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REV. EDMUND L. SOUDER

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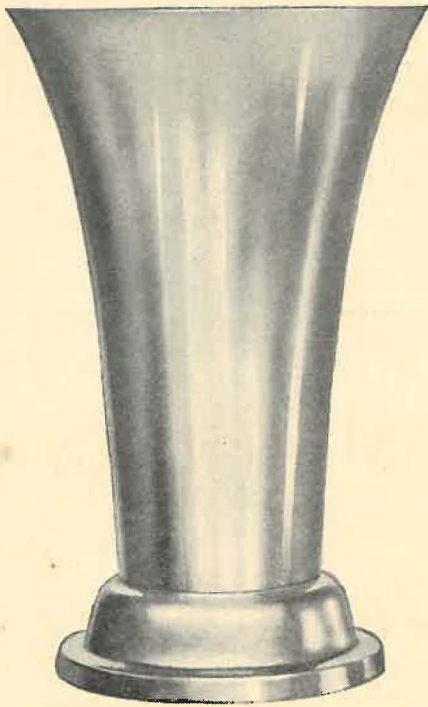
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The Living Church

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VOL. LXXXIII

MILWAUKEE, WISCONSIN, SEPTEMBER 13, 1930

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EDITORIALS & COMMENTS

Peace and War

WE HAVE ventured the opinion that the Lambeth expressions on the subject of Peace and War were inadequately treated. We ought to say why, and therefore to attempt an adequate treatment. Let us try to do so, for in times of peace, when passions have not been aroused, we ought to be able to determine a proper philosophy of the subject, which will be so accurate that war, should it come, would not find us under the necessity of reconsidering it.

Also, peace is the time for preparing for *peace*—not for war. Wars come, for the most part, because two or more nations develop differences such as cannot be settled by any of the ordinary methods of peace. Arbitration has been the best method in use for a generation, and the Hague tribunal an admirable piece of machinery for promoting it. But arbitration is a give-and-take proposition. It inquires, not which party is right, but, How can we give each party enough to satisfy both in reasonable degree? In court action we try to discover rights. We do not commonly “split the difference.”

So the World Court has been organized by the League of Nations as a supreme court for the world, as the League of Nations was previously organized for the determination of world policies. Into the political questions which have prevented American affiliation with either of these we need not enter now. It is enough to say that statesmen of other nations are just as keen at finding objections as are ours, yet these others have accepted what the American substitute for statesmen felt that we could not accept. Anyhow, by hook or by crook the United States has held aloof from both these, though the United States professes to believe in peace, and many of the people do believe in it. But sometime we shall see the absurdity of saying that we disbelieve in war but yet neither accept the institutions that the world has devised as substitutes for war, nor make any effort to provide better ones. We do not believe in war, nor in a League of Nations nor a World Court that are devised to do in peaceable and orderly fashion what war does in a chaotic and outrageous fashion; but wars do not come because people believe in them, but because some international question or other must be settled. This country, whether it believes in war or not, stands for the principle of war until it definitely sets up something better to take its place.

SUPPOSE the United States and Mexico became embroiled in a boundary dispute. Suppose some foreign nation, peopled by another race, and crowded to distraction by its own surplus population, determined to colonize the latter in the United States or in countries under our protection. Suppose some Soviet government should determine that the American republic should become sovietized by force. Suppose some great nation becomes jealous of the wealth of the United States, especially if it owes money to the United States, and determines to secure some of that money for itself. These are not impossible suppositions. Would these other nations be interested in the fact that the United States does not believe in war? They would not. It is not a question of beliefs. The United States will eventually have war, in spite of its beliefs, unless it agrees with the world in providing something to take the place of war in deciding international questions; something strong enough so that these other nations will listen to it; something strong enough to say to a belligerent nation, You shan't make war on one nation alone. If you insist on war, you shall have the organized world as your enemy, and all of us, united, will stop your war and repress your dangerous nation.

Now if the danger of organized peace is greater than the danger of war, of course we must be prepared for the eventuality. Other nations than the United States do not think that it is. But we must make up our minds. If we are more afraid of a peaceful, organized world than of a world at war, then we stand, as a nation, for a policy of war, whether we believe in it or not.

And if we are for war—that is, if we are not definitely pledged to a substitute for war—then we must have the best armaments that can be built; the largest army, the strongest navy. So long as our trust is in our strength, we must develop that strength.

So it is a disappointment to us to find the Anglican bishops of the world chasing a will-o'-the-wisp. If, as individuals, they believe in some substitute for war, let them say so. But let them not close their eyes to the necessity that international questions, when they arise, must and will be solved; if not peaceably, then by war. So that those who do not believe in providing a substitute for war, do, in fact, believe in war and are bringing war near to us. If one of the nations

represented by the bishops at Lambeth conspicuously will do nothing to provide such a substitute, let its bishops, at least, have the courage of their convictions. Let them discover some practicable substitute for war, even if their nation's "statesmen" cannot, and let them not fritter away their responsibility before God by voting for peace while acquiescing in war.

This is another case where we feel that the American bishops ought either to do something to carry their opinions into action at home or, in a body, to decline to vote at Lambeth.

Yes, there are some of us, Americans, who do believe in the creation of a world-wide substitute for war. Some of us even believe in accepting what all the rest of the world has accepted. It is obvious, however, that our government prefers the risk of war and the war-system to the risks of peace and the peace-system; and men who have been instrumental in creating that policy are regularly reelected when their terms of office expire.

There are many Americans who emphatically believe, not in war but in a substitute for war; but they are not in the ascendancy politically; and we could wish that our bishops deemed it important enough to ally the Church of the Living God with the forces that believe practically in such a substitute. The world is not greatly interested in purely academic beliefs that do not lead to action.

