

# The Living Church

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VOL. LXXXIII MILWAUKEE, WISCONSIN, AUGUST 16, 1930

No. 16

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# The Living Church

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VOL. LXXXIII

MILWAUKEE, WISCONSIN, AUGUST 16, 1930

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## EDITORIALS & COMMENTS

### England in India

ONE of the most pathetic difficulties that keep the world from a tranquil peace is the constant succession of international misunderstandings, including the stream of misinformation that engulfs us on almost every important topic.

The subject of England in India is one of those topics, in which many Americans have developed an anti-British complex, through sheer misunderstanding; and, on the other hand, educated Englishmen, seeing the growth of hostility arising from such a cause, are rather inclined to exaggerate its importance and sometimes to feel that there is an intentional misrepresentation of English acts and motives in this country, such as makes almost impossible that Anglo-American solidarity about which so much is said on occasions, but which seems to grow so slowly.

We have lately seen a series of three papers in the London *Times* on the general subject of America and India, written by Mr. Edward Thompson, poet, novelist, and lecturer in Bengali at Oxford. Mr. Thompson has been delivering a series of lectures in this country, chiefly on the problem of India. In the *Times* articles referred to he speaks of "widely circulated misrepresentations which are being offered to the American public as 'facts' about India by certain 'authorities.'" "The British public has seen from time to time such news," he says, "as that a hundred American clergymen have appealed to Mr. Macdonald to come to terms with Mr. Gandhi. It does not realize how intense is the interest felt by America in the Indian situation. The difficulty is not to get a fair hearing, but to correct the mass of misapprehension that underlies American thought about India." And the following is Mr. Thompson's summary of what seems to him the American attitude on the subject:

"Everywhere is the belief that history runs along a few regular lines liable to repetition; the events of 1776 are being re-enacted in India: there is a Congress there with a President, there has been a Salt Tax agitation which is the Stamp Act agitation over again, there has been a National Day of Independence. The struggle is further simplified into one between a Saint and an Empire; what Mr. Gandhi says or does is right and not to be questioned, what he wishes 'India wishes.'"

Very likely he is right in this understanding of the current American reaction toward an issue in a country which he scarcely knows and concerning which his opportunities for real information are limited. But his examples of the extent of this misinformation are rather inconclusive. His first article is devoted chiefly to pointing out inaccuracies in "the June number of *Fleet's Review*, a 'tabloid' monthly read by most American business men," concerning which he says: "I have reason to know that it has exercised wide influence on American opinion of the Indian position," and adds: "The *Review* selects 'the best from the better magazines' and gives it a nation-wide circulation." He shows a whole series of mis-statements in the article referred to, and laments that "there is no place in America where an Englishman could answer it." What will Mr. Thompson say when he learns that this editor, who believes himself fairly well informed as to the serious magazine literature of this country, has never even heard of, much less seen, a *Fleet's Review*? And in order to assure himself that this unhappy ignorance is not something that concerns himself alone, the editor has appealed to the advertising manager of this magazine, whose opportunities for coming in contact with various magazines have been rather considerable, and he also avers that a periodical of that name has never come to his attention. So perhaps Mr. Thompson has been misled by a counter-propaganda (in which American magazines are apt to be rather expert) or by a little exaggeration concerning a magazine that is read by "most American business men." Its circulation would be something prodigious if this claim were true. Perhaps, therefore, the influence of that article has not been quite so general as Mr. Thompson fears.

HIS other two papers deal largely with statements made in two recent books, *Eminent Asians*, by J. W. Hall, and *India in Bondage*, by Jabez Thomas Sunderland. Both these books are convicted of serious errors, so that it appears quite probable that their readers have been seriously misinformed in regard at least to recent happenings in Asia.

Yet we are inclined to question Mr. Thompson's

evident opinion that Americans have been unduly gullible in accepting as true accounts these books which purport to convey facts of recent history. Not many of us can quickly distinguish between true and false statements in matters concerning which we can have little personal knowledge. These authors, says Mr. Thompson, "have 'got away with it.' They could not have survived a day's criticism in England. . . . It is still true that the exposition of a serious problem that gives us a mind thinking behind every sentence and anxious for truth and caring nothing for sensation has no chance in the United States beside the outpouring of one that screams." If English readers have really developed so fine a sense of criticism that they can detect an error in fact when they see it in a book that purports to deal with facts, they are greatly to be congratulated. Yet in matters pertaining to their own history we observe that the myth that Henry VIII founded the Church of England is still repeated and circulated and accepted by many readers in spite of the disproof that has repeatedly been given to it. Mr. Thompson cites another book, Mr. Garratt's *An Indian Commentary*, as "the work of a man generous, brave, and careful, and master of a nervous, eager style," but observes that "it was reviewed sparingly and sold hardly at all, whereas Mr. Upton Close (J. W. Hall) and Dr. Jabez Sunderland have a rejoicing and trustful public." We have ourselves not seen Mr. Garratt's book. Just what characteristic causes one book to sell and another to fall flat never has been determined; it would mean a fortune for any publisher could he discover the secret. But looking into current bibliographies, we find that Mr. Garratt's book is published by an English house, little known in this country, that makes the attempt to distribute its own books in the United States, while the two former are handled, by arrangement with the English publishers, by American houses such as have learned the art of bringing their books to the attention of the bookreading public, and we believe it to be next to impossible for an English publishing house to act successfully for itself in the American market except in cases, such as those of several large and well known English publishers, who build up distinctly American branch houses and operate on American lines. To publish, print, and bind a book is one thing; to get it into circulation is quite another. This latter requires special, distinctive knowledge of a possible field. There really is a very large variety of books on India available in this country, so that it is a mistake to suppose that American opinion has been chiefly formed by two very superficial books.

AND after all, we in America gain our information and beliefs as to India very largely from English sources, and the current misconceptions in this country, if such are widely prevalent, are no exceptions. In one of the very issues of the *Times* that contained Mr. Thompson's papers, we find the admirable letter from the Indian bishops in support of the Viceroy, who, apparently, is being misunderstood and criticised and abused, quite as truly in England as in America. In part that letter says:

"We desire to make an appeal to statesmen and journalists at this juncture on behalf of India. The present tension between the various parties threatens to become so embittered that peace will only be restored at the cost of untold suffering and loss. . . ."

"Men of all parties have revolted (as all Britons would revolt) against the idea that their future should be settled without the utmost weight being given to their own feelings and aspirations. That Britain has no such desire we know. But as soon as any pronouncement in this sense is made

by the Viceroy, it is seized on by politicians and journalists and contradicted or condemned. The result is that moderate men in India, who do appreciate the value of the British connection and recognize the greatness of the services Britain has rendered, are bewildered and lose faith in her sincerity and are inevitably drawn into the ranks of opponents. . . ."

Lord Irwin (the Viceroy) "speaks as the representative of his Gracious Majesty, whose good will to India is well known. India is ready to believe what he says, and to trust to his well-known sincerity, but how can she when his every utterance is made the subject of controversy in England? . . . It is by men of sincerity and sympathy such as the present Viceroy that India's heart can be won. Today, bewildered and hopeless, she is becoming desperate. Is it too late for Britons at home to try the only way which can bring peace and progress to this sorely distracted country?"

YET there is real ground for English protests to be made at the unintelligent criticisms of English affairs and especially of English policies in India that we so frequently find in this country. Both Mr. Thompson and other English critics have lately cited the *New Republic* as, especially, an offender, and we fear that its attitude cannot be defended even on the ground of fairness. It is a serious matter when so influential a journal as that seems to be gravely unfair in a matter of international importance. It is more than a pleasant platitude to say that world peace depends very largely upon Anglo-American understanding and good will. Whoso deliberately fosters misunderstanding and bad will between England and America is risking a breach of world peace. There are, at best, in both countries, enough irresponsible parties to create frequent international embarrassments, even though sober-minded people do their best to counteract these; but when sober-minded people themselves fail, one can easily prophesy disaster ahead.

The problem of England in India is not greatly different from the problem of the United States in the Philippines and our other island possessions. In both cases the governing countries have given to their wards a much better administration than they had before, but in neither case have they been able to succeed in making their wards desire that better government, and the demands for full sovereignty in the Philippines are as insistent as the like demands in India. In the nineteenth century all Anglo-Saxons, at least, were agreed as to the duty of assuming the "white man's burden" of governing the other races of the world. Today we all have some questions in our mind as to that. Even though we give the best we have to such countries and to such peoples as those of India and the Philippines, is it certain that we are justified in seizing control over them and exercising it, even for their own good? It is indeed a rather modern conception that we are not at liberty to do this for the sole good of the conqueror, though today few would acquiesce in a government of aggression anywhere in the world. Is the next step to which we must come one of withdrawing even from unselfish government of dependent people of other races? We cannot say; and certainly there are plausible arguments for a negative answer. Perhaps both in India and in the Philippines, the now subject peoples, not being a unit among themselves, would be at each others' throats in no time if the strong government of the Anglo-Saxon were withdrawn. Does this consideration justify that government? It is difficult to say. In any event, Americans ought to sympathize with English difficulties in India, and not to assume that the leaders of revolt are necessarily wise and patriotic and to be cheered by the world. But if England can find the way to pacify India,

whether by Dominion status or in some other way, it will greatly promote the peace of the world.

In the meantime it is not the duty of Americans to assume a responsibility in the matter, and the general feeling in England that the hundred American ministers who lately appealed to Mr. Macdonald to "come to terms with Mr. Gandhi" were guilty of simple impertinence is quite justified. We in America are not content that English ministers should instruct us how to solve our several species of race problems or say to what extent we shall intervene in the government of weaker nations. Mr. Thompson himself, however, is not quite free from the very defects that he is criticising in others. It was hardly necessary for him to inquire whether the belief is "unjustified" that the American "public and publicists care little for accuracy." There are good people and bad people, wise people and unwise people, informed people and uninformed people among our publicists here, as elsewhere. And our own observation, possibly too limited to be of large value, is that the American people as a whole are deeply sympathetic with the problems of Great Britain in India, even though questions as to the academic right of Anglo-Saxons to assume government over other races, against their will, are undoubtedly assuming a considerable proportion, and, have resulted in a very definite attempt by Americans, as by many Englishmen, to understand and to do full

justice to such Indians as Mr. Gandhi, whose lives suggest the possibility that they may not be altogether negligible factors as to conditions in their own country.

### ANSWERS TO CORRESPONDENTS

F. W. S.—(1) Because the rector of our American parish in Rome has resigned and has assigned certain reasons for his resignation it does not follow that the church has been closed and services discontinued, and as to that we have no information.—(2) American churches in Europe were generally founded and have been maintained by Americans resident in those cities and have not been charges on the Church at large. If the condition continues whereby local American colonies cannot maintain such parishes, no doubt some movement for amalgamation with English chaplaincies will develop.—(3) The Church maintains her missions in certain Roman Catholic countries—Brazil, Cuba, Mexico, etc.—primarily for our own people so that Americans resident or traveling in those countries are not deprived of spiritual ministrations. Where work is also carried on among native people, it is because the need for such work seemed to justify it. Since the condition of the Roman Catholic Church in those countries is generally deplorable, and often sacraments and other ministrations are withheld unless they are paid for, the practical consideration has seemed to justify the formation of such missions. Those familiar with conditions in such countries generally feel that the result of our work upon the official Church of such lands is enough to justify the former.

### ACKNOWLEDGMENTS

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THIS is the shrine of Mary,  
Queen of Heaven.  
Let him who writes  
Of such divinity of line and form  
Seek for an angel's quill  
And dip it in the purple pools  
Of sunlight on the ancient floor.  
Then may he kneel  
And feel God in the pointed arch,  
The misty aisle,  
The jeweled glass,  
The carved dentil  
Of wood and stone.  
Such beauty stretches wide the soul  
And lifts the heart of man to heaven.

Chartres is a place of mystery,  
Where angels dwell,  
Where old men dream their dreams  
And young men visions see.

The ghosts of old crusaders,  
Knights and nuns,  
Pilgrims and priests  
And holy ones,  
The lovers Eloise and Abelard,  
Blanche of Castile  
And Saint Bernard  
Haunt these dim aisles.

Three heavenly roses bloom at Chartres,  
The great Rose window in the west  
Shining resplendent as a brooch  
Upon a young queen's breast.

The Rose of France glows in the cold  
North transept's shadowy blue  
And in the transept of the south  
Blooms passionate the Rose de Dreux.

Immortal fenestration!  
Heavenly glass!  
Dust of sapphires,  
Blood of rubies,

Sunlight of topaz,  
Cloud of the moonstone,  
Fire of Michael's sword,  
Blue of the Virgin's eyes,  
Purple and scarlet  
Of the wings  
Of Uriel and Gabriel.

THE end of the day;  
The last red shaft  
Of dying sun  
Strikes through the glass  
As a crusader's sword  
Drops from his wounded hand.

Within the dark and silent aisles  
There is the peace of folded wings:  
The stillness of untrodden tiles  
Above the buried kings.

The birds are still as chiseled stone  
Among the nesting eaves;  
No sound save the low souging moan  
Of wind among the leaves.

High on her lonely pedestal  
"La Musique," lovely, stands,  
Her bell is silent and her harp  
Lies voiceless in her hands.

Centuries of wind and rain  
Have played their wild lament  
Upon this harp of stone;  
These gentle hands have lain  
Upon the carved instrument  
Eight hundred years.  
Birds' wings  
Have brushed against the strings  
And pilgrims through their tears  
Have gazed upon the upturned face.  
Play on, music in stone!  
The elements alone  
Know your refrain.

EVANGELINE CHAPMAN COZZENS.

# DAILY BIBLE STUDIES

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

## FRUIT OF THE SPIRIT—MEEKNESS

*Sunday, August 17: Ninth Sunday after Trinity*

READ St. Matthew 11: 28-30.

IT WAS the Saviour's own declaration concerning Himself: "I am meek." It makes the fruit of the Spirit a blessed fruit because the Master Himself possessed it. We can find no truer example than that of Jesus Christ. "It is enough for the disciple that he be as His Master" (St. Matthew 10:27). We are to learn of Him, and we can find rest for our souls only as we are meek and lowly in heart as was He. Meekness thus becomes a divine gift, valued by God Himself. However it may seem to contradict our human judgment we can be sure that Christ would not ask of us anything save that which is best and highest. Ah, He knew humanity and the temptation, beginning in Eden, to be wise after an earthly fashion! His incarnation meant perfect manhood. Therefore He was meek and lowly.

*Hymn 306*

*Monday, August 18*

READ St. Matthew 5: 3-11.

MEEKNESS does not appeal to us. As commonly understood it implies a lack of force and courage. But when we remember that Moses is spoken of as meek (Numbers 12:3) our judgment changes, for certainly he was the noblest and most forceful man of the Old Testament. Still more, when we recall the words of Jesus Christ, "I am meek and lowly in heart" (St. Matthew 11:29), we cannot but count this fruit of the Spirit as of first importance. The word has been abused. In a true Christian sense, meekness is the estimable characteristic of a man who hides himself in his work, disregards what others call his "rights" and "claims," and serves God and his fellowmen constantly and with zeal. The fruit is active. The meek man, like Moses, thinks not of himself but of others. All that he is and all that he has is consecrated to God and in such consecration he finds joy and peace.

*Hymn 394*

*Tuesday, August 19*

READ I Timothy 6: 11, 12.

WE never think of St. Paul as weak or unmanly, and when he bids St. Timothy to "follow after meekness," we are impressed. It was no easy task to which the young minister was called. He was to be St. Paul's companion and friend for many years. Afterwards he was to be the first Bishop of Ephesus. He had to bear many burdens and submit to many trials. His consecration to this service must result from his consecration to God. He had to "fight the good fight of faith," but his weapons were to be spiritual. The Christian today is called upon to give up all to God; that is, he is to use all he has and do all he does in the name and under the guidance of Christ. There is nothing abnormal about it. All things and all men are made new and exalted by this meekness, this lowliness of heart. The word "others," which General Booth sent from his death bed to the Salvation Army workers, becomes a power in the life of a meek man.

*Hymn 300*

*Wednesday, August 20*

READ I Corinthians 3: 18-23.

THE second part of the Beatitude concerning meekness is a startling declaration: "The meek shall inherit the earth." And yet it appeals to us. We grow weary of the spirit of Alexander who sought new worlds to conquer, and that spirit is not dead. We are sick of the boasting and rule of men who seek their own fame, regardless of right. And we know instinctively that the real victor is the man who forgets himself in serving others. St. Paul inherited the earth and claimed it for Christ. The Master Himself conquered the world, for while

"we see not yet all things put under Him, we see Jesus, crowned with glory and honor (Hebrews 2:8, 9). He who would be loyal to Christ must claim the world as His. Christianity has been too timid and apologetic in its claims. We should declare our Christ as King of the world which He redeemed."

*Hymn 480*

*Thursday, August 21*

READ Psalm 147: 1-11.

HUMILITY implies the yielding of self to God who alone can exalt. There is much of egotism in our common speech and action, and sometimes it even enters into our Christian worship and service. Note, for instance, in your private prayer how often the personal pronoun enters. An old rhyme has much of truth in it:

"If you your ears would save from jeers  
Five things keep meekly hid:  
Myself, and I, and mine, and my,  
And what I said and did."

Self is important only when it is hidden, hidden not in sham modesty which often has much of conceit, but in thought and care for others. It is a precious blessing when we are weak because we have expended our strength for others. We hide ourselves in Christ and so finding ourselves we rejoice as He sends us out to care for His children.

*Hymn 496*

*Friday, August 22*

READ St. Matthew 21: 1-11.

THE meekness of our Blessed Lord in His triumphal entry with a group of enthusiastic disciples shouting "Hosanna," was prophetic of His victory. For He reigns not on a throne, but in the hearts of His followers, and His triumph will be fulfilled when He comes again and claims His own. The Cross, to some a stumbling-block and to others foolishness, has become the glory of the world. And He who died thereon is worshipped and loved and served by countless millions. Not by might nor by human power, but by love has the burden of sin been taken away; and that love which suffered in conquering has made even true human affection a holy thing. For he who sincerely loves God and his neighbor finds that the very pressure of his love gives painful proof of its sincerity. Christ was meek and lowly in His redemption, and His meekness has inherited the earth.

*Hymn 149*

*Saturday, August 23*

READ Revelation 22: 16, 17.

EVEN as revealed in this vision of St. John there is simplicity in the heavenly greetings and blessings which attracts by its spirit, that same dear Spirit which was the joy of the Redeemer on earth. The call of Jesus in His ministry is repeated as the hosts of children are welcomed—"The Spirit and the Bride say, Come." And I think the precious life hereafter will be a life of simplicity, not of overwhelming splendor. The Christ will welcome us and it will be the same Christ whom we have loved to read about in the gospels. Our friends there to greet us, and it will be so natural to see them again. Yes, the old Beatitude will be found true as in simple humility the meek inherit Heaven, as they already have inherited the earth. O blessed peace! O blessed Jesus Christ speaking our name!

*Hymn 544*

Dear Jesus, so meek, so real, so truly loving on earth, help me to forget myself and think only of Thee and of Thy work which Thou hast given me to do. Let me hide myself in Thee and then go out to serve in Thy name. And as so I inherit the earth, may I at last by Thy grace so also inherit Heaven. Amen.

# The Teacher's Adjustment to the New Religious Education

By Mabel Lee Cooper

Secretary for Teacher Training, Department of Religious Education of the Church

IT IS evident to all thinking people that the present is a time of great educational upheaval in both secular and religious education. We read and hear much about the new program of religious education. Educators tell us, and books and magazines are full of the accounts, of experimental work done with children and other growing persons in the new type of progressive school, which differs largely in method and somewhat in content from that of a few years back. Through this experimental work many discoveries have been made regarding growing persons—their natures, their needs, and their responses.

Not even the interior of a modern school looks like that of the school of a few years back. In the progressive school of today there are no formidable, forbidding rows of desks of equal height, assuming that all children of the same chronological year or grade are the same size, but movable furniture of different sizes where each pupil may be comfortable. There will be pictures on the wall appropriate to their stage of development, blooming plants, and toys, books, animals. These things are not there to divert the pupil's attention from things he should learn, but to interest him, to arouse in him a desire to know more about them. They are the things that catch his attention first in the world outside and today the pupil takes his own world of discovery and of interests into the new schoolroom. He does not leave his chief interest in life, *play*, outside, for recreation forms a large part of the work in the new program of education. Pupils have a way of bringing their own problems and interests to the new school for discussion and help. Above all they will be led to share in the interests and problems of the particular group of which they are a part, and to grow in the area of their interests from the smaller group into the larger group of world interest. Since the curriculum now deals with problems in which they are vitally interested, the pupils do not approach the new type of school with an antagonistic attitude. This argues well for the success of the new type of school and the pupil's learning.

The rigid discipline which characterized many of the old schools has disappeared and in its place is the freedom of thought, conversation, and activity—the more democratic methods of the new type of school. Class discussions started by the pupils replace the old-time lecture or recitation.

