported by Miss Reyes' repayments, she meanwhile living on \$25 a month, American currency, part of which she sends to her mother.

Elena Manjarrez is the second scholarship girl. She is in St. John's Hospital, Brooklyn, N. Y., training to be a nurse, and eagerly looks forward to taking charge of the much needed infirmary at Hooker, not yet built but promised. All her education was received at Hooker, and her English was learned in the special English classes there. At the end of the first term at St. John's Hospital, with scientific studies all in English, her average was above 90.

Enriqueta Pineda, the third scholarship girl, has studied for a year in the conservatory of music at Walla Walla, Wash. It was possible for her to remain away one more year, which she is spending with Deaconess Newell at St. Margaret's, Berkeley, Calif., for special training with the needs of Hooker in mind.

Berta Solares, the fourth candidate, graduates this year. She wants to study physical education, which is much needed at Hooker as the children should have corrective work and recreation adapted to their health requirements. The loan fund, however, is so depleted it will be impossible to send her for the necessary training unless additional gifts are received.

To have its own graduates teaching at Hooker is an advantage to the school which cannot be overestimated. All the primary grades but one are now taught by graduates. This year it has been possible to meet the government's requirements which qualify the normal graduates to teach there in the upper schools also (high and normal), but it is a six year course in all.

In addition to the technical training made possible by the scholarships, there is the invaluable experience of life in a neighboring country, with its contribution to mutual understanding and international sympathy and its broadening idea of the life of the Church. The Hooker graduates sent for a year to study in the United States are the basis of the school which will some day be able to carry on the missionary ideals of the Church alone.

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FOND DU LAC TO ELECT BISHOP COADJUTOR

FOND DU LAC, WIS.—The Rt. Rev. Reginald H. Weller, D.D., Bishop of Fond du Lac, has again called a special convention of the diocese to meet in St. Paul's Cathedral, Fond du Lac, September 11th, for the election of a bishop coadjutor.

The special council of the diocese held on November 8, 1927, to elect a bishop coadjutor adjourned *sine die*, having failed in seven ballots to break the deadlock between clerical and lay delegates. Nominations at that time were as follows: The Rev. Harold L. Bowen, the Rev. Spence Burton, S.S.J.E., the Rev. Don Frank Fenn, the Rev. Harwood Sturtevant, and the Rev. Carl W. Bothe. At the outset the Rev. Don Frank Fenn, rector of Gethsemane Church, Minneapolis, obtained a majority of the lay votes, and remained in the lead throughout the balloting, but was unable at any time to muster a majority vote in the clerical order.

Bishop Weller withdrew his canonical request for a bishop coadjutor at the fifty-fourth annual council of the diocese held January 24, 1928, stating that his health had improved, giving him confidence in his ability to carry on unaided.

RECTOR AT NEW BERLIN, N. Y., HURT IN AUTO ACCIDENT

NEW BERLIN, N. Y.—The Rev. Dr. Henry Hale Gifford, rector of St. Andrew's Church, New Berlin, and Mrs. Gifford were severely injured in a collision when they were returning from a visit to their son, the Rev. Frank Gifford of Mamaroneck. A car coming around a bend on the wrong side of the road crashed into Dr. Gifford's car and completely wrecked it. Both Dr. and Mrs. Gifford were knocked unconscious. They were taken to a hospital where it was found that they were severely bruised and cut. Dr. and Mrs. Gifford have now returned to New Berlin and are recovering.

BRITISH SAILORS VISIT CHURCH AT PORTSMOUTH, N. H.

PORTSMOUTH, N. H.—H. M. S. *Capetown* has been paying a visit to Portsmouth. A parade service was held in Christ Church, on Sunday, August 18th. Some 200 officers and men, headed by the ship's band, marched to the church from the local navy yards where the ship was docked. The singing of the men was especially inspiring. The captain, W. E. C. Tait, R.N., read the special lesson. An appropriate sermon was preached by the rector, the Rev. Dr. Charles LeV. Brine, in which he pointed out that as this visit of the British was one of friendliness and goodwill it was fitting that such a service should be held in the peace church of Portsmouth.

DIOCESAN YOUNG PEOPLE OF COLORADO MEET

EVERGREEN, COLO.—The most largely attended conference of young people of the diocese of Colorado was held August 25th to September 1st at Evergreen, Colorado.

Youth and the Church was the general subject of the conference. The faculty was chosen by the young people and was comprised of the Rt. Rev. Fred Ingley, D.D., Bishop Coadjutor of the diocese; the Rev. Canon Winfred Douglas of Evergreen; Miss Charlotte Tomkins, of the department of religious education of Central New York; and the Rev. W. McMurdo Brown, diocesan dean of young people.