ONCE again a disastrous hurricane has swept the islands off the southeast coast of our country, and this time the island republic of Santo Domingo is the greatest sufferer. The daily papers have carried detailed stories of the loss of life, the thousands rendered homeless, and the widespread destruction of property, together with the welcome news that the American Red Cross, ever alert and ready to meet just such emergencies, is mobilizing its relief machinery to alleviate as much suffering as possible.

Our news columns this week supplement this information by a cabled report from Bishop Carson, who has lost no time in making an official tour of inspection of the stricken area under his jurisdiction telling of the almost total destruction of the new church at Santo Domingo City, and the wrecking of Archdeacon Wyllie's home. News from the interior of the island is not yet available, but it is clear that the Church has suffered extensive loss in the wrecking of her churches and rectories.

But the immediate need is not the rebuilding of the churches, but the relief of suffering among the people to whom the Church ministers, and the provision of adequate shelter for the clergy and others who are endeavoring to help them, while their own homes have been torn from them.

The National Department of Missions reports that an emergency fund of \$1,000 has been placed in Bishop Carson's hands for use at his discretion. Will not our FAMILY contribute during the next week another \$1,000 or more, which we may rush to Bishop Carson for his use in relieving immediate needs which he finds on his present tour of inspection in stricken Santo Domingo? The need is urgent; a dollar given now will do more good than two at a later date.

Checks should be made payable to "THE LIVING CHURCH RELIEF FUND," marked "For Hurricane Relief in Santo Domingo," and sent to the office of publication, 1801-1811 Fond du Lac avenue, Milwaukee, Wisconsin.

BISHOP SCHMUCK HOLDS HIS FIRST ORDINATION

IN "Our Father's House" at St. Michael's Mission, Ethete, Wyoming, on Wednesday, August 20th, the Rt. Rev. Elmer N. Schmuck, D.D., advanced to the priesthood the Rev. Frederick Myers Morris.

The candidate was presented by his father, the Rev. Lewis Gouverneur Morris, D.D., rector of Calvary Church in Germantown, Philadelphia. The sermon was preached by the Rev. A. Abbott Hastings, warden of St. Michael's Mission and priest-in-charge of the Church in Fremont County, Wyoming. The Rev. John Roberts, veteran missionary, who has ministered to both Indians and white people in Wyoming for forty-eight years, read the ordination litany and joined with the Bishop and the other two priests in the laying on of hands.

The little log chapel, which the Indians have named Our Father's House, made a significant and finely appropriate



AT WYOMING ORDINATION

LEFT TO RIGHT: Dr. Lewis G. Morris, Rev. Frederick M. Morris, Bishop Schmuck, Rev. A. Abbott Hastings, Rev. John Roberts, Bradford Hastings.

setting for the ordination of one who is to exercise his ministry among the Arapaho Indians. The log walls are hung with Indian trophies, white elk skins painted with picture writing, feather-trimmed bonnets, an arrow-quiver, painted packs, each a treasured possession brought to Our Father's House as a thank-offering for some special blessing. The altar and lectern hangings are handsomely embroidered with bead work done by the Indian women of St. Michael's.

Over the altar, in place of a reredos, is a great plate glass window framing a picture of the snow-capped Wind River Range of the Rocky Mountains. Against this lovely background is silhouetted the altar cross.

The congregation for the ordination service was a notable one. There were representatives of six of the nine white missions under Mr. Hastings' care, some of them having driven seventy-five miles in order to be present. More than half the chapel was filled with Indians, men, women, and children. The Indian women, in their bright shawls and moccasins, came forward most devoutly to the altar rail to make their Communion. Afterward came the men, most of them with braided hair. There was Chief Yellow-Calf, Josiah Oldman, catechist, blind Old Man Quiver gently led by Morris White-Plume, Wallowing Bull, Ralph Grasshopper on his crutches, and others to fill the Communion rail twice over.

Not all the Indians who came could be accommodated in the chapel. Many sat in patient groups on the green lawn of the Mission Circle, the bright-eyed babies tumbling on the grass, and small boys and girls playing about.

After the service, Mr. and Mrs. Hastings were hosts at a delightful luncheon in the Boys' Building while the Indians had an out-door feast.

The Rev. Mr. Morris joined the staff of St. Michael's Mission July 1st. He is assistant to Mr. Hastings in the Indian work and also in the far-reaching work among the white people of Fremont County.

ACKNOWLEDGMENTS

FOR APPEAL OF W-541 IN THE LIVING CHURCH OF
AUGUST 16, 1930

B. \$ 5.00

DAILY BIBLE STUDIES

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

INSPIRATION

Sunday, September 14: Thirteenth Sunday after Trinity

READ II Corinthians 3:4-9.

THAT great word, "inspiration," is used quite often both in a general and in a theological sense. Theologically, it has been dealt with in many learned treatises, not always with complete agreement. But our Collect today brings a precious truth about which there can be no lack of agreement: "Of whose only gift it cometh that Thy faithful people do unto Thee true and laudable service." Our worship, if it is sincere, is inspired. The good we do in Christ's name is the result of God's inspiration. Even the beauties of nature result from divine power (St. Matthew 6:26-30). All the good and beautiful things in the world, and all good words and works are the result of God's holy "breathing in." So our dear Evening Prayer expresses it: "From whom all holy desires, all good counsels, and all just works do proceed."

Hymn 426

Monday, September 15

READ I Corinthians 12:4-11.

GOD the Holy Spirit is the Source of all true inspiration. He gives every good and perfect gift. The power to pray, the desire to help others, the advance in civilization, the revelations of science, the riches of true culture—all these come from the Holy Spirit's inspiration. Sometimes, alas! men who do great things fail to recognize the workings of this divine power. Long ago God warned against this ignorance leading to conceit (Deuteronomy 8:12-18), and the warning is still needed. But on the other hand how precious is the truth that God is working through men, as through nature, to bring the world to perfection! And how great a comfort it is to know that all that is good within and without us is a proof of God's unceasing and loving power.

Hymn 380

Tuesday, September 16

READ Genesis 1:1-5.