The pupils in the new type of school are not looked upon as creatures into whose heads all sorts of uninteresting and unrelated facts and moral ideas can be crammed with the hope that their characters and conduct will be somewhat affected by these facts. Instead they are considered personalities having certain desires and interests (each differing perhaps from the other) which play a more important part in directing their thoughts and behavior than any facts that are passed on to them by word of mouth. They are growing persons desperately in need of making necessary adjustments and establishing certain relationships of life in order to become happy and useful.

But what about teachers in the new program of religious education? It is easy to see that in such a school environment, facing a group of thinking children, teachers long accustomed to the older type of school must make some changes. In some schools, in order to meet the demands of the newer religious education, teachers who have given ten or fifteen years of conscientious, consecrated, efficient work have been displaced by younger teachers who have been partly trained under the new ideals but who are without experience, and sometimes lacking in consecration. This has created a sort of chaos which has obscured the ideals of the new program of religious education. This is unfortunate. We need and welcome with open arms the younger teachers. They bring a spontaneity, a freshness, a joy, an idealization, and a personality which may often balance

their lack of experience and judgment. But we cannot afford to lose the older, experienced teachers—that is, if they are still growing persons and are able and willing to make the adjustment. What are some of these adjustments?

TEACHERS must meditate much upon the philosophy which lies back of the newer ideals in all teaching. They must formulate for themselves a clear conception of what religious education really is. To do this they need to know the history of religious education as well as the latest word about it. Religious education is unique in that it does not deal with life in sections or parts, such as Geography, Arithmetic, Literature, but is an endeavor to see life in its totality, in terms of relationships and conduct rather than in terms of unrelated or isolated facts such as the studies that make up the curriculum of the secular school. Perhaps we have made the mistake of patterning our Church schools too much after our secular programs.

In the Church school a pupil will probably not be required to learn as many facts as in day school, but he will learn to understand life and its relationships. He will form attitudes: an attitude is a state of feeling toward a person or thing and colors greatly one's reaction or response.

One's religion might be defined as the sum total of one's attitudes and relationships (in action) towards God and his fellowmen. One's religion should be a constant, earnest, sincere, every-day practice. It should not be too demonstrative, too loud, or too spasmodic; it should manifest itself in a quiet, practical way, and should at all times be in evidence and at work. This is just as true of a child's religion as of an adult's.

The new school of religious teaching with this idea in mind claims that any subject of interest to the class in which these attitudes and relationships are involved is legitimate material for religious education whether it be found in a textbook, a happening of the day, a problem of discipline which may arise in the class, or a question or discussion started by the pupils or the teacher in the class. The new program of education does not discard good textbooks, but it does not rely entirely upon them for subject-matter. The *interests* of the children count for much. For example: the Bread Line in New York at the Church of the Transfiguration.

If the child has observed, and asks or tells about, the bread line, then a class discussion of it (what it is, where it is, what brought it about, who is to blame for it, "is it right for so many men to be hungry when others have so much?" "what can we do about it?") would perhaps be more valuable to the pupil than merely hearing about the Miracle of Jesus Feeding the Five Thousand, or any other well-prepared lesson from the Bible or other literary source. This does not mean that these Bible passages are never to be learned, but that the teacher is not bound in any way by them. Good textbooks should serve as "guides" rather than as "hitching-posts." The teacher in the new school does not hesitate to set aside a well-prepared lesson of her own to develop some new interest of the child in the class, thus bringing about some definite opinion and action on the pupil's part.

Jesus taught that way. He chose life-situations. What He taught was always connected with some human situation. He met the needs of His time and thus gave an educational principle for all good teachers of all times to follow. He went about without artificial equipment or device. He did not invent a life-situation, but recognized it when He met it and helped to solve it. Sometimes the solution was contained in a wonderful story. He was an artist in telling stories; so should all good teachers of all times be. He questioned much. We read of Him, even in His childhood, both asking and answering questions. He questioned wisely. He drew His illustrations

from familiar walks of life. The teacher in the new type of school needs to master the art of questioning. The question should stimulate thought, and the pupil should be encouraged to answer the question by drawing on his resources of knowledge and experience. Above all, he should be allowed to think for himself.

THE primary concern of the teacher in the new school of religion is not so much to introduce facts (biblical or otherwise) but to help growing persons form more generous attitudes and work out better relationships through their thoughts and actions. A part of the technique is to expand the interests of the pupils until they become identified with those of a wider circle. In this way their lives will be enriched and enlarged. Through enlarged relationships personalities grow.

Because this ideal bulks so large in the newer religious education it is claimed by many that this type of teaching neglects the acquisition of facts; in other words that not enough attention is given to memory work, that almost sole criterion by which we formerly measured our success. But the new ideal, if rightly carried out in a sane fashion, does not minimize work but it does insist that it be based on understanding and appreciation, and, wherever possible, upon experience. As Dr. Gardner wrote in the preface to the Christian Nurture Series Manuals, "We want to fix in the child's memory, for ready use and permanent possession, certain vivid and beautiful phrases which have gripped and still grip the hearts of men, and certain statements which guide their thoughts." This is just as true of the new school as of the old. Memory work is not to be neglected in the new school. The children in progressive schools usually learn, understand, and appreciate more facts than do the children in the older type of school. Tests and examinations have proven this in many cases.

The teacher in the new school is not supposed to approach his class unprepared or with no definite aim or plan. There is a difference, however, between a class with a determination to see that each child believes a certain way about a certain thing, and learns a certain fact (we could hardly ever hope to accomplish this anyhow)—and approaching a class with an aim to enrich their studies and interests and develop a lesson naturally from their own viewpoint. Teachers in the old type of school often had a way of trying to think for the children. They relied on set and formulated answers as well as questions. They worked hard to get the answer *they* had decided the pupil should give.

THE teacher in the new school must learn to keep his own ideas to himself, for a while at least, and to permit the pupil to lead off sometimes, thus helping him in his own problems or in the things nearest to his heart. If teachers furnish all the ideas the pupils are not apt to stretch their minds and develop any originality or power or growth.

In a late popular book on teaching I read a sentence which amused me very much, and which might be considered somewhat of an exaggeration. "In the discussion," it said, "the teacher found that she had allowed an idea of hers to slip out before she realized the mistake she had made." Think of it—a pedagogical error for a teacher to let slip an idea in class! We are changing our methods!

In the new type of school it seems best that the teachers should purposely assume an attitude of neutrality in class discussions until the pupils have expressed their opinions without fear of the teacher's not agreeing. Even if the pupils are thinking along the same lines as the teacher, if the teacher expresses the idea *first* it takes away the joy of contribution on the part of the pupil. Should the discussion or experience be one where the emotions are involved, the alert, well-trained teacher will guide the pupils to think clearly through the emotional experience. He will stay by his pupils; he will be on hand when they come down from the emotional heights and help them get the true and permanent meaning of the experience or discussion.

The skilful teacher should as far as possible translate the larger emotional or social experience or discussion, which has either purposely or accidentally been introduced into the lesson, in terms of actual experiences of the pupils so as to insure reality. Even when pupils cannot share an emotion or experience they can appreciate and understand it. In an imaginary way they can live through the experiences of others.

They can picture scenes. There is such a thing as an imaginary experience.

The teacher should help the pupils to acquire the habit of withholding judgment of an emotion or situation until all the facts have been explored and considered. Snap judgments should be discouraged.

NEXT perhaps in importance to having a clear idea of what religious education involves, the teacher of the new school must give up the idea that his rightful place in the schoolroom is on a pedestal. He must get away from the notion that he is in all matters an example for the pupils to follow. He must be a fellow-traveler with his pupils, discovering things with them. The highest position he can claim is that of guide. Perhaps no factor in the old type of school was more detrimental to a happy relation between pupil and teacher than the necessity laid upon the teacher to be an example for the pupils to follow. Pupils tend to hold back from expressing their ideas to those who set themselves up as examples. In religious education especially, it is better to approach pupils naturally and democratically, in the spirit of one who is anxious to discover with them the best way.

Teachers of several years' experience in the old type of school find it difficult to adjust themselves to a seeming lack of the older form of discipline. The new school does not set up for itself any arbitrary standard of detailed conduct. It favors taking class time (perhaps at the expense of a "prepared" lesson) to discuss and settle any disciplinary problem or question or observation that arises, and to deal constructively with the real life-situation therein presented.

In the new school the teacher treats his pupils as fellow Church members or equals. They are much more apt to measure up in thought and deed if the teacher does not talk down to them. The mistake of talking down has probably been made as often as that of talking over their heads. It is sometimes better to use such terms as "childish" and "grown-up" rather than "bad" and "good." Respect for the child is one of the most significant requirements for the teacher of the new school.

Teachers of today need to rid themselves of the tendency to reach children by *straightening* them out. Many teachers have had this attitude in approaching a child. "My dear child, you are all wrong. Come now, I want you to be like me." The child is not asking to be shown a human example to copy. He prefers to discover one, and he wants to be loved himself. Psychiatrists tell us that every child has two major needs—to be loved and cared for, and to be treated as a personality. Back to these two fundamental needs we can trace most of their conduct.

In the up-to-date school of religious education when a child is found with unsatisfactory standards of conduct the teacher approaches him not in the manner of righteous indignation, but in a loving manner showing a belief in his innate willingness to be as God would have him be. When the child realizes that the teacher is not out to condemn but to help, he will be open to a sort of redemption. In fact, the teacher of the new school looks upon himself as a redeemer of childhood rather than a reformer of childhood. Reformers are in earnest, but too often they meddle with others and try to run their lives. Children realize this as quickly as grown-ups do. It takes much prayer and patience to redeem, but reforming is a short cut, like whipping a child to make him obey. He obeys, but not because his heart and mind tell him to. This does not mean that all authority is discarded. There will be many times when righteous indignation is the proper attitude and authority must be exercised. The rare quality of commonsense is very necessary in a progressive school. Whenever possible, it is wise to allow pupils to take the consequences of their own acts. This has been called "natural punishment."

THERE have been and probably always will be three kinds of teachers in our school rooms. There is the dominating teacher who takes complete control, does all the explaining, and supplies all the thinking. This is really the easiest type to become. The dominating habit gives much satisfaction to the teacher (we instinctively love to air our opinions and ideas), but it is harmful to the pupil's development. Such a teacher will not succeed in the new type of school.

Then there is the *leadership* type of teacher, who assumes the lead in those areas of life and thought in which the pupil is immature or unskilled. This kind is good, and needed even



in the new freedom allowed in the new school; but such leadership must be just temporary and should be quick to cease as soon as the pupil gains experience and skill. To lead after this point is detrimental to the child's development.

The third and most successful type for the new school is the *comradeship* type of teacher, who allows his pupils to contribute to the class in proportion to their skill and ability. The pupil and teacher are now working together. As Mr. Suter says in *Creative Teaching*, "A lesson is a planned group experience, engaged in by pupils and teachers, beginning in their several homes, receiving direction and inspiration in the classroom, and culminating in some special act of worship or service in the home or in the community."

The fear is often expressed that the newer ideas of teaching religion neglect the Bible. The Bible is and always will be the great Source Book of our religion. It contains the history of a people who were trying to find God—the very thing that the new school stresses the most. It contains the picture of God's greatest revelation of Himself to us, the person of our Saviour Jesus Christ, who when He taught broke down many precedents. "Ye have heard that said of old; but I say unto you." He believed in the new: "A new commandment give I unto you."

In comparing the principles of our Lord's teachings we find them in accord and sympathy with the new ideals of today. In fact, it is the effort to carry out more effectively in life today the teaching-principles of our Lord that has brought to pass this great revolution in the educational world. The new school of religious education links its ideals and "discoveries" with the teaching-principles of Jesus and finds harmony in the combination. We cannot do this with the teaching of any other great teacher of any time, no matter how valuable and lasting his contribution. The educational world at work usually improves on the principles and methods of its great educators of the past; but when we study the principles and methods of Jesus, the best we can do is to go back to them. We never pass them. Our prayer should be that we may some day in some small measure approach them.

**B**UT it seems necessary for the teacher of the new day to appreciate the scientific approach to the study of the Bible, especially the Old Testament. Our Lord Himself took issue with many of its teachings. We cannot pass on to our children the same understanding of and attitude toward God, that the Old Testament characters had. Their ideas of God and His ways need not be sacred to us, though we can appreciate them and often admire them. We must view them with open minds, trying to find out why those people felt towards God as they did. We must study them historically, in their environment and times, in their stages of development. We have been slow to relinquish the indiscriminate authority of the Bible (it is so comfortable to have authority back of us), fearing that to do so would lower moral standards and do away with the essentials of our faith. But our experience has been just the opposite. To study the Bible with an open, interested mind gives us a truer appreciation of its ideals.

The new teacher should be careful of his attitude towards the past. He must view it with understanding as well as with criticism. It is not enough to know just what is happening now. He should know the history of things; then he will find that the changes are not after all so great. Throughout the ages there have been wonderful teachers who have striven for these same things which are now labeled "new." We must be very humble, and feel our own inadequacies in the light of what future generations (our own pupils, perhaps) may discover. We may find it necessary to move on from many positions which today seem fairly secure.

Teachers should keep open, clear minds, sometimes almost open at both ends so that ideas can get in and out, for ideas sometimes become so fixed that they are called complexes.

Perhaps our greatest obstacle to fitting ourselves to the new program will be the blindness of parents and others to the things that are really happening to our children under the new process. But this should be a challenge to a teacher who really sees.

**T**O sum it up, the teacher of religious education who would measure up to the new ideals must:

(1) Get a clear idea of what religious education is. It is a bigger program today than ever before.

(2) Respect the child as a personality, looking upon him not as a product but as a possibility.

(3) Take seriously the child's viewpoint, his interests and desires, giving him a share in developing the program. If he has a share in it he will feel a responsibility for its success.

(4) Help to make the child resourceful and independent in thought and action, permitting him to do his own exploring and thinking.

(5) Help him to be open-minded and fair-minded, but not too easily led or convinced.

(6) Have the fellowship and comradeship with him in the experiences through which he discovers God.

(7) Help the child develop a growing faith in God, based on experience and conviction.

(8) Guide him in his response to God in attitudes of dependence, trust, obedience, and gratitude.

(9) Help him develop the practice of communion with God through worship, not only in his Church but through other avenues.

(10) Help him find God over and over through service with and for man and through a consciousness of membership in a social group of which God is a part, discovering God over and over again in the midst of the relationships of life.

The above ideals have been in the hearts and minds of great teachers since the profession began, but good teachers have been few and far between. Today the whole educational world seems to be united in an effort to produce teachers and schools where religious education will measure up to its responsibility and become the greatest factor in the lives of all growing persons. After all, is our world today such a changing world? Is it not a *growing* world?

#### INDIFFERENCE TO WORSHIP

**T**HE CAUSES of modern indifference to worship as a religious duty, obligation, and privilege are many. I suspect that, in a measure, laxity in church attendance and indifference to church affiliation are symptomatic of a weakening faith. I have dealt with this in other episcopal charges, in magazine articles, in many sermons preached throughout the diocese, and in some of my books. Not only are the religious beliefs of the conventional church member exceedingly vague and hazy; but the difficulties of the more thoughtful are percolating into the minds of the mass of folk generally, in and out of the churches, and as a consequence moral skepticism is spreading so rapidly that there are signs of its leading to tragic degradation of national character. The questions men ask are as old as the everlasting hills, but they appear now in new form, and they are troubling more people. The old difficulties have filtered into the minds of the multitude and faith is shaken.

It is the duty of the clergy to show sympathetic understanding of these problems of faith, to read understandingly everything they can find which may help them and in helping them help others, and in their preaching to give sure proof that they know modern difficulties thoroughly and can give a reason for the hope and faith which are theirs.

This brings us to a second reason for religious indifference. I feel quite sure that many people go to church, occasionally, or spasmodically, in the hope that they may find this sympathetic understanding of their difficulties, both intellectual and moral, only to have their hope frustrated. The man who gave the funds to build the College of Preachers in Washington had groped for faith through years of suffering and sought it in vain from various clergymen. At last he found one man who showed him the pathway to peace. He declared that he was not interested in the building of the great national cathedral, but a training school to make the clergy better preachers, with real human contacts, did appeal to him, and he gave a million and a half dollars toward the establishment of this school of the prophets. Why? Because, as he said, it is better to have wooden churches and fine preachers than fine churches with wooden preachers. Because he had felt so keenly the need of help in his own spiritual difficulties, and had been so grateful when help came at last, he wanted to do something to increase efficiency in ministerial service.

A campaign for church attendance was planned in one of our own parishes some years ago, and one of the workers voiced the doubts of many others, when he said: "What are we going to give them, more than they get, if we get them to come?"

But the indifference to Church affiliation is not due solely to the fault or failure of the pulpit. It is in part due to lack of pastoral zeal. In business, the successful man follows up every "lead"; in pastoral care, many men seem indifferent to open opportunities.

—Bishop Fiske.

# Primal Sees, Provinces, and Translations

By the Rev. Edmund Smith Middleton, D.D.

## PRIMATIAL SEES

AT FIRST the real primacies were those that did not bear the name, as Carthage in Roman Africa, whose bishop exercised a true primal jurisdiction over the neighboring provinces. Earlier still Antioch in Syria, Ephesus for the province of Asia, Alexandria for Egypt, and Rome for Italy were regarded as Mother Churches from which flowed the missionary evangelization of the Christian Church, and their bishops enjoyed, even before synods framed the requisite canons, precedence and practical jurisdiction in their respective ecclesiastical districts.

The primates of the Western Church, who correspond to exarchs rather than to the patriarchs of the Eastern Church, have no place in common law. For that reason primal rights are privileges, namely, to convoke and preside over national councils; to crown the sovereign; to hear appeals from the metropolitan and episcopal courts; and finally the honorary right of precedence. The grounds, on which primal sees have been allowed, are evangelization of the country, importance of the see, and (in the Roman Church) pontifical concessions.

In the United States the establishment of a primal see would seem to be limited to the second of these grounds, namely, the importance of the see as, for example, New York or Washington.

As might be expected from the gradual centralization around the Roman see of disciplinary authority, primates (except in an honorific sense) have passed out, so far as supreme jurisdiction is concerned, in the Roman Church. In the Anglican communion, however, since the Reformation, the ancient primal sees have persisted—Canterbury and York in England, St. Andrew's in Scotland, and Armagh in Ireland. The archbishops of these sees are recognized as the primates of the national Church in each of these countries, reserving always to the Archbishop of Canterbury (as of right) a precedence over the neighboring primates. Only in the Anglican communion has the novel theory of a wandering primacy been introduced. Like the name of the American Church it represents a departure from the Catholic custom and without sufficient warrant for the innovation.

## PROVINCES

ON October 27, 1913, the General Convention sanctioned the division of continental United States into eight provinces, but a province without an archbishop to preside over it is both an anomaly and a paradox—a new thing in the Catholic Church and as a matter of practical experience futile and illogical. Let us see what the *Catholic Encyclopedia* has to say regarding provinces:

“A PROVINCE, the name given to an ecclesiastical administrative district under the jurisdiction of an archbishop. Provinces first assumed a fixed form in the Eastern Roman Empire. . . . From the second half of the second century bishops of these districts (Antioch, Ephesus, Alexandria, Rome), began to assemble on important occasions for common counsel in synods. From the end of the second century the bishop of the capital city called and presided over the assembly, especially in the East. Important matters to be discussed were sent to him in advance and thus in the third century the bishop of the civil metropolis became the Metropolitan with a certain superior position.

“By the time of the Council of Nicea (325) this was taken for granted and made the basis for conceding to him definite rights over the bishops of the province. In Eastern common law since the fourth century it was a principle that every civil province was likewise a church province under the supreme jurisdiction of a metropolitan.

“Division into ecclesiastical provinces did not develop so early in the Western Empire; first in the fourth century at Carthage, then similarly in Spain, Gaul, and Italy. Only after the fifth century the provincial system settled into lines corresponding with the ancient divisions of the Roman Empire. Gradually it became fairly universal and recognized from the Carolingian period to the present day.”

From all of which it may be gathered that a province without an archbishop to preside over it is a thing unheard of in the Catholic Church, before the Reformation and since, except in the Anglican Church, and furthermore the question has been asked again and again, Why provide the machinery of the provincial system without the logical presiding bishop and appropriate legislation to make the system mean something definite and useful?

## TRANSLATIONS

TRANSLATION of a bishop from one diocese to another was absolutely forbidden by the 15th canon of the First Nicene Council. This action, however, was modified later. Since the twelfth century to the Reformation and in the Roman Church to the present day the consent of the Pope has been required for the translation of a bishop. It is practised in the Church of England, the latest example of which was the translation of the Archbishop of York to Canterbury and of the Bishop of Winchester to York. So far as reported no evil effects have followed the practice of translation in the English Church. On the other hand, translation provides the Church with a wise and orderly way of advancing the best men to positions of dignity and influence.

In the Preface to our American Prayer Book we read “that this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require.” In retrospect we can understand on the one hand the influences of the form of federal government recently set up and of the surrounding Protestantism, which the young American Church hoped to win over; and on the other hand, the ever-present fear of Rome and the accompanying deeply instilled prejudices of everything papistical. But how idle, how transitory and unnecessary, these fears and prejudices seem today. This same Church of England, from which it was not intended to depart, has not been afraid to retain the ancient usages of the Catholic Church as regards Primal Sees, Archbishops, Translations. As a branch of the Catholic Church, the young Church in this country was not called upon to follow the example of the secular power in making all the dioceses on a parity like so many sovereign and independent States, but rather she was called to follow the venerable pattern of Holy Mother Church, sanctioned by all the Christian centuries.

