

The Living Church

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REPORT OF
The Anglo-Catholic Congress
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THE great Anglo-Catholic Congress in London, which last month drew 20,000 Church people, including hundreds of Americans, to an outdoor High Mass celebrated by the Bishop of Nassau, is over. Only those who were present at that service and at the enthusiastic meetings that followed it can know to the full the devotional heights reached by the multitudes who participated in those exciting events. But all can share in the enjoyment of the scholarly papers delivered at the Congress through the official Report, to be published in the fall under the title:

The Church: One, Holy, Catholic, and Apostolic

Morehouse Publishing Co. has arranged with the authorities of the Anglo-Catholic Congress for an American edition of this book, which will contain all of the Congress addresses and sermons. It will be released in this country on the same day the English edition is released in London. At the present time we are uncertain how large this volume will be, and how much its manufacture will cost. After it is published we may have to charge \$2.75 or \$3.00 for it. But to those who order it in advance of publication, we will sell it at the advance subscription price of

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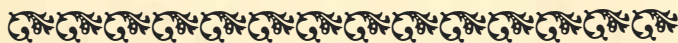
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EDITORIALS & COMMENTS

Is the Episcopal Church Still "In"?

AN editorial in the *Christian Century* of July 23d is entitled *Keep the Episcopal Church In!* It is drawn out chiefly by an article recently published in the same magazine from the pen of Dr. W. E. Barton, and, perhaps, by a sermon delivered by Dr. Barton at the time of a recent international gathering of Congregationalists in London. In both of these, Dr. Barton took the position that if Protestantism, without the Episcopal Church, can find a way toward unity, but Protestantism, with the Episcopal Church, cannot, the sensible way is for Protestantism to abandon the Episcopal Church and effect the unity that may be practicable, even though the Episcopal Church be left out. *THE LIVING CHURCH* expressed some sympathy with Dr. Barton's view, suggesting that whenever Protestantism as a whole found itself able and ready to unite its forces on a platform such as the Episcopal Church felt itself unable to accept, it was right that it should do so, and the first steps toward such unity seemed to us a series of partial unities, Baptists with Baptists, Methodists with Methodists, Presbyterians with Presbyterians, Lutherans with Lutherans.

The latest utterance of the *Christian Century* refers to this exchange of views, with the heading, *Keep the Episcopal Church In!* There are some rather hopeful thoughts in this editorial.

"It would be a vital error," says our contemporary, "to allow the essential idealism of Christian unity to be displaced by a practical utilitarianism. A united church cannot be brought into being merely by getting those to unite who can unite. It is possible to be too 'practical' in this kind of business. The spirit of Christian unity is something more than the spirit of Methodist unity, or of Baptist unity, or of Presbyterian unity. The kindling and sustaining motive for unity will not be found in mere fellow feeling on the part of denominations that are already much alike. . . . It is conceivable that such a process might go forward to a considerable degree of success without producing in the church as a whole the kind of spirit required for the final consummation and maintenance of a united church. The spirit of unity expresses itself on various levels. There is the level upon which the separate congregations in a given community may unite as one local church. . . . And then there is the level upon which the denominations, as such, may abandon their separate identities in the interest of the body of Christ itself. In seeking for unity on this highest

level, the spirit of unity finds its noblest expression. Here the spirit of unity is the spirit of catholicity. It reflects not so much the practicalities as the spiritualities of the situation. There are ample pragmatic reasons for such union, but all such considerations are transformed in the spiritual desire on the part of Christ's disciples that his body shall be one body. Union on this high level does not come up from below; it comes down from above. It does not proceed from the parts to the whole, but from the whole to the parts. The organic, rather than the atomic, concept is dominant."

ALL this is well said, and it lifts the discussion to higher levels than had been reached before. Yet it seems to fall a little short of what, perhaps, must ultimately be reached if we are to proceed together to a real unity.

Last spring the *Christian Century* published some strong editorials in the interest of unity. It frankly recognized that episcopacy need not always be a bone of contention in the ecclesiastical world, and felt that, on practical grounds, there was much to be said for it. It expressed the opinion that Churchmen had failed to make out as strong a case for the system as could be made, and challenged *THE LIVING CHURCH* to abandon all theoretical considerations, such as the thought of the apostolic succession, and tell plainly why the system of episcopacy should be accepted by the whole Christian world.

We did not accept the challenge for sheer despair and because it had begun to seem as though both parties—we were one of them—were near the stage of losing our respective tempers. And when that stage is even in sight, the time has come to suspend arguments.

We must have been writing very badly all these years because we have not succeeded in being understood, which, when this happens, is generally the individual's own fault. The Episcopal Church is not seeking a way to find a merger of denominations, whether on the basis of episcopacy or on any other basis, nor yet to unite upon a brand new Church which shall be inclusive enough to hold us all; or at least everybody but the negligible Catholics of the different rites. What we—whether by "we" is understood the Episcopal Church, or the whole Anglican communion, or Anglo-Catholics, or *THE LIVING CHURCH*, since we

think they are all substantially united in the quest for unity—what we have presented from the time of the Muhlenberg Memorial, through the Quadrilateral of Chicago and Lambeth, and the Lambeth Appeal to All Christians, is unity in the old-time Catholic Church. The significance of episcopacy is simply that the Catholic Church has now, and always has had, the historic episcopate, together with the ministry of priests and deacons. It is immaterial for the present purpose whether that is a good system or not. It is, simply, the system of the Catholic Church. Because it is that, we have all been talking about that detail as involving a step toward Catholic unity. Only on that basis do we deem it important at all. So much, indeed, has been said about it that it has clouded the perspective of most of us. Let us talk rather about all returning to the unity of the Catholic Church, and then, when we are all agreed that far, let us discuss together how we can all find place in that unity; how each can give and each can receive. Let us be perfectly clear that we are interested in no other sort of unity, and not the least interested in an episcopal system that should be outside that historic Church.

WHAT, then, about the Apostolic Succession? People ask, Is this a doctrine of the Church? Dr. Cadman, asked the question recently, replied in his radio talks on religious topics that he did not find that it was an official doctrine of the Episcopal Church.

It is not. Indeed, it is not a doctrine at all. It is a statement of what is commonly believed to be a fact. It is the popular summary of the statement made in the preface to the Ordinal, "It is evident unto all men, diligently reading Holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church—Bishops, Priests, and Deacons"; together with the requirement that none shall be "accounted, or taken to be a lawful Bishop, Priest, or Deacon, in this Church" unless he has had "Episcopal Consecration or Ordination." By reason of that declaration the canons make the distinction between the manner of accrediting a minister who comes to us episcopally ordained and one who comes to us otherwise ordained.

We grant that the preliminary statement, "It is evident unto all men," etc., though a true statement when the fact of the historic threefold ministry was unchallenged, is not literally true today, for there are undoubtedly many who "diligently" read Holy Scripture and sometimes ancient authors, and who have reached an opposite conclusion from that stated in the preface. All that is actually evident today is that the spokesmen for the Church of England long ago believed their statement to be self-evident, and acted upon it accordingly. Apostolic Succession is but the common name for the fact that once seemed self-evident. "From the Apostles' time" there had been such a succession of ministers in the Church. Such a succession was therefore the *Apostolic* Succession. It was the "intent" of the Church "that these Orders may be continued, and reverently used and esteemed in this Church." Because of that "intent" the appropriate offices for continuing that apostolic ministry were set forth, and the canonical distinction was made between receiving into the Church's ministry those who might come to us already having received its equivalent and those who, not being episcopally ordained, are received into the ministry by means of such ordination.

Neither in the Ordinal nor elsewhere does the Church officially discuss whether this apostolic min-

istry is a necessity in the Church, nor what happens to those who disregard it. For her part, she expresses an "intent" to "continue" it. And it is because of that expressed intent, carried into execution, that this Church makes so complete a distinction between the ministry of apostolic succession and other ministries. There may be people, even clergymen, in the Church, who do not value that distinction, but there can be none who, if they disregard it, do not know that they are disregarding the plainly expressed "intent" of the Church. And the Church, in one of her prayers, expresses also the belief that our Lord has "promised to be with the Ministers of Apostolic Succession to the end of the world."

So it is not open to doubt that the Episcopal Church claims and values this succession, though she is very careful to make no statement concerning those who have established other ministries.

FROM the beginning of modern movements toward unity, the Episcopal Church has sought to contribute this gift of the historic ministry to those who have it not, and so to do her part in restoring the broken unity of the Church. True, the historic ministry cannot do this alone. There must also be the acceptance of the historic doctrine of the Church, as expressed in the historic creeds and proved from the historic Bible, and there must be the willing use of the historic sacraments. Without these, the apostolic succession of the historic ministry would be valueless.

But this Church believes that the historic ministry would be a real contribution toward unity, and she has freely offered it to those who seem not to have it, and has sought to find a way to give it to them. And she is met by a volume of refusal: "We don't want it." How the apostles should have so tainted the ministry that has sprung from them as to make it harmful we do not quite understand. It would seem as though any who believed in a Church built upon the foundation of the apostles and prophets, Jesus Christ being the chief cornerstone, would feel as though a ministry derived from the apostles would be worth having. And when the *Christian Century* demands proof that that ministry is any better than a ministry deriving from various later sources, since the Reformation, we frankly have no proof to offer. We are not even interested in a later ministry that may be "as good as" the original. Believing that we are in possession of the original, we not only value it for its own sake, but we desire to extend it to others. We believe that that ministry affords the very best guarantee of the promised presence of our Blessed Lord, to the end of the world; that it guarantees the validity and efficacy of sacraments when properly received by the recipient; that it makes possible the continuous representation of the one Sacrifice, once offered upon the Cross, for the sins of the whole world. All this we cannot prove, and we make no attempt to prove that it involves grace that is obtainable in no other way. We point simply to the fact that the Church builded upon the foundation of the apostles and prophets, Jesus Christ being the chief cornerstone, has attached to it certain promises that have not been given apart from it, and that seem to us to be of such value that we not only are unwilling to abandon the Church of the promises but are also unwilling to assume that a new Church, created even by the unanimous consent of all the Protestant sects, would certainly be the equivalent of the Church that was founded by our Lord.

So the Episcopal Church declines to be a party to the creation of such a Church, and, instead, will continue in the apostles' fellowship, as in the apostles'

doctrine, in the breaking of the bread, and in the ancient prayers.

When the Christian world seeks a unity within that fellowship, the Episcopal Church is "in" with them. When it seeks a new fellowship that repudiates all this, the Episcopal Church is left out.

A TRULY Catholic prelate, in the best sense of the phrase, and one widely known and beloved beyond the limits of his communion, passed to his reward last week, when the Most Rev. Sebastian G. Messmer, D.D., Roman Catholic Archbishop of Milwaukee, died at his childhood home in Switzerland. Archbishop Messmer, who was in his eighty-third year, was the dean of the episcopate of his Church in this country, and his snowy hair and flowing white beard gave him a truly patriarchal appearance.

The Archbishop had a broad human sympathy, and his name was generally prominent on the patron lists of worthy social and religious activities, whether sponsored by his own Church or by other agencies. During the war, his leadership and his unswerving loyalty to the government were important factors in counteracting the spread of anti-American propaganda among the extensive foreign-born elements in Wisconsin. But above all, his charity and his love of his fellow-men refused to be limited by any barrier of race, nationality, or creed, so that not only his own spiritual children but those of other flocks, and even those who acknowledge no spiritual fold, mourn his passing.

May he rest in peace, and may light perpetual shine upon him.

ACKNOWLEDGMENTS

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

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RELIGIOUS "BEST SELLERS"

July, 1930

THE following "best seller" lists for July have been sent to THE LIVING CHURCH:

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General Books

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| 1. The Book of Common Prayer. | The Book of Common Prayer. |
| 2. A People's Life of Christ, Paterson-Smyth. | Festival and Fast, Rosenthal. |
| 3. The Episcopal Church, Atwater. | What's Life All About?, Conde. |
| 4. Ways and Teachings of the Church, Haughwout. | The Message of Francis of Assisi, Mackay. |
| 5. The Message of Francis of Assisi, Mackay. | House of the Soul, Underhill. |

Devotional Manuals

- | | |
|-------------------------------|-----------------------------|
| 1. God's Board. | In God's Presence, Gilman. |
| 2. In God's Presence, Gilman. | Manual of Devotion, Gailor. |
| 3. Little Color Missal. | God's Board. |

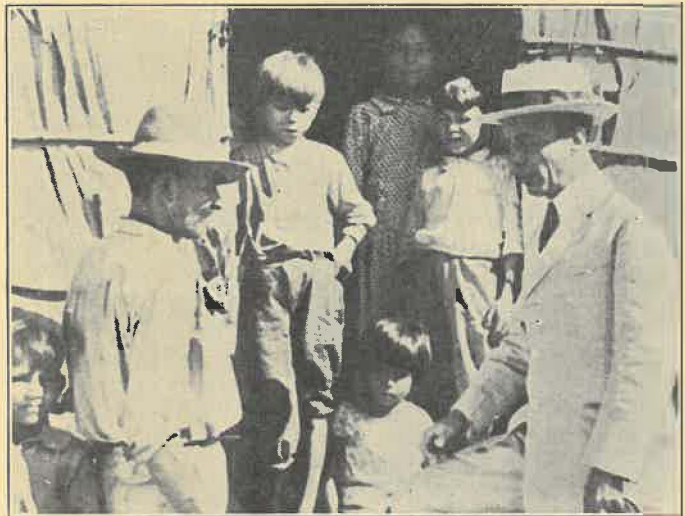
We shall be happy to publish similar lists from a limited number of recognized Church book stores, if these are sent in during the last week of the month.

GETTING ACQUAINTED WITH PORTO RICO

BY THE HON. THEODORE ROOSEVELT
GOVERNOR OF PORTO RICO

PORTO RICO is a very important part of the United States, but curiously enough there is an extraordinary lack of information concerning it in this country. Letters come to me addressed in the most extraordinary fashion: Porto Rico, Cuba; Porto Rico, Central America, etc. Just yesterday an intelligent and quite prominent individual asked me when I would be going back to the Philippine Islands.

Porto Rico is an island community with a population of a



AMERICAN CITIZENS ALL
Governor Roosevelt (right) visits a family of Porto Rico Americans.

million and a half who are American citizens. At the present moment we, in the island, are passing through a phase of adjustment which, to me, seems one of the most interesting there is in the world at present. We are suffering from all kinds of drawbacks coincident to disease and poverty; but our people are intelligent, adaptable, industrious. Though we are confronted by many problems our future is bright.



A PORTO RICAN SILHOUETTE
Bishop Colmore is the Father-in-God of over 10,000 Churchmen in this West Indian beauty spot.

We have a university which, I believe, will in time expand into Pan-American significance, for it embodies the Spanish culture and the Northern culture. Aside from all this, Porto Rico has a charm of its own: great natural beauty and romantic history and has some of the finest historical monuments of the hemisphere.

With the idea of acquainting our people of the United States with Porto Rico and what it means, we undertook the production of a two reel picture called *Porto Rico*. It is now complete. I believe that as nearly as twenty minutes of

(Continued on page 501)

DAILY BIBLE STUDIES

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

FRUIT OF THE SPIRIT—FAITH

Sunday, August 10: Eighth Sunday after Trinity

READ Hebrews 11:32-40.

THE author of the Epistle to the Hebrews has given us, under divine inspiration, such a wonderful chapter on Faith that we can hardly read it through without an exhilaration which enralls us. We long to be like those heroes and heroines of old who counted not their lives dear unto themselves if only they could suffer for the truth's sake. Our modern life, however, except in rare cases, calls for a faith which does not show itself in tragic action, but rather in secret loyalty and love. To pray and worship as "seeing Him who is invisible," to keep faith pure and strong, to believe and to hold fast even when the storm is fierce—this is the faith which Christianity needs today. We are perplexed by many questions which science, philosophy, and a "new theology" force upon us. To believe with a love which trusts and to hold fast to the faith once delivered unto the Saints is to yield to the Holy Spirit who alone can bring and sustain and exalt our sure confidence.

Hymn 211

Monday, August 11

READ St. Matthew 15:22-28.

JESUS CHRIST used a method of testing the faith of this woman of Canaan which would seem severe did we not realize that He knew her heart and her love. At first her faith was experimental. Could this Man of whom she had heard much cure her daughter? Then as He answered her not a word her faith became persistent. She would not give up. She heard Him claim that the Hebrews must be first cared for, and her Gentile spirit came to her rescue and she fell at His feet—with a beseeching faith. No rebuff could now hold her back. She would have a blessing even if it were a gift rejected by Israel, and her faith became victorious. So does our faith grow as we come in weakness and hold fast when all seems hopeless. It will gain through exercise, and doubts and fears will be conquered, for the dear Lord longs to help, only He asks for sincerity of heart and a readiness to receive.

Hymn 212

Tuesday, August 12

READ I Peter 1:3-9.

FAITH must be tried, else it is weak and cannot endure. We cannot understand why God does not instantly answer prayer, and unconsciously we dictate to Him how and when. Often we do not really believe, being, as Matthew Arnold phrases it, "light, half-believers of our casual creeds." Faith needs to be tried as by fire that its dross may be consumed. Perchance some secret sin blocks the way. Perchance we have never prayed or worshipped or accepted the Lord's gracious invitation. It is not that Christ is unwilling to give, but that we are not ready to receive. When we come to Him with childlike trust, glad to leave to Him an answer which is in accord with His loving will, then our faith is true. The end of our faith—that is the final and true desire—is for our salvation, our newness of life.

Hymn 385

Wednesday, August 13

READ St. Luke 17:5-6.

THE Master does not ask "faith in thy faith," but only faith in Him. Sometimes we try to create a faith which shall seem satisfactory. Or we study our belief and wonder whether it is sincere. The disciples were right when they cried, "Lord, increase our faith," for faith is the fruit of the Spirit. God gives it to us if the soil is ready. We cannot make ourselves believe. The little seed is cast into the ground; its growth is

of God. When we have such confidence in God that we know He will fulfill His plan then nothing is impossible. The laws of nature can be enlarged even to apparent contradiction by Him who made those laws. Miracles of grace are common in the Christian life. If we long for and pray for a faith which rests in trust, we will find how wonderfully God works.

Hymn 216

Thursday, August 14

READ Romans 10:13-17.

FAITH cometh by hearing, and hearing by the Word of God." There we have a great declaration. We hear God speaking to us and our faith is created. We can make one of many applications—when we pray we should listen and let God speak first. Nothing so increases our faith as spiritual hearing. Sometimes God speaks in Bible words. Sometimes He touches us directly concerning something in our lives. His words bring confidence. Alas, that some will not listen, and in their prayers God has no opportunity to speak! Then there are those who hear the Bible message, but it means nothing to them or they disregard it. How often do we listen reverently to the lessons read in Church, and how often do we get the message of God through those lessons? And yet we wonder why our faith is weak! And the dear Lord longs to give us faith and cannot because we will not listen to His message. Let us not grieve the Spirit of God who can give us the fruit of faith.

Hymn 502

Friday, August 15

READ Galatians 2:20-21.

FAITH is not an emotion but a holy power by which we live. Life without faith is poor and worthless even in common experience. A man who has no faith in God soon loses his faith in men and becomes that most miserable of mortals, a suspicious and jealous creature. How much more is he lost in the struggle of life who does not trust God! Newness of life comes through faith in Him who loves us and gave Himself for us, and that newness of life is a precious thing. It simply changes all our experiences. Joy and sorrow are like the cloud and sunshine, both necessary in nature and grace. Waiting becomes a happy anticipation. Human friendship becomes a precious thing. Work is a blessing in which we have fellowship with God and Christ. Our faith joins with love in serving others even as Christ has served us.

Hymn 160

Saturday, August 16

READ Revelation 14:12-13.

WORDSWORTH'S hymn on Charity is beautiful, but one questions the line, "Faith will vanish into sight." Will not faith be a glorious part of our heavenly life, faith which will have no human fear and which will be free from doubt? St. John saw those who had kept the faith of Jesus, and one can readily imagine that faith glowing and rejoicing in a trust and a love which revealed the meaning of the earth life and the unceasing care of our Father. Perhaps George Macdonald's translation of Hebrews 11:1 gives a finer assurance than is commonly understood: "Now faith is the essence of hopes, the trying of things unseen." St. John heard a voice saying, "Blessed are the dead which die in the Lord. Their works do follow them." And we know that faith and works find their beginning and ending in the Eternal Christ.