COULD there be any more beautiful and accurate account of creation than this with which the Bible begins? It presupposes the eternal existence of God—Spirit before matter. It speaks of the gradual changing of matter from chaos to order: "The Spirit of God moved upon the face of the waters." And then came the marvel of Light, the supreme mystery of life and order and thought. So still "day unto day" speaks as the Light of God's love reveals life and calls to action natural and human forces. So, too, in our hearts and experiences the Holy Spirit moves and we learn how to love God and one another and how to grow in all the blessed life that God has given—how to pray, how to trust, how to serve. And in our worship we declare our faith, our devotion, our loyalty. It all comes from Him who "broods" over us.

Hymn 252

Wednesday, September 17: Ember Day

READ St. John 15:14-17.

JESUS CHRIST chose His disciples—they did not choose Him, but they responded to His call. God came first, and He always comes first. He calls us: "Come unto Me." He stays with us. He inspires us to love and serve. As George Macdonald writes, "He is making us," and He wishes us to help Him in the making. The joy of the ministry is that God has called men to His service. And the joy of the Christian life is that the dear Lord calls us His "friends," tells us how to prove our

friendship, and then aids us in the fulfilment of it. All men everywhere are in the process of re-creation. Those who have learned this truth are called to tell others of it. And then some are called to administer the Sacraments, which are the means whereby this growth is fostered by divine grace.

Hymn 268

Thursday, September 18

READ Ezekiel 37:9-14.

NEW life, even eternal life, comes through the inspiration of the Holy Spirit, the in-breathing of His blessed power. "He that believeth *hath* (note the present tense) everlasting life," our Blessed Lord declared (St. John 3:36). David anticipated the gift when he sang: "He asked life of Thee, and Thou gavest it him, even length of days for ever and ever" (Psalm 21:4). It is a joy to know that our dryness and deadness can be inspired into life even here. All the splendid activity which strives for peace and purity and wisdom is the result of the Holy Spirit's inspiration. So we pray, not for ourselves alone, but for the whole world, "Revive Thy work, O Lord!"

Hymn 452

Friday, September 19: Ember Day

READ Ephesians 4:22-32.

WE may grieve the Holy Spirit if we refuse to listen and obey. So our Lord spoke of the sin against the Holy Spirit as not to be forgiven (St. Matthew 12:32). Some Christians have been troubled by these words, fearing lest they may have committed the unpardonable sin. The comfort for us all lies here—that if we fear, it is a sure proof that the Holy Spirit is still pleading. If any man has sinned against the Holy Spirit he does not know or care. Nevertheless we must be quick to listen and obey when the "still, small Voice" speaks, else we may grow dull of hearing. These Ember Days bring us face to face with the message which God's servants are to bring, a message of love and of warning, of comfort, but also of the necessity for repentance and faith and service.

Hymn 147

Saturday, September 20: Ember Day

READ Revelation 3:7-13.

THE HOLY SPIRIT speaks in these wonderful messages to the Seven Churches, and He inspires the Church even as He inspires individuals. At our Ordination services we sing that beautiful old Latin hymn translated by Bishop John Cosin in 1627: "Come, Holy Ghost, our souls inspire." And in the Office of Institution we offer that blessed prayer to the Holy Ghost: "O God, Holy Ghost, Sanctifier of the faithful." The Church is guided by the Holy Spirit, and her ministers look to Him for His message, for they are His ambassadors (II Corinthians 5:20). Hence our joy in the Church of God, the bride of Jesus Christ, and hence the call for prayer that the Church may follow where the Holy Spirit leads in upholding the "faith which was once delivered unto the saints" (St. Jude 1:3), and in fulfilling Christ's command to go into all the world and preach the gospel to every creature.

Hymn 455

O Blessed Spirit, my Guide, my Strength, my Comforter, I thank Thee for the inspiration which alone helps me to do unto Thee true and laudable service. Teach me to listen and obey, for Thy still Voice alone can lead me to accept Christ as my Saviour and to know the love of God the Father. Amen.

The "Faith and Youth" Program

By Leon C. Palmer

General Secretary, the Brotherhood of St. Andrew

THIS fall, for the first time in the history of the American Church, we are to have a Church-wide program, a concerted movement, specifically of, by, and for the older boys and young men of the Church. It will be known as the "Faith and Youth" program and is being sponsored by the National Brotherhood of St. Andrew, but is planned for use in every parish, regardless of whether or not it has a Brotherhood Chapter.

During past years we have had crusades and programs for adults or for children or for young people of both sexes together, but nothing specifically for the older boys. There is a growing feeling among experienced workers among boys that none of these general programs meet all the needs of the adolescent boy, especially during the high school and junior college age. These indeed ought we to have done—but not to leave the other undone. We must specialize; we must recognize the fact that boys are not little men, and that the young man of college entrance age cannot be reached and enlisted by methods that appeal to his "kid brother." Nothing will so quickly repel the average young man as to speak condescendingly to him. We must use a specialized technique in work with later adolescents.

Realizing these facts and drawing upon the experience of many successful workers with boys, the Brotherhood of St. Andrew has prepared plans for a Church-wide program to enlist, instruct, and inspire older boys and young men; and this is being offered for use throughout the Church during the week of November 23d to 30th, culminating in the Nation-wide Corporate Communion of Men and Boys on the latter date.

The plans for the "Faith and Youth Program" have been approved by the Presiding Bishop and by the Chairman of the National Commission on Evangelism; and the Executive Secretary of the Department of Religious Education of the National Council has published a letter suggesting ways and means of making the program most effective. At the recent National Junior Convention at Oberlin, some four hundred boys and young men from forty dioceses and missionary districts gave it their hearty endorsement and pledged themselves to carry it through to a successful conclusion.