Of what is the American Church afraid? Let us drag the bugaboo out its musty, cobwebbed closet into the broad daylight of commonsense. Perhaps our fears will then prove to be groundless and the Church set free to engage in a wide-shouldered forward movement, in which such unworthy considerations as timidity, over-caution, and compromise have no more place.

## THE EVERLASTING ARMS

THE EVERLASTING ARMS are not a promise of escape from trouble. They are refuge for trouble. To rest in them is to give one's self up to confidence that the slow, unwinding story of life shall not have disappointment and heartache for its final words, but that life shall lead at last to satisfaction. The soul that has given itself utterly to God shall in the end be able to say: “It is well; I have trusted in God, and His guerdon is worth all the cost.”

That inspired soul who, though he wrote no verse, left to the world some of the most poetic thought ever expressed, put the great conception this way: “Your life is hid with Christ in God.” And he meant that though troubles last long and heap up, yet even in the midst of trouble the soul can lay hold on assurance and peace. When Jesus said, “Peace I leave with you, my peace I give unto you,” it was not freedom from trouble that He bequeathed. It was something that would make trouble bearable. It was peace because of uttermost confidence in God.

—*The Congregationalist*.

# Rural Preaching Missions

By the Rev. Edward Brown Jermin

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TO CONDUCT a preaching mission is to answer one of the larger challenges which come to a messenger of the Lord Jesus Christ. Whatever his ecclesiastical status, be he bishop, priest, or layman; doctor, scholar, or student; executive, director, or secretary; it demands the most that he has and of his very best; and all of it in an intense fashion.

The majesty of the challenge comes to us as men and it is not unlike that which came to Isaiah, to which he answers, "I am a man of unprepared lips." Yet he is constrained to add, "Here am I; send me" (Isaiah 6:5, 8).

We are children, too, and the challenge comes to us as children, and we often solve it after nursery fashion. We are never so conscious of our own poverty as when we stand in the presence of another's need. We are like unto Old Mother Hubbard

"Who went to the cupboard to find her poor dog a bone  
And when she got there, the cupboard was bare,  
And so the poor dog had none."

She alone knew what was in the pantry, because she alone put it in, and she alone took it out. Yet she is hopeful and goes again to look and search.

We seem so scrambled and unfitted and immature. It is Dean Bennett's (Carlisle) rendition of another rhyme which helps so much:

"Humpty Dumpty sat on a wall;  
Humpty Dumpty had a great fall;  
All the king's horses, and all the king's men,  
Could not put Humpty Dumpty together again.  
But Mary Jane said, 'The king could';  
The mother said, 'The king did.'  
'I am very glad,' said Mary Jane."

It is God's work, and He alone can make the impossible possible. If any man will give of his best in all simplicity, God will bless it and use it for His purpose and work.

IN a general way a preaching mission is a vigorous effort to restore a group of religious people to a more stabilized method of Christian living. To use the Prophet's phrase, it is to "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly; gather the people, sanctify the congregation, assemble the elders, gather the children—and all to this purpose: 'Wherefore should they say in this community, Where is their God?'"

This assembling of the people gives opportunity for larger privileges of worship, for competent instruction in the mysteries of the faith, for removals of doubt and readjustments of understanding. It is also an effort to popularize the whole system of the Church, its faith and message, its services and its sacraments.

But it is even more than this. It is an effort to remove the hidings which envelop the average working of the quiet ministration in the Church, and the comfortable care of souls which is ever with us, and bring it into the open; place it on a hill and, there exposed, submit it to a jaded world, in definite emphasis and intensity, that it might attract and save. It is the Church's work of the cure of souls with the publicity of the stage and the terrific reality of Calvary. Think what it means—publicity and reality in matters sacred to the individual. It is so easy in a preaching mission to think of publicity as a stage affair, with its make-believe; but the publicity is a deft thing, it draws aside the curtain just long enough to see and understand the charm and simplicity of the religious realities, which are the warp and woof of the Church's life. This is what makes the preaching mission so well spoken of and so hard to perform.

So at once we ask "the sort of missionary." He must be master of that which he would present. If the matters for presentation are of the most practical workings of the Church, he ought to be of the class we speak of as executives, directors, or secretaries. If they are of the intellectual sort, he should be of the doctors, scholars, or students. If it is the problem of the individual soul, then by all means he should

be of the order set apart, bishop, priest, or layman, but one who has in him the fine art of the cure of souls. On the whole those best fitted for this by native endowment and experience are the parish priests, if by demanding of them experience they avoid professionalism.

WE are to deal with rural preaching missions. This is in differentiation to the mission as held in the large city and in some large church, where we speak of humanity in the crowd rather than in the more compact community, where we speak of humanity in the terms of family and home life. By contrast to the city, the rural dweller is under bondage of tradition and custom and prejudice, with considerable reliance on his own importance; but a strange handicap in a feeling of lesser strength as compared to the city. The chief strength is their home maintenance, the chief glory is that everybody is somebody in particular; yet this fine independence is spoiled by a too conscious feeling that the city dweller is superior, which he is not, of necessity.

Human nature is very much the same everywhere, and that makes the difference largely a state of mind, and the chief concern of the missionary is a fine innate sympathy, a background of real experience, a kindly adaptability. Most of us think city when we are in the city, and we think country when we are in the country. There is no apparent strain—it is a ready part of our every-day life.

The first need for the missionary is *coöperation*:

1. *With the rector.* While mostly the success of the mission depends (humanly speaking) on the power of the missionary's personality, there must be much else, chiefly coöperation with the rector. This is an important and delicate matter. Both men are placed in hard positions. The old service of bestowing the stole on the missionary by the rector has a real significance, and it must have been born out of bitter experience. The rector must give over the parish to the missionary, but there is wisdom in making a good explanation of its condition.

As you know, the Religious orders will not undertake a mission unless they have absolute charge—even to the choice of the missionary. The great problem with them—as it is shown in the past—is their uncompromising attitude in making personal confession the end of the mission. One may agree with their purpose and yet dispute their method. It has seemed to me that there is something unfair in the demand, and I can sympathize with the average rector for his stand against it. If they would ease off in the method and not insist on the teaching as of authority from the outside, but urge its reasonable necessity to soul cleansing, and thus build up from the inside, it would cease to be a grave issue.

A rector can brood too zealously over his people. So his failure in coöperation is not often from jealousy or suspicion, but from being over-officious, nervously so. One rector was constantly so interfering; one could not bother to account himself to meet his ever keen opportunism. He would come before the sermon and whisper, "Say something nice about the Presbyterians, there are some here," or "Make it short tonight, some of these people will want to go to the dance."

But the missionary must remember that he must be true to the Church and loyal to the rector; his special job is not to administer discipline to the rector, nor disturb his parish; his job is to strengthen both.

2. *With the choir.* Singing should be a definite effort to encourage the mission. As long as the singing is good—that is congregational and enthusiastic—it matters little whether it is under the leadership of one individual or a choir. As a matter of fact, I am hoping that very soon we will be having choral missions or singing missions, where the choir and congregation are instructed in the proper presentation of divine worship, and their efforts encouraged to where they are both capable and devotional.

AT ALL times the missionary should be the speaker, unless he have an associate. He should give the instructions and do the preaching. There should always be a sermon, separate and distinct from the instructions and the answers to questions. It should have great inspirational value. This cannot be unless it have literary value, and spiritual power, and personal dynamic. It should come last and be the measure by which the minds and hearts of all are filled as they go forth to their homes. Its theme and its burden should be of some personal relationship with God, our Saviour. It should be heart searching and heart filling. It is often drawing aside the veil from one's personal experience. It has all the awe of simplicity and the reverence of holiness and the terrible publicity of being set on a hill.

The instructions may be a simple retelling of the Church's faith, or answers to the questions of the people. For my own part I found that for two evenings I would give instructions which elicited interest and concern. After that it would be necessary to give all that time to answering the questions presented. It is a heavy test to answer questions. My own method is to have the questions gathered at the entrance just before the service, and the box given to me as the choir lined up for the processional. During the service I follow the worship carefully until the hymn before the answering and then quite openly I glance through them. If any are too intricate for immediate answering, I frankly say so, and answer them the next evening. The others are answered *hot off the mind* after reading the question. I never stuff the box. There is a quality of baiting about that which is not, to my mind, a kindly quality. And it is very poor strategy. In answering the questions of the people, you answer their expressed needs; and when you enter heartily into their problems you can be human without being jazzy or indulging in claptrap.

As to subject matter, there is much about a series that is valuable. One or the other (instructions or sermon) should have the definiteness, which being part of a series would help to give it. If the instructions are answers to questions, then the sermons should be your own message.

I do want to say something about time given to sermons and instructions. It is so easy to allow the interest and wanderings in speaking to lengthen the time of the mission. Two hours is much too long a time. Aim at an hour and a half. This seems reasonable. However, do not be too brief. That, too, is a grave fault if you are after effectiveness in presenting great truths. I have yet to be convinced that short services of twenty minutes, or sermons of ten or twelve minutes, are of great reward. The service ought to be long enough to make it worth while to walk a mile and a half to attend. Ask yourself if you would bother about going out of your house if what you attended and heard were of too little worth to make a bulge in time.

In the far backwoods of Michigan I was taught a deep lesson in worthwhileness. People came from one to ten miles to attend a service in a log school house of no pretension. In one place, during the harvest time, they came at nine o'clock at night, and later at half past nine—that, too, after a hard day's labor in the fields. You cannot meet such people and be content not to have a message of real worth and comfort, nor do you give that message too carelessly nor too briefly. Brevity is not always the soul of wit; too often such arrows fall short of the mark.

IT MIGHT be well to refer here to the unusual. It does seem to some men that they must have some novelty to attract and hold. I am never convinced that stunts are of great value. Some are almost a tradition. For instance, the missionary's wandering about the aisles during the services. It is less effective in the country than in the city. So is the informal service. I know of one missionary who remained in the sacristy during the service, suddenly appearing in the pulpit just in time to preach. If this is true of one of our prominent preachers as a conduct for every Sunday, that he paces back and forth in the rector's study, in impatient preparation for the great sermon, and suddenly appears to them to enter the pulpit and preach, he is of cheap variety, no matter how eloquently he may declaim. He may be stirring but hardly decently impressive. He somehow declares a serious weakness in his make-up.

One of our professional missionaries wears a white cassock of linen. My objection to it was that it did not fit and being illy starched looked awkward. Wearing a surplice should be optional. There is no virtue in going without it. If the missionary wanders about the aisles, it would seem better that he wear only his cassock. I remember in one mission held in the center of a city's Catholic teaching and custom, that I was asked by the rector to wear a preaching scarf, but he allowed me only a short cotta. Common sense would teach us to wear things that naturally go together. The preaching scarf calls for a long, dignified surplice, or we suffer from incongruity of attire. If stunts there must be, they should have a real purpose to serve. Once I saw a pulpit built up in the center of the entrance to the choir. Its rough lumber platform was covered with plenty of household rugs of real value, but the whole effect was of a soap-box disguised. A fine pulpit of beauty, and well placed, stood idle.

Just here we ought to mention the need of regularity in the mission services. I do not object to what we speak of casually as an informal service, but it should be definite and regular and of real worship. What we intend to mean by "informal" is a freedom of approach and individual participation—not something loosely put together and illy prepared. Nor does the changing of the form from night to night have any real value. It is better to have one service, which is continued each night so that the people gain familiarity with it and confidence in its use. It could contain a brief chapter, always the Creed because of its affirmations, a suitable brief Litany, and intercessions. The variations to meet the need of the hour could well have a place in the closing portion of the service.

We must remember that our own day is noteworthy for its contributions in liturgiology and worship forms, especially in litanies, which are always popular, because the people have such fine share in them. Their number may confuse us and we may find ourselves straying around in novelty of change. If any of these are to have permanent value, we, who have the consciousness of their need, and consequently, some appreciation of their value, must soon stamp them as available for more constant use. Otherwise we will allow the real contribution of our age to lose of its strength. We should search out such services for missions. Many think that this year of the nineteen hundredth anniversary of Pentecost should be manifested by a great outpouring of the Spirit, a time of cataclysmic breaking forth in persuasive preaching power, and signs and wonders. I do know this, that it must enrich our avenues of worship and make our fellowship with God more secure in more helpful services.

Primarily, the mission is for the unchurched and the irreligious. It is to reach, using the very real phrase from the human point of view, "those least likely to attract God's attention." Like our popular idea of poverty, we have a set idea that these must be clothed in shabbiness and rags, soiled and uncouth. But this is not so. The unchurched are not irreligious of necessity. They may be very religious, and yet for some strange reason absent themselves from the Church. And what strange vagaries dominate in keeping people from their duties, which already they have accepted and believe. Nor are the irreligious bad and wicked people, of necessity. Jesus said, "I did not come to call the pious, but the irreligious." These are they who have large endowments of human energy and force and yet have not come into vital contact with Jesus. Marguerite Wilkinson had a charming phrase, "The black sheep have vigor in their ugly faces." Too often we spend our time strengthening the weak and the already understanding, rather than attacking the unattached and the vigorous unconverted. This is a pity. We can adventure for Christ among these strong people. The work of the Church Army is a fine movement to accomplish this. They are so sane in equipment of men, uniform, discipline, cheery service—their reality is a forceful appeal.

IT WOULD be well to mention two sorts of missions which surely invade the rural field. The first is not in any sense a preaching mission, but I consider it a mission—I refer to house parties. They are gatherings of sincerely minded people who have come together to consider the things of the spirit. These are natural human meetings, and while they are serious, they do not partake of the austerity of retreats.

Nor are they conferences, being less formal; nor are they conversations, being more personal; nor are they parties, being both kindly in converse and serious in intent. While they are not preaching missions, they rank as missions to the individuals. They are an intense method of personal evangelism. Possibly house parties as a name is as easily and loosely descriptive as any.

The second are the healing missions, but where the clinical portion is in evidence and emphasis. They are separate and distinct in their subject matter and teachings. They are of their own quality and quite different from any other. Like house parties they are a religious exercise of our own day. They answer a great need. Only experts ought to hold them, and such experts as we have are as yet pioneers, and we must overlook mistakes in their experimentation.

Now it would be natural if these two movements, the First Century Christian Fellowship and the Society of the Nazarene, being so enmeshed in the personal relationship of the soul with God, and entering the realm of mystical experiences, should find themselves coming closer together. It seems to me that each has much to contribute to the other, though at present they seem far apart. But I yet remember that these men are pioneers, each one in his own chosen wilderness, and that their present knowledge is only part knowledge. May they deal wisely with that part knowledge. The point I want to make is that only by conducting their missions, and sharing their new-found joy and knowledge with others who have to be convinced and reasoned with, and by applying this knowledge in the lives of others (remembering that the greatest test of any doctrine is its presentation in the common speech), can they keep the sanity that is so necessary if religious truth is to be maintained.

**M**AKING THE MISSION" is a technical term, signifying that a certain person has made a determined effort to attend upon all the services and instructions and secure to himself the benefits. I have known of the presentation of medals and cards to those who attended a definite number of times. All this is debatable to some. It is not of the essence of the mission. I have known it to accomplish good.

But my thought here is of the missionary who must of himself make the mission, or as I choose to say to myself, live the mission. It is so easy to give only part time, and here, as elsewhere, you cannot serve two masters.

Allow me to cite two experiences: In the first case, the city was not small, and the rector felt that he must entertain me with sightseeing and theater, for which afternoons were free. I almost cried for the day when it was the custom to insist that the guest know the family history by way of the family albums, and the family was delegated, each one in turn, to see to it that there were no idle moments, and certainly no privacy of thought. It would have been easier. There could not help being a lessening of power in the mission, and it was not just physical tire either. He had insisted that the missionary be kept in a barren and dry land where no water is.

In the other case, a small town in Texas, the congregation thought that a new parson in town must entail a social whirl. Home-made sausage and home-cured ham are to many of us a luxury. Certainly a week's continuance of such entertainment was a great strain. Surfeiting in this fashion in the mire of gluttony is far from the fasting and quiet which makes prayer effective. This mission was not evidenced by any redeeming power.

The missionary must live the mission, if he make it at all. Then, too, he must prepare himself adequately by prayer, fasting, study, meditation. When he does this he makes the mission in the finest and truest sense. He is not burdened by the remissness of humanity, nor its grief, nor its sin. Rather he is strengthened by its alertness and its strength and its healthiness. He is then aware that in a very true sense a mission is the "cure of souls" set on a hill. It has all the publicity of the stage but all the reality of Calvary. It is on Calvary that humanity comes to itself in fine attainment. The missionary is comforted beyond measure, as with the peace of God which passes all understanding, and he is better fitted for his work as a parish priest. His people will take notice of him that he has been with Jesus, and that he has seen humanity at its best.

## A MOVIE TRIBUTE TO A PRIEST

(The following appeared as an editorial in *The Script*, a Beverly Hills magazine for the motion picture colony, on the occasion of the dedication of the new Church of St. Mary of the Angels, Hollywood, Calif., last May.)

**I**N THESE days of noisy ministers shouting blatancies over the radio and egotistically "making the front page" by cheap sensationalism, it is refreshing to come upon a shepherd of the Lord who goes about in gentle humility comforting the sick, burying the dead, marrying love-lorn lambs, and offering spiritual guidance to the heavy hearted and weary. Such a shepherd is Neal Dodd who, for the past twelve years, has acted as guide, philosopher, and friend to the movie folk. In the deep wisdom of his priesthood Father Dodd, as he is called, has never "preached" nor pointed the finger of superior virtue at his erring sheep, but, like Catholic priests who through the confessional have learned to know the human heart, he recognizes our human weaknesses and sympathizes with them. That is why this modest man of God is, irrespective of creed or sect, without doubt the best loved character in Movieland.

The spiritual shepherd to a sinful world is a difficult rôle. Such a shepherd is necessarily a symbol of virtue, but the moment he parades his virtue he is looked upon as a prig and is shunned by the more worldly of his flock. Every self-respecting man resents a holier-than-thou attitude on the part of a minister, while on the other hand he loses faith in one who, in his efforts to be a good fellow, loses his symbolic character. Not long ago we heard a front-page minister tell a story at a luncheon club that drew peals of laughter, but lost him the respect of every man present. Neal Dodd hasn't a vulgar hair on his head, nor is he one of those superior prigs of smugly virtuous exhibitionism. He is, on the contrary, a perfectly simple and natural man of such utterly transparent goodness and modesty that he blushes upon the slightest occasion. Diffident to the point of embarrassment, he nevertheless takes his mission seriously and goes about his multitudinous affairs with the quiet dignity of the Master he attempts to serve.

Neal Dodd came to Movieland at a time when front-page ministers all over the country were hurling anathemas at "the unspeakable sins of the modern Sodom and Gomorrah." Securing a vacant store on Vermont avenue, he went quietly to work rounding up the mud-bespattered sheep while the holy men of the outlands kept up their bombardment. The sheep recognized in him a shepherd to their liking, and as the years went on he became the unofficial spiritual guide of the whole movie colony—Jew, Protestant, Catholic. He was simply Father Dodd to everybody from the lowliest extra to the highest executive. Furthermore, having married over three hundred of them, he not only became the shepherd of their private lives, but also, as official shepherd of the films, he has probably appeared as the marrying minister in more pictures than any character actor in Hollywood.

Nor has his ministry stopped at the fire-place and bedside of his parishioners and friends; he is a trustee of the Motion Picture Relief Fund of America, chaplain of the Wampas and of the Episcopal Actors' Guild of America, president of the Picture People's Church Corporation, honorary chaplain of the Troupers, a governor of the Pilgrimage Play, and chaplain of the Officers' Reserve Corps. Now his flock has built him a fine church around the corner from Hillhurst avenue on Finley avenue, which was opened last Sunday with the whole of Hollywood present to do him honor. It is to the credit of Movieland that its inhabitants who live in the fierce light of publicity have chosen to follow this simple shepherd of the Lord rather than one of the blatant pulpiteers who would feed them the sensationalism they are supposed to love so dearly. *The Script* congratulates Father Dodd on his beautiful new House of God, but it particularly congratulates the picture folk on their love and devotion for one of the finest men that ever honored the robes he wears.

I WONDER, did King David in his time write portentous rolls of blank verse, mercifully fallen into oblivion, and in chance moments, out under the stars, or, remembering his boyhood flock, voice our well-loved psalms? As for Solomon, we could do without the rest of Ecclesiastes rather than lose his little poem, "Remember Now Thy Creator."—*Exchange*.