WORK OF STEPHEN'S VILLAGE MOVED TO TANANA, ALASKA

TANANA, ALASKA—The mission work, workers, and buildings in Stephen's Village were moved in July to Tanana, 185 miles by raft down the Yukon River. Stephen's Village was very isolated, especially in winter. The Bishop or Archdeacon, in making their annual visits, had to break trail for ninety miles to get to the village and eighty-five miles to the nearest town in going away. Each year found fewer and fewer people. As the old natives passed away, the young people married and went where they could do better for their families. Game was getting more and more scarce, and it was impossible for two outfits to be maintained—one for the hunting camp and one for the village so the children could go to school.

It was finally decided to make the venture of moving the work and buildings to Tanana, a white town 185 miles down the Yukon. Here the Tanana River empties into the Yukon, thus making it an important distributing point for the North. Three miles from here is the Indian or native village where the mission is located.

There is a government hospital in Tanana and the mission hospital building is not being used as such. The Bishop was willing to use it for the work that was started in Stephen's Village but as there is no appropriation for this new venture, it was possible to take only as many children as the memorial fund would support. The children that live in Stephen's Village will still have school privileges here in Tanana, and under better conditions.

CORNERSTONE OF NEW CHAPEL LAID IN HAITI

L'ACUL, HAITI—On the thirteenth Sunday after Trinity when, happily, the day's Gospel contained the parable of the Good Samaritan, Bishop Carson laid the cornerstone of the chapel of Le Bon Samaritan, at L'Acul, Haiti. There were also present the Ven. Elie O. Najac, Archdeacon of the North, the Rev. Victor Gilles of Gros Morne, the Rev. Leobrun D. Adolphe of St. Louis du Nord, and the Rev. Dericé Abellard, priest-in-charge.

The mission has an interesting history. Two laymen founded the mission scarcely ten years ago; one of these two men is now in the ministry, the Rev. Leobrun D. Adolphe. Archdeacon Najac, when a deacon, gave great impetus to the mission and presented to Bishop Carson thirty-five candidates for confirmation at his first episcopal visitation, in May, 1924. Since then eighty-two others have been confirmed. This is an unusual history in a field that is so isolated and entirely rural. The first chapel was scarcely more than a shelter from the sun and rains. The present very creditable building was made possible by a portion of the LIVING CHURCH Haiti Hurricane Fund of last year.

For the service this year, the Bishop arrived on the afternoon of August 24th, and slept in his hammock out under the trees. Early on Sunday, the Rev. Father Adolphe celebrated the Holy Communion. At 9 o'clock, Father Abellard presented fifteen persons for confirmation, after they had been publicly examined, as is the general practice in Haiti, by the Bishop personally.

Preceded by a crucifer, the Bishop and other clergy and the whole congregation left the interior of the chapel, which is advanced in its construction, and after a procession about the entire church the cornerstone was laid. The stone was cut

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and engraved by a brother of Father Adolphe. Then returning to the church, the Bishop vested for the High Mass which was to follow. For the offertory a hymn was sung which was composed by Father Adolphe, who has considerable poetic and musical skill. Archdeacon Najac preached the sermon and the Bishop made a brief address of appreciation immediately after the benediction.

There was used at this service also a very beautiful chalice and paten presented to the missionary district of Haiti by two communicants of the Church of the Resurrection, New York City, through the Rev. E. Russell Bourne. Another set from the same source had been given to the new mission at Gonaives, under the Rev. Father Gilles, who happens also to be the rector of the Church of the Resurrection, Gros Morne.

It is interesting to note that the priests whose names are given above now occupy a field that had but one aged, inactive priest at the time Bishop Carson was consecrated Bishop.

A priest's house needs now to be built. If the Bishop were to be given \$500 this could be done at once. The chapel is not finished as yet, but the work is sufficiently advanced for services to be held and additional work can be done as funds may be secured. But a home for the priest is now imperative.

RENAME ZAMBOANGA HOSPITAL IN HONOR OF BISHOP BRENT

ZAMBOANGA, P. I.—The Church Hospital in Zamboanga has been officially renamed Brent Hospital, to honor the memory of the Bishop who founded it in 1914. It was the first hospital to be established for the civilian population in Zamboanga. There is now a Government Hospital also. Brent Hospital is in charge of a young Filipino surgeon, Dr. J. C. Trota, trained in the United States and experienced in the treatment of tropical diseases. The nursing staff under Mrs. Ruth T. Garrett consists of six nurses all trained at St. Luke's Hospital, Manila. During a single month not long ago, the patients included Filipinos, Chinese, Americans, Moros, Japanese, Armenians, and Spaniards.