The "Faith and Youth" program is not an organization or even, properly speaking, a movement; it is a program centering in seven afternoon conferences on the essentials of Christian living for boys today. It is suggested that these meetings be prepared for by a parish survey of boy-life and organizational activities, and upon the facts revealed in this survey the rector can more wisely plan his after work; but the survey is not an essential prerequisite for putting on the program and parishes which, for any reason, do not care to make the survey may still use the program without change.

Following this survey (if made) a committee of older boys is to undertake a thorough personal visitation of the boys of the parish, giving each one an individual invitation to the services, and securing his pledge to attend the series of seven afternoon meetings. Each boy who signs up for the series is given an attractive button bearing the emblem of the "Faith and Youth" program. A record of attendance will be kept and a systematic effort made by the older boys' committee to secure full participation in each of the services. An attractive poster is furnished by the National Headquarters for display in the parish house or Church vestibule, announcing the "Faith and Youth" program. A Leader's Manual, giving complete directions for organization and conduct of the meetings, decorations, publicity, records, etc., is also furnished.

For the use of the leader (who will ordinarily be the rector of the parish) in charge of the services, a thirty-two page booklet of outlines and suggested material for the leader's addresses at these services is furnished by the Brotherhood office. The material for these addresses is given in full, but is intended to be flexible and to be used by the rector simply as a suggestion—an illustration of how that subject might be presented to

a group of boys. It is expected that each rector or other leader will use his own judgment in selecting from and adapting the suggested material to fit the needs of his own parish. The subjects for the seven afternoon services (which ought to be not over forty-five minutes in length) are as follows:

1. We would Learn How to Struggle—and Win (Character building through overcoming temptations).
2. We Would Know God.
3. We Would Seek Christ.
4. We Would Follow the Chart (Bible Study).
5. We Would Learn to Pray—Vitality.
6. We Would Win Others to Our Fellowship (The Church).
7. We Would Go Forward.

FOR the worship service each afternoon, there is prepared a special responsive "Worship Service" drawn from various sources, embodying the liturgical traditions and ideals of the Church, but couched in language of vital present-day meaning to the boy. These services are assembled in a "Worship Service Booklet," which forms part of the equipment for the program, a copy being given to each boy.

At the closing meeting an opportunity will be afforded each boy who desires to do so to determine upon some one definite thing that he will undertake in Christian life or service as a result of this program. Following this, there will be a Preparation Service for the Nation-wide Corporate Communion of Men and Boys the following morning (Advent Sunday).

Especial attention is being given to plans for the conservation and systematic follow up of the "Faith and Youth" services. A pamphlet of suggestions has been issued by the headquarters office and additional material will be sent from time to time. The leaders emphasize the fact that the chief value of this program is what happens in the parish *afterwards*, rather than in the attendance and enthusiasm during the meeting.

One other point is especially stressed by the national leaders, and that is the fact that the success of the program does not in any way depend upon the size of the parish or the number of boys in it. While the plan as outlined makes provision for the needs of the largest parish, it can be readily adapted to the needs of the small group of five or six boys, and there are many advantages in the smaller groups.

It is urged that parishes desiring to use this program for their older boys will order supplies immediately, as preparation should begin at once in order to attain the fullest success.

Supplies for the program are furnished at cost and may be obtained from the national headquarters of the Brotherhood of St. Andrew, 202 South Nineteenth street, Philadelphia, at the following prices: For a parish of 100 boys, \$15; for 50 boys, \$7.50; for 25 boys \$3.75; for 12 boys \$2. A sample package, containing one copy of each item required, is sent for 50 cents.

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China Today

By the Rev. Edmund L. Souder

Missionary, Diocese of Hankow

FOR the past month China news has frequently been front-page material in the newspapers. The looting and burning of the great city of Changsha by Communist troops, accompanied by the slaughter of several hundred people, and the wilful destruction of much mission property; the evacuation of many foreigners from Kuling, the Central China summer resort, at the urgent request of Chinese and foreign authorities alike; the flight of hundreds of Chinese from Nanchang, Wusih, and other important places—all this, and much more, has come to us in press dispatches. It has an added interest for us as Church people inasmuch as these Communist depredations have centered about Kiangsi, Hupeh, and Hunan provinces, where the American Church has much missionary endeavor. One of our Chinese priests, Fr. Feng, has already been martyred, and a number of others have had hair-breadth escapes.

Perhaps many Church people are in the position of friends of mine, who have recently said to me, "I read the China news, and am interested, but I don't know what it is all about!" The situation in China today, with everything—intellectual, political, economic, social, and religious—in the melting-pot, is far too complex for any one person to "explain" it, even within the compass of a weighty volume, yet it may be worth while to try, in a few words, to indicate what seem to be some of the factors in the present situation, not primarily as political news, but as something that has a direct bearing on the mission work of the American Church in China, which has been built up through the prayers, the gifts, and the labors of devout Church people at home.

It is a fact familiar to many Americans that Dr. Sun Yat Sen, the "father" of China's revolution, worked through forty perilous years to bring about a modern government in ancient China. He was not only baptized in youth in an Anglican mission school, but at his death he was buried by Christian rites, one of the officiating clergy being an American-trained Chinese priest of the Anglican rite. Dr. Sun was no saint, but there is no reason to deny that he was a patriot.

In 1911, largely as a result of his efforts, the Manchu dynasty was overthrown, and a "republic" established, but the country soon came to be divided among a group of utterly self-interested war-lords, who fought back and forth across the land, each trying to enlarge his territory at the expense of the war-lord nearest him. Dr. Sun then sought to carry forward his uncompleted revolution, and for financial and moral support turned to the Western Powers. He especially hoped for sympathy with his democratic ideals for China in Britain and America. Western commercial interests, however, were not at all desirous of upsetting the *status quo*, whereby the foreigner in China has enjoyed many political and economic privileges, and one by one the Powers disappointed him. In desperation he turned to Russia. An important meeting with Dr. Adolf Joffe, able Russian diplomat, took place in Shanghai in January 1923, and an *entente cordiale* was formed which marked a turning-point in the Chinese revolution. Russia voluntarily relinquished privileges previously enjoyed under the unilateral, or "unequal" treaties, and at once appeared to the Chinese as their one true friend. Russian military and political advisers came to Canton, the seat of the revolutionary government, and, under Michael Borodin, Chinese nationalism grew in power, and in an incredibly short time during 1927-28, the "people's revolutionary army" drove out one feudal war-lord after another, and the Nationalist flag was flying throughout China, Manchuria included.