Hymn 542

Dear Lord, I pray with Thy disciples, increase my faith. I can only believe as Thou dost speak and bless. Help me to keep the Faith once delivered. Make my faith a living joy because it binds me to Thee and Thee to me. I thank Thee, dear Lord. Amen.

Some Later Phases of Humanism

By the Rev. Arthur B. Kinsolving, D.D.

THE most seriously challenging movement today running counter to the central beliefs of the Christian Church is Humanism. Its main conviction seems to be that human life itself is the supreme value in the realm of thought; there is nothing higher. Man is not to be treated as a means to cosmic ends, social ends, or religious ends; he is an end in himself. He is not to be regarded as a means to moral order or world order. Human life itself is of supreme importance.

There are a number of varieties of Humanism in the world today, and interesting paradoxes have been traced in the content of humanistic thought by Joseph Krutch and others, but it is claimed by practically all of those who have espoused it to offer a religion which promises to offset materialism, mechanism, occultism, etc. External authority, its advocates point out, breeds schism. Internal authority develops sympathy and coöperation. Supernaturalism has had its day and scored its failure. It is in the natural order that men find the basis for their new faith. Science has shown us how the gentle, kindly, loving people will inherit the earth. It is to Humanism we must look for the triumph of sympathy over brute force, of love over hate.

As we look back over the centuries, we must acknowledge that Humanism as a compensatory or corrective movement has had a very striking and, to a considerable extent, an honorable history. Nor has it in the past been divorced from belief in God. In the fifth century B.C., it turned men's attention from cosmological speculations to the study of man. The prophet Micah has a distinct touch of it in the great passage, "What doth the Lord require of thee but to do justly and love mercy and walk humbly with thy God?" The rise of Humanism in the fourteenth century was a natural reaction against the absolutism of a Church system which had fastened upon men's necks one of the most conspicuous tyrannies of all time. With the revival of learning, beginning on the day that Petrarch discovered the manuscript of Cicero, on through the period of the establishment of the great universities of Europe to Erasmus, the encyclopedic master of the humanists of his day, there was a cumulative influence that changed the medieval winter into genial spring. The fertility of Erasmus' mind, the brilliancy of his wit, and the charm of his personality, won for him the brightest diadem among the humanists of his age. This man's heart, as he himself said, was Catholic, his stomach Protestant, and his sympathies humanist, and all his life he did valiant battle against ignorance and obscurantism. Of course Erasmus might never have carried through politically the Protestant Reformation. Only a burly Luther was equal to this. But throughout his brilliant career this great scholar was carrying forward a movement which, had its influence been more widely assimilated, would probably have delivered us to some extent from the revolt of later years.

And then in the eighteenth century the spirit of freedom and humanity at the time of the French Revolution fought bitterly the selfish exploitation of the laborers and the middle classes by barons and kings, living in large part their debauched and degenerate lives in chateaus and palaces, and started a wave of interest in the welfare of the people which still moves on apace.

But in our day Humanism has taken an ominous step forward in its development. A few years back it was content to note evidences of the weakening of monotheistic premises. They pointed to the falling off of the Roman Catholic grip upon South America, Mexico, Italy, Czechoslovakia, Austria, to the decline of Protestantism in America, England, and Germany, to the disintegration of the Greek Orthodox Church in Russia, Greece, and Asia Minor, to the enormous increase of agnostic populations both in the West and in the East. They admit exceptions here and there; for example, the revival of Roman Catholicism in France since the Great War. Yet they claim confidently a steady decay in religions of authority. There can be little doubt that this claim is true over wide

areas. It is not so clear that the changes which we have witnessed spell the permanent downfall of faith in God, as God is defined in Jesus Christ.

It is also to be remembered that the new humanists are in revolt against a new tyranny. Formerly, the revolt was against "the chains of the Church," insisting upon a return to the study of the classics and of the Bible. Today the revolt is against the tyranny of science, science which is attempting to reduce human action to a calculated mechanism, thereby destroying the dignity of man. For this phase of the revolt, which looks to the emancipation of thought and literature and art, not to say religion, from what has come to be a mechanistic tyranny, one must have a genuine respect. But is it not with this aspect of Humanism that this paper is directly concerned?

ONE of the most genial and persuasive of the living apostles of Humanism is Walter Lippmann, and in his widely-read book, *A Preface to Morals*, he notes the large number of people who no longer believe in the religion of their fathers, some proudly defiant, some indifferent. He himself is of the number of those who feel a vacancy in their lives. He quotes the saying of Thomas Huxley, "A man's worst difficulties begin when he is able to do what he likes." He cites the fact that Renan after breaking with the Church felt that the enchanted circle which embraced the whole of life was broken, and he was left with a feeling of emptiness. He tells us that the disillusion of the old modes of thought has gone so far and is so cumulative in its effect, that the irreligion of the modern world is so radical and so serious, modernity is in such sharp revolt against the whole spirit of the formal Christian faith of yesterday, that there is no likelihood of their reconciliation. The modern man must live, therefore, in the belief that the beauty of man is not to make his will conform to the will of God, but to the surest knowledge of the conditions of human happiness. "When they find that they no longer believe seriously and deeply that they are governed from heaven, there is anarchy in their souls until by conscious effort they find ways of governing themselves."

In short, Lippmann believes that modernity destroys the disposition to believe that behind the visible world of physical objects and human institutions there is a supernatural kingdom. This belief seems "a grandiose fiction projected by human needs and desires." The humanistic view is that religion hitherto only shows the presence of a desire that such objects should exist. And finally Mr. Lippmann says, "In this book I take the humanistic view because in the kind of world I happen to live in I can do no other."

Here is a man in whose soul there still shines the light of a Hebrew inheritance, including the love of righteousness, who has lost the vision of God, and yet is still trying to salvage the values of the believing world. He recites many partial and imperfect statements of theistic belief, because he, like others of his school, is not apparently familiar with that literature which has made definite theistic belief more at home in the modern world. Take one of the classic statements of three centuries ago, "The chief end of man is to glorify God and enjoy Him forever." How imperfectly these words would describe the actual earthly life of our Lord. How completely it leaves out of view a large and essential portion of the story of Him who went about doing good, lifting burdens, casting out devils, teaching and healing men. How far it is from balancing the whole godward and manward elements in the life of our Lord Jesus Christ, or even from rising to the conception of the divine Fatherhood as the supreme symbol for God.

When Mr. Lippmann and others have cut loose from the divine authority as giving us a goal for human life, they are very much at sea. He says: "If civilization is to be coherent and confident, it must be known in that civilization what its ideals are. The vision itself we can discern only faintly, for we have as yet but the fragmentary testimony of sages and saints and heroes. . . . But we can begin to see, I think, that

the evidence converges upon the theory that what the sages have prophesied as high religion, what psychologists delineate as mature personality, and the disinterestedness which the Great Society requires for its practical fulfilment, are all of a piece, and are the basic element of a modern morality."

I wonder what proportion of the common run of mankind Mr. Lippmann expects to be reached by this rather high-brow eclecticism. It is not strange that a few sentences later he should quote the profound saying of Bacon, "A little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth men's minds about to religion."

On one of his last pages Lippmann writes: "Those who believe that their salvation lies in obedience to, and communion with, the King of Creation can know how wholehearted their faith is by the confidence of their own hearts. If they are at peace, they need inquire no further. There are, however, those . . . who cannot be argued into the ancient belief. They have learned that the absence of belief is vacancy; they know from disillusionment and anxiety that there is no freedom in mere freedom. They must find, then, some other principle which will give coherence and direction to their lives." It is because such thoughts have been borne in upon him so powerfully that he has offered us the substitute that he has for Christian faith.

ONE of the most serious and earnest statements of the case for a cultivated Humanism which has appeared in recent years is that of Prof. J. S. Huxley in his *Religion Without Revelation*. He says in his opening sentence "I have called this book *Religion Without Revelation* in order to express at the outset my conviction that religion of the highest and fullest character can co-exist with a complete absence of belief in revelation in any straightforward sense of the word, and in that kernel of revealed religion, a personal God." He tells us that he has his eye on the future. He sees the religious systems of today crumbling under the impact of the new knowledge. Yet he is firmly convinced of the permanent value of religion as a factor in human progress. He desires in his book to set forth a basis for the religion of the future which will stand all tests. He thinks the idea of a personal God belongs to the immature past, and is today a hindrance. In his eyes "the essence of religion springs from man's capacity for awe and reverence." These are real, while their object is non-existent. "The idea of supernatural divine beings, far from being a necessity to any and every religion, is an intellectual rationalization which was necessary or at least inevitable at a certain primitive level of thought and culture; but which must now be abandoned if further religious progress is to be made."

The point at issue is the question of a personal God. Is there objective reality in that to which all religious experience turns, or was Voltaire right when he said that "man is forever creating God in his own image"? Have men merely been assuming the existence of a "magnified non-natural man" as the reality behind all things? Mr. Huxley admits that in a religion for today there should be a definite relation of personality to the rest of the universe, one into which reverence may enter and search for the ultimate satisfactions of discovering truth and expressing beauty, and yet he seems to think that the only personality conceivable is our own, thus resolving religion into subjectivism. Contrary to all this, the claim of Christianity is that religion cannot be vital unless its God is a living God, with whom we are in personal relationship. In the God and Father of our Lord Jesus Christ we have such a God, and our further claim is that without the ability to believe in, to know, to love, to trust, and to follow a living personal God, religion itself will inevitably wither away and die.

I suppose that all thoughtful modern men realize that antecedently, of and by ourselves, we cannot know God. This was appreciated in the days of Job. "Can man by searching find out God?" Certain it is that we are agnostics in this sense. But may there not be something beyond and above the tether of our agnosticism? Is it utterly unbelievable that the Being whose mind, heart, will, in short, whose personality is in and behind this marvelous universe, may have loved the only being on this planet who ever thinks about Him enough to come and find us and manifest Himself among us in some way by which we can understand and love Him? If men have been unable by themselves to find God, why should it be deemed a thing incredible that God should have come to find them and to translate Himself in terms that we human beings can understand?

This is what St. Paul meant in that wonderful passage in the letter to the Philippians when he says that Christ Jesus who had existed in the form of God . . . "emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross . . . that in the name of Jesus every knee should bow, of things in heaven and things on earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

If God be really personal and a father, it would seem the most natural thing conceivable that He should wish His children on earth to know what He is like. In ages to come—and how little we know what the future of man is to uncover—we may see Him face to face. But not so now. "I must go and visit them. I will take their flesh upon Me, and interpret Myself to them as fully as they can be made to understand." And so Christ came, and we saw what God is like. We saw the radiant personality of Him who was Son of Mary, Son of God, radiating, glorifying, sweetening, hallowing all the relations of our human life; "the home relations of a boy, the workbench-life of a toiler, the life of a true friend, as in the case of the family at Bethany, the valiant life of a tempted man, as in the Wilderness, the life of a man of sorrow and loneliness, as in Gethsemane," the life of a martyr to the uttermost, yes, and a Saviour of men on the cross. All this was a revelation not merely of the personality of man at its highest but of the personality of God.

THERE can be no question that the reality of God's disclosure of Himself through the Hebrew prophets and through Jesus Christ is central in the scriptures of Old and New Testaments. The Old Testament does use anthropomorphic terms for God freely to avoid the danger of His being thought of as an abstraction or an idea. "I am the God of Abraham and Isaac and Jacob." "Be thou holy, for I am holy." The Psalms are redolent with the idea of the person and interest of God. "O God, Thou art my God." "The Lord is my shepherd, I shall not want." The author of the Epistle to the Hebrews begins that remarkable book with the words, "God who in many parts and many manners spake in old times unto the fathers by the prophets hath in these last times spoken unto us by His Son." St. Paul admits that now we see through a glass darkly, like a reflection in a mirror, but then face to face. God is not an abstract quality, such as beauty, justice, truth. He is a being of deliberate will and energetic action, approving and disapproving, judging and blessing. "Because God is God," writes a great scholar, "He must come into His own in the whole of His universe, and each insolent power in turn be overwhelmed. These epiphanies of divine power are the days of the Lord, and there will be a final day. The Bible never allows us to forget that." It is admitted everywhere that there is deep mystery about the being and person of God. "Clouds and darkness are round about Him, but righteousness and judgment are the habitation of His seat."

Now the humanists say to us, "Let theism go; God or no God, the good life may still be ours." They deny a personal mind or will or heart behind the universe, and claim that it makes no difference to the modern man. They rewrite our Genesis, "In the beginning God," in this way, "In the beginning force, non-moral, unpurposive, unintelligent force." They refuse to discover in the cosmic process intelligence, plan, or goodwill. They declare that personality is a fortuitous development, and that the whole Christian view of man in his relation to the world shows an utter lack of perspective. And yet with such a background some of them insist on salvaging the values of religion.

Joseph Krutch has with ruthless pen traced to its logical issue this bold denial in disillusion and despair. He sees in the implications of atheism that "living is merely a physiological process with only a physiological meaning." "Man has no reason to suppose that his own life has any more meaning than the life of the humblest insect that crawls from one annihilation to another." Krutch says that the most vaunted virtues of human beings are found often in higher perfection in the lower animals. In his book, *The Modern Temper*, the chapter on the "Paradox of Humanism" declares the "irreconcilable antithesis between a stable, essentially animal existence and the dangerous—ultimately fatal—life of the society which starts out in

pursuit of purely human values." In his world the romantic glamor with which we have invested love and human friendship is as much a mirage as our faith in God. At least Krutch has the credit of having shown that spiritual despair inevitably falls upon the victim of the materialistic philosophy. The fact is, this view leaves out altogether the qualitative element in the life of human beings, which is the most significant element, and restricts our attention to the quantitative.

AFTER this was written the very striking group of essays under the title *Humanism and America*, edited by Norman Foerster, came out, and it is significant that the two American leaders of the humanists, Paul Elmer More and Prof. Irving Babbitt, give the weight of their great authority on the side of making room in Humanism for religion. About ten years ago Professor More, after having tried for many years to construct with the aid of Greek ideals a system of morals upon an earthly and human plane, espoused the religion of liberal Anglicanism. Professor Babbitt, who for thirty-five years has been one of the toughest of agnostic moralists, actually writes in his paper in the above volume as follows:

"The relation of the humanist to this religious tradition can scarcely be defined too carefully. Between the humanist and the humanitarian, I have said, there is a clash of first principles. Between the humanist and the authentic Christian, on the other hand, there is room for important coöperation. To be sure, many of the leaders of the early Church were satisfied with nothing short of a stark supernaturalism and inclined to reject the genuinely humanistic elements of the ancient civilization along with its naturalistic errors. But the orthodox attitude has, in spite of the difficulties of reconciling other worldliness with a merely secular wisdom, come to be one of friendliness to the classical humanities."

It is as sad as it is true that Christianity has in the past been presented as a stark supernaturalism, but generally under these conditions. When society had become hopelessly corrupt, when vice and sin and crime had grown to be almost universal, then those who had the vision of God took refuge so completely in the divine hope, became so God-intoxicated as to be made unsympathetic and puritanical in their attitude towards men. But the fact is nevertheless that in this mood they were only broken lights of the Master whom they purported to represent. Say what men may truly or falsely about the Church, Jesus Christ was the greatest humanist in all history. Not only did He show the deepest and widest sympathy with the discouraged, the disinherited, the gifted, the aspiring among men, but He did most to enable them to live up to His high standard of Humanism. To call Him a mere humanitarian, as Professor Babbitt does, is to defame Him and belittle Him. He was the greatest humanist among all those who ever spoke the language of men. And His example will forever rebuke the partialness, the ineffectualness, of non-religious humanism. He was interested in the whole empire of humanity, and His religion touches the interests and welfare of humanity at its outermost circumference.

Professor Babbitt has very profound admiration for the humanism of Confucius and of the Greeks, and well he may. But there has been time enough for us to measure the impotence of Greek humanism separated from the religious motive. It has gone to pieces. It is the cult of a minority, of those who within themselves seek to find the power of control. I think we are also witnessing in our day over a very wide area the breakdown of the humanism of Confucius. Undoubtedly that system as far as it goes is one of the outstanding ethical phenomena of the world. But Christianity as represented by its Founder is higher than the ethics of Confucius, and I think this is being recognized more and more even in the Oriental world.

IN answer to the notion that Humanism can ever be a substitute for religion, we need only point to its futility under its best representatives. Take Cicero, one of the most charming and brilliant humanists of the classical world, a stoic and a man of the finest culture. How limited was Cicero's moral influence. What else but dogmatic and revealed religion as represented by St. Paul would have been equal to the task of rescuing the ancient world from a corrupt and festering naturalism? And inasmuch as the world of today presents a very remarkable parallel to that world in which Christianity fought its way to supremacy, it would seem that, after all, the conviction of God as He is revealed and applied to human life by our

Lord Jesus Christ is a necessity for us which we cannot escape. Red-blooded, actual humanity, as we know it, needs God, needs grace, needs law, needs conversion, renewal, and the stated practice of religion. Even the humanists who allow that religion has value are very blind if they do not see that from the days when Isaiah and Hosea and others of the old prophets turned their thoughts in revolt from unmeant ceremonial and vain oblations and recurrent feasts to the substance of obedience and reverence, and duty and humility to the exposition by St. John and St. Paul of the all-comprehending humanism of the love of God, we have the great classic and enduring humanism which issues from a true faith.

The poverty of man today is the loss of the vision of God, and of the practice of the presence of God. All men need religion, and most men have some kind of religion. We need a religion that is theistic, mediatorial, widely humanistic, and sacramental. If the human elements in our religion become thin, attenuated, and weak, if, for example, we are not interested, we of the Church, in the social burdens and injustices of oppressed men, our theism will suffer, our religion will be discounted. Religion has its own sins to blame for its unpopularity and not the virtues or the strength of its rivals. If we cherish the grace of humility, and are led by the Spirit of truth, we shall be prepared to learn from every opposed and critical school of thought something that should minister to our souls' health. And I think we can learn much from the humanists. When Mr. Babbitt urges that "religion at its best is far above, and at its worst far below, a sound humanism," he does the Church a distinct service. And when that noble exponent alike of Christian faith and of the finest and noblest humanism, Baron Von Hugel, urges that "Christians should face now, more frankly and fully than they have ever faced before, the fact that the ethical or humane way has a distinct and divinely ordained validity of its own for those who cannot honestly follow the religious way; and that the full health of each way depends upon the health of the other," he speaks as a broadminded, yes a Catholic-minded, man.

GETTING ACQUAINTED WITH PORTO RICO

(Continued from page 497)

time devoted to the subject can give a perspective on the island's future, past, and the problems it must confront; this picture does it.

We have arranged with the Motion Picture Bureau of the Y. M. C. A., offices at 120 West 41st street, New York City, and 1111 Center street, Chicago, Ill., to distribute the picture. It may be had without other cost than that of express charges. I am wondering whether your readers might not welcome this information, and whether possibly you might not wish to lend a word of encouragement to the end that the States and Porto Rico may, through more intimate acquaintance, become more sincere friends.

THE COMFORTERS

I WAS alone, I said—love had altered to hate;
Friendship had listened to spite;
Pride was a tottering thing.

I was tired, I said—ready to yield the fight.
Then came to my landlocked heart,
Flooding, the Spirit tide.

All in the dark I walked, feeling the way was lost—
Sudden a glow far ahead—
The guiding light of God.

None thought of me, I said—then in the world's depths I saw
Christ comprehending all pain,
Yet pausing over mine.

For comfort and love I wept, for someone to understand.
A touch on my tired brow —
Mary's sympathy came.

With such to help me to live the wayward loves I forget —
Having God, and His comforting Spirit,
And the Son and the Mother of God.

KATHERINE BURTON.

The Anglican Communion and Its Future

By James R. O'Daniel

Lay Deputy to General Convention, Diocese of Dallas

HISTORY, even from sources unfriendly to Anglicanism, reveals that the Catholic Church is divided into three major parts.

Though sometimes called *branches*, discriminating terminology would perhaps prefer to designate these divisions as *parts*, for the same reason that one of the three divisions of an upstanding tree trunk into which it had been severed by being sawed upward from near the ground would be a *part* and not a *branch* of the tree.

Carrying the analogy further, a tree twenty feet in height would represent the Catholic Church, each foot representing a century in its life, and the three parts would be the Anglican communion, the Roman communion, and the Eastern Orthodox communion, respectively.