# The World of Nations<sup>1</sup>

By Clinton Rogers Woodruff

UNDER this suggestive title Prof. Pitman B. Potter of the University of Wisconsin does a much needed piece of work and does it adequately. In the first place he describes the peoples of the earth and their widely varying social conditions, their empires and colonies, frontiers, and foreign policies. Then he considers such topics as international law, the consular and diplomatic service and treaty negotiation—including particularly American foreign service and policy, international arbitration, international administrative bureaus, and international conferences. The work closes with a discussion of the problem of war and peace, and efforts made for the creation of an international federation, including both the Pan-American Union and the League of Nations. Description and discussion of present conditions and future problems are the keynotes of the treatment. This is not a history of the past or propaganda for any pet ideas of the author or any group; at the same time the author expresses his own sharp reactions from time to time.

For instance, in discussing the future he shows how world order is coming, not in spite of, but upon the basis of modern international economic practices. Editors and politicians, in Professor Potter's opinion, seem to go off on the other tangent because they want to secure a following of people who will buy their papers in the first case and give them their votes in the second.

As a result of his studies and reflections on present trends, he expresses the opinion that if the League of Nations maintains its stability the United States will enter the League in something short of another decade, or let us say about 1937.

Speaking of the League leads me to refer to the admirable work the World Peace Foundation does from year to year in publishing a record of its activities. The latest volume is entitled *Nine Years of the League of Nations*<sup>2</sup> and is by that careful editor, Denys P. Myers. The many readers of the Fifth, Sixth, Seventh, and Eighth Yearbooks of the League of Nations, prepared by the same author, will welcome this cumulated study of nine years' work by the League, in which it is possible to follow through in a single volume what has been accomplished in each subject of special interest.

The record of the League's first decade (celebrated in January, 1930) was thus summed up by Arthur Sweetser in the January issue of *International Conciliation*, published by the Carnegie Endowment for International Peace:

Evolution of new methods of conferences, correspondence, and coöperation; settlement of eighteen political disputes.

Decision of thirty-two judicial questions.

Stimulation for Locarno and Kellogg pacts.

Elaboration of twoscore general conventions. Registration of 4,000 treaties.

Preparation of world-disarmament conference.

International supervision of mandates, minorities, and special districts.

Enunciation of basic financial and economic doctrine.

Organization of nine reconstruction loans totaling \$400,000,000.

Freeing of international intercourse from many restrictions.

Facilitating the work of the business man abroad.

Studies of gold, coal, sugar, double taxation.

Administrative coöperation for safety at sea, news transmission, international statistics.

Narrowing of the opium and white-slave trades.

World conventions on slavery and obscene publications.

Repatriation of 400,000 prisoners of war.

Care of many more refugees.

Organization of intellectual coöperation.

"No less than twelve times has the League been called upon to intervene in international disputes, any one of which might otherwise have resulted in armed conflict," points out a United Press dispatch from Geneva, which lists the twelve disputes as follows:

1920—Dispute between Sweden and Finland relative to the possession of the Aland Islands.

1920—Dispute between Poland and Lithuania relative to the Polish occupation of Vilna.

1921—Projected Serbian invasion of Albania.

1921—Finland's claims of Soviet's ill-treatment of inhabitants of Eastern Carelia.

1922—Polish and Czechoslovakian dispute relative to the Jaworzina frontier.

1922—Settlement of the Upper Silesian dispute between Poland and Germany.

1923—Irak boundary dispute involving Great Britain, Turkey, and Irak.

1923—Dispute between Italy and Greece, resulting in the former's occupation of Corfu.

1924—Settlement of the Memel dispute of Lithuania.

1925—Settlement of the frontier conflict between Greece and Bulgaria.

1927—The Hungarian-Rumanian dispute relative to Hungarian optants in Rumania, which is still in process of pacific settlement.

1929—The Bolivian and Paraguayan frontier dispute.

THIS is a worthy record, and as one American I am ashamed and crestfallen that the United States has had no share in it as a member of the League of Nations.

Attention might be called again to the late Dr. John Spencer Bassett's *The League of Nations: A Chapter in World Politics*.<sup>3</sup> Dr. Bassett takes up in detail the work which the League has accomplished viewing the subject as a part of the political history of recent times, and appraising its career as the historian would estimate any other historical force. It is the essence of his treatment that the League is but a political institution, shot through with political motives and trying to reach its ends in a political way.

In *The United States of the World*<sup>4</sup> Oscar Newfang undertakes to show a similarity between the origin of the League of Nations and that of the United States under the Articles of Confederation and between their experiences during their first ten years of existence under the loose organizations of covenant and articles without a central authority based on military power. This, in his judgment, proves that the League of Nations should follow the example of the United States, recognize the necessity of revising its covenant, and, still following the American example, provide a strong central authority with military power to enforce its decisions and purposes and so launch itself forth as "the United States of the World."

One cannot but be impressed by Mr. Newfang's zeal and earnestness, and to be impressed by his comments on the League, but I fear he does not give due weight to the obstacles in the way of such a consummation, so devoutly to be wished. A much more practical discussion of international coöperation, or shall we call it amalgamation, is to be found in Paul Hutcheson's *The United States of Europe*.<sup>5</sup>

Hutcheson, who is often described as a journalist "who attacks problems with the mind of a statesman," was inspired by Briand's suggestion at Geneva last autumn that the time seemed ripe to consider the feasibility of an "United States of Europe," to study the state of public opinion in Europe at first hand. His immediate preparation for this book was four intensive months in Europe where he had opportunity to gather at first hand the views of such men as Viscount Cecil, Norman Angell, Lloyd George, Arthur Henderson, Arthur Greenwood, Hugh Dalton, Seebohm Rowntree, Philip Kerr, Alfred Duff-Cooper, G. P. Gooch, S. K. Ratcliffe, H. D. Henderson in Great Britain; Paul Scott Mowrer, André Siegfried, Pierre de Lanux, Francis Delaisi, and Prof. Gaston Jeze in France; John Maynard Keynes, M. J. Bonn, Salvatore Madariaga, and Gilbert Murray in Geneva; Dr. Hjalmar Schacht, Geheimrat Kindl, Dr. Walter Simons, Professor Einstein, Geheimrat Kuenzer, Professor Hoetzch, Direktor Carl Mennicke, and Professor Palyi in Germany, together with a considerable number of the leaders of Soviet Russia. He visited the centers of Britain's industrial difficulties, and studied economic conditions in Poland, Czecho-

<sup>1</sup> New York: The Macmillan Co. \$4.00.

<sup>2</sup> Boston: World Peace Foundation, 40 Mount Vernon St. \$2.00.

<sup>3</sup> New York: Longmans, Green & Co. \$3.50.

<sup>4</sup> New York: G. P. Putnam's Sons. \$2.00.

<sup>5</sup> Chicago: Willett, Clark & Colby. \$2.00.

slovakia, and Austria. This was followed by a period of research at Geneva, in which the resources of the League of Nations, the International Labor Office, and the International Management Institute were placed at his disposal. As a consequence we have a highly suggestive volume.

Alliances and ententes are by no means new. Indeed history is dotted with them. One of the most important of the present ententes is the defensive alliance of Czechoslovakia, Yugoslavia, and Rumania. Under the title *The Little Entente*<sup>6</sup> Robert Machray writes an authoritative account of its origins, aims, and history. So far as I recall this is the first English work to be published on the subject. Based on the belief that the New Europe of the Peace Treaties, on which the Little Entente was founded, is politically and ethnically a vast improvement over pre-war Europe, it shows how this organization is making for peace and stability in Central Europe and, therefore, in Europe generally. Perhaps it is the forerunner of a United States of Europe. Who can tell? Let us at least indulge that hope.

On the other side of the picture we have Felix Morley, the Geneva correspondent of the League of Nations' Association writing under the heading "The Disunited States of Europe," in the *League of Nations News* that "discomforting to many, but perhaps none the less salutary, was the moral revealed by the Tariff Truce Conference which met in Geneva from February 17th to March 24th. It was the most protracted conference that has been held under League auspices for a long time, and with respect to attainment of the objectives originally set, it was far from being an outstanding success."

The history of this parley is directly connected with the World Economic Conference of 1927, which categorically asserted that "the time has come to bring an end to the increase of tariffs and to move in the opposite direction." The summoning of the conference was actually decreed by the last Assembly. The initiative taken in this respect by the Assembly was greatly forwarded by the speeches of M. Briand and others advocating a "United States of Europe." But this conference at Geneva, Morley writes, amply demonstrated the enormous gap that lies between oratorical enunciation of that ideal and concrete steps toward its fulfillment.

No sooner had the first days of the conference passed, he tells us, devoted to expositions of national viewpoints by the leading delegates, than the immense obstacles in the way of any striking achievement became obvious. Three main lines of difficulties were apparent, some countries exhibiting both of the first two cited below:

- (1) The new nations in Eastern Europe, such as Poland and Czechoslovakia, while not opposed to the idea of a tariff holiday, were inclined to view it reluctantly during the period of industrial upbuilding they are seeking to promote.
- (2) The definitely agricultural countries, such as Rumania and Finland, were dubious as to the political consequences of any agreement which would tend to make them permanently dependent on the industrialized nations for certain manufactured goods.
- (3) The strongly nationalist governments of Italy and France are definitely opposed to stabilizing certain duties at a time when they are anxious to forward consolidation and expansions of large-scale industries by keeping out such competitive imports as American automobiles.

The effect of these various objections was soon reflected in a change of the name of the parley to the more modest title of "The Preliminary Conference with a View to Concerted Economic Action." This, in a nutshell, illustrated the toning-down of the original idea.

It is no easy task to condense into a book of 6671 pages all the many stirring, interesting, and significant events that have happened since 1914. And yet this is what Prof. F. Lee Bennis has done in his *Europe Since 1914*.<sup>4</sup> He has given us a concise and effective summation of the events since the beginning of the World War. When one recalls the break up of the Central Empires, the establishment of new governments in the countries composing them, the breakdown of the Imperial Government in Russia, the revolution there and the attempt to create a new Communistic regime, not to mention the settlement of the Irish question, the establishment and growth of the Fascist regime in Italy, and the events of the War, one gets some idea of the extent and difficulty of Professor Bennis' task which he has fulfilled with unusual success. I cannot say that it is a

book one would want to sit down and read from start to finish but it is a mighty good book to have close at hand for reference or even for occasional general reading.

America's attitude on international affairs is intelligently discussed in Arthur Bullard's *America's Diplomacy in the Modern World*.<sup>5</sup> Bullard, who was the Geneva representative of the League of Nations' Association, discusses America's attitude on international affairs, especially in connection with the League of Nations. He considers whether America's attitude is hindering other nations in their efforts to insure international security. It is entitled to be called, as it has been, "An Illuminating Discussion of Modern Diplomacy, the League of Nations, and the Price of Peace," and it is also entitled to the praise accorded by Roland S. Morris in his foreword.

The treaty-making power of a nation is an integral part of the foreign relations of a nation and so it is appropriate to mention in connection with this article *The Treaty Veto of the American Senate*,<sup>6</sup> by D. F. Fleming, Ph.D., assistant professor of Political Science in Vanderbilt University. His purpose is to examine the treaties which the United States Senate has rejected or accepted conditionally, with special attention to the results of the constitutional provision requiring a two-thirds majority vote for their approval. It traces the origins of the Senate's power over treaties and shows how it exercises its right to propose amendments. He strongly condemns the practice of the Senate in proposing binding reservations or amendments to important treaties, and marshals an imposing array to facts to substantiate his claim that such a governmental policy is subversive of the best interests of everyone concerned. In view of the growing public interest in world affairs, this book will have a strong appeal for the intelligent reader who wishes to inform himself of the conditions under which the United States attempts to adjust its international relations.

One of the publications of the Bureau of International Relations connected with the University of California is a careful study of "Some Aspects of the Recent Foreign Policy of Sweden," by Erick C. Belquist, not the least interesting portion of which is the discussion of Sweden's relation to the League of Nations, an idea in which the Swedish people have long been interested.

<sup>5</sup> Philadelphia: University of Pennsylvania Press. \$1.50.  
<sup>6</sup> New York: G. P. Putnam's Sons. \$3.00.

## CONSECRATING HUMAN ACTIVITIES

IF I understand the Christian religion aright, its central truth is that of the Incarnation, namely, that God sent His Son to redeem the world. The coming of Christ in human flesh is our assurance that all things material come from God, belong to God, and should be consecrated to God. So the human flesh becomes a holy thing, and every human relationship, be it a family or a club, or a League of Nations, or a business, is something divine and holy. Every form of human activity may be consecrated to him. In all this universe there is nothing in itself that is common or unclean.

The most ancient heresy in the Christian Church is that of Gnosticism, which was based upon this tendency to distinguish between the human and the divine. It seems to be a common heresy in the Christian Church today. The spiritual work of the Church is set off against the material work of the Church. There are Church societies that boast of the fact that their members are not allowed to raise money. There are women and frequently clergymen who wish to be rid of all the bazaars and suppers and similar methods of raising money on the ground that they are undignified and unworthy of the Church of Christ. Yet every clergyman knows that one of the greatest needs in the world today is to claim business for God. He also knows that the great moral problems of life are the problems of human relationships, involving family quarrels, divorce, and war.

If we cannot sanctify the raising of money in the Church, and sanctify various human relationships in our various parish organizations, why inveigh from the pulpit against the low tone of business and against the evils of divorce and war? The work of the Church is to claim all life for God. The body, the family life, business, and indeed all human relationships are to be sanctified and glorified. If we look at life from this standpoint, there is nothing that can be considered merely in the light of a means rather than an end. The truth is that all our experiences come to us as opportunities for the spreading of the Kingdom of God.

—Bishop Page.

<sup>4</sup> New York: Robert R. Smith, Inc.

<sup>7</sup> New York: F. S. Crofts & Co. \$5.00.

# CORRESPONDENCE

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

## CHRISTIAN COURTESY

To the Editor of *The Living Church*:

BEING a newcomer in the Episcopal Church, perhaps it would not be amiss to recall some of my personal experiences and reactions to what I have found there.

Born of a godly mother, who died in my childhood, I drifted along in a sectarian atmosphere until about 20 years old, when in a religious meeting I experienced "conversion," and in a few months was baptized by immersion in the river, uniting with one of the churches in Springfield. I began at once the study of the Bible, with the idea that therein would be found the truth, the whole truth, and nothing but the truth. In the course of time I heard preachments and read expositions on religious subjects that enlarged my horizon; it was a great day when I gained the idea that "The pure in heart" were to "see God" by spiritual perception, rather than by physical vision. I became interested in the teaching of "Evolution" as set forth by Prof. Henry Drummond and others, and came to regard it as an improvement in human conception over the old idea of "Fiat—Creation." Then the "Higher Criticism" came across my sky, and liberated me from much narrowness in my understanding of the Scriptures. During this time the importance of the *worship of God* had been given little attention, therefore seeking brought little rest or satisfaction to the soul.

Eventually, I was brought to consider seriously the Episcopal position, and came to find a historical background that I had been quite ignorant of, also a dignity in her liturgy, and a reverence in her worship hitherto unknown to me. When above 60 years of age, together with a class of children and young people, I received Confirmation. However, I did not abjure the principle of Evangelical religion, or repudiate my previous Christian experience or fellowship. The effect of this step has been stabilizing, those gracious words, "Defend, O Lord, this thy Child with thy heavenly grace," has been recalled to mind many times since. I have found also that the worship *together* at God's altar has been a most heartening exercise.

Withal, I have found a stumbling-stone. It is when zealous Churchmen, who have never known any other form of religion, speak of Protestant Christians as "the Prots," and of the clergymen of Evangelical religion as "Sons of Nebat," or allude to our fellow Christians who in an evil time became separated, in language that implies that they are regarded as bastards in the family of God. These things hurt more than I can tell. I believe this attitude is responsible for the failure of wounds to heal, that are long over-due. Evangelical Christianity is feeling the need of that which they lack, more and more.

When we come within hailing distance of our fellow voyagers, why not make a friendly gesture. While the Episcopal Church can offer to them a Catholic faith, they can bring a fervor and a breadth of vision that may enrich the experience of all. "O God . . . give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions."

Springfield, Mass.

FRED F. CHAMBERLAIN.

## MOUNTAINEERS AND THE CHURCH

To the Editor of *The Living Church*:

THE ARTICLE by Father Malcolm C. Taylor, on page 473 of your issue of August 2d, certainly merits the endorsement of every sound Churchman.

Having myself spent three years in the mountain sections of the South I had at least the advantage of observing the fact that only where the Catholic faith is being taught in its entirety and without dilution is there real evidence of interest in the Christian religion on the part of the mountain people. Go to St. Andrew's or to St. Mary's, Tennessee, for evidence of my contention and form your own conclusion, by contrast.

I have not yet discovered that it is the privilege of any priest anywhere to withhold from his spiritual children anything that may enrich their souls and draw them nearer to God. Protestantism is not of God—has been tried and is found wanting—in the South as well as everywhere else.

LaSalle, Ill.

(Rev.) QUINTER KEPHART.

## CLERGY PLACEMENT

To the Editor of *The Living Church*:

THE ORDINATION of a man to the priesthood implies more than a mere profession; the priesthood is by its very nature different from the pursuit of medicine or the practice of law. It involves vows to a definite method of living and confers a character; no one who enters the ministry is free to live as he pleases, he is bound by his ordination vows. Is it not also true that the Church through the bishop who ordains is equally bound, at least implicitly, to see that every priest has opportunity to exercise his ministry and is given an adequate living? Our present way of putting men over parishes is confessedly unjust and inadequate.

What some of us objected to in the former suggestions was the system of having clerical *dossiers* entirely in the hands of a central bureau at 281 Fourth avenue. This objection appears to have been removed in the form suggested in the August *Spirit of Missions*. Here the factual data originate in the diocese to which the man belongs and is furnished 281 Fourth avenue by its constituted authorities. The difference of the two plans is great. The National Council is responsible directly to the General Convention, and this is too large and too busy a body to concern itself with a simple parish priest in a diocese and there is no direct way by which an unfair characterization can be corrected. The diocese, on the other hand, is a smaller body, more directly in touch with its priests, and a man's *dossier* is drawn up by his bishop and his fellow-priests from a more intimate knowledge. It is still difficult, however, to see exactly what kind of official form of *dossier* will be of value, except so far as the knowledge is official.

The great value of these newer suggestions is, however, in that the placement is not left, as now, in the hands of the vestry alone. Most vestrymen have slight knowledge of the clergy or of what their parish really needs. It would be difficult to determine what qualifications a man must have to be a warden or a vestryman. On the other hand the Commission on the Ministry does not propose that the bishop of the diocese have the sole power of mission as have the Roman bishops and the Methodist, but, while their suggestions provide that the vestry still have the ultimate power of calling the rector, the initial choice comes from the bishop acting with and by the consent of a committee elected by the diocesan convention. This has much to commend it. It takes away the present haphazard method on the one hand and it prevents episcopal injustice on the other.

But no system can take away the pain incurred through the misfits in the ministry. Many a spiritually saintly man has few, if any, qualifications to act as the rector of a parish or to be in charge of a mission, and yet the Church, through his ordination, owes him a living and a place where he can exercise his ministry. Does it provide for him? The Commission on the Ministry says nothing about him. Perhaps when the diocese has grasped the idea that parochialism is almost pure congregationalism and that the unit is the diocese, some step towards a proper solution of the problem will be taken. At present a bishop has no place for the unworldly saint and scholar and no money with which to support him. The solution may lie in the centralization of the financial support of the clergy in the hands of the diocesan authorities. Or it may be to discourage saints and theologians on the ground that they are not needed. The demands of a modern parish leave little time for prayer or study.

This letter is in the way of a retraction and an apology as well as a commendation. (Rev.) H. P. SCRATCHLEY.  
Murray Hill, N. J.

THERE ARE NO mysteries in the Christian religion except the mystery of love, the highest expression of which is to give. God gives himself to man, that is the incarnation. Man gives himself to God, that is conversion. Man gives himself to his fellowman, that is Christian service. The whole of life as it is in Christ and the laws of life are found in one word—love.

—*Christian Advocate*.



# BOOKS OF THE DAY

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

GROWING WITH THE WEST: THE STORY OF A BUSY, QUIET LIFE.  
By John M. Stahl. New York: Longmans, Green and Co.,  
1930. Price \$5.00.

IN this story of his life Dr. Stahl has given us an interesting portrayal of the development of a virile and versatile personality against a changing background. The son of a pioneer settler in the middle west, John M. Stahl was born in a little, low log cabin, "of one room and a lean-to, so poor that it lacked a loft. . . . The floor was of split puncheon. The splinters had been cut off with an axe. As the edges of the puncheon had not been trimmed straight, there were wide cracks between them, freely admitting the cold or damp air; and other lurking and undesirable visitors, with four nimble feet or two active wings." Of his boyhood life, its tasks, its amusements, its contacts, he has painted a vivid and entertaining picture. "He had an abundance of play. He had all the playthings he could employ, all that he needed, and they did not cost a cent of money." His "little mother" was confronted by a multitude of cares and hardships, by the lack of all the luxuries of life; but "never once was her care forgetful, never once was her love insufficient to smooth the path and minister fully to the welfare of her children."

Into this section—Adams County, Illinois, by the way—there was an influx, soon after the war between the States, of families from the New England states and from that class of impoverished, backward southerners who had never owned slaves or known the urbanities of existence. "The easterner was the more admirable; the southerner was the more lovable. The easterner was the more desirable neighbor when fortune smiled; the southerner was the better friend when fortune frowned."