The great majority of Chinese Nationalist leaders were not Communist, but they rather naively believed that they could accept Russian aid without any *quid pro quo*. That was not the Russian idea, and ever since China got astride the Russian tiger to ride him to liberty, equality, and fraternity, she has found it increasingly difficult to get off again. Communist

propaganda was effectively begun among both farmers and students, and the Sun Yat Sen University for Chinese youths was established in Moscow, in which several thousand boys and girls have since been schooled in the economic philosophy of Marx and Lenine, and the violent methods of Red revolution. Hardly had the Nationalist troops entered the important Central China city of Wuchang, for instance, where the writer along with many others went through a forty day siege, than the walls were placarded with thousands of posters, many of them entirely constructive in sentiment, such as "Reform the city government," "Abolish opium smoking," etc., but there were also others, such as these: "Marx was the father of the oppressed people of the world!" "Unite with Russia against the Imperialists!" and "Recover the spirit of the Paris commune!" which I fear was a bit over the head of the average coolie!

Later, following a period of terrorism in Hunan and the Canton massacre of December 1927, there was a complete break with Russia, its consulates were closed, and Borodin, chief Russian adviser, had to flee. The moderate, anti-Communist Nationalist group (the Nanking government) came into power. But Communism had not been driven out of China: it was simply driven under ground, and as civil war has dragged on, its propagandists have had an almost free hand in the militarily unprotected country districts. Roving groups of disbanded soldiery, and other bandits, have terrorized ever widening areas, plundering and massacring as they went, and the Communist organizers have made use of them, apparently with the idea of breaking down all organized government, that out of the ensuing chaos they might build a Soviet world. As these bandit hordes have increased in size they have increased also in boldness, until today they have become veritable Red armies, intelligently led by trained officers, some of whom are graduates of European and American universities, who are genuine converts to the tenets of Red Russia, and they attack now not small villages but large cities, like Changsha.

HOW shall we, as thoughtful Christians, view these recent happenings in China? Being half way around the world from us are they our concern? They should be, for if four hundred million Chinese eventually become Communist, the Western world will hear from it. Or do we just wax eloquently indignant at such horrors as are taking place? That is perhaps the natural human reaction, but it is not the "scientific" attitude. I shall always feel grateful to a sociologist lecturer who pointed out that when we come on some social philosophy or social organization which is not congenial to our own thought, whether it be individualism or imperialism, capitalism or communism, we should not get angry at it, or call it hard names, but should try rather to study it, investigate it, ask what causes it, etc. In some such objective, scientific way, let us ask why the present situation in China should have developed as it has.

To do this we need to envisage something larger than China, and reflect a little on past world history. An American business man who dropped into a seat beside me on the train recently, said in conversation that he believed people are naturally long-suffering: they will suffer patiently a good many pin-pricks of misfortune and inconvenience. But, he said, when things get absolutely unbearable, the top blows off, and there is a revolution. Our own national life in America began in a revolution against the old mother country. Doubtless the colonies had adequate cause for revolt, though there were many Tories, but I am convinced that the provocation for the American Revolution was not nearly so great as that for the subsequent revolutions in France, in Russia, and, today, in China.

As one re-reads French history of the eighteenth century, or walks about Versailles and tries to reconstruct the picture of the times when millions of francs were spent on gardens and fountains for the enjoyment of the King and his friends while starving peasants cried vainly for bread, he comes to under-

stand, even though he does not approve, the Reign of Terror. "Disease and famine; crushing imposts and extortions, official debasement of the currency, bankruptcy, state prisons, religious and political inquisition; suppression of all institutions for the safeguarding of rights; tyranny by intendants; royal, feudal, and clerical oppression burdening every faculty and necessity of life; monstrous and incurable luxury"—this is the word picture given in the *Encyclopedia Britannica* on conditions in France at the end of Louis XIV's reign. Is it any wonder that after another reign, during which the moral degeneracy of the court became worse, a "deluge" followed?

Or again in Russia. Those who have read *Rasputin, the Holy Devil*, with the picture it gives of the triviality and corruption of the court in Czarist Russia, the callous indifference of those in authority to the sufferings of the peasants, and the reactionary attitude of the Church, perhaps lay the book down with the feeling, "If I had lived in Russia, I should probably be anti-religious and pro-Communist myself!" It is not hard to understand the terrible retribution that has come on Church and State alike in the land of the Czars: it is simply the judgment of God!

NOW for China! For fifteen years the industrious and patient people of that ancient land have suffered to an unbelievable degree. Through the years there has been almost unending fighting back and forth across the fields of the farmers, their crops have been destroyed, and they themselves often impressed in an unwilling military service. I recall a poor, half-grown coolie in our Wuchang hospital, with a horrible wound, who had been grabbed as he walked the street, and sent up to the front lines with a heavy load of ammunition. Ruthless taxation, steadily depreciating currency, waning business and declining trade, drought, flood, pestilence, and earthquake (in Kansu province thousands perished when the "mountains walked")—wave after wave of calamity has swept over the peaceful, plodding Chinese farmer and laborer until he has been reduced to absolute desperation. Millions in certain provinces have actually starved to death within the past ten years, millions of others are even now trying to exist on the roots and bark of trees, millions of others, slightly better off, have, nevertheless, been undernourished for years. They see nothing ahead but the direst struggle for existence.