One of these openings in the tree would start about two feet from the ground, continuing upward to about seven feet, then closed until it reached the sixteenth foot, then reopened again for about three inches, then closed for about an inch, and then reopened until it reached the twentieth foot, *i.e.*, the top of the tree, respectively, representing: the early independence of the British Church from the second century to the seventh century; the union of the British with the Roman communion until the sixteenth century; then during the reign of Henry VIII the reopening of the line until the reign of Mary; the reunion of the Anglican with the Roman communion during the reign of Mary; then the reopening of the line during the reign of Elizabeth and continuing until the present day.

The other opening in the tree would start about eleven feet from the ground continuing upward until it reached the twentieth foot, *i.e.*, the top of the tree, representing the breach between the Western or Roman and Eastern Orthodox communions.

An interesting digression would be to liken the various Protestant sects in America and Great Britain with branches of the Anglican part of the tree, and the Protestant sects in Continental Europe with branches of the Roman part of the tree, and perhaps some sects in the East as being branches of the Eastern Orthodox part of the tree; but we are concerned now with the Anglican communion throughout Great Britain and the Empire and in the United States, giving honorary precedence to the Archbishop of Canterbury as primate—just as the various national or state bodies in the Eastern Orthodox communion give precedence to the Archbishop or Patriarch of Constantinople as primate.

Regardless of how it was accomplished, it remains a fact that the Archbishops, Bishops, and Priests, and the corporate body composing the Church of England, severed all relations with the then primate of the Western Church, the Bishop of Rome, in the sixteenth century, reasserting the ancient independence of that part of the Catholic Church in the Southern portion of the island of Britain—the same independence it had enjoyed prior to the seventh century under its then primate, the Archbishop of Saint Davids and Coeur de Leon on the Usk.*

Roman and Protestant propaganda to the contrary notwithstanding, the character of the Anglican communion since its earliest times, whether as the Church in Britain or as the Church of England, has never changed into that of a sect. And while it is true that princes of continental extraction exercised anti-sacramental influence upon it at times, coloring and modifying many of its customs, nevertheless its continuity with the past has remained unbroken.

To examine the earliest Prayer Book in English, the First Prayer Book of Edward VI, is to recognize immediately that the ancient rites, ceremonies, liturgy, sacramental-worship, threefold order of the priesthood, and fundamentals were expressly retained, although the use of the Latin was discontinued. Subsequent revisions have not altered this fact.

* See Thiery's *Norman Conquest*.

Notwithstanding the lessons of history there are certain Liberals of the Anglican group who either will not face the facts, or who do not have the consciousness of being communicants of the ancient Catholic Church or, having such consciousness, consider it of little or no moment; or because of bias openly disclaim their ancient heritage and prefer to be grouped with the various Protestant sects that do not even have the same conception of the fundamental terms *Church, Altar, Sacraments, Apostolic Succession of Bishops*, and so on.

Clinging onto the shell of Anglicanism, these so-called Liberals easily become lost to Protestant sects, because their conception of the Church is inconsistent with the Church's own position established throughout the ages. And to them every ceremony, no matter how ancient, no matter whether it was used by the early British Church or by the Eastern Orthodox communion—if it also happens to be used by the Roman communion—can mean nothing less than a *drift to Rome*.

THEN there are those unenlightened Churchmen who, being unable to defend the Catholicity of the Church by reason of their own lack of training, in their zeal to impress the world that they also are *Catholics*, toady to Rome.

Then there are those more enlightened Churchmen, deficient in poise, equilibrium, and stability, lacking the courage to stand up in the face of unreasoning Protestant prejudice against their Anglo-Catholicism, who easily become lost to the Roman communion.

The advocacy of things Roman, simply because they are Roman, and the advocacy of things Protestant (whatever that negative term may mean) simply because they are Protestant, can lead only to disintegration of the Anglican communion, resulting in its absorption on the one hand by the Roman communion, and on the other by the Protestant sects.

One of the causes of defections to other religious bodies may be traced to the unintelligent preparation and training of scholars in Church schools in a knowledge of the history of the Church and of its historical position. Also teachers in Church schools are too often *slack* Churchmen, inculcating into the minds of the scholars that it is of little importance whether they are Anglicans or not; and parents who, because it may be a little more convenient, send their children to Sunday schools of other religious bodies are also sowing the seeds of defection.

What then of the future? The perpetuation of the Anglican communion, as such, may depend to a great extent upon better training of its scholars in Church schools, and upon better training of its candidates for Confirmation, and also upon the inculcation among Churchmen of a recognition of the self-sufficiency of the Anglican communion; the cultivation, development, and practice among its communicants of a spirit of independence and dignity—not of arrogance—which should be fostered by a consciousness that, as one of the three parts of the ancient Church, it is built upon solid foundations and is totally adequate for all religious purposes; and while it is tolerant and kindly toward Rome and the Protestant sects, it is no mere loosely constructed organization invented for the sole purpose of providing a common meeting ground for these divergent organizations, but it is a strong, virile, historic, impregnable institution looking with equal disfavor upon Roman innovations and Protestant deviations.

DAILY SANCTIFICATION

WE SAY "Hallowed be Thy name," not that we wish God to be sanctified by our prayers, but what we ask of Him is that His name may be sanctified in us. By whom, indeed, could God be sanctified, who Himself sanctifies? We need a daily sanctification, that we who daily sin may cleanse our faults by an unceasing sanctification. —*St. Cyprian*.

International Justice and the World Court

By Clinton Rogers Woodruff

THE LATE BISHOP BRENT was one of the most effective and distinguished protagonists of American adherence of the United States to the Permanent Court of International Justice. He missed no opportunity to advance the idea, and he was chosen time and again to act as the spokesman or, as he preferred to put it, "the ambassador," of those who believed that there was a moral obligation resting on the United States to join the World Court. In the pages of *THE LIVING CHURCH* and elsewhere he argued the case with persuasiveness and ability.

In an address before the Senate Committee on Foreign Affairs he said:

"I speak in terms of the average man, whose knowledge of governmental thought and action comes through the public press, when I say it is a puzzle why any measure with the origin and history of the one under consideration should be treated as it is. Essentially American in its conception, advocated in principle by American statesmen of more than one generation, it stands before the country as the embodiment of a distinctively American ideal."

Our former Ambassador to Italy, the Hon. Henry P. Fletcher, recently emphasized the same idea. Speaking as a Republican, he reminded his hearers that the Court "is an article of our faith, fathered by Elihu Root, sponsored by Charles Evans Hughes, and strongly advocated by Presidents Harding, Coolidge, and Hoover." He said he was justified in calling Mr. Root the father of the idea because it is "exactly on the lines proposed to the world by the United States." The objections to our joining, he said, had been met by a committee of international jurists, of which Mr. Root was one. It will be recalled that the United States refused to consider itself bound by advisory opinions of the Court in cases in which she would consider herself to have an interest. Mr. Fletcher answers this by saying the Court "has already solemnly declined to give advisory opinions in cases where one of the parties is not a member of the League."

It will be recalled that American adherence has been steadily opposed by a little group of Senators, popularly called the "Irreconcilables," on the ground that it was not 100 per cent American! As if men like Bishop Brent, Elihu Root, Chief Justice Hughes, and the others I have mentioned, as well as a long list of others who have not been, but could be mentioned, were not loyal and devoted to the highest American ideals!

On February 24, 1923, more than seven years ago, President Harding made the original proposal for American adherence. In transmitting his first proposal for American entry, he submitted four reservations drawn up by Secretary Hughes, later on the bench of the World Court and now Chief Justice of the United States. The most important of the reservations safeguarded the country from becoming subject, through membership in the Court, to any commitments or obligations to the League of Nations.

Before the matter became ripe, however, for Senate action in the session of 1925-1926, another problem had arisen which was not covered by the Hughes reservations, the question of advisory opinions which the Court renders to the League of Nations at its request, usually conveyed through the Council, to guide its action on matters submitted to it for action. Before consenting to enter the Court, President Coolidge advised that the Senate should frame a resolution covering that matter. Accordingly, in ratifying the agreement of adherence to the Court on January 17, 1926, the Senate attached to its assent among others the famous fifth reservation, reading as follows:

"The Court shall not render any advisory opinions except publicly after due notice to all States adhering to the Court, and to all interested States and after public hearing or opportunity for hearing given to any State concerned, nor shall it, without the consent of the United States, entertain any request for an advisory opinion touching any dispute of question in which the United States has or claims an interest."

Four of the reservations were accepted, and offered a compromise as to the fifth, but no further American step was taken until November 24, 1928, when President Coolidge announced

that he desired a further interchange of view with the Court members regarding the difficulties in the way of American adhesion. It was at this point that Elihu Root reentered the scene. He went to Geneva as an American representative, conferred with the representatives of the League, and at the age of 84 made it possible for the United States to enter the Permanent Court of International Justice, which his genius helped to bring into being nine years before.

He formulated a plan to reconcile the apparently conflicting ideas of the United States and of the states already supporting the Court, and, with a few drafting changes, this plan was unanimously approved by the committee of jurists that had been assembled.

The essential feature of the Root plan according to Prof. Philip Jessup of Columbia¹ is that it does not attempt to do what almost everyone else has been trying to do for three years—define either "claim" or "interest" as these words are used in the fifth reservation. In one of his forceful speeches in the committee, Mr. Root clearly pointed out the impossibility of such definition. He noted that in its popular use the word "interest" has many meanings and that, obviously, not all these meanings could or should be attributed to the word in the fifth reservation. The United States has an "interest" in the upholding of all the rules of international law. It has an "interest" in the prosperity of any nation which is a customer for its products; but these are not the "interests" with regard to which it wishes to control the rendering of advisory opinions. It is, however, not possible, as Mr. Root believed, and as experience seems to prove, to find a definition which will include all the interests we wish to include and exclude all those we do not wish to include.

His plan goes logically to the source. It is the Council or Assembly which requests advisory opinions. Suppose, Professor Jessup pertinently remarks, the Council wishes to request an advisory opinion. Before proceeding to do so it wishes to ascertain whether the United States claims an interest. It is hardly conceivable that we would refuse to tell whether we made such a claim or not. The Root plan merely suggests that this notification take place through the Secretary-General. In ninety-nine cases out of a hundred the United States would undoubtedly say we have no interest, and the Council would proceed. If the United States did claim an interest, it is provided that, if desired, there shall be an exchange of views between the United States and the Council. It seems quite apparent that this is what naturally would and should occur.

THE Council of the League of Nations, meeting at Madrid on June 12th, approved without discussion the Root formula for American adherence to the Permanent Court of International Justice and asked the Assembly to take action upon this protocol at its September session, which it did.

On December 9, 1929, at the direction of President Hoover, the signature of the United States was attached at Geneva to the necessary documents providing for the membership of the United States in the World Court. The next step will be the submission of this action of President Hoover to the United States Senate for ratification and so once again the question of American adherence will be a subject for discussion.

Our own Church is on record as favoring the World Court. At New Orleans this resolution was adopted:

"WHEREAS, a World Court, known as the Permanent Court of International Justice, has been established, and is now functioning at the Hague; and

WHEREAS, the traditional policy of the United States has earnestly favored the avoidance of war and the settlement of international controversies by arbitration or judicial processes; and promises a new order in which controversies between nations will be settled in an orderly way according to principles of right and justice,

"RESOLVED: That this General Convention of the Protestant

¹Professor Jessup is the author of an excellent book bearing the title *The United States and the World Court*, which the World Peace Foundation publishes. \$2.00.

Episcopal Church in the United States of America, in General Convention at New Orleans, Louisiana, does hereby express its cordial approval of the said Court and an earnest desire that the Senate of the United States give early consent to the adherence of this government to the protocol establishing the said Court upon the terms recommended by President Harding and President Coolidge."

Most of our diocesan conventions at one time or another have urged American adhesion.

Addressing the Daughters of the Revolution, President Hoover said:

"Through precedent and treaty the world is building every year a larger and larger body of international law and practice. Statesmen over a generation have realized that with this growth of international law and precedent another method can be contributed to the pacific settlement of a vast number of incidental controversies of justifiable character if the world had an international court to which such cases could be referred for adequate hearing and independent decision based upon law and justice."

The World Peace Foundation has published a new and revised edition of Prof. Manley O. Hudson's *The World Court, 1922-1929*, bringing the record of the Court's judgments, orders, and advisory opinions down to December, 1928. The Appendix, covering one hundred pages, includes all the important documents on the Court and its work, with the proposed amendment to the Court Statute (of March 18, 1929) embodying the "Root Formula" for American entry into the Court on the basis of acceptance by the Court members of the United States Senate's five reservations.

Gilbert Murray is one of England's most distinguished philosophers and his new book, *The Ordeal of this Generation*,² deserves the high praise that has been accorded it in England. The *London Times* described it as a volume to be widely read by thoughtful men and women, adding:

"No one in England has done more than Professor Murray to arouse our generation to a sense of the high task to which it is called—nothing less than the effective preservation of the world's peace. Here he submits the present position to a detailed review—valuable in itself but gaining immensely because it is set in its place in a reasoned system of political thought. The reader will be dull indeed who does not appreciate the beautiful coherence of the argument."

As John Drinkwater has pointed out in view of the increasingly frequent and increasingly successful international conferences—whether for reparations, disarmament, or debt-funding, it becomes obvious that the trend of the world is toward Internationalism. The old order of Sovereign States is undergoing radical changes. Professor Murray's same exhortation to the thoughtful people of the civilized world makes an appeal for tolerant wisdom, and for a right-minded public opinion that will make war not only a horror, but an unnecessary resort. His presentation of the subject is eminently readable, eminently authoritative, valuable, and timely. It is to the honor of his time that men like Professor Murray are employing their gifts to hand on the truth as they know it.

² Harpers. \$3.00.

THE VISION:

THIS is the vision
No dark division
The living to bar from the dead
Look through the outward
Into the inward
Through the veil of the living Bread.

Then lift up your heart
Death does not us part
From those through the veil who are past
A veil not to hide
From us those inside
But to join us closer at last.

REGINALD NORTON WILLCOX.

* The author, the Rev. Reginald N. Willcox, died July 3, 1929, and these lines were found among his effects, scribbled on the back of a picture of "The Place of Meeting," by T. Noyes Lewis.

God alone could teach how He would have Himself prayed to.
—Tertullian.

DAWN IN AN AFRICAN VILLAGE

THE first and, I think, the most vivid impression, writes Fr. Whittemore, O.H.C., after a long missionary journey in Liberia, is of a native village—any native village—at dawn. Let me see if I can describe the series of sights and sounds that greet the "stranger" as he awakes on his camp-bed in the open palaver-house.

First of all, of course (here as at home) comes the cock-crow; "the rooster talks," as the boys express it. And one half opens one's eyes to become aware that the first grey light is over the horizon. Then the drama begins.

A heavy door (hewn in a single piece from an enormous root of the cottonwood tree) is pushed open, with a heavy, dull sound, in one of the huts. Without changing one's position, one sees the earliest riser of the village emerge with an empty iron pail on her head. For a moment she stands still in the dusk, drinking in the fresh morning air. Then she moves gracefully off between the houses. After a moment two others come out from their respective huts. Their soft, gentle voices exchange a morning greeting. Then they, too, file silently off on the path downhill to the water-side.

Now a couple of men are awake. You hear the deep murmur of their talk inside the nearest house.

A half-dozen sheep, which have been spending the night huddled together in the town for protection against the wild beasts of the forest, come pattering past the palaver house. They, too, are off for water, and to start their day-long munching of the short grass by the trail, for they never stray far from the houses.

One knows, in the tropics, what Kipling means when he says that "the dawn comes up like thunder." There are only a few moments of twilight; and then it is a brilliant, cool morning, with flashes of sunshine in the trees behind the town, and a host of birds singing.

And now everyone is up and about—except the lazy traveler, who watches and listens, however, with the avidity of a spectator at a play.

Boys are running about, chasing one another; another group of girls—a large group this time—goes laughing and chattering to the waterside; the old men come forth to the sunlight and greet each other.

And presently, to add the final touch to the picturesque romance of a village morning, one hears the extraordinary and quite inimitable voice of the town-crier—half singing, half bawling his message around the town.

His announcements are varied. The smallest boy in the town, if he loses anything, can ask the chief to have the missing article cried through the town. Or the chief himself may have announcements, as for example, if he wants all the laborers to remain in the village (instead of going out to their farms) in order to be on hand to carry the traveler's loads to the next town.

As I glance at what I have written it appears that I have chosen to tell the few fearsome incidents of our journey and omitted almost all of its delights. I might close, therefore, with a little picture of evening in a village; which is quite as attractive as the morning. For now the little hamlet is bathed in moonlight. The white mud walls of the little round houses, the thatched roofs, and the great rough stones are silvered. And in and out between the houses run streams of laughing, dancing children, boys and girls with their slender, graceful bodies glancing in the moonlight. From the other side of the village come the liquid notes of the beautiful native harp. The older people are chatting gaily. As one climbs into bed he cannot but thank God for the loveliness of it all and pray that His Holy Spirit (who watches over every thought and movement of all his children, whether they be great or small or black or white) will sooner or later make a way into the innermost hearts of His Africans.

Holy Cross Magazine.

A LITTLE BOY DYING

YOU lay on your last bed and looked at me —
A little boy brought to the body's death,
Knowing no mother-love, glad to be free
Of worldly things. You spoke, with swift hot breath:
"I'm with you always, daddy!" And a smile
Drew at your dying lips—oh, bravery
Thus to belie your eyes, tear-deep the while!

"I'm with you always." This was all you said,
Brave voice, brave lips, brave heart that clung to mine,
Shaming my grief and loneliness and dread
With Christ's own promise of a love divine!

H. BEDFORD-JONES.

An Inspiring Life

Sister Albertina, 1840 - 1930

By the Rt. Rev. S. Harrington Littell, S.T.D.

Bishop of Honolulu

A LONG life of deep devotion and absolute surrender was crowned when Sister Albertina of St. Andrew's Priory, Honolulu, fell peacefully asleep on July 20th. She was within two months of her ninetieth year, and had completed sixty-three years of missionary life in the Hawaiian Islands. From the time she came out from England in 1867 and put her hand to the plow, she did not look back, not even to visit her native land; and she never left the islands even for a vacation except once when she spent three weeks in Vancouver. Her joy in the work of leading girls and women, Hawaiians chiefly but also those of other races, to know their Lord and Saviour was her great reward, and she is known and loved far and wide throughout this island group in the Pacific.

Sister Albertina came to Hawaii at the call of Queen Emma, who was an ardent and faithful Churchwoman, to help open a school for girls. She belonged to the Society of the Holy Trinity, a Religious order founded in 1848 by Miss Lydia Priscilla Sellon with the help and advice of the great Dr. Pusey. This was the first community of Sisters in the Anglican communion founded since the Reformation. The members of the order are commonly known as the Devonport Sisters. Mother Lydia became greatly interested in the Church of England's mission to Hawaii, and in 1865 sent three Sisters, of whom two had been with Florence Nightingale at Scutari, to Lahaina on the island of Maui, and organized St. Cross School. In May, 1867, Sister Albertina, with the Mother Superior of the order and two other Sisters, reached the islands, and assisted in founding St. Andrew's Priory in Honolulu. She has made the school the center of her life and work all these years. I quote a passage of interest from Bishop Restarick's invaluable book, *Hawaii: from the Viewpoint of a Bishop*:

"As time passed, the Sisters became virtual and often actual guardians of the persons of girls, and sometimes of their property also. A number of them knew no other home and grew to womanhood there. It has always been a rule at the Priory that no girl is allowed to remain overnight with any one except a parent or some approved relation. Some girls were admitted on condition that they did not go home during vacation.

"An Englishman who visited Hawaii about this time (1873) wrote to a home paper an account of the Priory. After inspecting the buildings and grounds he was shown around by Eldress Phoebe. He wrote: 'Peace and purity and cleanliness reigned over all. The good Sisters evidently take pride as well as pleasure in their work. It is a little slice of Paradise in this naughty world. There is no doubt that the most difficult lesson for the South Sea Islander to learn is moral purity. The moral value of a school like that conducted by the Sisters must be invaluable.'

"It was the character of the Priory that won for it the high estimation in which it has ever been held by the people of Hawaii. Whether mothers were well behaved or not they were anxious that their daughters should be brought up to be pure minded and capable of self control.

"The Sisters' principle was to refuse no girl who really needed their care; and some had claims upon them through their parentage, and this irrespective of their ability to pay.

"Under the will of Queen Emma the Priory has received from the time of her death in 1885 the sum of \$600 a year, for the tuition and board of four Hawaiian girls."