As the author reached maturity, he found his proper outlet in journalism. As editor of a farm paper and, later, as contributor to many others, he wielded a strong influence for many years. Though he attained national prominence and was brought into an environment radically different from that of his boyhood, he never forgot the farmer and his problems; and, because of his understanding sympathy, he was the means of many practical reforms. It is true that there are rival claimants; but one who reads Dr. Stahl's autobiography will feel convinced that he was the first champion of rural free delivery in America, and that his activities in bringing about the recognition of its importance, in the face of opposition and disheartening indifference, antedated the maneuvers of some who are usually mentioned in this connection. For good roads he fought unceasingly, using his pen to mold public sentiment and availing himself of every opportunity to gain personal contact with men in high position. The parcel post was another hobby of his, which in the end proved a reality.

In the meantime, Dr. Stahl was brought in touch with the leading poets, journalists, and novelists of his day. He was the founder of the Society of Midland Authors and the Allied Arts Association. In his earlier days, he had delved in Ingersoll; as a young man, he complacently regarded himself as an atheist: when he felt the spell of Dr. Newman Smyth's written sermons, quietly but impressively read, he realized that religion was something more than a hypnotic for neurotic old ladies and primitive backwoodsmen. Dr. Stahl's sketch of Mary Noailles Murfree, who has immortalized the Tennessee mountaineers under the pseudonym of Charles Egbert Craddock, is delightful. "All her life she was lame. She could stand only with difficulty." Though her family was regarded with awe, because of wealth and social standing, Miss Murfree gained entrance into cabin, church, and moonshine cave. "Doubtless the mountain people believed that the little lame girl, with such speaking eyes, could cast a spell or bring ill luck and had some power to cause sickness or to cure." She was an indefatigable writer; and after her expeditions among the natives, she was able to tell the world that the ignorant, unschooled, uncouth

people of the highlands "worked and played, loved and hated, won and lost; had bodies, minds, souls; rejoiced and suffered." James Whitcomb Riley impressed the author by his gratification at the effect of his writings on the plain people. "One day shortly after Chicago became my home," says Dr. Stahl, "I saw coming toward me on Clark street a man walking in such manner that it seemed his arms and legs, if not his head, would fly off, a man who, I knew later, sometimes walked in a way as bizarre as he always dressed." The man was Eugene Field. Some critics have sought to cast doubt on the accuracy of some of the things which James Oliver Curwood has written about the north of Canada; but our author is convinced that Curwood was one of the foremost authorities on matters pertaining to that region. "He worked hard—too hard. He would have lived longer and have accomplished more had he been more moderate in his work." There are numerous sketches of outstanding figures, in literature, the drama, and politics—most of them tantalizingly short; and Dr. Stahl's volume is a valuable contribution to the history of American culture.

In his reminiscent moods, Dr. Stahl is optimistic, although he notes that, in contrast to the middle of the last century, the country has lost in law observance. "It is apparent that one reason for the present disrespect for laws is the successful effort of brainy lawyers to thwart the operation of the laws. Those guilty of murder and other serious crimes are not made to begin the punishment for their crimes until years after the crime is committed; and often they escape punishment altogether. The impotency of the courts is the greatest surface reason for the contempt of law which results in much lawlessness; but beneath all the surface reasons is the cause of it all: hypocrisy. . . . No intelligent person will deny that religion has much less to do with the conduct of the people than it had half a century ago. The Church has lost its hold. There is disrespect for religion as there is for law. Some of the things held sacred by our parents and grandparents are now flouted; and this is not good for man and much more is it not good for woman." *E pur si muove.* "The world had moved; and toward that which is finer and better. Within the past one hundred years all the world was content with slavery. It now exists in only small, isolated spots. There is yet much to do to secure the right education of every child; but within the span of my life more has been done than in all the years of all the centuries before. . . . The few are yet very rich and many are yet very poor; but the worst of poverty and the arrogance of the rich have both been greatly softened; few now starve in the streets and that middle class that works and lives with comfort has been multiplied and multiplied again and again. Gaming and drunkenness and debauchery and licentiousness are much less than they were in years that I can remember. . . . There is less and less cruelty to children and women and beasts. There is much less fear and hate in religion: much more love and helpfulness." EDGAR LEGARE PENNINGTON.

## PSALM 133

**B**EHOLD, how pleasant it would be  
If we dwelt here in amity,  
If human hate and war should cease,  
And everywhere were love and peace.

Like precious ointment on the head,  
Which to the skirts of Aaron spread,  
Like gentle dew from Hermon's crest,  
Are peace and love, divinely blest.

May friendship and fraternity  
Forever reign on land and sea!

CHARLES NEVERS HOLMES.

# The Living Church

Established 1878

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

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

Managing and News Editor, CLIFFORD P. MOREHOUSE.

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## OTHER PERIODICALS

Published by Morehouse Publishing Co.

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.

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## Church Calendar



### AUGUST

- 17. Ninth Sunday after Trinity.
- 24. Tenth Sunday after Trinity. St. Bartholomew.
- 31. Eleventh Sunday after Trinity.

### SEPTEMBER

- 1. Monday.
- 7. Twelfth Sunday after Trinity.
- 14. Thirteenth Sunday after Trinity.
- 17. 19, 20. Ember Days.
- 21. Fourteenth Sunday after Trinity. St. Matthew.
- 28. Fifteenth Sunday after Trinity.
- 29. Monday. St. Michael and All Angels.
- 30. Tuesday.

## KALENDAR OF COMING EVENTS

### AUGUST

- 18. School of the Prophets, Evergreen, Colo.
- 26. Annual Convention of Junior Brotherhood of St. Andrew, Oberlin College, Oberlin, Ohio.

### SEPTEMBER

- 6. Oriental Students' Conference, St. Alban's School, Sycamore, Ill. Conference of Church Workers of Chicago, Church of the Mediator, Morgan Park, Chicago.
- 15. Seventh Annual Conference on Rural Church and Social Work, Hoosac School, Hoosick, N. Y.
- 30. Eleventh Annual Synod of Province of Northwest, Miles City, Mont.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### AUGUST

- 20. Grace, Vineyard Haven, Mass.
- 21. St. Paul's, Brunswick, Me.
- 22. St. Matthew's, Goffstown, N. H.

## APPOINTMENTS ACCEPTED

BAXTER, Rev. CHARLES W., of Church of the Holy Communion, St. Peter, Minn., has taken charge of the missions at Lake Crystal, Good Thunder, and Sleepy Eye, Minn., in addition to his own missions.

CHENEY, Rev. ROBERT F., vicar of St. Mark's Church, Southborough, Mass.; to be rector of that church.

MAIMANN, Rev. CHARLES E., formerly rector of St. Michael's Church, Anaheim, Calif. (L.A.); vicar of St. Mary's Church, Lompoc, Calif. (L.A.) Address, 508 North H St., Lompoc.

OBERTHOLTZER, Rev. HERBERT I., vicar of St. Edmund's Church, Richmond, Calif.; to be rector of St. Paul's Church, San Rafael, Calif. September 1st.

PARKER, Rev. CHARLES L., recently ordained deacon; has become assistant at St. Paul's Church, East St. Louis, Ill. (Sp.) Address, 547 A Veronica Ave., East St. Louis.

PEPPER, Rev. ALMON R., formerly chaplain of City Mission Society, New York City; to be executive secretary and field worker of department of social service, diocese of Ohio. Address, 2241 Prospect Ave., Cleveland, Ohio. September 1st.

SHUART, Rev. PAUL C., formerly priest-in-charge of St. James' Church, Independence, Ia.; to be priest-in-charge of St. Andrew's Church, Carbondale, Ill. (Sp.) Address, P. O. Box 168, Carbondale.

SNODDY, Rev. WAYNE S., formerly student at Episcopal Theological School, Cambridge, Mass.; to be deacon of St. Paul's parish, St. Louis. Address, 446 Dover Place, St. Louis.

## NEW ADDRESSES

BRADLEY, Rev. THOMAS S., formerly of Hoosac School, Hoosick, N. Y.; Trinity School, 139 W. 91st St., New York City.

UNDERWOOD, Rev. EDWARD, vicar of St. Matthew's Church, Berkeley, Calif., formerly 2041 Francisco St., Berkeley; 7966 Hillmont Drive, Oakland, Calif.

WEARY, Rev. EDWIN, vicar of St. John's Church, Los Angeles, West (formerly Sawtelle); 1415 Wellesley Ave., Los Angeles, West.

## SUMMER ACTIVITIES

HARTZELL, Rev. PAUL of Peekskill, N. Y.; Camp Otter, Dorset, Ont., Canada, until September 15th.

MARTIN, Rev. THEODORE D., rector emeritus of St. Peter's Church, Hebron, Conn.; is supplying Grace Church, Hastings-on-Hudson, N. Y., on the Sundays in August.

MAXTED, Rev. EDWARD G., rector of Church of the Mediator, McComb, Miss.; to have charge of Grace Church, Canal St., New Orleans, until September 10th.

SAYRE, Rev. SAMUEL HUNTING, rector of St. Mary's Church, Williamsport, Pa., and secretary of the diocese of Harrisburg, may be addressed at R.F.D. 1, Box 81, Hampton, Va., until September 13th.

## RESIGNATIONS

SHOEMAKER, Rev. CARL I., C.S.S.S., rector of Church of the Annunciation, Philadelphia. Effective October 31st.

THAYER, Rev. W. G., D.D., as rector of St. Mark's Church, Southborough, Mass.

## DEGREES CONFERRED

FRANKLIN AND MARSHALL COLLEGE, Lancaster, Pa.—The degree of Doctor of Divinity was conferred upon the Rev. HOWARD W. DILLER, rector of Trinity Church, Pottsville, Pa., by his alma mater, Franklin and Marshall College at commencement, June 2, 1930.

UNIVERSITY OF THE SOUTH—Degree of Doctor of Divinity upon the Rev. HARVEY F. D. HUANG, rector of St. Paul's Cathedral, Hankow, China, at the commencement exercises, June 10, 1930.

## ORDINATION

### PRIESTS

HANKOW—Two Chinese deacons, the Rev. Messrs. Nelson T. S. Ou and HU TSH-LIN, were ordained to the priesthood in St. Paul's Cathedral, Hankow, on Ascension Day, May 29, 1930. This was just thirty-seven days after the murder of the Rev. Fung Mei-t'en. "Both candidates," says the report in the *Hankow Newsletter*, answered the questions clearly, and one felt that in these times they were both offering themselves anew to serve their Master in dangerous places, facing possible martyrdom." Mr. Ou is to be stationed at Shasi; Mr. Hu returns to Kingchow.

## MARRIED

HINSDALE-MILLER—On August 4, 1930, at St. Paul's Episcopal Church, Vancouver, Canada, Mrs. FANNIE PADDOCK MILLER, widow of John Matthew Miller of New York, to FRANK WEBSTER HINSDALE of Vancouver. The bride is a daughter of the late Rt. Rev. John Adams Paddock, D.D., of Eastern Oregon, and is a sister of the Rt. Rev. Robert Lewis Paddock, D.D., of Williamstown, Mass. Mr. Hinsdale is a son of the late Theodore and Grace Webster Hinsdale and a grandson of the late Prof. Charles B. Haddock of Dartmouth College, who was a nephew of Daniel Webster. He has a brother, Dr. Guy Hinsdale of White Sulphur Springs, W. Va.

## DIED

SMITH—FRANCIS SMITH of Scotland Neck, N. C., passed into the life beyond March 27, 1930. He was the son of William Edward Smith and Virginia Peterson (Cocke) Smith, and is survived by several brothers, sisters, and other near relatives.

"The sunshine of his presence is greatly missed."

## MEMORIAL

### Rev. Sylvanus Billings Pond

The Rev. SYLVANUS BILLINGS POND, died, in New York City, September 4, 1929.  
*Requiescat in pace.*

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EXPERIENCED PRIEST DESIRES PARISH in middle west. Address, S-542, care of LIVING CHURCH, Milwaukee, Wis.

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LOYAL ANGLICAN PRIEST, UNIVERSITY postgraduate and seminarian, substantially located, comprehensive urban experience, early forties, invites immediate consideration for purposeful parish or adequate locum tenency. Address, G-539, care of LIVING CHURCH, Milwaukee, Wis.

**PRIEST DESIRES POSITION, PERMANENT** or temporary. Address, A. D.-516, care of LIVING CHURCH, Milwaukee, Wis.

**PRIEST, SINCERE, PUNCTUAL, FAITHFUL,** hard worker, unmarried, no ties, excellent extemporaneous preacher, in his prime, Catholic-minded, first class references, urban and rural experience as teacher of Classics and English. Available September 20th for permanent work. Address, E-472, care of LIVING CHURCH, Milwaukee, Wis.

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**CHURCHWOMAN DESIRES WORK IN** Church institution where she may have son, fourteen years of age, near her. Address, Mrs. R. M. LAURENSEN, 199 Manchester St., Battle Creek, Mich.

**CHURCH WORKER, GRADUATE OF** Church Training School, family case work experience. Desires a position as a parish worker. Excellent references. Address, H-543, care of THE LIVING CHURCH, Milwaukee, Wis.

**EXPERIENCED EDUCATOR IN ORDERS** would establish or take over a private school. Address with full details, Box K-540, LIVING CHURCH, Milwaukee, Wis.

**ORGANIST-CHOIRMASTER, A.R.C.O.,** Desires change. English Cathedral and Canadian experience, recitalist, composer. Boy or mixed choirs. Address, R-515, care of LIVING CHURCH, Milwaukee, Wis.

**ORGANIST-CHOIRMASTER, COMPETENT,** experienced, desires position. Successful with boy and mixed choirs. Trainer and director of outstanding ability. Energetic, ambitious, enthusiastic worker. Recitalist. Churchman. Highest recommendations. Communications invited. Address, CHOIRMASTER, 415 Dupont St., Philadelphia, Pa. Telephone: Manayunk 0236.

**ORGANIST-CHOIRMASTER, HOLDING** highest credentials desires change. Pacific coast preferred. O. C. S.-489, care LIVING CHURCH, Milwaukee, Wis.

**SISTER OF WELL KNOWN NEW YORK** rector desires position as housemother, hostess or chaperon in Church school or institution. Seven years' practical experience. Reply, R-458, care LIVING CHURCH, Milwaukee, Wis.

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## 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.

New York—The Epistle for the Seventh Sunday after Trinity is recommended by a Chinese parish priest in Hankow as "a very good text for exhorting Christians to give more offerings to the Church, because they spent much larger amounts for idol worship when they were non-Christians." Henry James speaks of an American lady who worshipped Paris, "with costly ceremonies."

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**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 SISTERS IN CHARGE.

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**MRS. KERN HAS A VERY UNUSUAL AND** attractive quiet home at 1912 "G" Street, Northwest, near the White House. Most of her rooms have private connecting baths, and are especially arranged for families, and planned for comfort, with exceptional beds, and a spaciousness that gives great satisfaction. Cafeterias are near and free parking space is available. The rates are very reasonable, depending upon the number in party. Entering the Capital from any direction find 19th St., Northwest, follow it to "G" St. Mrs. Kern's home is then only a few doors away, and if you mention this paper you will be received with no previous arrangement or correspondence. Special parking signs provide for entrance.

**THE WASHINGTON NATIONAL CENTER** of the Girls' Friendly Society, 1533 New Hampshire Ave. The National Home of the G. F. S., open to all Churchwomen and their friends who may be transients in Washington. Send for our folder.

## HEALTH RESORT

**ST. ANDREW'S REST, WOODCLIFF LAKE** Bergen Co., New Jersey. SISTERS OF ST. JOHN BAPTIST. For women recovering from acute illness or for rest. Private rooms, \$10-\$15. Age limit 60.

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

**ST. PHOEBE'S HOUSE FOR REST AND** retreat. On slopes of Mt. Tom, above mountain stream. Daily Eucharist. Special rates by the month. Address, DEACONESS-IN-CHARGE, Lakeside, Conn.

## RETREATS

**THE ANNUAL RETREAT OF THE** Brotherhood of the Way of the Cross, to which the clergy generally are cordially invited, will be held at Adelynrood, South Byfield, Mass., beginning Monday evening, September 15th, and closing on Friday morning, September 19th. Conductor, Rev. Fr. Charles Townsend, rector of St. Stephen's Church, Providence, R. I. Those desiring to attend will please notify "THE SECRETARY," Adelynrood, South Byfield, Mass., or the Rev. P. G. MOORE-BROWN, 12 Camp St., Providence, R. I.

**WEST PARK, ULSTER CO., N. Y.** A Retreat for priests will be held at Holy Cross, God willing, beginning Monday evening, September 22, 1930, and ending on Friday morning, September 26th. Conductor, Fr. Robert Chalmers. No charge. Address, GUESTMASTER,

## APPEAL

**CHURCHWOMAN, WIFE OF CLERGYMAN** who has served in mission field for thirty-five years, and who is now in poor health, is in great need of small loan or other temporary assistance that will enable her to give him a rest and change. Excellent references; will explain situation to anyone kindly interested. Reply, W-541, care of LIVING CHURCH, Milwaukee, Wis.

## Church Services

## California

**St. Mary of the Angels, Hollywood**  
4510 Finley Avenue, Olympia 6224  
THE REV. NEAL DODD, Rector  
Sunday Masses, 7:30, 9:30, 11:00 A.M.

## District of Columbia

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

## Illinois

**Church of the Ascension, Chicago**  
1133 N. La Salle Street  
REV. WILLIAM BREWSTER STOSKOPF, Rector  
Sunday Masses: 8:00, 9:15, 11:00 A.M.,  
and Benediction 7:30 P.M. Week Day Mass,  
7:00 A.M.  
Confessions: Saturday, 4:00-5:30, 7:30-9.

## Massachusetts

**Church of the Advent, Boston**  
Mt. Vernon and Brimmer Streets  
SUMMER SCHEDULE  
Sundays: Holy Communion, 7:30 and 8:15  
A.M.; Matins, 10:00 A.M.; Sung Mass and Sermon, 10:30 A.M.; Solemn Evensong, 7:30 P.M.  
Week-days: Matins, 7:15 A.M.; Mass, 7:30  
A.M.; Evensong, 5:00 P.M. Thursdays and Holy  
Days, a second Mass at 9:30 A.M.

**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.  
Missa Cantata 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.  
The Mission House, S.S.J.E., 33 Bowdoin St.  
Telephone: Haymarket 6232.

## Minnesota

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

## 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 last 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.

**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.

**Church of the Incarnation, New York**  
Madison Avenue and 35th Street  
REV. H. PERCY SILVER, S.T.D., LL.D., Rector  
Sundays: 8:00 and 11:00 A.M.

**The Transfiguration,** 1 East 29th Street  
"The Little Church Around the Corner"  
REV. RANDOLPH RAX, D.D., Rector  
Sundays: 8:00 and 9:30 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,

## CHURCH SERVICES—Continued

## Pennsylvania

## S. Clement's Church, Philadelphia

20th and Cherry Streets  
 REV. FRANKLIN JOINER, Rector  
 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 Mass at 7:00 and 9:30. Also Tuesday and Friday at 8:00.  
 Friday: Sermon and Benediction at 8:00.  
 Confessions: Friday, 3:00 to 5:00; 7:00 to 8:00. Saturday, 3:00 to 5:00; 7:00 to 9:00.

## Saint Mark's Church, Philadelphia

Locust Street, between 16th and 17th Streets  
 REV. FRANK L. VERNON, D.D., Rector  
 SUNDAYS:  
 Masses for Communion, 8:00 and 9:00.  
 Solemn High Mass, 11:00.  
 Solemn Evensong, 4:00.  
 DAILY:  
 Masses, 7:00 and 7:45 (9:30 Holy Days and Thursdays).  
 Matins, 9:00.  
 Intercessions, 12:30.  
 Evensong, 5:00.  
 CONFESSIONS:  
 Saturdays: 4:00 to 5:00; 8:00 to 9:00.  
 TELEPHONE:  
 Clergy House—Pennypacker 5195.

## RADIO BROADCASTS

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

**K HQ, SPOKANE, WASHINGTON, 590 KILO-** cycles (225.4). Cathedral of St. John the Evangelist. Evening service every Sunday from 8:00 to 9:00 P.M. P. S. Time.

**K SCJ, SIOUX CITY, IOWA, 1330 KILO-** cycles (225.4). St. Thomas' Church, every Sunday, organ and sermon at 2:30 P.M., and first and third Sunday at 11:00 A.M., C. S. Time.

**WBBZ, PONCA CITY, OKLAHOMA, 1200** kilocycles (240.9). Grace Church every third Sunday at 11:30 A.M., C. S. Time.

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

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

**WIP, PHILADELPHIA, PA., 610 KILO-** cycles (492). Church of the Holy Trinity. Every Sunday at 10:45 A.M., E. S. Time.

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

**WLBW, OIL CITY, PA., 1260 KILOCYCLES** (238 meters). Christ Church. Every Wednesday, 12 noon to 12:30 P.M., E. S. Time. Rev. William R. Wood, rector.