Then to these millions of oppressed and depressed farmers and laborers, some of whom have already turned bandit, come men, perhaps educated men, who say, "The government officials have robbed you, the landlords have cheated you, the gentry and rich merchants have exploited you! Go, kill them off, and take what they have stolen from you! Set up a government of farmers and workers, and forward world revolution!" Does it seem a strange thing under existing conditions in China that these propagandists should find a ready hearing among the many simple folk who are ground under a pitiless poverty?

Dr. Sun and other Chinese leaders have said that Communism would never succeed in China, that it is not suited to the national temper and traditional social organization. However that may be, one sometimes fears today that the wish is father to the thought, for Communism is actually spreading like a prairie fire in the land of Han. Personally, it has seemed to me for some years that there are in China certain conditions that make it a most fertile field for the spread of radicalism. There are: (1) *Corruption in government*. Squeeze, illegal taxes, and brutal disregard for the fundamental rights of the people have been common. (2) *Illiteracy*. Three-fourths of the population can neither read nor write, which means that many simple-minded folk, who cannot form thoughtful judgments of their own, may be the more easily swayed by the oratory of the agitator. (3) *Fearful poverty*. We talk in America of the suffering due to unemployment, but we are a long way yet from eating the roots of trees, and selling our children as the only way to rescue them and ourselves from starvation. The Chinese are by no means blood-thirsty, but thousands and thousands of them today are absolutely desperate, and a desperate man is dangerous anywhere in the world.

Perhaps I cannot bring this fragmentary statement to a close better than by quoting from a cable sent from Shanghai to the *New York Times* on August 3d: "Red Russia had planted her Communistic tenets. Today, those seeds planted deep within the minds of the discontented, poverty-stricken, tax-ridden Chinese peasants are bearing fruit. Ignorant and

devoid of all hope, in despair they are turning to Communism, desperately and blindly trying to better their lot. China's Reds are rising and Communism in China today is probably stronger than at any time since Adolf Joffe and Dr. Sun Yat Sen achieved their now historic *entente cordiale* here within the foreign-controlled International Settlement at Shanghai."

CHRISTOPHER MORLEY FINDS EASTER

I WAS always vaguely depressed by the mysterious logarithm tables in the Prayer Book telling how to calculate the exact date of Easter by Golden Numbers and Dominical Letters. And my own old Book of Common Prayer, though listing the Dominical Letters until the year 8500 (which ought to be long enough; the centuries thereafter are cheerfully indicated by the symbol "&c") did not give the exact date of Easter later than 1899. Therefore, until the new revised Prayer Book came out I was always dubious about the Paschal date.

But the new Prayer Book (which we have praised before) is a great help. It gives the date of Easter every year to 2013, which will see most of us through. It also makes plain to me, what I never properly understood, that Easter is the first Sunday after the Full Moon which happens upon or next after March 21st; and if the Full Moon is on a Sunday, Easter is the succeeding Sunday.

"But NOTE," says the Prayer Book, "That the Full Moon, for the purposes of these Rules and Tables, is the 14th Day of a Lunar Month, reckoned according to an ancient Ecclesiastical computation, and not the real or Astronomical Full Moon."

But, now, even better, the *London Observer* prints a delightfully complicated formula for calculating the date of Easter, and attributes it to Gauss, the famous German mathematician. Thus:

(1) Divide the number of the year by 19; let the remainder = a.

(2) Divide the number of the year by 4; let the remainder = b.

(3) Divide the number of the year by 7; let the remainder = c.

(4) Divide $19a + 24$ by 30; let the remainder = d.

(5) Divide $2b + 4c + 6d + 5$ by 7; let the remainder = e.

Easter will be $22 + d + e$ of March; remembering that if this number exceeds 31, you are to reckon it into April.

For example, taking the year 1931:

(1) $\frac{1931}{19} = 101$ and remainder 12; therefore a = 12.

(2) $\frac{1931}{4} = 482$ and remainder 3; therefore b = 3.

(3) $\frac{1931}{7} = 275$ and remainder 6; therefore c = 6.

(4) $\frac{(19 \times 12) + 24}{30} = 8$ and remainder 12; therefore d = 12.

(5) $\frac{(2 \times 3) + (4 \times 6) + (6 \times 12) + 5}{7} = \frac{107}{7} = 15$

and remainder 2; therefore e = 2.

$22 + d + e = 36$; therefore Easter 1931 will be the 36th of March, *viz.*, the 5th of April; which the Prayer Book ratifies as correct.

I have slipped Herr Gauss's formula in my Prayer Book; it may be a resource during a long sermon.—CHRISTOPHER MORLEY, in the *Saturday Review of Literature*.

A NEED OF THE PRESENT DAY CHURCH

WHAT THE Twentieth Century Church needs is a great, positive conviction and not negations. A genuine revival will not come in the modern Church until we possess the same overwhelming, dominant convictions about Jesus Christ which possessed the souls of the first Christians. The missionary enterprise of the Church, whose nerve has been cut by the denials and negations of a skeptical yet influential minority, will not regain its power until our souls are possessed with the conviction of the first Christians, that Jesus Christ and His gospel are indispensable to the salvation of the world.

—*Christian Evangelist*.