In the chapel of the Priory is a tablet which records the immediate connection between the beginnings of Church work in this missionary district and the awakened life of the Church of England so largely effected by the Oxford Movement:

"This Oratory is dedicated to the memory of Edward Bouverie Pusey, Priest and Doctor, who was greatly interested in the establishment of the Anglican Church in Hawaii Nei.

"Also in memory of Lydia Priscilla Sellon, Foundress, who in 1864 in answer to the request of Kamehameha IV, and Queen Emma sent Sister Bertha and Sister Mary Clara to begin the educational work in Lahaina. In 1867 the Reverend Mother, accompanied by Eldress Phoebe, Sister Beatrice, and

Sister Albertina, came to the islands and personally superintended the building of the school for Hawaiian girls known as St. Andrew's Priory."

Sister Beatrice died in Honolulu in 1921, aged 92, after 54 years of service in the mission field.

DURING the last days of her illness, Sister Albertina was visited by women whom she had taught fifty or sixty years before, and all through the night following her death, former pupils who loved her as a kindly, affectionate, understanding teacher and friend, kept watch in relays by her side in the Priory chapel. Next morning at 6 o'clock her body was removed to the cathedral, and the Bishop celebrated a requiem at 7 o'clock. Hundreds of her friends looked upon her calm and strong face as she lay in state until the time of her funeral that afternoon. The Bishop and Bishop Restarick conducted the funeral service. The pall bearers were Governor Judd, the first Episcopal governor of the islands, and other friends of Sister Albertina; Judge W. S. Stanley, Mr. Robert Catton, Mr. William Taylor, Mr. C. Willis, and Mr. Yap See Young, outstanding men in the community of several races.

Throughout these days there has been a sense of triumph and exaltation among our people because of such a life in the service of our blessed Lord. Her peaceful years of long pioneer service, and her calm departure into the nearer presence of her Lord, in a rich and ripe old age, contrast strongly with that other life, equally full of triumph and victorious faith, which has been offered in violence and suffering in the middle of China. I refer, of course, to the glorious martyrdom of our Chinese priest, the Rev. M. T. Fung, of the diocese of Hankow, at the hands of bandits and communists in April. He, like his Master, was a good shepherd and gave his life for the sheep. He, like St. Paul, kept the faith; and we are confident that henceforth there is laid up for him a crown of righteousness, for he fought a good fight, he finished his course, and witnessed a good profession. It is deeply inspiring to know that martyrs and wholehearted, life-long servants of Christ, not merely in past generations, but also in our own day, not merely in other lands and in other communions, but also in our land and in our own branch of the Church, are found men and women like the Sisters, Albertina and Beatrice, and like the priest, Fung, who showed their faith by living it and by dying for it, and who illustrate St. Paul's words so strikingly: "Whether we live or die, we are the Lord's."

HIGH MASS

THE organ wakes the hush'd expectant aisles
With chords of grand triumphant majesty,
And o'er the golden Sanctuary there smiles
The Face of God in calm beneficency.
Then slowly lifts Earth's light-destroying veil,
Disclosing to our souls Love's paradise
With gleaming angels hovering round the Grail
In adoration of the Sacrifice
Which flaming midst a sheen of white and gold
Descends with awful splendour to the Dais.
Then from the furthest bounds of Jesus' Fold
Come those we love to worship and to praise,
Whilst o'er our heads sweet silver clarioning
Proclaims the Lovely Presence of our King.

ALASTAIR DAVIS.

Be neither too precise nor too lax in your use of language.
—Catholic Citizen.

“Holding Up Your Hands”

An Essay *Ad Cleros* on Church School Education

By the Rev. Alban Richey, Jr.

Rector of Holderness School

NEVER in the history of the Church has the subject of Christian education occupied such a large part of the thought of Christian people. With present-day society growing, as it seems, day by day, more complex, and with the turning of heretofore simple questions into extremely difficult problems, it is the indication of a wholesome condition to know that this topic is engaging the minds and attention of the people of the Church. It proves that they are awake to the dangers to which their children are exposed through what are called modern educational methods. Parents are everywhere asking, “Where may I send my children to be educated where they will be free from sinister influences?” The clergy are asking, “What further steps can we take to insure, by their training and education, the interest and loyalty of the young people in the Church?”

We shape the future by our work today. We all know that the future of the Church does not lie in the hands of the loyal and devoted men and women of this generation. It lies in the hands of the children, the Church of tomorrow.

The work of the Church has undergone a startling transformation in the past two decades. Modern education has played no small part in bringing about this transformation in the relation of the Church to the lives of men and women, boys and girls. The old frontiers no longer exist. Authority, even of a divine nature, commands but a fraction of the respect formerly paid it. If the educational policies of the great majority of our schools and colleges are not openly antagonistic to the Church, they are either coolly indifferent or officially unsympathetic to her work. In a number of our universities today there exist officially recognized clubs whose sole purpose is to bring the Church and all other religious institutions into disrepute and ridicule. Popular courses in pseudo-psychology, in which self-expression is set forth as the highest and noblest aim in life, are perverting and corrupting the minds and morals of the young people of today and leading them away from the faith of their fathers.

In the face of the opposition which is offered the Church in modern times, the responsibilities of extending the kingdom of God cannot be lightly assumed, especially when such a great proportion of this opposition is of an insidious nature. The development and nurture of the loyalty and devotion of the children of the Church is a matter which demands the heartiest coöperation on the part of the whole Church and the fullest use of every agency at our command which can be turned toward this purpose.

In your parishes today, demands are placed upon your time and energies, which render it impossible for you, as parish priests, to devote the time to the training and education of the children which such training would require. No longer can you look to the coöperation which used to be found in the home. Nor can we wait until the children reach maturity before starting a campaign of intensive education from which will come the future Church. It will be too late then to inculcate these habits in the individual, the offspring of which are loyalty and devotion to the Church of Christ.

Where, then, can you turn for assistance in this great task which confronts the whole Church? Is there no other agency save the parish church and its Sunday school, and in a number of cases, too few by far, the week-day religious class?

THERE has existed for many years another agency whose sole aim and purpose has been that of holding up your hands in this task. Scattered throughout the country are several institutions known as the Church schools, of which Holderness is but one. Here, and in other such schools, the youth of the Church is living, working, and playing in a thoroughly Christian atmosphere. Here the Master, our Lord

Jesus Christ, to whom we would have our children give their love and devotion, occupies the primary place. Here the Church is not subordinated to every other phase of the boy's life. It takes first rank. On the campus of every Church school is a chapel, dedicated to God as a House of Worship, in which are held the services of the Church, and which by its very location is usually the first thing to catch the eye of the student as he enters the school grounds. The Gospel and teachings of our Lord Jesus Christ, the faith and religion of our fathers, is in the forefront in these schools, not in the background.

We would not profess to say (nor would we want to) that every pupil in a Church school, whether boy or girl, is a potential saint. We should not dare to say that every prayer offered is always heart-felt, or each ear rightly attuned to the words which fall upon it. Years may elapse before the seed that has been planted in the young life comes to maturity. Yet, the seed has been planted, it is kept continually cultivated, and this, after all, is the essential thing if fruit is to be brought forth. It is, moreover, in the Church school that the growing boy first becomes aware, and perhaps then only subtly, of the normality of religion. In these schools, religion takes its place, as it must rightly do, as a part of one's natural life. The school curricula incorporates religious subjects in its schedules of classes and these subjects are on the same plane of importance as all others.

So we may legitimately ask the question, “How, in a school where Christ and His Presence is constantly recognized, can a boy remain totally indifferent to the influence of the Christian ideal?” The only just reply to such a question is that he cannot. Where work and play are both alike dedicated to Him, the Ideal Child and Man, a complete disregard and indifference to this ideal can never be achieved. Nor can one remain unmoved by that appeal which has come down to us through the ages undiminished in its attractive force, “And I, if I be lifted up, will draw all men unto Me.”

THERE was a time when we of the Episcopal Church could boast of the leadership which we maintained in the field of education. Unfortunately, that boast cannot now be made. One by one we have seen slip from our grasp those institutions fostered by the Church left, for the most part, unsupported by their patron. Today this leadership has been wrested from us. There is but one justification for the existence of those Church schools and colleges which now survive—namely, that they uphold and strengthen the work of your hands by the training and education which they give to the students within their walls.

Our children are hostages of future fortune, and we must leave them, as their captor, a fortune whose validity and truth will never be disproved. For Christian man and woman, the fortune bequeathed to their children can only be an undying loyalty and devotion to their Mother, the Church.

Does the record of the assistance rendered to the clergy by these Church schools deserve your support? The only record to which such institutions can point are the living examples of the aim and purpose which underlie these schools, *i.e.*, to give, in so far as they can, loyal and devoted sons to the Church. The Church school can point with pride to many such examples.

At the head of one of our theological seminaries is a graduate of Holderness School. Who can say but that his first call to service in the ministry of the Church came while he was a student at this school?

In one of our large eastern cities is another graduate of the school. He is a successful business man and the father of a large and attractive family. In spite of the demands

made upon him and his time, he still finds time to care for a small mission on the outskirts of the city, and to direct its destinies. Many hours of his time, and much of his income, goes into this task which has come to be one of the real joys of his life. While at Holderness this man was awarded the highest honor given yearly by the school to that boy who is the best example of Christian manhood.

Separated from this city by many miles is a town in northern New Hampshire. Here lives a man who came to Holderness with no Church connections. While at school, he came to know and to love the Church and was presented for Confirmation. After his graduation he returned home, where after some years he married a childhood sweetheart. Through his example and wish she was brought into the Church and confirmed. Today he who formerly had no Church connection is the senior warden of his parish church, and a staunch supporter of the Church and her program.

Nor is the influence of the Church school limited to the students. A number of the masters of Holderness School have entered the ministry of the Church, and there is at the present time one who has started his preparation for this work.

These are not pointedly selected examples of the results of school training and influence chosen purely to prove a case. There are many others. But let us assume they are. Would not even these examples justify the existence of the Church school and verify its aims and purposes?

Among the boys in your parish there is one who will more than benefit by the education and training he will receive at a Church school. If he should return to his parish, or the Church, to uphold the work of your hands would you not be grateful for his additional strength and support?

Bishop Creighton used to say, "The basis of Anglicanism is sound learning." If this is true then we can never rightly hope to see the Church of Christ assume that place and importance in the lives of men and women until theology, the Queen of the sciences, becomes the foundation of their life work. When the halls of our Church schools are filled with the youth of the Church we may turn to see, as a result of the training and education which these schools give to it, the living Christ drawing unto Him more men and women through the power of those lives dedicated unto His greater glory and service.

SUNSET

THESE is a silence that is like clear music,
When sky and lake are twins of loveliness;
And when the air is misted with the twilight
There is a stillness like a close caress.

A veil of sheerest color films the mountain,
Trailing its purple shadows from the shore.
The miracle of every sunset's beauty—
Of every evening's peace—is here once more.

In such an hour fades all human knowledge,
There is no wisdom but is somehow frail—
Enough to drink in effortless communion
From the calm depths of nature's holy grail.

A secret strength flows from her scented chalice
To our infirmity, that we may find
Our finite days wrought into God's vast pattern—
Part of His fabric, perfectly designed.

L. B. G.

THE SPIRIT OF Christ is a spirit of liberation. He is the attorney general of the down-trodden. He is the avenger of the oppressed and redeemer of the lost. He has come to open prison doors—to open the eyes of men—to widen their outlook—break the powers of darkness and enslavement. And then He engages in the great and awful conflict on Calvary's Hill. "Calvary is God's eternal heartache, manifest in time, revealing the truth that God is suffering vicariously for men. Here is the King of eternity, toiling up the hill of time, His feet are bare, His locks are wet with the dew of night while He cries, 'O Absalom, my son—would that I could die for you.'"

—*The Expositor.*

CORRESPONDENCE

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

To the Editor of *The Living Church*:

IN YOUR issue of July 12th, the Rev. John Henry Hopkins refers to my statement of June 28th that "the movement towards a Lambeth Conference began in the '60s on the initiative of the Canadian bishops," and claims that the first suggestion of a Lambeth Conference was put forth by Bishop Hopkins of Vermont, in a letter to the Archbishop of Canterbury in 1851.

This is perfectly true as regards the "first suggestion," but, to quote the late Archbishop Davidson's words in *The Five Lambeth Conferences* (S.P.C.K.), Chap. 1: "The first official step in connection with the assembling of such a Conference was taken, not in England, but in Canada. The notion had, indeed, been 'in the air' for many years, both in England and abroad, and the final impulse which brought about a Conference was eminently significant of the changed conditions of the Church. It arose . . . from the interest awakened in North America by the Church affairs of South Africa" (i.e., Bishop Colenso's excommunication).

Bishop Hopkins' earlier suggestion may have been in the minds of the Canadian bishops when they addressed their letter to Archbishop Longley in 1865, but there seems to be no doubt that the first Lambeth Conference of 1867 was the ultimate result of such letter.

London.

GEORGE PARSONS,
London Correspondent.

"THE PENTECOST ANNIVERSARY"

To the Editor of *The Living Church*:

IN HIS LONG LETTER to THE LIVING CHURCH (July 19th), the Rev. W. P. Witsel seems much disturbed by the celebration of Whitsunday as the anniversary of the "birthday of the Church," and seeks to deny it by proof that the Church was already organized and in existence before the descent of the Holy Spirit.

That fact, of course, no one denies. But the reverend Father seems to forget that a person's birth does not begin his existence. One is already in existence and thoroughly organized before birth, as is evidenced by the lusty howl which emanates from the "organization" immediately after birth. If Fr. Witsel will read again what happened on Pentecost he will recognize the lusty howl of a new-born infant prodigy, drawing in its first breath of the life-giving "Spirit" into lungs ready to burst with "utterance" and will have no need to question that it was born. It certainly made the waiting world stand round and wonder what this lusty infant was going to be, and it turned the staid household of men upside down like any other infant.

We certainly should celebrate its birth rather than its period of gestation.

(Rev.) A. Q. BAILEY.
Collingswood, N. J.

SCARLET CHIMERES

To the Editor of *The Living Church*:

ARE YOU quite correct in stating that some of the American bishops now attending the Lambeth Conference have blossomed out in scarlet chimeres? The scarlet robes in which English and Colonial bishops so often appear on ceremonial occasions are convocation robes. These consist of rochet, scarlet habit, and black stole or scarf. The habit pertains to the doctor's degree, and is worn also by priests if D.D.s, and differ in cut and shape from a chimere. I remember at a school commencement seeing the late Bishop Whipple, who had an English degree, thus vested. It may be questioned whether a bishop who has only an American degree has the right to use the scarlet habit unless, like the hood, it goes with the degree. If it does, then priests can wear it, and no doubt will follow suit. Then our ceremonial processions will become more colorful than ever and tax the vocabulary of the cub reporter to describe their sartorial brilliancy.

Washougal, Wash.

(Rev.) UPTON H. GIBBS.

DO THE idols of the heathen differ from our own except in form?
—*Sterling Brannen.*

BOOKS OF THE DAY

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

OUR HEAVENLY FATHER: A STUDY OF THE NATURE AND DOCTRINE OF GOD. By the Rev. Peter Green, M.A., Canon of Manchester, Chaplain to H. M. the King. New York: Longmans Green Co. Price \$1.50.

SOMEONE has said that: "Many people study the evidences of religion to such an extent that they forget to say their prayers." That is easy to do. This book is written for the average man, who is puzzled for a commonsense idea of God. *i.e.*, an idea that he can handle for himself in an intelligent manner and expressed so that he can grasp the assistance offered. This is the more necessary as the days are full of scornful talk about God, and of indifference toward Him.

In answer to the question "Do you believe in God?" Victor Hugo makes one of his characters say "Yes," "No," "Perhaps." Reading this book carries the conviction that one of average intelligence could stand up and repeat the Apostles' Creed with conviction, bolstered by such clear and genuine support. The author justifies his claim to have written the book for "the pleasant, respectable, neighborly people, and so on, who are sunk in worldliness." Of one fact he says he is convinced, that God will never come into our lives as a general servant. "If He comes at all, He must come as Master." He defines religion as "disinterested delight in God for His own sake," and proceeds with the fortunes of his argument, plotted out and illustrated with telling analogies.

Among other things, the author makes it very plain why neither morality nor philanthropy, singly or together, can be used as a substitute for religion. He has a sharp rebuke for the clergy who so easily forsake their altars, with the plea that they are called also for other "good works," and busy themselves in public work that could be done better by laymen, in whose sphere the work exhibits itself. The writer's fine illustration of the error, or foolishness, of the present clerical way is: "There is no more reason why the Church should use one class of her members, with which to do all classes of work, than a man should use his feet to play the piano with." A story explains the simple trend of the book.

The author himself as a boy was troubled over the meaning of "being religious." He asked a prefect of his school as to the meaning of the expression, and was given several illustrations which did not satisfy him. Finally the teacher with an irradiated face said, "Do you really want to know what religion is? Well, it is waking up in the middle of the night and remembering that you belong to God, then turning over and going to sleep, happy because of it."

Mr. Green has the gift of simple argument, and clear illustration, to a degree, but do not be under any delusion about the simplicity; the argument often parallels deep theories, and if you do not recognize them in their homespun dress, a note or an allusion will set you right. If you would like something quite tough, the chapter on The Doctrine of God should satisfy you.

The book is not only a veritable armory of the dialectics of the defense of our Blessed Faith, but is also a modest guide for our reading therein.

F. H. T. HORSFIELD.

Allies of Religion (Boston: Marshall Jones Co., \$2.50) is the title of a volume of sermons by Dr. Elwood Worcester, until recently rector of Emmanuel Church, Boston. The book derives its title merely from the first sermon. The other sermons vary widely in quality and subject matter, and represent a selection of the author's sermons from 1916 to 1929. Like most sermons, they lose much in the printing and reading, but they offer food for thought and contemplation. They are presented as a "message of peace and conviction at a time of questioning and unrest and the reevaluation of all ideals," and as such they bear witness to the author's firm belief that "the new age which is waiting to be born" is a spiritual age when the love of Jesus must prevail.

R. T. FOUST.

TALKS ON CONFIRMATION. By the Very Rev. E. W. Averill, Dean of St. Paul's Cathedral, Fond du Lac. Fort Wayne, Ind.: Parish Press. Price 10 cts.

ANY one who writes a booklet explanatory of the life and practice of our Church needs not only information but a steady courage. He must learn to feel the lonesomeness of Jacob at the end of the first day out from home among the crenelated rocks, minus the guardianship of the angels. This compendium of some sixty pages is exceedingly and uniquely helpful as a whole. It follows the Church Catechism, and the new Offices of Instruction, with added details. On page 11, a wise caution is given to Churchfolk: In religion we ask not "What does the latest teacher say?" but "What does Christ say, what does the Bible say? What did the early Fathers say?"

The Doctrine of the Atonement is carefully expressed. There is no doubt but that Sacrifice is an objectionable word to many. If we used the word Oblation as a substitute for Sacrifice, the same truth would be expressed in less objectionable form, true to Old Testament typology, too. Religion and Morality are compared with considerable skill, *e.g.*, on page 24: "one and the same thing, but religion upholds an idea of human perfection that the world never dreams of, and then supplies the spiritual dynamic by which perfection is to be attained"—and retained. Another striking definition is that: "The Communion of Saints means that all Christian people, both living and departed, and all the Saints and Holy Angels form one body and fellowship in Christ." It is a pity that "Communion" should have lost its old time meaning of Community, and Saints should have been shifted from the significance of an ordinary Church member to one of a special spiritual character.

To state that "Christ had no human father, because he (*sic*) was not a human person," is surely misleading. The listing of the Functions of the Church on page 19 is somewhat miscellaneous. The Commission of our Lord was very definite.

The little book shows a fine field of wheat full of bread for the eater, on many a topic necessary to be known for our souls' health and quietude; a few tares, maybe, but obscured in the broad field of waving grain.

F. H. T. H.

IT IS NOT a little disconcerting to Christians of long standing in a nation professedly Christian from its foundations, to find Christians of recent birth or no birth at all trying to practise with no reservations the principle of love which is the spirit of Christ. He who practises love without professing Christ is Ghandi; he who practises love because love is of God as revealed in Christ is Toyohiko Kagawa, recognized as the outstanding Japanese Christian because of his limitless giving of himself, through love, to his unfortunate and suffering countrymen. He has preached in the streets, lived in the slums, built up peasants' unions, founded schools, and is now conducting his "Million Souls for Jesus" campaign.