CHURCH WORKERS AMONG COLORED PEOPLE TO MEET

RICHMOND, VA.—The seventh annual conference of Church workers among colored people in the third province is to be held at St. Philip's Church, Richmond, Tuesday, Wednesday, and Thursday, October 1st, 2d, and 3d.

The conference sermon at the opening service will be given by the Ven. James S. Russell, D.D., principal of St. Paul's Normal and Industrial School at Lawrenceville. Addresses of welcome will be given by the Rt. Rev. H. St. George Tucker, D.D., Bishop of Virginia; the Rev. Dr. G. MacLaren Brydon, of Richmond; the Rev. Dr. William L. Ransome, president of General Association of Virginia; and the Hon. J. Thomas Hewin.

The program for Wednesday includes a celebration of the Holy Communion at 7 A.M., an address by the president at 9:30, and, after organization and business, twenty minute addresses by several members of the conference.

After the morning service on Thursday, the entire conference will visit the Virginia Industrial School for Boys, where the conference program for the day will be carried out.

REPORT FROM HOSPITAL AT PHOENIX, ARIZ.

NEW YORK—"In common humanity we could not send them away," says a report from St. Luke's Hospital, Phoenix, Ariz., of some of its neediest patients. The medical director, Dr. E. W. Phillips, quite as much interested in the prevention of tuberculosis as in its cure, and troubled by the number of cases he sees which care and education could have prevented or arrested, includes some general advice in his brief report. He says in part:

"While the rising standard of living has nearly abolished undernourishment, a great number of people, especially the young, are working and playing harder than ever before. They never rest. They produce in the aggregate much wealth, and what they earn they spend, often before they get it. They have no economic surplus and no physical reserve. It is from this large group that tuberculosis selects most of its victims.

"They are accustomed to having their thinking done for them; they are governed in their lives and thought by publicity, of one sort or another, and if we are to protect them against tuberculosis we shall have to keep on advertising it to them, like cigarettes or motor cars. . . .

"The early cases are easily repaired; the moderately advanced have an excellent chance. . . . All doctors know these things, but in the press of other work some fail to use their knowledge. Therefore it is desirable that laymen be continually reminded. . . ."

PLAN NEW PARISH HOUSE AT ROME, N. Y.

ROME, N. Y.—A new parish house to cost \$165,000 will be built at Zion Church, Rome, as soon as the necessary details can be arranged. Herbert Upjohn of New York, a grandson of the architect who designed the church, will be the architect for the new building.

The present Clarke Memorial Hall will be moved to the rear of the lot, and the new unit constructed in the front. The name will be retained for the whole building. A two-storied cloister will form a connection with the church.

The new building will contain a large auditorium, choir rooms, guild rooms, and parish offices. The old building will be remodeled and used for class rooms. The Rev. E. H. Carhart, Jr., is rector of the parish.

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EDWARD JAMES OWEN, PRIEST

SHARON, PA.—The Rev. Edward James Owen, D.D., rector of St. John's Church, Sharon, died suddenly of acute heart trouble in the early morning of August 28th, four days after his return from what he had described as a very restful and beneficial vacation on Lake Champlain.

Dr. Owen was born in Thomastown, Ohio, September 3, 1879, and was a graduate of Kenyon College and of Bexley Hall. Bishop Leonard ordained him to the diaconate in 1905 and to the priesthood in 1906. Dr. Owen served first as rector of Trinity Church, Fostoria, Ohio, from 1905 to 1908; then became curate of Emmanuel Church, Cleveland, during the rectorship of the present Bishop of Newark; in 1910 he accepted the curacy of the Church of the Holy Apostles, Philadelphia, where he remained a year; and in 1911 entered upon the rectorship of St. John's Church, Sharon, then a weak parish, torn by dis-sension. Today, under Dr. Owen's guidance, St. John's is a strong parish, known for its community service and diocesan leadership, an honor parish which has consistently paid its budget quota in full and generously given to the foreign-born work in Farrell, the St. Barnabas' Brotherhood, etc. A comprehensive building program has just been completed which includes an enlarged parish house, a new rectory, a public cafeteria, and Girls' Friendly lodges, together with the re-decoration of the church at a cost of \$175,000.

Dr. Owen was executive chairman of the Nation-wide Campaign for five years, a member of the executive council of the diocese of Erie from its organization to date, chairman of the department of religious education for three years, and of the department of Christian social service for five years, a deputy to the synod of the province of Washington from 1914 to 1927, and a deputy to five General Conventions. He was one of the organizers and most enthusiastic leaders of the Conneaut Lake Park Summer Conference during the entire sixteen years of its existence.