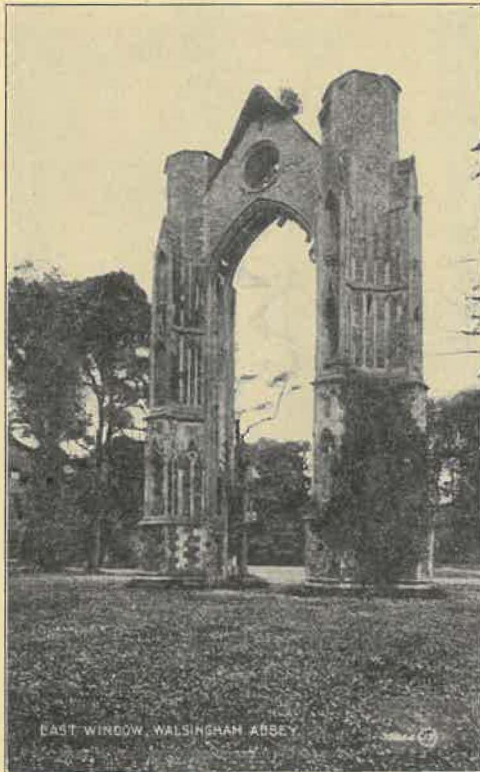
A Walsingham Pilgrimage

By the Rev. T. Bowyer Campbell

WALSINGHAM is the ancient national shrine of St. Mary in England, and was known throughout Europe as England's Nazareth. The sanctuary was founded by a lady named Richeldis in the reign of St. Edward the Confessor, about the year 1061. Walsingham became the goal of countless pilgrims seeking to honor the Incarnation of our Lord and to obtain the prayers of his blessed Mother. The chief object of veneration was a small house or chapel, the original one begun by Richeldis and transported by supernatural power to another site a good many paces distant. In this house was the image of the Mother of God, known as Our Lady of Walsingham. Nearby, and like the Holy House all under cover of the Abbey Church, were the Holy Wells which had sprung up when the Holy House was removed. In these miraculous waters pilgrims who had bodily disease bathed.

The powerful intercession of Mary at Walsingham was signalized by countless miracles in the place from the time of the foundation of the shrine until its destruction by Henry VIII in the sixteenth century. From that time until recently the fame of Walsingham dwindled and almost expired. The Religious houses, notably the Abbey Church itself, were destroyed. The village forgot its erstwhile fame and prosperity and became insignificant and poor. Yet it is certain that during all those dark ages Walsingham was not forgotten, but that from time to time pilgrims made their way thither to make what reparation they could for the sacrilege and desecration that had overtaken the once famous and holy shrine. Some nine or ten years ago devotion to our Lady of Walsingham flamed afresh under the inspiration and effort of the Rev. A. Hope Patton, who became vicar of the parish church. Not only was this pre-Reformation building repaired and made beautiful for Catholic worship once more, but the special devotion to our Lady of Walsingham was restored within its walls. From the title-deed seals in the British Museum, artists recovered the likeness of the ancient image of Mary and Jesus. A new image

so fashioned was placed in the Lady Chapel of the parish church. Then pilgrims began to come, few at first, and then in larger numbers. One of the ancient hostelries was purchased by the Pilgrimage Association and put into comfortable condition for the entertainment of modern pilgrims. It is in charge of Sisters of the Community of St. Peter's, Horbury. It was called the Hospice of our Lady Star of the Sea. Now there are two other hostels as well, that of SS. Michael and George, and that of St. Augustine.



THE EAST WINDOW
One of the few remains of Walsingham Abbey still standing.

IN Whitsun week this year it was my privilege as an American to go to Walsingham with the Catholic League and Yorkshire Pilgrimage. We went on Whitsun Tuesday, June 10th. There were three groups to come. The largest, led by Fr. Fynes-Clinton, came from London. Fr. Ferrier and Fr. Orr brought the Yorkshire pilgrims. I came with the group from St. Paul's, Oxford, with Fr. Roger Wodehouse. In all there were about seventy.

The late afternoon sun flooded the vale of the Stifkey, the holy land of Walsingham, when we gathered for the first formal act of our pilgrimage outside the church where the shrine now is. The London pilgrims were the last to arrive, but as soon as they did, led by Fr. Fynes-Clinton, we entered the church in procession, singing the Litany of Loreto in Latin. That moment gave the keynote to the whole pilgrimage. The pilgrims united in that procession coalesced at once into a spiritual family. Joy and peace, two notable fruits of the spirit, took possession of us all. Devotion inspired our hearts. Henceforth prayer and the spirit of gaiety came down upon us.

After our first visit we returned to the Hospice of our Lady for supper and the business of getting acquainted with one another socially, no great difficulty, seeing that we were all there in the love of our Lord and our Lady. In the evening we returned to the church for Vespers and a sermon by Fr. Fynes-Clinton, now the official conductor of the united pilgrimage. Benediction of the Blessed Sacrament ended our

THE WALSINGHAM LEGEND AND PRAYER

IN THE REIGN of St. Edward the Confessor the Blessed Virgin appeared to the Lady Richeldis, an inhabitant of Walsingham, and directed her to erect a chapel in honor of the Annunciation, after the plan of the House of Nazareth. Richeldis and her chaplain commenced to build near the holy springs, which having suddenly burst forth were taken to be the sign promised by Mary. The Blessed Virgin and some of the angels, however, came and finished the chapel and then taking it up translated it to a spot some two hundreds yards distant.

This Holy Place, containing the renowned image, became the most famous shrine of Mary in Britain, and throughout the later middle ages was the most popular place of pilgrimage in the land.

The original image is said to have been burnt at Chelsea in the reign of Henry VIII, when the priory and its church was dismantled and finally razed to the ground. The new image of our Lady of Walsingham

is a reproduction of this venerable figure taken from the seal of the chapter and after research made in the British Museum.

PRAYER TO OUR LADY OF WALSINGHAM

O Mary, recall the solemn moment when Jesus, your Divine Son, dying on the Cross, confided us to your maternal care.

You are our Mother, we desire ever to remain your devout children.

Let us therefore feel the effects of your powerful intercession with Jesus Christ.

Make your Name again glorious in this place once renowned throughout our land by your visits, favors, and many miracles.

Pray, O Holy Mother of God, for the conversion of England, restoration of the sick, consolation for the afflicted, repentance of sinners, peace to the departed.

O blessed Mary, Mother of God, our Lady of Walsingham, intercede for us. Amen.

formal worship, and then the pilgrims made their confessions and visited the shrine, the altars, and the lesser shrines in the church.

The next morning, Wednesday, the twelve or fourteen Masses began at half past six and occupied the time until nearly nine o'clock. There was a High Mass for the lay pilgrims at seven.