The book which explains the compelling motive of his life in compelling words is *Love, the Law of Life* (Philadelphia: John C. Winston Co. \$2.50). In it is poetry, philosophy, and biography. "Love," he says, "is the heart of life. In the pulsation of that heart must be heard the rhythm of God's motive energy." Kagawa is not preaching. He speaks of that which he knows and he would share that knowledge with his readers.

R. T. F.

STILL, I REPEAT, a man in sorrow is in general far nearer God than any man in joy. Gladness may make a man forget his thanksgiving; misery drives him to his prayers. For we *are* not yet, we are only *becoming*. The endless day will at length dawn whose every throbbing moment will heave our hearts Godward; we shall scarce need to lift them up: now there are two door-keepers to the house of prayer, and Sorrow is more alert to open than her grandson, Joy.

—George Macdonald.

The Living Church

Established 1878

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

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

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

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

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

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

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

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

Church Kalendar



AUGUST

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

CALENDAR OF COMING EVENTS

AUGUST

14. Sewanee Summer Training School, Young People's Division, Sewanee, Tenn.
18. School of the Prophets, Evergreen, Colo.
26. Annual Convention of Junior Brotherhood of St. Andrew, Oberlin College, Oberlin, Ohio.

CATHOLIC CONGRESS CYCLE OF PRAYER

AUGUST

11. All Hallows', Davidsonville, Md.
13. St. George's, Utica, N. Y.
14. Sisters of St. Saviour, San Francisco, Calif.

APPOINTMENTS ACCEPTED

ARVEDSON, Rev. FREDRICK S., a graduate student of General Theological Seminary, New York City; has become rector of St. Paul's Church, Pekin, Ill. (Sp.) Address, 411 Washington St., Pekin.

KENWORTHY, Rev. WILLIAM B., Jr., formerly of Cambridge, Mass.; to be assistant at Mount Calvary Church, Baltimore. Address, 816 N. Eutaw St., Baltimore.

MULLEN, Rev. EDWARD G., formerly associate rector of St. Paul's Church, Waco, Tex.; has become missionary at St. Stephen's Church, Manila, P. I. Address, Box 940, Manila, P. I.

PERSON, Rev. ALLEN, formerly assistant at St. Peter's Church, Charlotte, N. C.; has become assistant rector of Palmer Memorial Chapel, Houston, Tex. Address, 6221 Main St., Houston.

WARD, Rev. R. MALCOLM, formerly assistant at Christ Church, Winnetka, Ill. (C.); to be rector of Cathedral of St. Mary and St. John, Manila, P. I.

SUMMER ACTIVITIES

EASTMAN, Rev. FREDERIC J., recently ordained deacon; to be in charge of St. Peter's Church, Akron, Ohio, during August, while his father, the Rev. Frederic S. Eastman, is resting at their cottage at Lake Bonaparte in the Adirondacks.

FENTON, Rev. ARNOLD A., priest-in-charge of Bishop Seabury Memorial Church, Groton, Conn.; to sail in August for Europe on the S.S. Republic, to be away for eight weeks.

LIPITT, Rev. FRANCIS S., rector of All Saints' Memorial Church, Meriden, Conn., again to have charge of the services at Hotel Mattaquason, Chatham, and the Belmont, West Harwich-by-the-Sea, Cape Cod, Mass., during August.

MCCOY, Ven. CHARLES EVERETT, rector of Trinity Church, Williamsport, and archdeacon of Williamsport, may be addressed at Stone Harbor, N. J., until the first Sunday in September.

RAY, Rev. GEORGE A., rector of Calvary Church, Batavia, Ill.; to supply at Trinity Church, Aurora, Ill., during August.

NEW ADDRESS

WATTLEY, Rev. DONALD H., rector of Grace Church, New Orleans, formerly 792 1/2 Freret St.; 620 Iona St., R.F.D. 3, New Orleans.

ORDINATION

PRIEST

VIRGINIA—At Christ Church, Luray, on Sunday, July 27, 1930, the Rev. FREDERICK J. WARNECKE was advanced to the priesthood by the Rt. Rev. H. St. George Tucker, D.D., Bishop of Virginia. The candidate was presented by the Rev. Martin J. Bram, rector of St. Paul's Church, Georgetown, Del. The sermon was preached by the Ven. W. R. Mason, archdeacon of the Blue Ridge. The litany was read by the Rev. W. F. Allison, rector of Christ Church, Brandy, Va.; the epistle by the Ven. W. R. Mason; and the gospel by the Rev. Mr. Bram.

Mr. Warnecke will continue as rector of Luray parish, Virginia, in which he spent his diaconate as minister-in-charge.

CORRECTION

The engagement of the Rev. W. W. Steel, formerly archdeacon of Cuba, at St. Paul's Church, Elkins Park, was for the Sundays in July only, and not until the return of the rector, the Rev. Dr. Philip J. Steinmetz, in September, as stated in the Philadelphia letter in last week's issue of THE LIVING CHURCH.

MARRIED

WOODROOFE-WILLIAMS—A very quiet wedding with only the immediate families present took place at St. Andrew's Church, Ann Arbor, on Saturday, August the Second, when the Rev. ROBERT WILLIAM WOODROOFE and Mrs. MAY WOOD WILLIAMS were united in marriage.

The Rev. Thomas Harris, associate rector of St. Andrew's, read the marriage service. Dr. Woodroefe is rector of St. John's Episcopal Church, Detroit, and Mrs. Williams' home until recently was in Philadelphia and Atlantic City.

Dr. and Mrs. Woodroefe will be at home at 201 East Kirby St., Detroit, after September 1st.

DIED

MEARES—Died suddenly while asleep at early dawn of July 13, 1930, in the city of Asheville, N. C., LOUISE WOODWARD (born Palmer), the beloved wife of Richard A. MEARES, in the 66th year of her age. Interment the following day in the family graveyard of the parish of St. Stephen's Church, Ridgeway, S. C.

"I will lay me down in peace and take my rest; for it is Thou, Lord, only, that makest me dwell in safety."—Psalm IV, v. 9.

MEMORIAL

Emma V. Ramée
Louise E. Ramée

In loving memory of EMMA V. RAMÉE, who entered into life eternal August 9, 1929, and LOUISE E. RAMÉE, who entered into life eternal August 29, 1926.

The strife is o'er, the battle done,
The victory of life is won,
The song of triumph has begun. Alleluia.

MAKE YOUR WANTS KNOWN

THROUGH
CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH

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

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

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

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

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

POSITIONS OFFERED

MISCELLANEOUS

ST. GEORGE'S EPISCOPAL CHURCH, Fredericksburg, Va., wishes to secure an organist-choirmaster by September 1st, or as soon thereafter as possible. Conservative Churchman preferred. For information address, Rev. DUDLEY BOOGER, Fredericksburg, Va.

WANTED—YOUNG ORGANIST AND choirmaster for boy choir in growing city of midwest. Population 25,000. Salary \$1,200. Good opportunity for teaching. No floaters or discontents need apply. Give full information in first letter. Reply, S-520, care of LIVING CHURCH, Milwaukee, Wis.

WANTED—A YOUNG WOMAN TO TEACH the primary grades and assist with the sewing. Address THE SISTER-IN-CHARGE, St. Margaret's Home, Ralston, N. J.

POSITIONS WANTED

CLERICAL

CLERGYMAN WOULD LIKE TO CORRESPOND with parishes desiring rector. Address, S-504, LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN, 35 YEARS OF AGE, DESIRES position in east or south as curate. Twelve years' experience with boys and young people's activities and teaching. Has built up an organization of 173 boys in two years and doubled the enrolment of the Sunday school. Will come highly recommended by present bishop and diocesan clergy. Reply, L-538, care of LIVING CHURCH, Milwaukee, Wis.

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.

MISCELLANEOUS

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.

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.

ORGANISTCHOIRMASTER, 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.

WANTED BY CHURCHWOMAN, POSI- tion as superintendent in Church home or settlement. Experienced with young and old. Creates home-like atmosphere, gives kindly individual care. Good housekeeper. Address, Box L-509, care of LIVING CHURCH, Milwaukee, Wis.

APPEAL

A PRIEST FOR 40 YEARS, ABOUT TO retire from a congregation of laboring people, would like help to pay off a mortgage of \$1,500 on parish house. A. M. RICH, 68 Amherst St., Charleston, S. C.

UNLEAVENED BREAD

PRIESTS' HOSTS—PEOPLE'S PLAIN AND stamped wafers — (round). ST. EDMUND'S GUILD, care of Mrs. H. J. REILLY, 99 Garfield Ave., Milwaukee, Wis. Telephone: Locust 5604.

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

VESTMENTS

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

CHURCH LINEN

WE IMPORT DIRECT FROM THE WEAVER and specialize in *extra* fine quality Pure Irish Linen for Altar and Vestment use. Lengths cut to order. 10% discount on orders over \$25.00. Sample and prices on request. MARY FAWCETT Co., Box 146, Plainfield, N. J.

MISCELLANEOUS

BOOKS—A PRIEST ABOUT TO RETIRE, would sell his books—some dating back to 1600. List furnished. A. M. RICH, 68 Amherst St., Charleston, S. C.

INTEREST IN SHAKESPEARE IS FOUND at the sea or mountains by playing the game "A Study of Shakespeare." Original, entertaining. Price 65 cts. THE SHAKESPEARE CLUB, Camden, Maine.

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.

CHURCH LITERATURE FOUNDATION, INC.

THE ABOVE-NAMED CORPORATION, OR- ganized 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."

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

BOARDING

Los Angeles

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

Mountain Lakes, N. J.

THE HOUSE OF THE NAZARENE. GUESTS accommodated. Daily chapel services. Restful home atmosphere. Splendid library. Ideally situated. Write for rates. Mountain Lakes, N. J.

New York City

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

Washington, D. C.

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.

REST HOUSES

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.

RETREAT

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 Townsen, 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.

VOLUNTEER WORKERS are not always appreciated, nor do they often make such a record as Mrs. Arthur Goudge has made in Southern California. For more than twenty-two years she has assisted in sending out the diocesan paper, writing in that time nearly 300,000 addresses on the wrappers. The paper itself is a record among diocesan publications, having now appeared for thirty-three years without missing an issue, and all under one editor, the Rev. J. D. H. Browne.

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, 11:30 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 STOSKOFF, 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.

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.

New York

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

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

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

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

W IP, PHILADELPHIA, PA., 610 KILOCYCLES (492). Church of the Holy Trinity. Every Sunday at 10:45 A.M., E. S. Time.

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

W LBW, 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.

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

W RVA, RICHMOND, VA., 1110 KILOCYCLES (270.1). St. Mark's Church, Sunday evening, 8:00 P.M., E. S. Time.

W RBQ, GREENVILLE, MISS., 1210 KILOCYCLES (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.

W TAO, EAU CLAIRE, WIS., 1330 KILOCYCLES (225.4). Service from Christ Church Cathedral, Eau Claire, second and fourth Sundays at 11:00 A.M., C. S. Time.

W MAL, WASHINGTON, D. C., 630 KILOCYCLES (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.

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

BOOKS RECEIVED

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

Basil Blackwell. 49 Broad St., Oxford, England.
Catholic Reunion. By Spencer Jones. \$1.80 net. Printed for the Confraternity of Unity.

The Bobbs-Merrill Co. Indianapolis, Ind.

Jesus Prays. By Walter E. Bundy, DePaul University, author of *The Religion of Jesus, Our Recovery of Jesus*, etc. \$1.50.

The Century Co. 353 Fourth Ave., New York City.

Man and Society: An Introduction to Sociology. By Francis J. Haas, Ph.D., professor of Sociology, St. Francis Seminary and Marquette University; special lecturer in Milwaukee School of Social Work, Milwaukee, Wis. The Century Catholic College Texts. \$3.50.

Rev. Solomon Ferraz. Caixa 2415, Sao Paulo, Brazil.

Liturgia da Santa Comunhao e Outros Officios.

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

The English Inn. By Thomas Burke. The English Heritage Series edited by Viscount Lee of Fareham and J. C. Squire. \$1.40.

BOOKLET

The Book Store. Church Missions House. 218 Fourth Ave., New York City.

A Book of Worship. Containing Forms of Morning and Evening Prayer, Psalms, Hymns and Notes. Arranged by the Joint Commission on Rural Work of the Protestant Episcopal Church in the United States of America. To be used with the Approval of the Bishop of the Diocese. 25 cts. Carriage extra.

PAMPHLETS

American Issue Publishing Co. Westerville, Ohio.

Canada and Liquor Sale or Control? The Answer of Facts. By Ben H. Spence. 15 cts.

The Quebec Liquor System as a Substitute for National Prohibition. By Ernest H. Cherrington, general secretary World League Against Alcoholism.

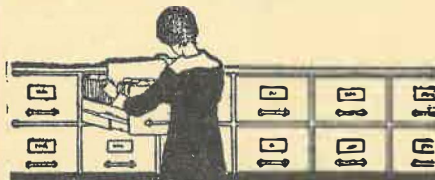
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Church of the Advent, Cape May, N. J.
Year Book, Summer, 1930. Church of the Advent, Cape May, New Jersey.

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GEARHART SUMMER SCHOOL HAS RECORD ATTENDANCE

GEARHART-BY-THE-SEA, ORE.—The fifteenth annual session of the Gearhart Summer School was held on the permanent grounds of that school at Gearhart-by-the-Sea, Ore., July 15th to 25th. The enrolment was the largest in the history of the school, with the exception of 1926, when the diocese of Olympia sent a large deputation before the opening up of their school. The total registration was seventy-five.

The faculty consisted of the Rev. Herbert H. Powell, Ph.D., dean of the Church Divinity School of the Pacific, Berkeley, Calif., who gave a course in An Introduction to the Old Testament, and another for clergy only on the Atonement; Miss Mabel Lee Cooper, representing the National Council, who gave a course based on her *Seven Psychological Portraits* and another on the Curriculum; the Rev. F. G. Deis, representing the national Field Department, giving a course on the Program of the National Council; the Rev. Charles P. Otis, S.S.J.E., chaplain, a course on the Prayer Book for young people only; and Miss Elizabeth Baker, representing the national Department of Missions, a course on the Woman's Auxilliary study book, *India on the March*, and another on the Missions of the Church.

The school this year was a 100 per cent N. A. T. A. institution, ninety-three applications for credits having been received. At the close of the school, Bishop Sumner, who was present throughout, stated that he regarded it as the best session of the school in its fifteen years of its life.

The second Gearhart Boys' Camp was held at the same time and place under the direction of the Rev. Perry H. Smith of Roseburg, with Walter Macpherson acting as assistant director, and present at the beginning and end of the camp. Forty-eight boys were enrolled in the camp this year as against about twelve the previous year. The camp has proven itself such a success that hereafter it will be separated from the summer school and held at a different time and perhaps a different place.

CHANGE IN GREEK PASTORATE AT SIOUX CITY, IA.

SIOUX CITY, IA.—The Rev. Aristides Palaynes, pastor of the Greek Orthodox Church here since November 1, 1928, has been transferred to the Greek Orthodox Church at Grand Rapids, Mich.

On Sunday morning, July 27th, Fr. Palaynes preached his farewell sermon. In the evening the Greek community tendered a dinner in the church hall in honor of the departing priest and his successor, the Rev. Christ Mourkides of Omaha.

Fr. Palaynes is a graduate of the Nashotah Seminary and holds the degree of S.T.B. from the General Theological Seminary. He is also a graduate of St. Athanasius' Seminary of the Greek Orthodox Church.

Fr. Palaynes is an advocate of the Golden Rule community, and through the organs of the community, *The Voice of Orthodoxy*, published in English, and *My Love*, published in Greek, which are under his direction and supervision, he works for a close coöperation and spiritual union among all Churches, especially the Orthodox Churches with the Episcopal. The offices of the Golden Rule community and its publications will also be transferred to Grand Rapids.

Sub-Committees Carefully Considering Six Main Subjects of Lambeth Conference

Entertain Old Catholic Delegation — Pageant Presented at Albert Hall

The Living Church News Bureau
London, July 25, 1930

THESE IS BUT LITTLE TO CHRONICLE IN connection with the Lambeth Conference during the committee stage, now in the second week. The six committees, with their various sub-committees, are engaged in careful consideration of the six main subjects of the Conference, and certain of the committees have interviewed representatives and experts dealing with particular sections of the main themes.

The first resumed session of the full Conference will take place next Monday, and from that day for a fortnight the Conference will receive reports for which the committees alone are responsible, and will debate the various resolutions. All the committees are making satisfactory progress at the present stage.

OLD CATHOLIC DELEGATION ENTERTAINED

Last Thursday, the Society of St. Willibrord in London entertained at luncheon the members of the Old Catholic delegation to the Lambeth Conference. The Bishop of London took the chair, and was supported, among others, by the American Presiding Bishop, the Archbishop of Dublin, the Archbishop of Brisbane, the Bishop of Los Angeles, the Bishop of Ottawa, with the Eastern Orthodox prelates, and several diocesan and colonial bishops. The members of the delegation are the Most Rev. Frederick Kenninck, Archbishop of Utrecht, the Bishop of Haarlem, and the Bishop of Deventer.

The Archbishop of Utrecht briefly sketched the history of the Old Catholic Church in the Netherlands, where, he said, it had kept the faith intact, although assailed on the one hand by Protestants, who had deprived it of all its buildings and reduced it to worship in cellars and attics, and on the other by Jesuit missionaries, who had at times rather imposed their views on the Vatican, instead of taking their instructions from it. It had taken his Church some time to understand for what the Church of England now stood, but, now that it had done so, the North Sea was no barrier between the Churches of two seafaring peoples. In the past, men in search of union, as had been the case in 1680, had looked too much at the points of difference between the two Churches, and had not taken their stand upon the innumerable points upon which they were agreed. After explaining that he did not know why his Church was sometimes called Jansenist, and that neither he nor any writer of whom he had ever heard could define what Jansenism was. He said, that without going into details he could assure his hearers that in its negotiations at Lambeth his delegation had been able to take a tremendous step forward in the direction of Christian unity.

The Bishop of London expressed himself as optimistic as to the question of Old Catholic and Anglican Orders. He liked to repeat his old "slogan" about the Church which had the historic Orders and the open Bible. Dollinger had rightly seceded, and the Old Catholics were standing out for what they believed to be the full truth.

"THE VISION" GIVEN AT ALBERT HALL

Two thousand performers took part in a religious pageant, *The Vision*, at the Albert Hall last week, under the auspices of the Society for the Propagation of the Gospel.

The theme of the pageant was the search of mankind for God. The earliest attempts to pierce the unseen were represented by a heathen festival at which a youth of the Maya race was sacrificed at the rock altar. A band of Grecian dancers, expressing their devotion to beauty of form and movement, carried the mind forward to a typical scene of Jewish worship. The climax was not the vision of the shepherds, nor the various tableaux of the Crucifixion and the Ascension, but was built up through the dispersion of the disciples, the persecution of Roman, Persian, and Frisian Christians, and the gradual spread of the faith throughout the world. In the final scene crowds representative of all the nations of the earth gathered in the act of adoration. Perhaps the most effective of these scenes was that showing the persecution of Persian Christians by Shapur.

Almost as striking was a reproduction of a modern festival of friendship at the Fraser River, at which the children of the immigrants of various nationalities are set dancing round a maypole. At one end of the arena a great screen painted to represent a city set on a hill gave direction to the movements made in the arena, and over a gateway of a temple placed in the foreground of the scene appeared the tableaux. To the success of the pageant a special choir of two hundred voices, conducted by Dr. Ernest Bullock, organist of Westminster Abbey, and an orchestra largely contributed.

HARDSHIPS OF CHRISTIAN PEOPLE IN RUSSIA SOMEWHAT MITIGATED

It is a matter of thankfulness to be assured, on the authority of the Archbishop of Canterbury, that the hardships of Christian people in Russia have recently been in some ways mitigated. That may, or may not, be a result of the outburst of indignation that had flamed up in England and other countries, against a campaign of tyranny and oppression, against those who professed the Christian faith, unparalleled in human history. There was a not unreasonable anxiety that any organized protest might lead to an angry intensification of the persecution of the sufferers whom it was desired to relieve. Happily, this does not seem to have happened, though the "anti-God" movement is still being pressed by the Soviet authorities, with all the familiar devices of anti-religious museums and other atheistic propaganda. It is obviously to the interest of Russia, even on material grounds, to be on good terms with the rest of the civilized world, and the wiser heads among the Moscow dictatorship must in the long run begin to realize that it is not good policy to flout the conscience of humanity.