Dr. Owen is survived by his widow, formerly Miss Frances King Collister of Cleveland, three children, Edward, Louise, and Richard, two brothers, a sister, and his mother.

At 8 o'clock on Friday, the Rev. Dr. Royden K. Yerkes of the Philadelphia Divinity School celebrated the Holy Communion, assisted by the Rev. Messrs. John McDonald, Lester Leake Riley, A. Lester M. Worthy, and C. W. Hughes of Bexley Hall, who has been assisting Dr. Owen during the summer. Through the day thousands of people of all creeds and nationalities paid their last debt of respect to Dr. Owen, lying in state in the church where he had ministered for eighteen years. The burial office was said at 2:30 P.M. by the Very Rev. R. S. Radcliffe, dean of the convocation of Ridgway, and the Rev. Dr. Royden K. Yerkes, who had the committal at Oakwood Cemetery, Sharon. From the time the service began to the return of the automobiles from the cemetery, all places of business in Sharon were closed. The Bishop of Erie and many of the clergy were still away on their va-

cations and could not be reached; but twenty-five of the clergy were present, many of whom had traveled long distances.

NEWS IN BRIEF

CENTRAL NEW YORK—The new parish house at St. Peter's Church, Auburn, is approaching completion, and it is expected that it will be formally opened on September 15th. It is planned to hold a general reception on Monday, September 16th, and a parish dinner on Tuesday.—St. Peter's Church, Cazenovia, will receive \$1,000 from the estate of Lucien C. Mitchell.

IOWA—The annual conferences for clergy and laymen of the diocese will be held at Ames again this year. That for the laymen is to be September 13th to 15th, and that for the clergy the 16th to 18th.

QUINCY—Bishop Fawcett, accompanied by his family, has spent July and August motoring in the far west.—Plans are in progress at Grace Church, Galesburg, to celebrate the seventieth anniversary of the organizing of the parish. Special services and social gatherings will be held the third week in September.—Through the generosity of an anonymous donor the mortgage on St. Stephen's rectory, Peoria, has been paid in full. The entire property of the parish is now free from debt.—The Church Army will conduct an evangelistic mission at various points in the diocese from September 8th to November 24th.

RURAL WORK IN OLYMPIA

NEW YORK—Starting rural work with 120 families a year ago, Deaconess Peppers in the diocese of Olympia added 157 more families during the year. She has just recently started on a trip to cover twenty towns which she had not yet visited. On her last trip she found eight children to be baptized as soon as a clergyman's visit could be arranged. These families are shut off, with no roads available except by using a ferry. For one family to attend church once would cost \$5.00.

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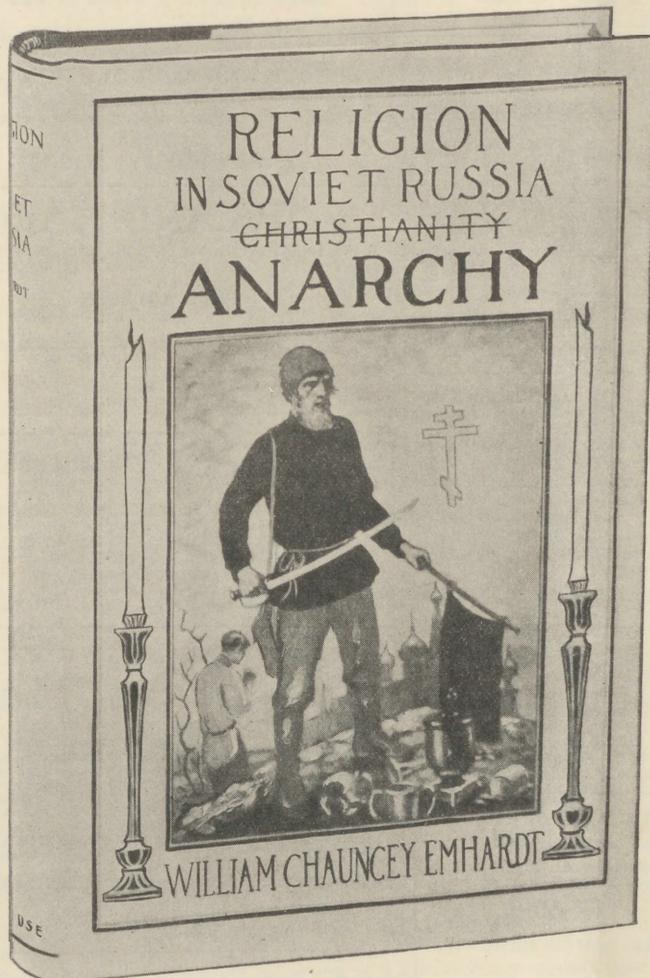
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