**WPG, ATLANTIC CITY, N. J., 1100 KILO-** cycles (272.6). St. James' Church, every Sunday at 4:00 P.M., E. S. Time. Rev. W. W. Blatchford, rector.

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

**WRBQ, GREENVILLE, MISS., 1210 KILO-** cycles (247.8). Twilight Bible class lectures by Rev. Philip Davidson, rector of St. James' Church, every Sunday at 4:00 P.M., C. S. Time.

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

**WMAL, WASHINGTON, D. C., 630 KILO-** cycles (475.9). Washington Cathedral, the Bethlehem Chapel or the Peace Cross every Sunday. People's Evensong and sermon (usually by the Bishop of Washington) at 4:00 P.M., E. S. Time.

**WGO, SAN FRANCISCO-OAKLAND, CALIF.,** 790 kilocycles (380 meters). Grace Cathedral. Morning service, first and third Sunday, 11:00 A.M., P. S. Time.

## CHURCH LITERATURE FOUNDATION, INC.

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.

Form of bequest: "I give, bequeath and devise to Church Literature Foundation, Inc., a non-profit corporation, organized under the laws of the state of Wisconsin, with principal office at 1801-1811 Fond du Lac Avenue, Milwaukee, Wis., the sum of . . . . ., the same to be added to the endowment fund of the said corporation and to be used in accordance with the provisions of its articles of incorporation."

## BOOKS RECEIVED

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

The Christopher Publishing House. 1140 Columbus Ave., Boston, Mass.

*Poems.* By Lydia Noble. With Translations from Constantine Bahmont. \$1.50 net.

*Low Winds.* By Stuart P. Palmer. \$1.25 net.

*The Seeker.* By Anna Appleby. \$2.00 net.

*A Pioneer of Old Superior.* By Lillian Kimball Stewart. \$2.25 net.

Danish Lutheran Publishing House. Blair, Neb.

*Christ and His Men.* By Olfert Ricard. Translated from the Danish by Harold C. Jensen. Published by Central Committee of Young People's Leagues, United Danish Evangelical Lutheran Church in America.

The Faith Press, Ltd. 22 Buckingham St., Charing Cross, W. C. 2, London, England.

Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis. American agents.

*Romanism and Truth.* By G. G. Coulton, Litt.D., D.Litt., F.B.A., Fellow of St. John's and Hon. Fellow of St. Catharine's College, Cambridge. \$1.40.

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

*No Popery.* Chapters on Anti-Papal Prejudice. By Herbert Thurston, S.J. \$3.00. Publication date August 20, 1930.

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

*Every Man's Story of the New Testament.* By Alexander Nairne, D.D., regius professor of Divinity in the University of Cambridge.

A. R. Mowbray & Co., Ltd. 28 Margaret St., Oxford Circus, W. 1, London, England.

Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis. American agents.

*With the Beloved.* A Book of Private Devotion in Verse. By G. M. \$1.00.

Oxford University Press. 114 Fifth Ave., New York City.

*Studies in the Philosophy of Religion.* Partly based on the Gifford Lectures Delivered in the University of Edinburgh in the year 1923. By A. Seth Pringle-Pattison, LL.D., D.C.L., Fellow of the British Academy; emeritus professor of Logic and Metaphysics in the University of Edinburgh.

## PAPER-COVERED BOOKS

The Faith Press, Ltd. 22 Buckingham St., Charing Cross, W. C. 2, London, England.

Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis. American agents.

*Symbols of the Catechism.* A Manual for Teachers to Supplement and to Illustrate Many of the Current Manuals. By W. Edward Lush, M.A., chaplain of the Order of the Good Shepherd, Auckland, New Zealand. 80 cts.

A. R. Mowbray & Co., Ltd. 28 Margaret St., Oxford Circus, W. 1, London, England.

*Deafness and Happiness.* By the Hon. Venetia Baring. 60 cts.

*Church Music.* By the Rev. Maurice F. Bell, M.A. New edition revised. 60 cts.

*Heraldry of the Church.* A Handbook for Decorators. By the Rev. E. E. Dorling, M.A., F.S.A. With Eighty-three Illustrations. No. 10 in The Arts of the Church Series edited by the Rev. Percy Dearmer, D.D. 60 cts.

*A Girl's Prayers.* A Pax Book. 60 cts.

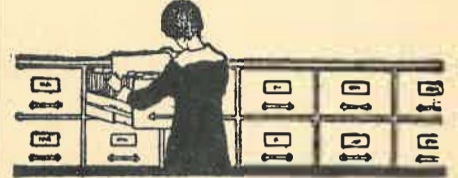
*An Outline History of the Church of England.* New Illustrated Edition. 20 cts.

## CATALOGUE

The Cathedral School, Inc. Orlando, Fla.

*The Cathedral School, Incorporated.* A Boarding and Day School for Girls. Thirty-first Year.

## INFORMATION BUREAU



THIS department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

READERS who desire information in regard to various classes of merchandise used by the churches, rectories, parish houses, church institutions, or homes, may take advantage of our special information service, and send us their wants and we will transmit their request to such manufacturers or dealers, writing the letter for them, thus saving them time and money.

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## FIRE DESTROYS GIRLS' NEW DORMITORY IN VIRGINIA

LAWRENCEVILLE, VA.—On the night of August 8th fire destroyed about three quarters of the new girls' dormitory of St. Paul's Normal and Industrial School, Lawrenceville, of which the Rev. J. Alvin Russell is principal. The building was insured to the extent of 90 per cent of its value, and the loss is estimated at about \$50,000. Owing to lack of water pressure and fire fighting equipment, the building burned for five hours, and although the fire departments from Emporia, South Hill, and Petersburg were called they could render very little aid.

The new dormitory was being rushed to completion in order to take care of 190 girls this coming fall, and its destruction is indeed a calamity. There is a very urgent need for about \$18,000 to provide fire protection for other school property.

## HOLD MEMORIAL SERVICE FOR REV. HENRY WATSON MIZNER

ST. LOUIS, Mo.—A requiem service in memory of the late Rev. Henry Watson Mizner, who died in Paris, France, on July 8th, was held in St. Stephen's Church, St. Louis, where he was rector for twenty-five years. The Rev. Dr. John W. Higson gave the memorial address.

The Rev. Mr. Mizner was one of the best known clergymen in the diocese. Besides his service at St. Stephen's and at Palmyra, he was for several years on the staff of Christ Church Cathedral.

## Lambeth Conference Resumes Sessions After Fortnight of Committee Deliberations

### Ministry of the Church First Report Presented—Raise £40,500 for Indian Church Endowment Fund

The Living Church News Bureau  
London, August 1, 1930

THE LAMBETH CONFERENCE RESUMED its full sessions last Monday, after the fortnight devoted to the deliberations of the six committees. The business before the full conference was to receive the various reports from the committees and to consider resolutions passed upon them.

The first report presented was that of the fifth committee, dealing with the Ministry of the Church. The Bishop of Grahamstown, chairman of the committee, introduced the report. Resolutions were submitted on the supply and training of candidates for Holy Orders and voluntary clergy by the Bishop of Manchester, chairman of the sub-committee. A number of resolutions were adopted with amendments. The following bishops took part in the discussions. Bishop Palmer, the Bishop of Truro, the Archbishop of York, the Bishops of Birmingham, Norwich, Tennessee, California, Chichester, and Dornakal; the Archbishop of Armagh, the Archbishop of New Zealand, the Bishops of South Dakota, Gibraltar, London, San Joaquin, Madras, Durham, Calcutta, Gloucester, Pretoria, Kobe, St. Albans, and Michigan; Bishop Wyld, the Bishops of Tinnevely, Bloemfontein, and Exeter, Bishop Nash, the Bishops of Montreal, Delaware, Johannesburg, Southwark, Labuan and Sarawak, and Colorado; Bishop Howells, and the Bishops of Uganda and Natal.

On the same day, resolutions dealing with deaconesses were introduced by the Bishop of Blackburn, chairman of the sub-committee. The Bishops of Wangaratta, Rhode Island, Winchester, Kansas, Southwark, and Truro took part in the discussions.

#### REPORT ON MINISTRY OF THE CHURCH DISCUSSED

On Tuesday, the conference resumed the discussion of the report on the Ministry of the Church, after hearing a message from the Japanese Church delivered by Bishop Matsui, Bishop in Tokyo. Resolutions dealing with the work of deaconesses were adopted on the proposition of the Bishop of Blackburn, chairman of the sub-committee. The following were among those who took part in the discussion: The Bishops of New Jersey, Birmingham, Wangaratta, Lincoln, Coventry, Winchester, Mississippi (Coadjutor), the Bishop in Persia, the Bishops of Rhode Island, Bradford, Durham, and Atlanta, the Archbishop of York, the Bishops of Madras, Gibraltar, New Guinea, London, and Western Michigan, and the Archbishop of New Zealand.

Resolutions dealing with Spiritual Healing, and also with the work of Religious communities, were then submitted by the Bishop of Grahamstown, chairman of the main committee. The following took part in the discussion: The Bishops of Goulburn and Ballarat, the Archbishop of the West Indies, the Assistant Bishop of Jamaica, the Archbishop of Perth, the Bishop of Southwark, Bishop Nash, the Archbishop of Armagh, the Bishops of Willochra, Chekiang, Michigan, New Jer-

sey, Durham, and Colombo, and the Archbishop of New Zealand.

The report of the committee and the resolutions attached were completed.

The conference then began the consideration of the report of Committee II on the Life and Witness of the Christian Community, presented by the Bishop of Winchester. Resolutions were moved by the Bishop of Lichfield, chairman of the sub-committee on Peace and War.

#### £40,500 RAISED IN ENGLAND FOR INDIAN CHURCH ENDOWMENT FUND

At the morning session on Wednesday, a message of greeting from the Wesleyan Methodist Conference, assembled in Leeds, was read to the conference.

The discussion of the resolutions on Peace and War was resumed and completed. The following took part in the discussion: The Archbishop of Dublin, the Bishops of Durham, Warrington, Ripon, Albany, and Southampton, the Archbishops of Armagh and Melbourne, the Bishops of Plymouth, Erie, Lichfield, Chichester, and Birmingham, Bishop Knight, the Bishops of Winchester, Kensington, and Grafton, and the Bishop in Persia.

In the afternoon, the conference commenced the discussion of the report of the sub-committee on Marriage and Sex, introduced by the Bishop of Winchester. The Bishops of St. Albans, Southwark, and Nassau spoke.

There was a pleasant interlude from more serious matters at an informal gathering of the conference on Wednesday, when the Archbishop of Canterbury handed to Dr. Westcott, Metropolitan of the Church in India, a letter intimating that the Church at home had already raised the sum of £40,500 for the Indian Church Endowment Fund. This fund, it will be recalled, was in response to India's request for assistance in the formation of the independent and autonomous Church of India, Burma, and Ceylon. Dr. Westcott, in acknowledging the gift, said that the wisdom of having an independent Church in India was plain. Today, when the political relations between the British Government and Indians were strained, Indians could look to the Church and feel that it was no longer a department of the State. It was no longer the Church of England in India, but the Church of India, Burma, and Ceylon.

#### ECCLESIASTICAL COMMITTEE REPORTS ON BENEFICES MEASURE

The ecclesiastical committee of Parliament have just reported that they consider it expedient that the Benefices (Transfer of Rights of Patronage) Measure, which was recently passed by the Church Assembly, should become law. It may be recalled that this measure compels a patron, when transferring an advowson, to comply with certain forms of procedure, the object being to ensure disclosure of such intended transfer and the particulars thereof before it is effected, and to afford an opportunity for discussion and consideration by the Bishop and parishioners with a view to the modification or abandonment of the proposal. It does not, however, limit the absolute right of transfer. The intended transferor, provided he gives notice of his intention to transfer, and, if required, consents to confer with the Bishop, remains entitled,

in spite of all objections, to complete the transfer.

#### ARCHBISHOP OF YORK ADDRESSES INTERNATIONAL STUDENT SERVICE CONGRESS

The International Student Service Congress at St. Hugh's College, York, was opened last week. The congress is attended by about one hundred and fifty students from all parts of Europe, the Dominions, the United States, and the Far East.

The Archbishop of York, in speaking on English Educational Ideals, said that education was not the filling of the mind with knowledge which by itself was useless, but was necessary as a preliminary to the real purpose of education, the assimilation and digestion of the knowledge acquired.

"In English education we have been mainly training the subconscious self. To put it in another way, we have been mainly concerned to train people to react spontaneously to the situations in which they may find themselves. The way in which we have done that is to lay enormous stress upon membership of a society, and that is the essential characteristic of our typical educational institutions. A great part both of the strength and the weakness of the English character is due to this preponderance of the element of membership and fellowship over the intellectual element in education. Sometimes we have almost lost sight of the fact that education has anything to do with the mind at all."

#### CONVENTION AT KESWICK CLOSING

The fifty-fifth convention at Keswick has just ended, and, judging from the large numbers attending, the occasion has lost none of its powers to attract. Men and women have come to Keswick from all parts of the world, and from varying occupations. They are drawn from the Evangelical portion of the Church. Evangelists from gospel halls are side by side with a large number of young men and women from the universities. Each year the average age of the convention members seems to decrease. If it be true that the churches are emptier, here we have evidence of a real devotion to spiritual things. For Keswick teaching does stand for spiritual things.

This seems to prove that, even in a materialistic age, and an age, too, when an increasing number of people are, quite properly, alive to the desirability of the Churches taking an active interest in social, industrial, and scientific developments, there is still a deep stratum to which old-fashioned Bible teaching makes its appeal.

GEORGE PARSONS.

#### BANDITS PLAGUE WESTERN HUPEH

NEW YORK—Western Hupeh is becoming a hot bed of communist and bandit outrages. Recent reports from Hankow tell how Chinese workers from the outstations to the west and north are seeking refuge in the city. From Hanchuan have come the Rev. Morton Chu, his wife and eight children; from Sintien, the Rev. S. Y. Sze, his wife and four children; from Simakeo, the Rev. K. S. Wang, wife and one child. The catechist at Hwangpi had a narrow escape with his family. The church and residence at Hwangpi have been burned down and the Rev. T. R. Yang and his family reached Hankow through many perils. Hundreds of people in these towns who were unable to get away were killed and others were carried off by the communists to be held for ransom.

## Fresh Air Camps and the Church Army Active in Canada During Summer

### Banff Summer School—New Toc H Padre for Toronto—To Appoint New Archbishop for Rupert's Land

The Living Church News Bureau  
Toronto, August 8, 1930

THE FIRST PART OF AUGUST, ALL Church activity in our cities is at its lowest ebb. Organizations have been closed for some time, but most rectors stand by their ship till August bursts upon them. Curates now reign supreme. The only activities that flourish during the hot months are the Fresh Air Camps and the Church Army.

Vancouver is not only especially favored with camp sites, but it is a city that is particularly active in providing its poor and needy with free holidays. Even those children who are unable to get away for the two weeks are given, through the

Besides the Rev. F. H. Wilkinson of Calgary, whose subject was Teacher Training, two leaders from afar were welcome guests—Dr. Westgate, Western field secretary of the Missionary Society, and Dean Quainton of Victoria, B. C., who lectured on Old Testament. The dean of the school was a dean in reality, the Very Rev. R. H. Robinson of Calgary. Over 120 attended the camp, including the Woman's Auxiliary caterers.

#### NEW TOC H PADRE FOR TORONTO

The West's loss will be the East's gain when the Rev. A. F. Holmes moves the middle of this month from Vancouver to Toronto. Mr. Holmes has been with his present parish for the past five years and was especially interested in work among boys and young men in the Canadian Legion. In Toronto he will be padre of Toc H.



#### CALGARY SUMMER SCHOOL CAMP

This beautiful setting for the diocesan summer school of Calgary was near Banff, Alta., in the Canadian Rockies.

courtesy of the Union Steamship Company, free one-day outings to Squamish.

At Whitby on Lake Ontario is situated a unique camp in that it provides accommodation for the whole family, including the tired and hungry business man, who, by the way, is mostly without work. This camp is run in connection with the medical clinic of St. John's Garrison Church, Toronto, and is under the supervision of the Sisters of St. John the Divine.

#### CHURCH ARMY HIKERS RETURN

The cadets from the Church Army Training Center have returned to Toronto, having completed their Evangelistic Route March. They were sixty-two days on the journey, and covered about three hundred and seventy miles of road. They worked in fifty-six parishes, conducting over a hundred services in church and in the open-air, and making nearly a thousand visits.

#### BANFF SUMMER SCHOOL

Reports of the various summer schools are now beginning to appear. Perhaps the most ideally situated is that held at Banff amid the almost stunning grandeur of the Rockies. This is the fourth school to be held here and the fact that the same people come back each year bespeaks its popularity.

Much of its success is due to the enthusiasm of the secretary of the school, the Rev. Canon Harrison of Brooks, Alta., who this year completes his third term in that arduous office.

#### THE BISHOP OF FREDERICTON IN ENGLAND

His Lordship, Bishop Richardson, was a recent preacher in the beautiful Collegiate Church of St. Mary's in Warwick, Warwickshire, England. The *Warwick Advertiser*, in reporting the sermon, drew attention to the fact that the Bishop was the third son of the Rev. John Richardson, who was for many years chaplain of Warwick prison, and that Bishop Richardson had been a pupil in Warwick School and a choir boy at St. Nicholas' and All Saints' Churches. His recent visit to St. Mary's Church coincided with the annual choir festival in that church and His Lordship preached to a large congregation.

#### NEW ARCHBISHOP FOR RUPERT'S LAND

The Bishop of Yukon, as the senior bishop in the ecclesiastical province of Rupert's Land, has just received word that Dr. Matheson, the present Primate and Metropolitan intends to resign his see and archbishopric on January 31st next and his successor must be appointed within three months.

The Bishop of Yukon is therefore calling together the bishops and delegates of the province of Rupert's Land to meet in all probability somewhere about April 15th at Winnipeg.

#### CANON VERNON ABROAD

Word has reached here of the safe arrival in England of Canon Vernon, general secretary of the Council for Social Service, where he will hold conferences with the Church of England Council of Empire Settlement, the Church Army, the

Christian Social Council, and the Industrial Christian Fellowship. After a short holiday he will attend two meetings in Switzerland, the executive committee of the World Alliance for promoting International Friendship through the Churches, at which he will represent the Canadian Council of the World Alliance, and which meets at Murren, and the continuation committee of the Stockholm Conference on Life and Work, at Chexbres on the Lake of Geneva, at which he will represent the Social Service Council of Canada. He will also visit the offices of the League of Nations at Geneva.

#### G. F. S. HOLDS CONFERENCE FOR YOUNGER MEMBERS

BUFFALO, COLO.—The Rt. Rev. Fred Ingley, D.D., Bishop Coadjutor of Colorado, was the celebrant and speaker at the closing services of the first conference for girls of high school age arranged by the Girls' Friendly Society in the province of the northwest. The girls' conference at Evergreen was withdrawn for this year in favor of that of the Girls' Friendly Society which was held at Blue Jay Inn, the Holiday House, at Buffalo, Colo., July 28th to August 3d.

The Rev. Austin Pardue of Sioux City, Ia., was chaplain of the conference and conducted a course on Prayer. Miss Florence Newbold, executive secretary of the National Girls' Friendly Society, led a discussion course on the Art of Living; Miss Dorothy E. Weller of Denver gave a course in Dramatics; Miss Mary E. Hoyt of Golden, Colo., Girls' Friendly Society vice-president for the province, and Miss Caroline Averill, field secretary for the province, taught the course in Girls' Friendly Society Organization and Program Building.

The main object of the conference was the training for leadership. The group was organized into a branch and the following officers elected: member chairman, Sarah Pope LeMaster, Denver; secretary, Hester Plummer, Canon City; treasurer, Grace Riede, Canon City; worship committee, Emma Averill, Fond du Lac, Wis.; chairman, Mary Ingley, Denver; recreation committee, Eleanor Gray, Denver; social service committee, Margaret Hope, Canon City; missions and service to the Church, Lenore Hayes, Denver; and discussion and classes, Frances Alabaster, Kansas City, Mo.

Activities of the conference were carried out through these committees. A day was given over to an "open house" for associates from Denver. Miss Newbold addressed this group, and the drama class presented a short pageant for the mission study class on India. An outstanding event of each day was the celebration of the Holy Eucharist early in the morning at "The Little Chapel in the Hills."

#### HOSPITAL IN PORTO RICO TO BE REBUILT

NEW YORK—In spite of the depression and discouragement in Porto Rico last year, following the hurricane, the local campaign for funds toward rebuilding St. Luke's Hospital, Ponce, exceeded the hoped-for goal of \$10,000. The total amount needed, \$100,000, was received, a large part coming from the Hurricane Relief Fund given by people throughout the Church. Bishop Colmore hopes the hospital may be built before the end of 1930. The present much patched building, with seventy beds, had 1,160 in-patients during the year.

## Rev. G. M. Williams, S.S.J.E., to Become Rector of St. Mary the Virgin, New York

### Annual Report of Trinity Church —Mamaroneck Parish Believes in Missions

The Living Church News Bureau  
New York, August 9, 1930

ANNOUNCEMENT IS MADE THAT THE REV. Granville Mercer Williams, S.S.J.E., who has been in charge of the Church of St. Mary the Virgin, New York, since the resignation of the Rev. Dr. Selden P. Delany, has accepted his election to the rectorship, to become effective on October 1st. Fr. Williams will continue his affiliation with the Cowley order, but the latter will not take over the direction of the parish.