DEATH OF BISHOP TREFUSIS

The death of Dr. Trefusis, late Suffragan Bishop of Crediton, at Exeter, last week, came with almost tragic suddenness, for he was so apparently regaining strength after his serious illness that bulletins had ceased to be issued, and letters

of thanks had been sent to inquiring friends from him and his family in the same week. Ordained in 1866, by Bishop Samuel Wilberforce, he had worked continuously for sixty-three years in the diocese of Exeter, and was appointed Suffragan Bishop of Crediton in 1897.

Dr. Trefusis was more than "popular," for he was beloved by all, and never made an enemy. Yet he never hesitated to denounce sin and error, and on more than one occasion he spoke plainly against the scandals of divorce. But he will be best remembered by his beautiful and fatherly Confirmation addresses. During the past ten years he has been confirming the children of those whom he confirmed in the early days of his episcopate, and parents were always delighted when their children were confirmed by "the dear old Bishop."

GEORGE PARSONS.

BOY CHOIR AT ROANOKE, VA.

ROANOKE, VA. — St. John's Church, Roanoke, enjoys the distinction of having the first boy choir in the diocese of Southwestern Virginia. Donald A. McKibben, graduate of the Cincinnati Conservatory of Music, accepted the position of organist and choir director of St. John's in the latter part of November, 1929, and at the request of the rector, the Rev. Dr. Alfred R. Berkeley, and the vestry, he immediately took up, as one of his activities, the organization of a boy choir. After a series of tests with a large number of boys of the city, he finally selected twenty-two as the personnel of the choir, and began training them in January.

The first formal service in which the boys took part was on the evening of Palm Sunday. Then they sang at the evening services until Trinity Sunday, when they began singing in the morning; the evening services being discontinued for the remainder of the summer. When these are resumed in the fall, the boys will sing at both services. The boys range in age from 10 to 13 years, and represent families belonging to several different denominations. Four of the boys are already doing solo work, and all of them are most faithful in attendance both at choir practice and services.

The work of the boys is arousing a great deal of interest in the congregation, and the choir has been entertained with picnics, etc., on several occasions. The director frequently takes the boys on hikes in the country, and thus adds largely to their interest and enthusiasm in their work.

MEMORIAL TABLET UNVEILED AT SUFFOLK, VA.

SUFFOLK, VA.—At St. Paul's Church, Suffolk, July 20th, a tablet was unveiled to the memory of the late rector, the Rev. John F. Coleman, with impressive ceremonies immediately after the morning service. The tablet of bronze stands on the lawn and serves as a marker for the church. The inscription on it reads: "St. Paul's Episcopal Church. In loving memory of the Rev. John F. Coleman, 1910-1922, this tablet is presented by the St. Paul's Guild." It was unveiled by Miss Frances Hutchins, a god-child of the Rev. Mr. Coleman; the presentation was made by Mrs. P. A. Jordan, president of the Ladies' Guild, and accepted on behalf of the church by a member of the vestry. The Rev. H. N. Tucker, rector of the church, gave an address expressive of the love in which the memory of the Rev. Mr. Coleman is held.

Political Difficulty Enters Request of Bulgarian Church for Independence

Demand Bulgarian Bishops for Colonies—Albanian Church Also Demands Autocephalous Status

The Living Church News Bureau
Wells, Somerset, England, July 20, 1930

ALL ORTHODOX, AND ALL FRIENDS OF THE Orthodox Church, desire intensely the settlement of the Bulgarian question, for the schism constitutes at once a weakness and a scandal. It is true that the existence of it did not prevent the coming of a representative of the Church of that nation as a member of the delegation of the Orthodox that was recently welcomed at Lambeth. There was a certain hitch about his coming, for the Ecumenical Patriarch, to whom the Archbishop had assigned the duty of inviting the representatives of the various autocephalous Churches of the communion, did not feel able to enter into such relations with Sofia as the giving of the invitation would imply. He explained the difficulty to Canterbury, and a direct and personal invitation was despatched to Bulgaria, in time for the representative to be sent. Thus all was well, and the Bishop in question, the Bishop Coadjutor of the Metropolitan of Sofia, Pyzenski, appeared with the others and was personally assured by the Patriarch of Alexandria that all that was possible would be done to enable Bulgaria to satisfy her legitimate ambitions.

It may be well then to state what are the Bulgarian aspirations, so far as we understand them and how far the Orthodox Church at large would feel able to gratify them.

First, then, Bulgaria desires the recognition of the Church of the nation as an autocephalous Orthodox Church, in communion with the Ecumenical throne of Constantinople. This could be granted her at once. It may be well to mention, without entering into difficult explanations of unfamiliar technical terms, that there are various grades of self-government in Orthodox Churches. A national Church may be "autocephalous" or "autonomous," or of other ranks. In any case, it is the highest grade of independence that Bulgaria demands for herself, and that would be granted without hesitation.

POLITICAL DIFFICULTY ENTERS QUESTION

Her next request is one that unfortunately rouses—as do most things in the Balkans—a political difficulty. There are outlying colonies of Bulgarians, residing in other lands, in Constantinople, Serbia, Greece. The demand is that not only shall the Church in Bulgaria be autocephalous, but that these outlying colonies of the nation shall be recognized as members of it, and have the right to the Bulgarian services and Bulgarian clergy. This could probably be granted also, though the request is one that might produce complications. Nobody doubts that the outlying colonies exist, but the question, who are the members of them, might well be a thorny one in local politics. Further, Bulgars are not the only people to have "outliers." There are Greeks and Serbs in Bulgaria, for under the Turk the varying national types were mixed up like dice in a bag in the Balkans—and elsewhere too, for that matter—and no national boundaries could be so

drawn as to put all of one nationality in one geographical area. Now, would the Bulgarians be prepared to allow to others what they claim for themselves? Would they, for instance, allow Greek services to such a group of Greek-inhabited villages as exists, or did exist, round Philippopolis for instance? They were not always willing to do this, as when they expelled the Greek Bishop, who is now Ecumenical Patriarch of Constantinople, and told the villagers that they were all Bulgarian and must pray accordingly. If it was perfectly certain that they would grant this and further that the people concerned would be taught that no matter what they might be they must be loyal subjects politically of the nation within whose boundaries they happen to be, then things would be easier. Unfortunately, the claim that certain people are Bulgarian in faith is so apt to be mixed up with the corollary, "therefore their lands ought to be in Bulgaria nationally."

REQUEST BULGARIAN BISHOPS

Then, Bulgarians make a third demand. They would like to have Bulgarian bishops for these colonies, and these bishops to be subject ecclesiastically, not to the Patriarch of, let us say, Serbia, but to the Presiding Bishop of the Bulgarian Church. The Bulgar is to be, wherever he may happen to be, a member of the Bulgarian denomination or Millet in the Orthodox Church. This is to ask a good deal. It is true that the principle is not quite a new one in the lands in question. Rome, for instance, in organizing the various Uniate Churches, proceeds on that principle, and there were in Mosul, for instance, "Chaldeans," who were subject to the Patriarch of that Millet, and "Syrian Catholics" with a Bishop of their own, and a Patriarch somewhere else—at Beyrout we fancy. Still, internally, the Orthodox Church has always been worked on territorial lines. If you are not a spiritual subject of the Orthodox Bishop of the city of, say, Miletus, then you were not a member of the Orthodox Church at all. Further, if this new concession were made to Bulgarians, it could hardly be refused to others, and the new principle of "nationality not residence," would make Church administration very hard, and would imply, besides, that a good many Serb or Greek subjects would be encouraged to think of themselves, not as Serb or Greek, but as Bulgarian.

The question is one that has some interest for Anglicans as well. We all look forward to some sort of intercommunion with the Orthodox and in that event the question would arise what is the ecclesiastical position of the Anglo-American colonies in the Balkan lands and in Greece, and what would be said about the "Bishop of Gibraltar"?

There would be no difficulty about the allowing of Anglican services of course, but somehow one cannot quite see an Orthodox Bishop conducting an Anglican Confirmation! However, one need not cross that bridge before one comes to it, and can be pretty confident that a *modus vivendi* will be found. Perhaps the various Orthodox Patriarchs may give permission, *durante beneplacito*, for the Anglican Bishop to exercise his office within their jurisdiction for avowed foreigners who happen to be resident within it.

THE ALBANIAN PROBLEM

Another Church which is demanding an autocephalous status is, as we have mentioned before in these articles, the Albanian. There a very small national Church—for only four bishops are concerned at present—is making the same request as the Bulgarian, though the question of outlying colonies of Albanians hardly seems to arise.

Here it is as well to understand the position of the Ecumenical Patriarch. It must be clearly understood that the patriarchate now fully accepts the "autocephalous theory," and would be the last person to grudge any Orthodox national Church any independence that it could maintain. Hence, he does not wish to deny full self-government to the Albanians. What he does wish, however, is some power of protecting them from a danger that they do not fully realize. The King of Albania is a tough fighting Arnaut, excellent in a battle or a campaign, and no mean diplomatist. Still, King Zogu, or Zog, would hardly claim to be an expert in Christian theology or ecclesiastical problems. He is, we believe, a Moslem by creed, but is not credited with much fanaticism, or even extreme regularity in Islamic practice. Now, Albania is one of the main fields of Italian diplomacy, and the idea of control of that rough land and, incidentally, of the mouth of the Adriatic sea, is an undisguised ambition of Italy. There are plenty of Roman ecclesiastics in Albania where many of the Christian clans are of the Roman faith, and the recent Lateran treaty has left these clergy free to be as pro-Italian in their Church politics as their nationality always, naturally and properly, tended to make them.

Supposing then that the Orthodox Church of Albania were completely withdrawn by a grant of autocephalous rights from the control of the Patriarch at Constantinople, and that then the effort was made to get it to accept a "Uniate status," in subjection to the Pope? One cannot complain that the Patriarch likes to keep in his own hands some power of protecting an Orthodox Church from such a fate, and the fact that he does so does not necessarily mean that he grudges its independence to the Church of a small nationality.

W. A. WIGRAM.

NEED BOAT FOR WORK IN ALASKA

EAGLE, ALASKA—Funds for the purchase of a boat are needed in connection with the work at St. Paul's Mission. The mission serves the white people of the district, who are principally miners, and who have spent many years of their life in the search for gold. The miners work their claims during the summer months, taking out enough gold to supply their needs during the winter, when many of them come to the town to live.

The Indian mission, which is also under the charge of the missionary at Eagle, the Rev. A. G. Fullerton, is located three miles up the Yukon River. In winter this is easily reached by dog team and sled in about thirty minutes, but in the summer it is more difficult for the only means of getting there is to walk, and this, when it is very hot and there are swarms of mosquitoes, is not pleasant to do. As the mission is located on the river a boat would help conditions greatly. The missionary thinks he can get one built, thirty feet long, for about \$75, and can also get a Johnson outboard motor for \$150, and would appreciate the help of Church people in securing the funds.

Church Union Proves a Practical Issue at the Canadian Frontier Outposts

The Fellowship of the West— Nanaimo Church Destroyed by Fire

The Living Church News Bureau
Toronto, August 1, 1930

CHURCH UNION IS A PRACTICAL ISSUE at the frontier outposts and the Church becomes in its way a little League of Nations. Scandinavians, Germans, and other foreign-born join with their Anglo-Saxon neighbors to make their church as beautiful as their means will permit. In one center in Athabasca diocese where the whole community turns out *en masse* for divine service, some of the congregation carry their chairs with them in their wagons so that they will make sure of having a seat.

The Sunday School Mission Caravan Work in Athabasca under Miss Hasell and Miss Sayle is making splendid progress during these summer months. These two English women, undaunted by rain or mud, recently traversed seventy-six miles in six days on foot. On one occasion they were held up by the destruction of a bridge which had been taken out without the legal notice, and the unsympathetic road master could not see how it could be rebuilt under three weeks' time, till he heard that the ladies intended wiring to the capital, whereupon he thought it could be done in a few days. The itinerant missionaries prepared to camp by the bridge site and this action so exasperated the gentleman that he at once threw across a temporary frame-work which enabled the ladies to pursue their way. Time is valuable to these caravan workers who, by means of vans and by foot, are traveling through the western diocese trying to establish Sunday school classes wherever it is possible and to link up the scattered children of the Church in a correspondence course with their diocesan headquarters. It is estimated that between 20,000 and 25,000 children in Western Canada now receive their religious instruction by post.

THE FELLOWSHIP OF THE WEST

A Toronto team working with the valuable assistance of "Muddy Maggie" in the district north of Saskatoon writes thus:

"Everywhere the story was the same. A wonderful welcome from all classes, denominations, and types, and a hearty response. Sixty people assembled in one school house and forty in another. No letter can describe the touching need of these people scattered in bush settlements. We baptized nine children in this area and enjoyed a unique experience in marrying an Ukrainian couple in their own Greek Orthodox church. We have been tending to the physical as well as the spiritual in extracting twenty-one teeth from eight persons far removed from dental assistance."

The Rev. G. S. Scovell, who was one of a team working in the mining area of northern Manitoba, was stricken with typhoid fever and was rushed through to his home in Toronto. Mr. Scovell is now in St. John's Hospital under the care of the Sisters of St. John the Divine, and although his condition is reported satisfactory it will be many weeks before he will be able to resume his parish work at St. Timothy's, Agincourt.

NANAIMO CHURCH DESTROYED BY FIRE

On the eve of the seventieth anniversary of its foundation, St. Paul's Church, Nanaimo, B. C., was destroyed by fire in the early hours of Saturday, July 19th, together with the Church institute and many old landmarks, while the rectory suffered severe damage. Insurance to the extent of \$20,000 was carried, but the loss is said to be nearer \$30,000.

Built in 1906 and replacing the original structure, St. Paul's had a seating capacity of 350. The morning following the fire, Holy Communion was celebrated on the veranda of the rectory; Evensong was held in a local theater. All the church records, many of them of historic value, were saved. It is only fair to say that no blame attaches to the church authorities, for the fire originated in a neighboring building which had already been condemned by the local authorities. It was impossible to save any of the contents of the church, and the records owe their salvation to the fact that they were kept at the rectory.

GEORGIA TO SEND EXHIBIT TO SEWANEE CONFERENCE

SAVANNAH, GA.—The diocesan department of religious education is preparing exhibits to be sent to the conference to be held at Sewanee in August. As the diocese of Georgia is near the top of the list in teacher training, a most attractive chart giving the names of the diploma teachers and the names and number of credits of those who have taken courses in teacher training will be sent in. Some of the handwork done by the Daily Vacation Bible School pupils (colored) of the Church of the Good Shepherd, Pennick, and a chart showing pictures of the teachers, Deaconess A. E. B. Alexander and Mrs. Mary Mann, and their pupils will also be sent, as will a picture of the Negro Council members taken when they came to diocesan headquarters for instruction. So far as is known, the Daily Vacation Bible School at Pennick is the only rural one conducted for Negroes in the United States. The first camp for Negro boys and girls will also be held this year in Brunswick.

The gifts of the diocesan department of religious education to the province of Sewanee this year are a summer course of Church school lessons, Out of Doors With the Master, by Martha Gallaudet Waring, and Mrs. F. B. Screven's offer to give a course in Braille and write for the blind in Braille. This work is confined to the province on account of lack of time.

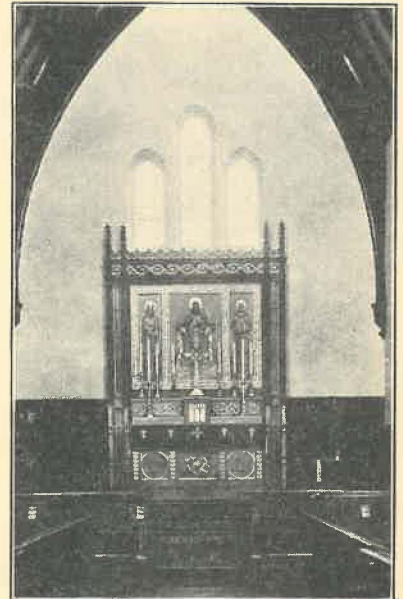
TO BECOME ARCHDEACON OF ERIE

NEW YORK—The Rev. Harrison W. Foreman, secretary of the rural division in the Social Service Department of the National Council, has resigned, to become archdeacon of the diocese of Erie, on October 1st. This leaves the Rev. Dr. Charles N. Lathrop as the only secretary in the department, with Spencer Miller, Jr., as part-time consultant on industrial relations. Members of the Rural Fellowship presented the Rev. Mr. Foreman with a fine wrist watch at the Madison conference in July.

MEMORIAL ALTAR ERECTED IN CLAREMONT, N. H., CHURCH

CLAREMONT, N. H.—A handsome memorial altar has recently been erected in Trinity Church, Claremont, of which the Rev. Leland G. Chase is rector, and was given in memory of Mrs. Elizabeth Upham Brooks by her father and sister. The altar was designed by Edmund Q. Sylvester, church architect of Boston, and was executed by the William F. Ross Co., Cambridge, who have executed the carving in the Cathedral of St. John the Divine, New York City.

The reredos is divided into three panels framed with a carved border covered with gold leaf. In the center panel is represented the Trinity. God the Father enfolds His crucified Son; on His bosom broods the Holy Ghost in the form of a dove; God the Father is seated on



NEW ALTAR AND REREDOS
Trinity Church, Claremont, N. H.

clouds and a rainbow is at His feet. The panel on the Gospel side represents St. Elizabeth of Hungary, and on the Epistle side her contemporary, St. Francis of Assisi. These figures are carved from the solid oak of the reredos and touched with gold leaf or a bit of color. The background is a cerulean blue. Under the cresting is a carved border of grapes and the vine typifying the Holy Eucharist. The oak panel work which extends across the back of the chancel symbolizes in its tracery the Trinity, as does the credence table.

The three stained glass windows above the reredos also develop the theme of the Trinity. The center lancet represents the Risen Lord, while above is the symbol of the Hand of God reaching from the clouds, and below the dove, symbol of the Holy Ghost. In the side lancets are angels of praise and prayer, with trumpet and censer, while the medallions show the Nativity, the Crucifixion, and the Resurrection. These windows are the work of Charles J. Connick of Boston.

ADVERSE PUBLICITY

NEW YORK—The chairman of publicity for the district of Western Nebraska calls attention to the very adverse publicity which inevitably comes from unsightly and untidy grounds around churches, the appearance of Church buildings and grounds being certain to create an impression, good or bad, on those who pass.

Chapel in Church of the Transfiguration, New York, Undergoes Renovation

Decorators Restore Charm of Mortuary Chapel—Bishop Tyler Continues at St. Thomas'

The Living Church News Bureau
New York, August 2, 1930

THE BEAUTIFUL MORTUARY CHAPEL IN the Church of the Transfiguration, "the Little Church Around the Corner," has recently undergone a considerable transformation at the hands of decorators. This tiny chapel is in the angle between the south transept and the nave; it is appropriately named in honor of St. Joseph of Arimathea. It was one of the first mortuary chapels in New York, and so was a pioneer in demonstrating to builders of city churches, especially, the great value of such chapels, providing in the small enclosure before the altar a beautiful repository for a deceased person until the day of burial. At "the Little Church" this chapel has often passed unnoticed by visitors because of the former dark tone of the furnishings. During the past few weeks, however, the charm of this sanctuary has been made evident. The walls of the chapel are panelled, and all this woodwork has been restored to its natural color, as well as the altar itself, and by a moderate bit of polychroming a desirable touch of color and warmth pervades the tiny place of prayer and worship. As is characteristic of almost every square foot within the Church of the Transfiguration, St. Joseph's Chapel abounds in evidences of personal tribute and affection. Memorial tablets of bronze, uniform in design, cover much of the wall space, and because of the new tone of the panelling these memorials stand out in effective relief.

Of these tablets, one especially evidences that unusual interest in people for which this parish church is justly famed. It is an enduring tribute, placed there many years ago by the late Dr. George C. Houghton, recording the faithful service of the postman, by the way, a Roman Catholic, who for twenty-nine years faithfully delivered the mail in 29th street. Above the altar is the LaFarge window of the Transfiguration. This window was once above the high altar before the erection of the present sanctuary and the present stone reredos. Another recent improvement in this chapel is the replacing of the former massive sliding wooden doors with a wrought iron grill with gates. These harmonize with the other grill and gates placed a year ago at the side entrances to the main sanctuary of the church. If St. Joseph's Chapel had recently been built its completion would be of wide interest, but this work of re-decoration has so greatly changed and enhanced it that an extended comment seems fitting. This mortuary chapel now ranks among the most beautiful of the chapels in any of our churches. It has been made possible by the generosity of Miss S. Adelina Moller, a communicant of the parish, who has done this as a memorial to her brother, the late Clarence Moller.

AMONG THE CITY PARISHES

August sees a few changes in the personnel of our visiting preachers. Bishop Tyler, continuing at St. Thomas', is our only episcopal occupant of a local pulpit. Dean Philbrook of Davenport Cathedral is at old Trinity; the Rev. Clarence Horner of St. Clement's Church, El Paso, Texas,

is at Grace Church; and the Rev. W. A. A. Shipway, of San Diego, at St. Ann's. The cathedral preachers will be members of the staff, and Bishop-elect Gilbert; members of the Cowley Order are preaching at St. Mary the Virgin's. There has not been an election of a rector for this parish, but reliable statements indicate that a decision has been made, announcement of which will soon be given out, a choice, it may be said, which promises excellently for the future of this important parish.

INTER-PAROCIAL INTEREST

Many parish papers and magazines come to the office of this correspondent, but among them only one evidences a marked interest in neighboring parishes. In *The Pastoral* of Holyrood Church, New York, the editor-rector, the Rev. Arthur P. S. Hyde, is running a series of descriptive articles on Beautiful Westchester Churches. This is a most gracious act and likely more would do the same if cost of printing did not prohibit. At any rate, the series serves to inform its readers of nearby parish churches of which we know altogether too little.

Article No. XI describes Trinity Church, Ossining, the Rev. Gibson W. Harris, rector. Fr. Hyde states that this plant, built in 1890, consists of three buildings erected on three sides of a rectangle, open toward Highland avenue, comprising the parish

house on the south, the church on the north, and a connecting building containing sacristies, choir room, parish office, etc. All the front face of this central building is an attractive cloister. Over the main entrance is a square tower containing a belfry and a clock with Westminster chime. The arrangement of the church interior is especially pleasing, harmonious color tones giving a devotional effect, and the high altar, whereon the Blessed Sacrament is reserved, being particularly commendable both in design and size. An emphasized feature of work at Trinity Church is the children's Eucharist at 9:30, a service which is held on every Sunday of the year. The communicant list of this parish numbers 525, an evidence that Ossining with two parishes is one of the strong Church centers of rapidly-growing Westchester county.

ITEMS

The Rev. Almon R. Pepper, for the past six years a member of the staff of the City Mission Society, working at Bedford Reformatory and at Bellevue Hospital, has been appointed executive secretary and field worker for the department of Social Service of the diocese of Ohio. His new address will be at the Diocesan House, 2241 Prospect avenue, Cleveland.

Very little building construction is in progress this summer in the local parishes. Chief in this is the continued work on the west front of the cathedral, while the only other instance known to the writer is the building of the dome on St. Bartholomew's Church in Park avenue.

HARRISON ROCKWELL.

Recent Anonymous Gift of \$400,000 Provides New Church for Haverford, Pa.

Work to Be Started in Early Fall — Miscellaneous Items

The Living Church News Bureau
Philadelphia, August 2, 1930

PLANS ARE NOW UNDER WAY FOR THE erection of a new church, for which an anonymous gift of \$400,000 was made early last winter. The announcement concerning the donation was made at a meeting of the Church Club of the diocese, which was held on December 4th, by the Rt. Rev. Thomas J. Garland, D.D., Bishop of Pennsylvania.

According to the present plans, the new building will be located in Haverford Township, Delaware county, which is just west of Philadelphia. This section includes the suburbs of Brookline, South Ardmore, Merwood Park, Oakmont, Manoa, and Llanerch. At the present time, there is no Episcopal Church in the entire township. The nearest parish to the south is that of the Holy Sacrament, Highland Park; to the east, St. Mary's, Ardmore; to the north, the Good Shepherd, Rosemont; and to the west, Christ Church, Media. It is planned to erect the new church at a point midway between the other four parishes.

For several years, a bus has been chartered every Sunday by St. Mary's Church, Ardmore, which has brought children to St. Mary's Sunday school from Llanerch and Brookline.

Work on the new building will be started within the next few months. Of the \$400,000 provided, about \$150,000 will be set aside for an endowment. It is expected that the remainder of the fund, approximately \$250,000, will be used for the erection of the church and parish house, and

a rectory will be built with funds to be secured later.

The establishment of a new parish in the designated area has been under consideration by the diocese of Pennsylvania for several years, but on account of high real estate values was necessarily deferred until the receipt of this recent gift.

MISCELLANEOUS

The Rev. Abraham L. Millet, rector of St. Titus' Church, Elmwood, is at present in charge of the services at Old St. Peter's Church. The rector, the Rev. Edward M. Jefferys, S.T.D., is visiting New England and Canada.

The Rev. John M. Weber, rector of St. James' Church, Hestonville, will preach in St. Thomas', Whitmarsh, during the absence of the Rev. Nathaniel B. Groton, who is at present in New London, N. H.

Services at the Church of St. Martin's-in-the-Field, Chestnut Hill, will be in charge of the Rev. Percy R. Stockman, superintendent and chaplain of the Seamen's Church Institute during August. The Rev. Wood Stewart, rector of St. Martin's, is making a trip to the West Coast.

Another Philadelphia rector who is visiting the West Coast is the Rev. Albert E. Clattenburg, rector of St. John's, Cynwyd. During his absence, the rector emeritus, the Rev. Henry A. F. Hoyt, is preaching at St. John's.

The Rev. George C. Foley, S.T.D., will be the special preacher during August at St. Paul's Church, Elkins Park.

The Rev. Samuel D. Ringrose, who recently entered the ministry of the Church from the Baptist communion, will preach at St. John's Free Church during August.

ELEANOR ROBERTS HOWES.

Rev. A. L. Kinsolving to Assume Charge of Trinity Church, Boston, in October

Bishop Touret Preaches at St. Paul's Cathedral—Memorial Window for St. Andrew's, Edgartown

The Living Church News Bureau
Boston, August 2, 1930

THE CALL AND ACCEPTANCE OF THE Rev. Arthur Lee Kinsolving as rector of Trinity Church is the important news item of the past week, for Trinity, the pulpit of Phillips Brooks, is known far and wide and wields a great influence in the life of the diocese and of the city. Very quietly, efficiently, and surely has the committee in charge proceeded in a matter of great moment, and its decision brings to mind that Trinity is the last of a number of influential parishes, including the Church of the Advent, Emmanuel, Grace Church in Newton, and Christ Church of Cambridge, to call a new rector within the past year.

Mr. Kinsolving will succeed the Rev. Dr. Henry Knox Sherrill, who will leave Trinity and be consecrated Bishop of Massachusetts on October 14th. Trinity's rector-elect is a young man, only thirty-one years old, and a year younger than was Dr. Sherrill when he came to Trinity in succession to the Rev. Dr. Alexander Mann. He is the son of the Rev. Dr. Arthur B. Kinsolving, rector of Old St. Paul's Church, Baltimore, and nephew of the late Rt. Rev. George Herbert Kinsolving, D.D., Bishop of Texas, and of the late Rt. Rev. Lucien Lee Kinsolving, D.D., pioneer Missionary Bishop of Southern Brazil. He was born in Huntington, L. I., August 24, 1899; received his preparatory schooling in Maryland and Virginia, and graduated from the University of Virginia in 1920. He was a Rhodes scholar at Christ Church, Oxford University, 1920-1923, and worked for some weeks as lay assistant in Christ Church Mission, London. In 1924 he graduated from the Virginia Theological School; and it was in 1918 that he was a member of the Officers' Training Camp at Fortress Monroe.

The Rev. A. L. Kinsolving has been rector of Grace Church, Amherst, for the past six years and there he has enabled the parish to grow in size and in influence and he, personally, has been a tremendous force for good among the students of Amherst College. He organized, in collaboration with the Rev. James Gordon Gilkey of Springfield, a "Clerical Club" which presented a series of speakers to student audiences and with such effect that men in numbers have been drawn to enter the ministry. Mr. Kinsolving has always been particularly interested in work with college students, although he preferred to act unofficially and not as a faculty member. In an interview to the *Transcript* by the Rev. C. Leslie Glenn, active in student work under the National Council until his recent acceptance of a call to Christ Church, Cambridge, Mr. Glenn said of his friend, Arthur Lee Kinsolving:

"If any one quality of his stands out above the rest, I should say it was his great friendliness. . . . He would sit up all night talking to some boy who wanted advice or help, and he had an absolutely contagious enthusiasm which seemed to work wonders with all sorts of people. He would talk to a tramp or an old woman or a college freshman—all with the same enthusiasm and interest."

Mr. Green then told of an incident which may serve to illustrate the Kinsolving capacity for rapid and realistic action in assisting those in trouble: A man came to him at Amherst in considerable mental distress, having had a rather acute disagreement with a young woman.

"I hate that girl," said the young man, "and I shall not see her any more, but every time I look at this watch chain she gave me I think about her."

"Well, take my watch chain and I'll take yours," said Mr. Kinsolving, and he exchanged chains with the man, which surprised the man into a more rational frame of mind."

The Rev. Arthur Lee Kinsolving is honorary canon of Christ Church Cathedral, Springfield, member of the executive council of the province of New England, and also of the executive council of the Episcopal Church for work in colleges. In this latter capacity he has preached to students in a great number of universities, colleges, and schools. For six years he has taken part in conferences for young college men and women at Northfield. The unanimous decision with regard to Mr. Kinsolving was reached by the vestry of Trinity Church on July 22d. Mr. Kinsolving will begin his new duties on October 20th, preaching his first sermon as rector on October 26th. He is unmarried.

BISHOP PREACHES AT ST. PAUL'S CATHEDRAL

The Rt. Rev. Frank Hale Touret, D.D., Bishop of Idaho until ill health obliged him to take a period of rest for a few years before again undertaking continuous ecclesiastical duties, has been the morning preacher in St. Paul's Cathedral for the last two Sundays. Bishop Touret is a welcome and well-known figure in Massachusetts, where for some years he was rector of the Church of the Good Shepherd, Waban, after his health made it advisable for him to resign the more onerous cares of the episcopacy. Last Sunday morning, Bishop Touret's sermon was on fear which is in the hearts of men. In it he drew attention to that sensation of calmness and security recognized by the group then listening in the cathedral; but which is lost for the most part, as faces too often bear evidence, when one mingles with the scurry of the world and gives way to discouragement. Bishop Touret presented no panacea for the counteracting of what he feels is an inferiority complex on the part of many; but he counseled a firmer grasp on oneself and a wholehearted belief in the present generation. Belief in one's present generation was the gist of the wholesome advice—a knowledge "that more men and women are striving today to give God's human family a fairer economic chance than have ever been so occupied in the history of the world."

With the advice went a plea that experienced age would give to unexperienced youth love and affection and belief. "There is no danger in youth asking questions. God took this risk when he created man. My only fear is that youth will not ask enough questions, will not go deep enough." At the beginning of his sermon, Bishop Touret had said, "Suicide as a way out is the inferiority complex that has hit altogether too many in God's family." At its close, in a tribute to the present generation which is to change the world from a jungle to a brotherhood, he

said, "No one who takes a look at the present generation and the youth already in it can fail to believe in the present generation. From this angle Elijah's wanting to die simply does not register."

ITEMS

The Rev. William H. Pettus, rector of Grace Church, Everett, has sailed for England in order to attend the 1300th anniversary of the foundation of the see of Norwich. Mr. Pettus has a bond of sentimental interest with Norwich for he is the lineal descendant of one Sir John Pettus, who established a fund, the income of which pays visiting preachers in Norwich Cathedral. Two years ago, Mr. Pettus himself received this honorarium as the first member of the Pettus family to preach in Norwich Cathedral.

A memorial window commemorating Mrs. Charles J. Allen was dedicated in St. Andrew's Church, Edgartown, on the third Sunday in July by the Rev. Arthur B. Papineau, rector. Mrs. Allen was the widow of Brigadier-General Allen of the U. S. Army, and it was through her efforts that the first services of the Episcopal Church were held in Edgartown, Murtha's Vineyard.

ETHEL M. ROBERTS.

BROOKLYN CHURCH ANNOUNCES ENDOWMENT PLAN

BROOKLYN, N. Y.—At a recent dinner given by Peter Hamilton to members of the endowment committee of the Church of the Holy Trinity, Brooklyn, it was announced that a program to raise \$370,000 among the friends and parishioners of the church would be launched in the fall. The dinner was held at the Hamilton Club.

Mr. Hamilton stated that the present endowment was inadequate, and pointed out that the increased cost of maintenance and upkeep had not been accompanied by a proportionate increase in income. "The steadily decreasing number of residents, due to the growth of commerce on Brooklyn Heights," said Mr. Hamilton, "affects the size and regular attendance of the congregations and although the services attract a considerable transient population, adequate financial support cannot reasonably be expected from that source."

The plan and facilities of the Church Life Insurance Corporation are being utilized to raise the fund. The services of the corporation are available to Episcopal organizations wishing to raise endowments, without fee.

PROTESTANT HOSPITAL ASSOCIATION TO MEET

CINCINNATI, OHIO—The American Protestant Hospital Association will hold a convention at the Hotel Roosevelt, New Orleans, La., October 17th to 20th. This association is organized into twenty-five regional districts in all states of the Union with administrative and consulting committees endeavoring to relate the Protestant hospitals to their own communities for a better service. A program of great interest is outlined for the New Orleans convention with a view to increasing the efficiency of workers and hospital operation.

Further details as to the program and other information may be obtained from the executive secretary, the Rev. Dr. Frank C. English, Hyde Park, Station O, Cincinnati, Ohio.

Widening of Street to Cause Alterations in Church of the Ascension, Chicago

Conference at Camp Houghteling— Bishop Praises Standing Committee

The Living Church News Bureau
Chicago, August 2, 1930

EXTENSIVE PLANS FOR THE ALTERING OF the Church of the Ascension, Chicago, made necessary by the proposed widening of LaSalle street, have been announced by C. R. Larrabee, senior warden of the parish. The work is to cost \$35,000. The plans call for cutting approximately three feet off the west side of the church, elimination of the west entrance, and construction of new entrances on the north and south, rearrangement of the confessionals, and the rebuild-

ing conferences for boys which are scheduled to start August 3d, at Camp Houghteling, near Twin Lakes, Mich., and continue through the next four weeks.

The conferences, directed by the Brotherhood of St. Andrew, continue for two weeks each, the first being for boys from twelve to fifteen years of age; and the second for young men from sixteen to twenty-one.

The conference program is featured by intensive training for leadership, mixed with supervised recreation. Religious subjects are a part of the program. The staff will include the Rev. Dr. E. Ashley Gerhard, rector of Christ Church, Winnetka; the Rev. Otis G. Jackson, St. Paul's Church, Chicago; the Rev. Benjamin Fuller, Sault Ste. Marie, Ont., Can.; Wil-



THE STANDING COMMITTEE OF THE DIOCESE OF CHICAGO

Front row, left to right: Dean J. H. Edwards, chairman; W. R. Townley, Henry E. Mason, Dr. Edwin J. Randall. Standing: Rev. G. G. Moore, secretary; Arthur Dole.

ing of the west wall in harmony with the other changes.

A feature of the new arrangement will be the placing of a ten foot crucifix, which formerly hung within the church, on the outside of the west wall, facing LaSalle street. The words: "Is it nothing to you, all ye that pass by?" will be cut in the stone above the crucifix and a stone canopy will overhang the ensemble. This arrangement was planned by the rector, the Rev. William B. Stoskopf, and follows the plan of a church which he visited several years ago in the Soho district of London.

The confessionals, which were formerly located on either side of the vestibule, will now be placed inside the church proper. A small entrance on the south side of the church is to be enlarged while an entirely new entrance will be built on the north side. The organ which has been in the back of the church will be removed during reconstruction, but will be reinstalled as the work progresses. Services will continue as usual.

Architects for the project are Armstrong, Furst, and Tilton, who designed the Western Theological Seminary buildings in Evanston. John Tilton, son of the architect for the Church of the Ascension when it was built, is in active charge. It is hoped to complete the work by September 15th.

CONFERENCE AT CAMP HOUGHTELING

Building better citizens for Chicago is the primary object of two leadership train-

liam Baehr, Glencoe; Edwin Hall, Freeport; and George C. Kubitz, camp manager.

"The chief function of these conferences," said Mr. Kubitz recently, "is to train and develop boys in the essentials of leadership and Christian citizenship. This is not only the basis for the program of the daily conference, but the entire camp life is built around the idea of individual development. The boy is given definite responsibilities and asked to assume certain obligations in a community life which will fit him to assume larger obligations in the community to which he returns."

The leadership training conferences are the climax of the summer program of the Brotherhood at Camp Houghteling. Earlier in the summer choir vacation groups use the camp, which was established in memory of the late James L. Houghteling, prominent Chicago business man.

APPOINT ASSISTANT AT ST. LUKE'S

Appointment of the Rev. James Edwin Charles as assistant at St. Luke's Church, Evanston, has been announced by Bishop George Craig Stewart, rector.

Mr. Charles comes to St. Luke's after having served in the Methodist and Congregational communions. He recently completed work at Western Theological Seminary and the University of Chicago where he specialized in the field of Social Science.

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Wales, Mr. Charles was in his boyhood and early manhood closely associated with the Anglican Church. He migrated to Western Canada nineteen years ago, where he worked as a student missionary in the pioneer settlements of the West for several summers, after attending college in the winter.

Mr. Charles was educated at Wesley College, Winnipeg, and the University of Manitoba. In 1917 he was ordained to the Methodist ministry. He was stationed at Talmage, Saskatchewan, from 1917 to 1920, and at the Westminster United Church, Shoal Lake, Manitoba, from 1920 to 1922. In 1923 he was called to the pastorate of the Congregational Church at La Moille, Ill., and in 1925 to the Millard Congregational Church, Chicago. In 1929 he became a candidate for holy orders in the Episcopal Church, and he was ordained to the diaconate by Bishop Griswold on Trinity Sunday of this year.

BARRISTERS' SERVICES AT ST. CHRYSOSTOM'S

A feature of the annual convention of the American Bar Association in Chicago will be a service at St. Chrysostom's Church at 11:00 A.M., August 24th, especially for members of the bar from the United States and England who are Churchmen. Some 500 foreign barristers are expected to attend the convention. The Rev. John C. Evans will preach on 'The Commandment and the Law. Similar services will be held at Holy Name Cathedral and the University of Chicago Chapel. St. Chrysostom's Church was offered for the service because of the remodeling of the interior of St. James' Cathedral, now in progress.

BISHOP PRAISES STANDING COMMITTEE

The standing committee of the diocese of Chicago has recently performed an important work. On March 8th, because of ill health, Bishop Griswold asked the committee to act as the ecclesiastical authority of the diocese. The standing committee assumed this authority and continued to hold such until recently when Bishop Griswold resumed his full duties as Diocesan. During the months which the committee was in charge, meetings were held almost weekly and important legal and other affairs of the diocese were transacted without delay.

Bishop Griswold expressed his appreciation to the group in his letter asking that he be permitted to resume his full duties. He said, in part:

"Owing to the improved condition of my health and owing also to the fact that a Coadjutor Bishop of the diocese has been consecrated, it now becomes desirable for me to ask to be allowed to resume my work as the active head of the diocese.

"You will permit me, I trust, to express to the members of the committee my appreciation of the very great faithfulness with which you have so perfectly fulfilled the obligations laid upon you.

"It would be quite impossible for me to tell you of the satisfaction which has come to me through your service and I not only recognize the thorough and capable way in which you have for a time relieved me of these responsibilities, but assure you of the deep sense of gratitude which I feel for the service which you have rendered."

ITEMS

Under the direction of the Rev. S. R. S. Gray, rector, St. James' Church, Dundee, has worked out a novel vacation program for the Church school, including a Bible class meeting twice a week; junior classes and kindergarten, party given by seniors;

a pilgrimage to St. Luke's Church, Evanston, and to Bishop Anderson's tomb at the Western Theological Seminary.

The choir of the Church of the Holy Spirit, Lake Forest, Arthur Ranous, director, and the rector, the Rev. Dr. Herbert Prince, journeyed to the Church Home for the Aged recently and conducted services.

A bishop's chair in memory of the late Bishop Anderson was recently dedicated at Christ Church, Streator, the Rev. N. B. Quigg, rector. The chair is the gift of the entire parish. The summer schedule of Sunday services at Christ Church is 7:30 and 9:30. The latter service is stressed especially for family worship.

320TH ANNIVERSARY AT HAMPTON, VA.