#### ANNUAL REPORT OF TRINITY PARISH ISSUED

The annual report of Trinity Parish, New York, is always of widespread interest, for it has to do with the largest and richest parish in the American Church, probably in the Anglican Communion. Its assets are now valued at nearly \$17,000,000, while the parish holds productive real estate worth some \$14,000,000, an item which does not include its untaxable property, such as its churches, chapels, cemeteries, etc., upon which no value is set.

The annual statement of the rector, the Rev. Dr. Caleb R. Stetson, gives emphasis and wider publicity to his opinions set forth in his sermon of last Ascension Day. The sermon was quoted in these columns at the time, and it will be remembered dealt with the subject of unity and some of its attendant problems. Dr. Stetson says of the matter of inviting Protestant clergymen to officiate in our churches and to partake of the sacrament at our altars that it does more harm than good, that it places in a false position the men invited. "They have no desire to be priests or to act as priests. Far from advancing the cause of Church unity, such incidents but increase division and discord." In commenting on the differences of opinion which prevail among ourselves, the rector of Trinity makes a suggestion which would do much for the promotion of harmony and fellowship and probably clarify many a misunderstood position in his plea that discussions of factional rifts among us be carried on without the injection of personalities.

#### MAMARONECK PARISH BELIEVES IN MISSIONS

Here is a most unusual statement appearing in the parish paper of St. Thomas' Church, Mamaroneck: "The rector has been seeking new missionaries to be assigned to us so that we might pay their salaries by our gifts and feel a special interest in their work." The Rev. Frank Dean Gifford spent several years at the beginning of his ministry in Japan, and it is evident that he not only continues his concern for the maintenance and extension of our work in the mission field, but that he has developed in his parish here a remarkable devotion to missionary effort. The National Council has recommended and St. Thomas' vestry has approved the adding to the parish staff as foreign missionaries Dean Rice of Holy Trinity Cathedral, Juneau, Alaska, and the Rev. T. R. Hinckley of Iolani School, Honolulu. Mr. Gifford states that they will pay only \$1,000 of the lat-

ter's salary as the remainder is received from the school. This is not only a most generous assumption of responsibility on the part of a suburban parish but is, especially, a splendid example of missionary zeal in the great interest and persistent intention manifested.

#### CURIOUS LEGENDS CONCERNING STATUE ON EXTERIOR OF ST. PAUL'S CHAPEL

The oaken figure of St. Paul which has stood in a niche of St. Paul's Chapel, Trinity Parish, at Broadway and Vesey Street, since 1766 is to receive a new garb.

The figure, which has looked down on busy Broadway for more than a century and a half and has become the subject of fantastic legends, is being restored by an expert in wood preservation and will be covered by a weather-resisting substance to make it last "indefinitely." The rejuvenation of the figure was disclosed in the preface to the year book by Dr. Stetson, of Trinity Parish, who wrote:

"There are strange legends connected with this figure. It is said to have been carved by the artist who carved the figure-head of the frigate Constitution. Old New

Yorkers will recall the legend that if one should pass St. Paul's Chapel on the stroke of 12 midnight St. Paul's figure would descend from his niche and greet the passerby with a low bow. I fear he no longer continues this custom since New York has become so crowded. He would be kept much too busy.

"Another legend runs as follows: 'Whenever this wooden image hears the clock strike 1 in the morning he comes down, goes to the pump at the corner of Vesey and Church Streets and takes a drink through his right hand, and then goes back.'"

"The vestry," he wrote, "felt that in spite of the great expense involved, it was its duty to preserve St. Paul's and to restore it thoroughly, as it is the one public building in New York remaining from pre-Revolutionary days."

#### DEACONESSSES TO HOLD ANNUAL RETREAT

The annual retreat and conference for deaconesses will be held from September 23d to 26th at St. Faith's House, the New York Training School for Deaconesses, in the Cathedral Close. The retreat will be conducted by the Rev. Thomas A. Sparks, who, by that date, will have assumed his new duties as rector of the Church of the Good Shepherd, Rosemont, Pa. Further information concerning the retreat and conference may be obtained from Deaconess Romola Dahlgren at 419 West 110th street.

HARRISON ROCKWELL.

## Call to Prayer for World Problems Issued By Massachusetts Federation of Churches

### Progress at All Saints' Mission, East Lynn—St. Stephen's, Lynn, has Training Class for Teachers

The Living Church News Bureau  
Boston, August 9, 1930

EARLIER IN THE SUMMER A CALL TO prayer for world problems was issued by the Massachusetts Federation of Churches. The executive secretary of the federation, the Rev. E. Talmage Root, called the resolution a new step in the recognition of what is probably the greatest problem in the world. The resolution itself reads:

"Whereas, the agitation for self-government in India, the demand for independence in the Philippines, the protest against the occupation of Haiti, and similar movements throughout the world, all indicate that there must be a new relation between the white and darker races; that conquest, exploitation, and control must be replaced by a sincere and sympathetic effort to share with them the political rights which Western nations enjoy, though still so imperfectly; and

"Whereas, the immensely delicate and difficult problems involved in the transition cannot be solved unless the statesmen and the peoples back of them are guided by religious motives and by a Wisdom from above;

"Therefore, the executive committee of the Massachusetts Federation of Churches recommends to its constituency in all the churches of the state, earnest and persistent prayer that our own and the English governments and all others facing similar problems may be divinely guided, and that the peoples now beginning to share our own thirst for freedom may be given patience and wisdom for each step toward that goal as it opens before them."

#### AN INTERESTING NOTE REGARDING TRINITY CHURCH, BOSTON

Trinity Church, to which the Rev. Arthur Lee Kinsolving will come on October 20th, was built under the direction of Phillips Brooks, rector from 1869 until 1891. The design in mind was to make the Holy Communion available for and the sermons audible to large numbers of persons; symbolizing that purpose are the circular communion rail and the pulpit—the former entirely surrounding the altar sheltered under a canopy. Visitors to Boston little realize that Trinity, in common with other buildings in what we call the Back Bay, is built upon piles driven through the alluvium until some thirty feet down a compact stratum is found. It takes 4,500 piles to hold the weight of Trinity Church and the tower alone would turn a gigantic species of scale at nineteen million pounds. Of course, Trinity is always an objective of visitors to the city; after the 11 o'clock service on Sunday mornings throughout the greater part of the year, members of St. Christopher's Guild are ready as guides. The sympathetic pointing out of features of interest and renown is a very gracious feature of hospitality in a metropolitan church.

#### PROGRESS AT ALL SAINTS' MISSION, EAST LYNN

St. Stephen's parish, Lynn, is justly proud of All Saints' Mission, East Lynn, which is "increasing in number, making progress in organization, becoming sounder in finance, and 'rejoicing in spirit.'" This mission, not yet five years old, takes care of its current expenses, is free from debt, and contributes \$1,000 toward the vicar's salary. The mission has now embarked on raising \$1,000 and a

well mapped program has been made with the end in view that the mission building may be painted on the outside, stained on the inside, and choir stalls provided.

TRAINING CLASS FOR CHURCH SCHOOL  
TEACHERS AT ST. STEPHEN'S, LYNN

An unusually successful training class for Church school teachers has been reported by St. Stephen's, Lynn, a parish which has no occasion for anxious moments when contemplating the necessity for obtaining new leaders for children. The class for potential teachers gives some training in pedagogy and is the means whereby the rector, the Rev. John F. Scott, holds the young people after graduation from the Church school. Attendance at this class is voluntary and the results are all that could be desired; ten young men and women graduated as well prepared teachers at the end of the past school year.

MISCELLANEOUS NOTES

The Rev. David C. Trimble of Baltimore, who is to be a member of the staff of Christ Church, Cambridge, is assisting there for two Sundays in August before definitely assuming his new duties on September 1st. Mr. Trimble, recently ordained deacon by Bishop Helfenstein of Maryland, is a graduate of Princeton University (class of 1924) and of the Virginia Theological Seminary. He is by birth a native of Maryland and he has a special aptitude for work with boys and young men.

Bishop Rowe has a special hold on the affections of the Massachusetts diocese and it was a pleasure to the members of the Monday evening Auxiliary and the Tuesday evening class of St. Paul's Cathedral to arrange for a set of vestments to await Bishop Rowe's arrival in London in anticipation of the Lambeth Conference.

Captain Sinfield of the Church Army will assist at St. Stephen's Church, Fall River, for the last three Sundays of August. The Church Army has won warm approval and coöperation in Massachusetts; the group of Church Army Associates is endeavoring to arrange for the services of a Church Army man to be at the disposal of the missionary district of Alaska.

The Rev. Charles W. Henry, rector of Christ Church, Andover, after being at St. Mark's Cathedral, Salt Lake City, during July at the invitation of Bishop Moulton who came East, is now preaching in St. John's Cathedral, Albuquerque, N. M., during the month of August. Bishop Howden went to England for the sessions of the Lambeth Conference.

The Rev. Richard G. Preston, rector of Grace Church, Newton, preached last Sunday morning in St. Paul's Cathedral. For the remaining four Sunday mornings in August the cathedral preacher will be the Very Rev. Dr. Milo H. Gates, dean of the Cathedral of St. John the Divine, New York.

The Rev. Dr. Charles H. Bailey, rector of St. Ann's Church, Revere, is in charge of the services in Grace Church, Manchester, N. H., for the summer.

The Rev. Robert F. Cheney, who has been vicar of St. Mark's Church, Southborough, for the past twenty years, succeeded the Rev. Dr. William Greenough Thayer, resigned, on July 15th as rector.

ETHEL M. ROBERTS.

If you would climb the tops of the peaks that seem to pierce the sky, there is a way.

—Japanese proverb.

## Deaconess Elizabeth, Chicago City Missions Staff, Celebrates Anniversary.

### Children Complete Summer Courses —Bishop Stewart Receives Many Gifts—Notes

The Living Church News Bureau  
Chicago, August 9, 1930

EXPERIENCES OF ENTERING MANY OF Chicago's dens of vice, places of filth and degradation, and homes of poverty, were recalled last week by Deaconess Elizabeth of the Episcopal City Missions staff on the occasion of her twenty-fifth anniversary of work in Chicago.

"I recall having entered dens where the police advised against going; of the police waiting at the doors, ready to come to my



CELEBRATES ANNIVERSARY  
Deaconess Elizabeth, of the Chicago  
City Missions staff.

assistance upon agreed signals," said Deaconess Elizabeth.

"In my travels about the city, I have frequently made my way into dark holes, gained entrance through cellar-ways, and in numerous other ways sought to carry forward the Christian message of hope and good cheer."

Today, after a quarter century of labor in hospitals, institutions, and tenement districts, Deaconess Elizabeth has a host of friends scattered throughout the city and country, all of whom she has assisted in some way.

Deaconess Elizabeth entered upon her work here early in August, 1905, after having completed special training in Philadelphia. Since then she has done everything in the way of Christian service, from baptizing children to reading the burial service and assisting in marriages.

Arranged statistically, her record shows that she has made 131,790 calls in institutions and homes; assisted at 2,897 church services; baptized 214 persons; instructed 326 for confirmation; married two couples; buried 319 persons; written 30,529 letters in the interests of people needing aid.

At the present time Deaconess Elizabeth works principally at the county institutions at Oak Forest, the Infirmary and Tuberculosis Sanitarium, the Old People's home, and the James C. King home for Old Men. Four other deaconesses on the

City Missions staff take care of twenty other institutions in the city and carry on special residential work.

#### CHILDREN COMPLETE SUMMER COURSES

Several hundred children in the primary and junior Sunday school groups who have been attending daily vacation Church schools during the past month completed their work last week.

The children who completed the course, entitled Knights of the Way, received the title of "Knights" and were invested in an appropriate ceremony with the ancient symbols of helmet, shield, girdle, and sword. The summer's work was carried out under the general direction of Miss Vera Noyes, diocesan director of religious education.

The children have met daily during the past month to carry out a threefold program of worship, instruction, and creative work. They have in most cases planned their own programs of worship. Instruction has been given by regular members of the Sunday school staffs.

Among the churches participating were the Church of the Advent, the Rev. Gerald G. Moore, rector; Church of the Epiphany, the Rev. John F. Plummer, rector; St. Paul's Church, the Rev. George H. Thomas, rector; All Saints' Church, the Rev. R. J. Ross-Evanston, priest-in-charge; St. Ann's Church, the Rev. Walter P. Crossman, priest-in-charge; St. Edmund's Church, the Rev. Samuel J. Martin, priest-in-charge; St. Stephen's Church, the Rev. Irwin St. John Tucker, priest-in-charge; St. Thomas' Church, the Rev. Henry B. Browne, priest-in-charge; and St. Michael's Church, the Rev. Simon Yonan, priest-in-charge.

#### BERWYN CHURCH CARRIES ON

Contrary to the usual custom of permitting church to slack up in the summer months, Mrs. Dorothy Duel Rubel, and her husband, the Rev. Henry Scott Rubel of St. Michael and All Angels' Church, Berwyn, are carrying on an unusual program of parish activities this summer.

Mrs. Rubel is conducting several courses in dancing among the young people of the parish, while her husband is directing the work of a Boys' Naval Unit.

Included in the work of Mrs. Rubel are courses in acrobatic, tap, and musical comedy dancing for beginners, boys, and advanced pupils. A special course is also being given in music appreciation with the assistance of Miss Helen Kloer. The children will climax their study with the presentation of an original play written by Mr. and Mrs. Rubel, entitled Sawdust Billy, early in October.

Mr. Rubel is now directing a two weeks' camp at Onokama, Mich., attended by boys in the Berwyn Naval Unit. The trip north was made by boat with the boys taking turns at standing watch and doing other work on board ship with the regular sailors.

#### BISHOP STEWART RECEIVES MANY GIFTS

Since his consecration to the episcopate at St. Luke's, Evanston, on June 18th, Bishop George Craig Stewart has received many unique and striking gifts from his parishioners and other friends.

Among them is a mitre of imported cloth of gold, set with precious stones, which was given by parishioners of St.



Luke's. The stones include amethyst, topaz, aquamarine, turquoise, lapis lazuli, and others. They are so arranged as to form the cross on the front and back of the mitre.

Clergy of the diocese presented the Bishop Coadjutor with his episcopal ring and seal. Other gifts and their donors included: pectoral cross, by Miss Mattie J. Gunthrop; violet silk cassock, the Church school of St. Luke's; violet cincture, violet biretta, violet zucchetto, violet mosetta, by Woman's Guild; long rochet and short rochet, by Altar Chapter; black chimere, by Bishop Sheldon Munson Griswold; silk chimere, Church school; black tippet, gift committee; festival cope, Mrs. Wm. G. Clyde; linen mitre, the Rev. John Hubbard; black cope, anonymous; Bishop's Bible and Prayer Book, Book of Bishop's services, Bishop Griswold; Bible, the Presiding Bishop; Gladstone bag, by committee of ten; vestment case, Evening Guild; suitcase to match vestment case, by Arthur and Stewart Tower; letter case, Mrs. Earl Barker.

In addition to these, checks and money were given the Bishop to be used at his discretion in purchasing vestments abroad by the following organizations: gift com-

mittee, Men's Club, Gamma Kappa Delta, Young People's Society.

NOTES

Henry Rekett and Raymond Cyr, choir boys at Atonement parish, Edgewater, were presented with watches recently, as a reward for making the best all-around showing in musicianship, deportment, fidelity, and loyalty, during the past year. The watches were given by John D. Allen, president of the Church Club of Chicago.

Special flood lights to illuminate the mosaics on either side of the altar at the Church of the Epiphany, Chicago, were donated to the parish recently, in connection with the twentieth anniversary celebration of the ordination of the Rev. John F. Plummer, rector. The lights were given by Messrs. Jordan and Company.

The Rev. Thomas Bellringer, rector of Holy Nativity, Chicago, is taking early services at Mediator parish, Morgan Park, during the vacation of the rector, the Rev. G. C. Story. The Rev. Cleon E. Bigler will have charge of services at both his own church, All Saints', Western Springs, and Grace Church, Hinsdale, during the latter part of August, while the Rev. Richard J. Lee is on his vacation.

## Church of the Messiah and St. Matthew's Mission, Philadelphia, to Merge

New Church for North Philadelphia  
—Repairs to Holy Trinity Church  
—Rev. C. I. Shoemaker Resigns

The Living Church News Bureau  
Philadelphia, August 9, 1930

ANNOUNCEMENT HAS BEEN MADE THIS week that two parishes within the convocation of North Philadelphia, both located in the northeastern section, will be merged, and that a new church will be erected on the Roosevelt boulevard at Oxford circle. The two parishes concerned are the Church of the Messiah, Thompson and Huntington streets, Port Richmond, and St. Matthew's Mission, now located on the boulevard near the new site.

The Rev. Dr. Lewellyn N. Caley, chairman of the department of missions of the diocese of Pennsylvania, is supervising the work of the merger. At a meeting of the convocation of North Philadelphia held last winter, Dr. Caley strongly urged the merging of some of the weaker parishes in the city into one strong parish, and this will be the first union of two parishes to be effected since that time.

The Port Richmond section of Philadelphia, which was formerly a neighborhood in which people of English parentage lived, has now become largely a Polish section. In order to take care of these people, the Church of the Messiah was founded, and the Rev. Edward M. Baczewski has been rector of this parish for some time. In the meantime, a large majority of the communicants of the Church of the Messiah have been gradually moving into other neighborhoods, and as there were only eighty-nine communicants left, it was decided to sell the property of the Messiah, which was accomplished several months ago.

With the proceeds secured from this sale, a lot was purchased on Roosevelt boulevard, upon which it is planned to build a new church for the use of the remaining members of the Church of the

Messiah and also the members of St. Matthew's Mission. The merged parishes will be in charge of the Rev. William C. Roome, Jr., who is rector of St. Matthew's.

At present, services are being conducted in a temporary building on Oxford avenue. Due to the rapid development of this section, and the removal of many former members of the Messiah into this neighborhood, the temporary quarters have become inadequate, making the plans for the erection of a new church imperative. The new site is large enough to contain a church, parish house, and rectory.

HOLY TRINITY CHURCH BEING REPAIRED

In preparation for the coming winter season, several central city churches are now undergoing extensive repairs.

At the Church of the Holy Trinity, Rittenhouse square, the entire exterior of the building is being gone over to eradicate the crumbling of a large part of the surface of the brown sandstone. None of the work, however, will interfere with the regular services, which are at present in charge of the Rev. Floyd W. Tomkins, Jr., the assistant, and son of the rector, the Rev. Dr. Floyd W. Tomkins.

In order to perform their tasks, workmen have constructed scaffolding over a large part of the church, extending to the very pinnacles of the high tower. This church was erected in 1857, and although comparatively recent in a city of famous historic churches, has become one of the most prominent in Philadelphia. It was the church of the late Bishop Phillips Brooks while he was in Philadelphia, and has always been a center of religious activity. Dr. Tomkins has been its rector since March 1, 1899.

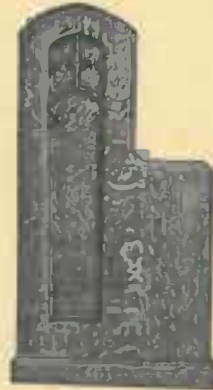
RECTOR OF THE ANNUNCIATION RESIGNS

The Rev. Carl I. Shoemaker, C.S.S.S., rector of the Church of the Annunciation, and secretary of the Catholic Club, has handed in his resignation as rector to his vestry, to take effect October 31st.

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maker has been in charge of the Annunciation, the parish has grown considerably, and many improvements have been made. The church is one of the few city parishes which has steadily shown an increase in the number of communicants during the past few years. A new organ has been installed, and an endowment inaugurated during Fr. Shoemaker's rectorship.

#### MISCELLANEOUS ITEMS

The Rev. J. Jarden Guenther, rector of Trinity Church, Swarthmore, has returned from Winter Harbor, Me., where he has been in charge of St. Christopher's-by-the-Sea during the early part of the summer. The Rev. Frederick J. G. Kepler, rector of the Church of the Epiphany, Allendale, N. J., was the special preacher at Trinity during the rector's absence.

Two Roman Catholic priests in Phila-

Acts: "Na nistxeovss emhanesenzastov-hesetova-chaevohon Maheonematasoomaho na easeveseeszehon onitavenszistovazistohwenzsheshaeovoss Matasoomaho" (And they were filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance).

#### JOINT VACATION SCHOOL HELD AT SEWANEE, TENN.

SEWANEE, TENN.—On Friday, July 25th, forty certificates of attendance were given to pupils of a three weeks' vacation school conducted by the Presbyterian and Episcopal churches of Sewanee, under the joint leadership of Theron Myers, principal of public schools, and the Rev. Charles L. Widney, rector of Otey parish. Teachers were Mrs. Frank MacDonald,



#### VACATION SCHOOL CHILDREN

These boys and girls attended the Joint Daily Vacation Bible School under Presbyterian and Episcopal auspices at Sewanee, Tenn., in July.

delphia have adopted the practice of blessing the automobiles of their parishioners before they start on journeys, and interceding for protection from the perils of the road as each car starts out. If more people would take time for a few minutes of prayer and expression of their faith before starting on journeys, there would be fewer accidents.

The Rev. John R. Hart, Jr., chaplain of the University of Pennsylvania and vicar of the Chapel of the Transfiguration, was one of the speakers at a conference for young people which was held at Pennsylvania, Pa., from August 2d to 10th.

ELEANOR ROBERTS HOWES.

#### BOOK OF ACTS TRANSLATED INTO CHEYENNE DIALECT

NEW YORK—By the publication of the Acts of the Apostles in the Cheyenne dialect by the American Bible Society one more language is added to the long list of those in which the Scriptures have been printed by that society. This is the first of the society's publications in this dialect spoken by some 3,000 Cheyenne Indians in Montana and Oklahoma.

The translation work was done by the Rev. Rodolphe Petter, a Mennonite missionary of Lame Deer, Mont. The text was first multigraphed by Mr. Petter and an Indian helper, Ernest M. Cheyenne, and then reproduced by photography, a process of making plates for Scripture portions which is playing an increasingly large part in the publication work of the American Bible Society. Mr. Petter is at work on the other books of the New Testament which will be published by the society when completed.

That the words in Cheyenne are unusually long and bewildering is apparent from the translation of the fourth verse of the second chapter of

U.T.O. worker; Miss Anne Collins, teacher of the Chattanooga public schools; Miss Ruth Loaring-Clark, and Harold Bache, senior of the Sewanee Theological School. Several young people assisted. It is hoped to repeat the school next year with a longer session.

The total enrolment was fifty, ages 4 to 14, and sessions were held in the public school for two hours and a half every day except Saturdays and Sundays. The work done was surprisingly complete for the shortness of the school. Particular praise goes to Miss Clark for instruction in music.

#### CAMP WING-MANN, FLORIDA, HELD ON Y. M. C. A. GROUNDS

CRYSTAL BEACH, FLA.—Camp Wing-Mann was held at the Y. W. C. A. camp at Crystal Beach, from June 21st to July 5th, and was attended by eighty-five young people representing the various parishes of the diocese of South Florida. Bishop John D. Wing acted as personal supervisor and chaplain. The staff consisted of the Rev. Willis G. Clark, Tampa; the Rev. W. P. S. Lander, West Palm Beach; the Rev. Henry I. Louttit, Sanford; the Rev. R. D. Tracy, Ft. Lauderdale; the Rev. Mortimer Glover, Tampa; the Rev. F. B. Leach, Tampa; Miss Alcesta Tulane, St. Petersburg; Miss Annis Tulane, St. Petersburg; Miss Marella Young, Tampa; Mrs. Phoebe Harper, Orlando; Morton O. Nace, Miami. Melvin Young, Tampa, had charge of the canteen, and Ruth Draper, Tampa, was camp bugler.

Classes from 9 to 12 each morning were conducted in the following subjects, with respective instructors: The Life of Our Lord, Fr. Lander; The Bible, Fr. Clark; The Prayer Book, Fr. Tracy; Church Teachings, Fr. Louttit; Y. P. S. L. Meth-

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ods, Fr. Glover; Religious Education, Morton O. Nace.

The last two days of the camp were occupied by the Fourth Annual Convention of the Y. P. S. L. of the diocese of South Florida, at which time officers for the ensuing year were elected.

Camp Wing-Mann, named for Bishop Wing and Bishop Mann, of the diocese of South Florida, was brought to a brilliant close Friday evening, July 4th, with a banquet, at which time banners, medals, and cups were presented. Bishop Wing was master of ceremonies.

Following the banquet, a campfire program was held, at which time Bishop Wing, assisted by Fr. Glover, made the camp awards.

**EAST CAROLINA PROMOTES HOSPITAL FOR NEGROES**

WILMINGTON, N. C.—Among programs being promoted in the Church's work among colored people today none exhibits more strikingly the far-visioned character of the interest of some of the dioceses than that of the diocese of East Carolina. The most notable growth in that work has taken place during the episcopacies of Bishop Strange and Bishop Darst. From 1865 to 1906 the work grew to just six parishes and missions. Today there are seventeen parishes and missions and five parochial schools in a well-organized convocation of colored Church workers. Every parish and mission is housed in its own building except one. There are four rectories and three parish houses. These buildings have been erected without appealing outside the diocese with the exception of a few small grants from the American Church Building Fund Commission. Three of the properties are valued at \$59,000, \$29,000, and \$21,000 respectively. Other plants vary from \$3,000 to \$10,000. Thus, out of the meager resources of a small semi-rural diocese, substantial foundations have been laid for the prosecution of a work of considerable magnitude among this race which numbers 300,000 in the diocese.

More recently the diocese has been promoting a movement to erect a hospital for colored people, the association for which has been incorporated with the Rev. G. H. Madara, rector of Christ Church, New Bern, as president; E. K. Bishop, senior warden of Christ Church as vice-president; the Rev. R. I. Johnson, rector of St. Cyprian's Church, New Bern, secretary; and the Rev. W. R. Noe of Wilmington, N. C., treasurer. The location of the hospital will be at New Bern. In this city several years ago there was a disastrous fire which made 3,500 people homeless, nine-tenths of whom were colored people. This disaster brought to Church people in East Carolina a forceful realization of the great need of hospitalization among this race. In New Bern at the time of the fire there were two white private hospitals. Today there is only one. They could not cope with the cases which are the usual by-products of such disasters. Outside of New Bern in the diocese there was one little private colored hospital with perhaps a dozen beds. The situation was 300,000 population and twelve beds in strictly colored hospitals. But for the limited service obtainable in some white hospitals the need would have been more critical than it was. Upon further study it was found that there were only 319 beds in colored hospitals in the whole state of North Carolina with its more than three-quarters of a million colored population and less than 4,000 beds in the whole country in such

hospitals for 12,000,000, creating a situation which a high authority in the American Hospital Association states makes the hospital situation for the colored race one of the most acute in the country.

For the urgent local need created by the fire, St. Cyprian's Church was turned into an emergency hospital. For the larger need for such services among the 300,000 in the whole diocese the convention unanimously approved plans for the building of a small hospital to meet the need at least in part. To this end the diocese has received tremendous encouragement from the Duke Endowment of the Carolinas; the Rosenwald Fund of Chicago, and the diocese of Pennsylvania, which has included the project in its Advance Work Program. The cost is to be \$150,000. The Rev. W. R. Noe, treasurer of the diocese and also of the Good Shepherd Hospital and Training School, announces that all of this is in sight except \$15,000 which it is hoped friends will donate early this fall so the work can go forward. This would probably have been raised but for the widespread financial depression, unemployment, and consequent poverty and suffering now prevalent in this area which has created a crisis for the movement when the goal is practically in sight. The sum of \$15,000 to complete the building and equipment fund and \$5,000 toward the first year's expenses will put the hospital into operation and give a year in which to study and organize the resources of the institution and its environment in the interests of its maintenance.

The situation at New Bern is ideal for the development of such an institution as a health center and base. Forward-looking public health officials in the immediate and adjacent counties see just these possibilities and point out the fine opportunities for practical experience for the nurses who will take the training in the nurse training school as well as the great benefits that will result in public health education and improved standards of living. In a portion of the area to be served, in which conditions are slightly better than the ordinary, one out of every five colored children under one year of age died from January to July. Deaths from tuberculosis are three times as large among colored as among whites and five times as great for venereals. This institution will set standards for a third of the population and a third of the area of the State of North Carolina.

**REV. DR. JOHN W. CHAPMAN RETIRES FROM ALASKAN FIELD**

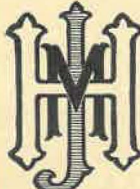
NEW YORK—The Rev. Dr. John W. Chapman, rector of Christ Church, Anvik, Alaska, who arrived in New York on August 9th, has announced his retirement from the Alaskan field where he has served as missionary, explorer, and scientist for forty-two years. Dr. Chapman, who is 72 years old, will be placed on the honor roll of the church, and will be succeeded in Alaska by his son, the Rev. H. H. Chapman, who has long been associated with his father in that field.

Dr. Chapman has also engaged in the study of prehistoric Alaska, and the results of his discoveries are to be found in reports and collections on the origin of the Alaskan Indians, their language and customs, which he has contributed to the Smithsonian Institution and to the American Museum of Natural History. He is the author of *Ten's Tests and Tales*, a collection of Alaskan folklore stories, printed at Leyden at the expense of the American Museum, which also possesses,

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as a result of his studies, the only dicta-  
phone record in existence of an Alaskan  
saga.

In an interview with a representative  
of the *New York Times*, Dr. Chapman  
stated that there is a striking similarity  
between the dialect of the Alaskan Indian  
and that of the Battaks of the East  
Indian Archipelago, and that the language  
of the Alaskan Indian corresponds closely  
with the dialect of the Hupa Indians of  
California, and that of the Apache In-  
dians of the Mexican border. Other dis-  
coveries which Dr. Chapman has made  
in Alaska are traces of a distinctive  
civilization, long extinct, among the native  
Alaskans, which is displayed in clay pot-  
tery that has been dug up along the banks  
of the Yukon River, of a shape and de-  
sign different from any pottery which  
has ever been uncovered in any other  
part of the world. Dr. Chapman told of  
the bones of camels, horses, and of the  
saber-tooth tiger which have been exhumed  
along the Yukon, and added that the  
bones of the mammoth are common there.

Dr. Chapman, who was born in Pikes-  
ville, Md., in 1858, and was graduated  
from Middlebury College, Vt., in 1879,  
went to Alaska in 1887.

#### CHURCH AT MANHASSET, L. I., TO ERECT NEW PARISH HOUSE

MANHASSET, L. I.—The rector, vestry,  
members, and friends of Christ Church,  
Manhasset, were made very happy recently  
when it was announced that their cam-  
paign for raising \$160,000 for the build-  
ing of a new parish house had been suc-  
cessfully accomplished. In ten days \$161,-  
814.17 was pledged to be paid over a  
period of three years. The building com-  
mittee is now at work with the plans  
and specifications, and hopes that the  
construction of the new building may be  
soon undertaken and within the course of  
a year be opened for the active and grow-  
ing work of the parish.

The parish house will be constructed of  
either gray brick or stone, with steel  
frame, and will be thoroughly fireproof. It  
is unique in the arrangement of rooms and  
the facilities provided for the boys and  
girls, men and women. Part of the base-  
ment floor will be given up to a recrea-  
tion room large enough for basketball.  
Adjoining this room will be a large up-to-  
date kitchen so that suppers and dinners  
may also be served in this part of the  
building. On this floor also will be a girls'  
locker room and shower room; a boys'  
club room, locker room, and shower room;  
men's locker room, club room, and shower,  
and two bowling alleys. Due to the very  
sharp descent in the land where the parish  
house is to be placed, most of this base-  
ment floor will really be a ground floor  
where there will be plenty of light and  
air.

On the first floor, above the recreation  
room, will be an auditorium which will  
seat 520 people with a large and adequate  
stage. Also on this floor will be a kinder-  
garten chapel, which will be distinctly a  
children's chapel. Near the chapel will be  
classrooms for the kindergarten children.  
There will also be a chapel for the pri-  
mary children of the Church school, and  
they will also have classrooms. The use of  
chapels as assembly rooms brings in a  
Churchly, devotional atmosphere, and  
helps develop a deep religious life more  
so than the usual type of assembly rooms.  
On this floor will be the offices of the  
rector, the secretary, and the Church  
school, as well as the girls' club room,

and a guild room for the women of the  
parish.

On the next floor will be chapels for  
the junior department of the Church  
school, the Junior High, and Senior High;  
as well as large, well-ventilated class-  
rooms for these departments, and living  
quarters for a curate.

The rector of the parish is the Rev.  
Charles H. Ricker, who is also the in-  
structor in Religious Education at the  
General Theological Seminary, New York  
City.

### † Necrology †

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

#### HARRY GRANT MERSHON, PRIEST

ST. CLAIR, PA.—The Rev. Harry Grant  
Mershon, rector of the Church of the Holy  
Apostles, St. Clair, in the diocese of Beth-  
lehem, died early in the morning of  
August 8th at the Pottsville Hospital fol-  
lowing an operation.

The Rev. Mr. Mershon was born in Ore-  
gon, Ill., June 19, 1891, the son of Jay  
Reed and Flora Jane (Grant) Mershon.  
He received his education in the Rock-  
ford High School, Beloit College, Yale  
University, and the Philadelphia Divinity  
School. He was ordained deacon in 1927  
by Bishop Du Moulin and priest in 1928  
by Bishop Sterrett. His first charge was  
at Portland, Me., and he went from there  
to the Church of the Holy Apostles, St.  
Clair, in 1927.

#### VEN. GEORGE B. WOOD, PRIEST

MALONE, N. Y.—Failing to rally from a  
heart attack, which he suffered in the  
early morning of August 3d, the Ven.  
George B. Wood, rector of St. Mark's  
Church, Malone, and Archdeacon of Og-  
densburg, died the following night in the  
Memorial Hospital, Oneonta. Archdeacon  
Wood was returning from a motor trip  
to Niagara Falls with his wife, two daugh-  
ters, and two sisters, where they had  
visited his son. The party arrived in  
Oneonta late Saturday afternoon, and  
Archdeacon Wood became ill the next  
morning. As his condition became worse  
he was hurried to the hospital, but lived  
only about an hour and a half after ar-  
rival.

Archdeacon Wood was 56 years old, and  
was born in Old Town, Me., July 5, 1874.  
He studied for the priesthood at Nashotah  
House, Nashotah, Wis., and graduated  
with a degree of doctor of divinity. He was  
ordained deacon and priest in 1901 by  
Bishop Nicholson, and after doing mis-  
sionary work in Wisconsin and Maine was  
made curate of St. Mark's Church, Jersey  
City. His first rectorship was that of St.  
Barnabas' Church, Berlin, N. H. After  
serving as rector of several New England  
churches he became rector of Christ  
Church, Biddeford, Me., where he served  
for thirteen years. In 1923 he assumed  
charge of St. Mark's Church, Malone, and  
several years later was made archdeacon  
of Ogdensburg.

Archdeacon Wood was married to Miss  
Christina Beavoy, and besides his widow  
and three children, leaves two sisters, the  
Misses Amy and Essie Wood, two brothers,

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Frank Wood of Bangor, Me., and the Rev. Charles Wood, of Chattanooga, Tenn.

Requiem Mass was solemnized in St. Mark's Church, Malone, by the Ven. Guy Purdy of Albany, assisted by the Rev. William J. Hamilton of Potsdam as deacon and the Rev. J. J. Paulson of Tupper Lake as sub-deacon. The burial service was read by the Rev. C. B. Blakeslee of Pottersville, and the committal service at Morningside cemetery by Archdeacon Purdy.

During the hour of the funeral stores and business places of the city were closed and people of all Church affiliations filled the church to capacity to pay their last tribute of respect to one who in life represented so much that was spiritually fine and ennobling and so much that contributed to the civic well-being of Malone during his residence there.

#### JAMES DICKINSON SIMMONS, PRIEST

ST. LOUIS, Mo. — The Rev. James Dickinson Simmons, retired clergyman of the diocese of Missouri, died August 2, 1930, of heart disease, at the age of about 60 years.

Mr. Simmons graduated from Columbia University, New York, in 1897, and for several years was engaged as a librarian for the school. He was ordained priest in 1900, and served various charges in the east. He was rector of the Church of the Incarnation, York, Pa., in 1908; and in 1916 was called to the diocese of Missouri as rector of St. Stephen's Church, Ferguson. In 1918 he was called to Mt. Calvary Church, St. Louis, where he served as rector until his retirement four years ago.

Mr. Simmons was known as a scholar and an eloquent preacher. He was a member of an old and socially prominent family in New York, and held memberships in several New York clubs.

The funeral service was held in Bofinger Chapel of Christ Church Cathedral, and was conducted by the Rev. Dr. J. J. Wilkins, and Canon James H. George. The pallbearers were clergymen of the diocese, the Rev. Messrs. Frank Maples, O. H. Glyn Lloyd, Sumner Walters, Donald E. Veale, Lee W. Heaton, and R. A. Hatch of Altoona, Pa.

Mr. Simmons is survived by one brother, Cyrus Simmons of Knoxville, Tenn., and a sister, Mrs. Mary Snyder of East Orange, N. J.

#### EDWARD A. CASEY

PHILADELPHIA — Edward Augustus Casey, Merion, Pa., died on Friday, August 8th, in the Bryn Mawr Hospital from injuries sustained in a fall on July 14th. He was 85 years of age.

Mr. Casey was the rector's warden of St. Clement's Church, Philadelphia, for many years, and was a devoted member of that church throughout his life. Before retiring from business activities in 1920, he was connected with the Provident Life and Trust Company, having been manager of the Safe Deposit Department. He was a member of an old Philadelphia family, being the son of James and Mary Murdock Casey.

He is survived by his wife, who was formerly Miss Caroline Cope Yarnall, daughter of the late Francis and Mary Coale Yarnall, whom he married in 1884; also by five children, Mrs. Thomas B. Lyons, of Greenwich, Conn.; Francis Y. Casey, of New York; and Herbert S.,

Theodore M., and Paul A. Casey, of Philadelphia.

Funeral services were held on Monday, August 11th, at St. Clement's Church. Burial took place in the churchyard of the Church of the Redeemer, Bryn Mawr.

#### BENJAMIN H. HEYWARD

RION, S. C.—Benjamin Huger Heyward, general manager of the Winnsboro Granite Corporation, was accidentally killed at one of the quarries on Friday, July 18th. He was the son of Daniel and Elizabeth Rhett Heyward, and born at Charleston, S. C., August 24, 1860. His education was received at the Episcopal High School of Alexandria, Va., and the University of Virginia. At the age of 24, he was married to Miss Mariana Tabb Barksdale, daughter of Randolph Barksdale, a major in the Medical Corps of the Confederate Army. Surviving Mr. Heyward are his widow, his two daughters, Miss Mary and Miss Betty Heyward, and two sons, Daniel and John. The burial service was conducted at Trinity Church and Elmwood Cemetery, Columbia, S. C., by his rector, the Rev. Dr. Henry D. Phillips.

His experience of twenty-seven years as manager of the Winnsboro Granite Corporation won for Mr. Heyward a nationwide reputation as a splendid executive and business man of foremost rank so that he eventually became president of the American Granite Producers' Association. His instinct for management was inherited from a long line of ancestors notable in service of state and nation and successful in private business. Substantial and firm, like his granite, the outstanding characteristic of Mr. Heyward was loyalty, shown in manifold ways to his friends, his principles and especially in his religious and political convictions. While staunch and unswerving in adherence to his principles, and a very strict man of business, there was no trace of the cruel and selfish in his nature.

But for his very intense dislike of publicity in such matters, there could be published a long list of the material help rendered by this generous man to individuals and his very large donations to institutions. Strictly he followed the injunction to give alms in secret.

A devoted son of the Church, he endeavored to lead the Christian life as a true Catholic in faith and practice.

#### MRS. MALLORY HUNT TAYLOR

CAPE CHARLES, VA.—Mrs. Mallory Hunt Taylor (née Stevens) died at her home here July 31st, following a prolonged illness. Mrs. Taylor is best known throughout the Church as the originator and composer of the *United Thank Offering Catechism*. This Catechism met a long felt need in the Woman's Auxiliary. During the years 1910-1919 she was custodian of the United Thank Offering of the diocese of Atlanta and also representative at the Triennial Conventions. In 1920 when she removed from Macon, Ga., to Cape Charles, Va., she was made honorary custodian of the diocese of Atlanta. For the past ten years Mrs. Taylor has spent her mind and body working with the Woman's Auxiliary of Emmanuel Church, Cape Charles, Va. She was loved and respected by all who knew her. Her Church work was the joy of her life. Humbly and unostentatiously she went about her work which ever bore witness to her untiring effort and unselfish love.

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NEWS IN BRIEF

GEORGIA—The Rev. Charles C. J. Carpenter, rector of St. John's Church, Savannah, was associate director of the young people's division at the summer training school for workers of the University of the South, Seawane, Tenn., August 14th to 28th, and gave a course on The Sacred Ministry. Miss Cecil Burroughs, director of religious education, St. John's Church, who attended the adult conference at Seawane, July 31st to August 14th, gave a course on Church School Administration at the young people's conference.

MARQUETTE—St. James' Church, Sault Ste Marie, was recently entered and desecrated, the seats being damaged and leaves torn from the Bible. The windows of the church, as well as those of the Presbyterian Church, were broken, supposedly by air guns. It is thought that sub-normal boys may have been guilty of this act of desecration, and the police state that the culprits, if apprehended, will be dealt with severely.

NEW YORK—Beginning September 1st, Deaconess Newbold, formerly connected with Christ Church, Rye, will be in charge of religious education at Calvary Church, Germantown, Philadelphia, the Rev. L. G. Morris, D.D., rector. Her personal address will be 5568 Wayne Ave.

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