HAMPTON, VA.—On July 20th, this year, the 320th anniversary of the establishment of the Church of Kecoughton, now St. John's Church, Hampton, was commemorated. The memorial services were held on the piece of ground within the tall iron fence which encloses the foundation stones (still visible) of the original building of which the Rev. William Mease was the first rector. The present rector of the church, the Rev. George O. Watts, conducted the memorial services, assisted by the rectors of St. Paul's, Newport News; St. Paul's, Washington; and Emmanuel, Phoebus. Music was rendered by the full vested choir of St. John's Church.

HOLD MEMORIAL SERVICE IN PARIS CATHEDRAL

PARIS, FRANCE—On Sunday, July 13th, a short memorial service was held in the American Pro-Cathedral Church of the Holy Trinity, Paris, for the Rev. Henry Watson Mizner who died suddenly at Contrezeville on July 9th. The Very Rev. Frederick W. Beekman, D.D., dean of the cathedral, spoke in appreciation of Fr. Mizner, who for two or three years had been known as the "unofficial canon of Holy Trinity."

Dean Beekman was at Oberammergau on the date of Fr. Mizner's death and did not arrive in Paris until after the funeral service which was conducted by Canon George C. Gibbs, assisted by the Rev. J. Armistead Welbourn and the Rev. J. H. Webber-Thompson. Dean Beekman spoke of the fine influence which Fr. Mizner exerted on his class of boys in the cathedral Sunday school which he taught regularly, and also of his willingness, as far as his strength would permit, to assist in the celebration of the Holy Communion and at the lectern.

SEEK FUNDS FOR "ROCK OF AGES" CHURCH

LONDON, ENGLAND—A campaign is under way to restore St. Andrew's Church, Broadhembury, of which the Rev. Augustus Montague Toplady, author of *Rock of Ages*, was rector from 1768 to 1778. Restoration of the roof and renovations of the walls are urgently necessary, and work has been commenced. £600 has been raised in voluntary contributions, but a further £400 at least is needed to cover the cost involved. Many American friends of the parish who have visited Broadhembury and who love the well known hymn, *Rock of Ages*, will like to participate in the restoration. Any contributions will be gratefully received by the vicar, the Rev. C. E. J. Gover, Broadhembury, Honiton, Devon.

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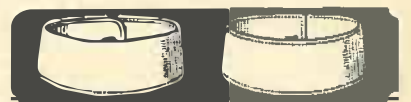


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MEMORIAL TO GEORGIA'S FIRST PRINTER AND EDITOR UNVEILED

SAVANNAH, GA.—Following the annual convention of the Georgia Press Association at Barnesville, Ga., the members of the association on invitation visited Savannah July 24th, and while there attended the unveiling of memorials to James Johnston, Georgia's first printer and editor of the Georgia *Gazette*, the colony's only newspaper, and to Hugh McCall, the state's first historian. The memorial services took place in Colonial Park, the ancient Christ Church burying ground. Collateral descendants of the deceased participated in the unveiling of the tombstones. They were the Misses Edith D. and Eugenia Johnston, and Harry H. Bruen, Jr., for the editor-publisher; and Mrs. John S. Adams of Dublin, Ga., Hal M. Stanley of Atlanta, executive secretary of the association, and Mrs. John C. Petzet of Atlanta for the early historian. Louie Morris, president of the association, presided and called on Ed. A. Caldwell of the *Monroe* (Ga.) *News* to make the invocation. W. G. Sutlive of the Savannah Press panegyrized the illustrious dead.

While in use since the founding of the colony in 1733, Christ Church cemetery was given the first public recognition of any public cemetery in Georgia by the provincial legislature on March 17, 1758.

Some years ago the city removed the high brick wall surrounding the old burying ground, cleared up the weeds and debris, laid walks, changed the name to Colonial Park and, with the assistance of the Daughters of the American Revolution, turned it into a beautiful and restful place, which its old graves with their odd epitaphs make one of the most interesting of the many historic sites in and about Savannah.

EPISCOPAL CHURCH SHARED WITH ROMAN CATHOLICS

NEW YORK—According to an item appearing in the *Jersey Observer*, Roman Catholic summer residents in Dingman's Ferry and adjoining resorts of Pike County, Pa., are indebted to Lieut. J. Romeo Scott of the Hoboken police, for their procuring adequate quarters for the celebration of Mass on Sundays. Lieutenant Scott, who lives with his wife and children at Dingman's Ferry during the summer months, conferred with the Rev. Dr. Walter Archbold, rector of the Church of the Good Shepherd, Milford, and secretary to Bishop Sterrett, and secured his consent for the use of the Church of St. John the Evangelist at Dingman's Ferry by Roman Catholics. Heretofore their services had been held in the High Falls Hotel auditorium, but the summer population has grown so that larger quarters were sought.

Fr. Burke, the priest assigned to Dingman's, says the *Observer*, will celebrate Mass in the Church of St. John the Evangelist in future, following the regular services of the latter congregation.

CABLE FROM CHINA GIVES LOCATION OF HANKOW STAFF

NEW YORK—The Department of Missions received on August 1st a cable from Hankow giving the locations of the foreign members of the Hankow diocesan staff, as follows:

HANKOW—Mrs. Roots, Bishop Gilman, the Rev. C. L. Pickens and family, Mr. T. J. Hollander, Mr. R. S. Underwood.

ICHANG—Deaconess Riebe.

KULING—Mrs. Gilman, Mrs. R. A. Kemp and family, the Rev. Walworth Tyng and family,

Mother Ursula, Sister Anita, the Rev. R. E. Wood, Mr. E. P. Miller.

WUHU—Miss C. A. Couch.

SHANGHAI—Mrs. Hollander and children, Miss A. J. Lowe, Miss W. E. Steward, Miss M. G. Tetley, Miss M. E. Wood, Miss A. M. Clark, Elizabeth Roots, Deaconess Julia Clark.

MOKANSHAN—Miss M. E. Dawson.

CHEFOO—Miss M. G. Cabot, Miss Venitia Cox, Miss O. B. Tomlin, Mr. J. E. Fowler and family.

PEKING—Miss A. E. Byerly.

MANILA—Miss R. B. Lustgarten.

The cable also says that the extent of property loss in Changsha is not known in Hankow, and that another cable will be sent next week.

The Rev. and Mrs. Walworth Tyng, now in Kuling, are the only foreign members of the staff who are normally stationed at Changsha. The Chinese priest at Changsha is the Rev. Cary T. Y. Fang.

Dr. Arthur Sherman of Wuchang is at present in Japan, and Bishop Roots is in attendance at the Lambeth Conference.

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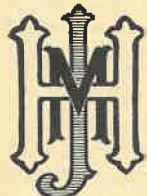
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† Necrology †

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

GEORGE ISRAEL BROWNE, PRIEST

WASHINGTON, CONN.—The Rev. George Israel Browne, a retired priest of the diocese of Connecticut, died in his home here on Wednesday night, July 30th, at the age of 65. He had been in ill health for several years.

The Rev. Mr. Browne was born in Brooklyn, Conn., March 19, 1866, receiving his education at Trinity College and at the Berkeley Divinity School. He was ordained deacon in 1891 and priest the following year by Bishop John Williams. He was curate of St. John's Church, Stamford, from 1891 to 1894; rector of Trinity Church, Branford, from 1894 to 1898; rector of St. John's Church, Bellefonte, Pa., from 1898 to 1906; rector of St. Paul's Church, Harrisburg, Pa., from 1906 to 1908; rector of St. John's Church, Lancaster, Pa., from 1908 to 1920; served at St. John's Church, Washington, Conn., from 1920 to 1923; assistant at St. Mary's Church, Brooklyn, N. Y., for five months in 1924; and rector of the Church of Our Saviour, Plainville, Conn., from 1924 to 1926. He served on several committees and commissions, and was a delegate to the General Convention of 1916.

JOHN COLQUHOUN GARRETT, PRIEST

TORONTO, ONT.—The Rev. Canon John Colquhoun Garrett, a veteran priest of the Canadian Church, died at the advanced age of 83 in the city of Toronto, where he had been living since 1918.

Though of old country birth, Canon Garrett received his education in Montreal, and was ordained deacon in 1884 and priest in 1885 by the late Bishop Bond. In 1889 he was appointed to St. Mark's Church at Niagara-on-the-Lake as curate and later as rector. Here he remained for thirty years, ministering not only to his own flock, but to the numerous soldiers who yearly made their training camp at this point. He was also rural dean of Lincoln and Welland from 1911 to 1920, and honorary canon of Niagara from 1913 to 1918.

The funeral service was held on July 29th in the historic Church of St. Mark, and was attended largely by his old parishioners and his many clerical friends.

SISTER ALBERTINA, S.H.T.

HONOLULU—On July 20th, at Honolulu, Sister Albertina entered into rest at the age of 90 years, after sixty-three years' residence in Hawaii. Sister Albertina was a member of the Society of the Holy Trinity, commonly called the Devonport Sisters, who came to Hawaii in 1867, at the request of Queen Emma, to found a school for Hawaiian girls. The Reverend Mother, generally called Miss Sellon, came with three Sisters, Phoebe, Beatrice, and Albertina, and St. Andrew's Priory was opened on Ascension Day, 1867.

Dr. E. B. Pusey and the poet Keble were greatly interested in the going out of the Sisters and gave them hearty support. Miss Sellon erected the original buildings at her own cost. Sisters Beatrice and Albertina carried on the work until

1902 when they requested Bishop Restarick to take over the school, he agreeing to provide for their support. Sister Beatrice died in 1921 at the age of 92, and after that Sister Albertina lived with an attendant in the cottage on the Priory grounds which had been assigned to the Sisters. They never left the Islands but once and then only on a visit to the mainland for a few weeks. A large number of women all over the Islands as pupils came under the influence of Sister Albertina and she was always their friend and advisor in their mature years.

The burial service was held at St. Andrew's Cathedral on July 21st, Bishops Littell and Restarick officiating. The Governor of Hawaii, two other white men, two Hawaiians, and one Chinese friend of long standing were the pall bearers. The interment was in Nuuanu cemetery where three of the other Sisters are interred.

Since 1918 St. Andrew's Priory has been in charge of the Community of the Transfiguration of Glendale, Ohio.

MRS. HENRY W. BOONE

SAN BERNARDINO, CALIF.—Mrs. Henry W. Boone died at her home in San Bernardino on July 1st, after a painful illness of many months. She will be known to many Church people as the widow of Dr. Henry W. Boone who for so many of the earlier years of St. Luke's Hospital, Shanghai, served as its chief physician.

As a young woman of 22, Mrs. Boone went to north China as a missionary, in 1879, from the congregation of which the famous Henry Ward Beecher was pastor. Four years later she met and married Dr. Boone, and until his retirement in 1910 coöperated with him in every way for the welfare and development of the important medical work of which he was in charge. Since her return to California she had been a member of St. John's Church, San Bernardino.

ROBERT PILCHER QUIN

HOUSTON, TEX.—Robert Pilcher Quin, 19 year old son of the Rt. Rev. Clinton S. Quin, D.D., Bishop of Texas, and Mrs. Quin, died on the S.S. *Cuba* as she was entering the harbor of Havre, France, on July 11th. The Bishop was on his way to the Lambeth Conference and the family was with him.

Robert had finished the freshman year at Rice Institute, Houston. He was a good athlete, as well as a scholar. His father and mother survive him as well as two sisters and a brother.

The funeral was held at Trinity Church, Houston, on July 24th, conducted by the rector, the Rev. Claude W. Sprouse, assisted by other clergy and the Bishop.

COLORED CHURCHMEN OF SOUTH CAROLINA MEET

ORANGEBURG, S. C.—A Church school institute and summer conference was held for the colored Churchmen of South Carolina at St. Paul's Mission, State College, July 14th to 18th, inclusive, under the direction of the Ven. E. L. Baskerville, archdeacon for colored work.

Lecturers and speakers at the conference were the Rev. Dr. Gardiner L. Tucker, executive secretary, department of religious education of the province of Sewanee; the Rev. E. C. Burnz, rector, Church of the Redeemer, Orangeburg; and Dr. R. S. Wilkinson, president of State College, Orangeburg.

The Rt. Rev. A. S. Thomas, D.D., Bishop of South Carolina, sent his greetings to the conference from Brevard.



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THE 1931 GENERAL CONVENTION CITY

NEW YORK—Colorado is a gorgeous state, as many tourists know, but it has no diocesan paper and the ordinary Churchman's knowledge of the Church's work there is little if any. With General Convention meeting in Denver next year, we shall all want to be more intelligent, and the easiest way to become so is to ask for a copy of the Convention Journal for 1930 (diocesan office, 1313 Clarkson street, Denver), and read Bishop Ingley's brief address about the sixty missions of which he has oversight and also—it sounds deadly dull but is not at all—the report on the state of the Church, and also Bishop Johnson's lively address. This suggestion is made without asking permission but they probably have a few extra copies for early applicants.

The closing paragraphs of the aforesaid report are as follows:

"In smaller communities in Colorado, where the population has a large percentage of foreign-born, the Roman Catholic Church has a mission to these children of God who look to the Latin Church for their spiritual requirements. On the other hand, there are many of these who drifted away from the Roman obedience or who belong to the Eastern Orthodox Church. These people are attracted by the more liberal Catholicity of the Episcopal Church.

"While it is true that prejudice blinds many Americans to the claims of our Church, nevertheless whole communities are turning away from the narrow restricted views of life which are presented by many of the Protestant denominations. Wherever the cheap emotional revivalism, which has characterized so much denominationalism, has been presented to the people for more than a generation, we are forced to admit that it leaves them not only indifferent to the claims of Christianity but positively antagonistic.

"Wherever the teachings of the Church can be presented in a sane, wholesome way by a priest who loves people and who exercises tact and discretion in his presentation of the faith, the inevitable result is a demand for the Church's ministrations. But this cannot be done by the methods which have characterized so much of the Church's past efforts.

"Fortunately, the policy which has been recently adopted in the diocese of Colorado is already bearing fruit. Instead of placing inexperienced deacons and laymen, often with too little Church background and training, in charge of these missions, our bishops are getting hold of consecrated priests with definite Church training and conviction, who are not afraid to present the faith of the Church with courage and tact—men who are willing to spend and be spent in the service of Christ, not for a year or even two, but to give themselves unreservedly for a longer period of time.

"The curse of our small town and mission work in the past has been the grasshopper priest who takes the first opportunity to accept preferment in what has become commonly accepted as a "larger sphere of service." No doctor or lawyer expects to build up a practice in a year or two, or even three, and yet the average incumbency of the average mission priest in Colorado is less than two years. It takes at least three years to learn to know one's people, and to win their confidence. After that, one may begin to look for results.

"But can you blame a clergyman . . . for wanting to seek a change when the Church leaves him to worry over financial problems on a salary that the average small-town school teacher would despise? And God knows, school teachers are paid little enough for their valuable services. When the Church recognizes the infinite

value, in the sight of God, of individual souls, whether in the city or the country, and seeks the ninety and nine in the wilderness as did her divine Founder, then will the Church indeed become truly apostolic and win the American people to a sane, reasonable presentation of the Catholic religion which at heart the people of this great country not only need but long for."

The Colorado convention adopted each of the following resolutions:

That the policy of our bishops of securing well trained priests of definite convictions, consecration, and tact for the missionary work of this diocese be hereby commended, and

That only such clergy as are prepared to give at least three and preferably five years' service in the mission to which they are assigned shall be so appointed, and

That this convention of the diocese recommend to the board of trustees the adoption of a minimum salary for both single and married clergy in order to encourage longer incumbencies, and finally

That this convention place itself on record as urging upon every parish and mission in the diocese the importance of meeting their diocesan assessment and national quota in full this year, in order that the missionary work of the Church may go forward.

NEWS IN BRIEF

COLORADO—Extensive improvements are being made on the building of All Saints', the only church on Denver's north side. The entire property is being renovated and re-decorated. A new heating plant is being installed, in addition to many structural changes. The parish has taken on new vigor under the direction of the rector, the Rev. Milton J. Swift, who took charge less than a year ago.

MICHIGAN—Miss Florence Sanford, for the past three years a field secretary of the national Church Mission of Help, has accepted a position as head of Williams House, Detroit, a Michigan diocesan institution for girls, which is used by the social agencies of the city. Miss Sanford goes there in September.

QUINCY—The first venture of the commission of religious education in the diocese was a diocesan picnic on the Feast of St. James at the parish of St. James, Lewistown. After a late Eucharist and lunch the informal meeting was called to order by the chairman, the Rev. R. Y. Barber, who told what the department was hoping to do. Miss Nellie Smith, director of religious education, asked for the cooperation of everybody in reaching the rural child with the Church's program of education. Thomas Beatty, president of the Laymen's Association, told of the work the men are trying to do. The slogan before the commission is to advertise and thereby find the scattered communicants of the diocese, and toward this end a list of sixty newspapers in the area have been made and from time to time a story is going out to them about what the Church is doing.—The rector of Grace parish, Galesburg, is spending his vacation in the croft of the church with a can of putty, paint, and varnish, trying to make the place more attractive for the child life of the city. Two nights a week four or five men of the parish come in and rebuild tables, scrub walls, and help repaint them. The funds have come from an appeal to the people to make the croft attractive for the child training campaign that is going on all the time.

SOUTH CAROLINA—The Rev. Randolph F. Blackford, rector of St. James' Church, Leesburg, Fla., returned to his former parish, the Church of the Good Shepherd, and St. Peter's-by-the-Sea, Charleston, for a short visit. He was accompanied by Mrs. Blackford.

SPokane—With all agreed that the faculty was the finest in any year of its existence, the ninth annual summer school of Spokane, held at MacDonald's Point, Lake Coeur d'Alene, Idaho, closed its ten-day period July 11th. The faculty was composed of the Rev. Messrs. H. P. Kaulfuss, F. B. Bartlett, and Morton C. Stone; Miss Mabel Lee Cooper, and Miss Elizabeth Baker.

VERMONT—The annual retreat for the clergy of Vermont will be held at Rock Point from September 9th to 12th, at which addresses will be made by the Rev. Dr. John Rathbone Oliver.—Bishop Booth has called a conference of the

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clergy and laity to be held also at Rock Point on Labor Day.—The Rev. and Mrs. Edric A. Weld of Middleburg are spending August on a trip to Europe where they will see the Passion Play.—The Rev. and Mrs. A. B. Crichton of Vergennes sailed from Quebec on July 16th for a two-months' trip abroad.

WASHINGTON—The Rev. Joseph Fletcher, canon-librarian of Washington Cathedral, who is celebrating the fiftieth anniversary of his ordination to the priesthood is now on his way, with Mrs. Fletcher, to Honolulu, where they will spend a two-months' vacation with Bishop and Mrs. S. Harrington Littell.

WESTERN NEW YORK—The Rev. James C. Crosson, rector of St. Mary's-on-the-Hill, Buffalo, was elected national chaplain of the American Business Clubs at their recent national convention held in Reading, Pa. A dinner was tendered Chaplain Crosson by the Buffalo Club at the Statler Hotel at which his election was announced.

WESTERN NORTH CAROLINA—The Rev. Lane W. Barton, rector of Trinity Church, Newark, Ohio, is showing a most wonderful missionary spirit. The Rev. Mr. Barton is spending his vacation in the mountains of Western North Carolina for the month of August and has made all arrangements with the Rev. Leicester F. Kent, missionary-in-charge of three of the counties in the diocese and rector of the Valle Crucis School, to take charge of the Ashe County missions. He is giving his services free of charge and will look after St. Matthew's, Todd; St. Mary's, Beaver Creek; and Holy Trinity, Glendale Springs. The Rev. Mr. Barton's address for the month of August will be Todd, N. C.

WEST MISSOURI—On July 15th a service of dedication of their new parish and guild hall was held by the congregation of Trinity Church, Independence. Participating in the service was the Rev. Oliver F. Crawford, now of Pittsburg, Kans., under whose leadership while vicar of Trinity the new facilities were planned and built. Excavation under the whole extent of the church building was made for the hall, kitchen, and service rooms.—The Rev. Lewis R. Anschutz of St. John's Church, Springfield, was guest preacher at St. Paul's Church, Kansas City, on Sunday, August 3d.—Clergy of Kansas City parishes are conducting a series of mid-week religious meetings during the summer at the Interdenominational Home for Girls in Kansas City.—The Rev. James P. DeWolfe, rector of St. Andrew's parish, Kansas City, and his family, are in residence at their summer home at Allen Park, Colo., until September 1st.

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