At half-past ten the conductor led the Stations of the Cross. Immediately afterwards the pilgrims walked informally, yet still in the spirit of pilgrimage, the mile or so to St. Giles' Church at Houghton. Fr. Leeds met us there and took us into the church to recite the Glorious Mysteries of the Rosary. Here again is an ancient church restored and adorned for Catholic worship. The pre-Reformation rood screen still stands, an exquisite piece of religious craftsmanship, carved and painted, though the faces of each saint depicted have been meticulously scratched out by non-believers in Protestant times.

From St. Giles' we walked in procession, reciting aloud the Rosary, to the exquisite architectural gem, the ancient Slipper Chapel of St. Catherine, now the property of the English Dominicans in communion with the holy see. Here in former days pilgrims arriving from the south put off their shoes to walk to Walsingham barefoot, hence the name of Slipper Chapel. We stood in the roadway outside the chapel and said prayers for the reunion of Christendom, and then sang the Easter anthem of our Lady, the *Regina Coeli*. Afterwards, in small groups, the pilgrims crowded into the tiny fane to say private prayers and to examine its interesting though bare interior. St. Catherine's has not been restored for worship.

THE climax of the pilgrimage came at three o'clock on Wednesday afternoon. The pilgrims assembled at the shrine in the church and, singing the Sorrowful Mysteries, set off in solemn order for the Abbey grounds. The people of the village stood respectfully at their doors to watch the procession pass down the streets. We entered the Abbey enclosure under the ancient gateway, one of the few standing remains of the old grandeur in stone of Walsingham.

At the site of the Holy House, a grassy bank on the lawn, we fell to our knees, kissing the earth in reparation for its desecration and destruction. There we offered our prayers fervently and silently. Sight-seers and curious persons gathered around, surprised, at first amused, then awed and impressed by the evidence of faith and devotion of the pilgrims.

Another visit was made to the location of the high altar. We knelt on the grass beneath the single arch, all that remains of the one-time glory of Walsingham Abbey Church. That arch stands, grand yet pathetic, as the witness in stone to our Lady of Walsingham. It is in its way the symbol of the fact that though the despoiler intended to eradicate Mary's honor and glory in England he did not quite succeed, and the continuity of faith and love, Mary's and man's, still stands strong as an arch, bridging the centuries until the restoration come.

The last point of visitation was the Holy Wells. There are three wells, two small ones in round copings of stone, and a larger one like a great bath in a square pool faced with stone. Here the miracles of our Lady's intercession for the sick and afflicted were wrought in the days of faith and are now manifested once more in a number of authenticated instances. We stood about the wells, praying. Two priests ministered to those who wanted the bathing of the waters. Many received this ceremonial and devotional washing. All of us drank of the water from the well, and each was given a small bottle of water to take home with him.

After the visit to the Abbey grounds, the vicar, Fr. Hope Patton, entertained the pilgrimage to tea in the vicarage garden. No more beautiful and lively scene could be imagined than that tea party on the smooth and sunny lawn. Everybody was so happy. Conversation buzzed gaily. And, of course, inevitably, we had a group photograph taken.

In the evening there was Vespers again in the church. Dom Benedict Lee, O.S.B., of Nashdom Abbey, preached a sermon. Then came the glorious procession of our Lady. The large congregation went forth with the pilgrims from the church, singing the Legend of Walsingham. All carried candles. The various sodalities and confraternities had their banners. Two young girls carried on their shoulders the Statue of the

Virgin Mother of God. Outside scores of people from the village and the country-side witnessed the procession. Around the churchyard we went and back into the church. Benediction of the Blessed Sacrament ended our day.

Again next morning Masses occupied the early hours. After breakfast there was a last Mass for us all. It was a Low Mass with music, the organ and one or two hymns. No more impressive and devotional presentation of the Liturgy could have been possible. Everybody felt that beauty and solemnity of

that act of worship. After Mass, at the altar of St. George, we venerated the relic of St. Philip, and then passed into the Lady Chapel for our last visit to the shrine.

The final prayers were informal. We knelt crowded close together in the chapel. The multitude of candles burned about the shrine. Above glimmered the silver lamps before the faces of the Holy Mother giving to the world the Divine Child in her arms. The leaders of the various groups of the pilgrimage made the last thanksgivings and intercessions, then our conductor blessed us and dismissed us. The pilgrimage was over.

LESSONS FROM THE FLOWERS

"Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed as one of these."
—St. Matt. 6: 28.

IN THESE words we have one of the beautiful similes uttered by our Saviour, and it teaches a very great lesson.

I. Did you ever consider the fact that the flowers of the field are one of the most mysterious as well as one of the most beautiful creations of God? There is something sublime about them. They grow and flourish today and tomorrow they wither away and die. And yet their existence seems to be almost human. If we are kind to them, they will bless us with their beauty and perfume, but at deeds of unkindness they will wither away before our eyes.

II. They lead a life worthy of being imitated by any human being. For if man was created in the image and likeness of God, the flowers must have been endowed with His spirit of love and His gentle disposition. They sway gracefully before the caresses of the wind, and yet are contented to remain rooted to one spot of earth. They are satisfied to stand as lonely sentinels in some out-of-the-way place and to send forth their fragrance upon a desert air. They are ready to give their perfume, their beauty, and even their existence to cheer the dejected, and adorn the cottage of the poor as royally as the mansion of the rich.

III. Just think what a different world this old earth soon might become if we imitated the flowers, and took as much pleasure in comforting the poor as in catering to the whims of the rich. And if we would live without pride and give of our worldly possessions to satisfy the needs of humanity, if we would obey the second great commandment given by our Lord, "Thou shalt love thy neighbor as thyself," then we, like the flowers, could live without anxiety and die without pain.

—St. Paul's (Marion, O.) Parish Record.



MODERN WALSINGHAM
Interior of the Church of St. Mary of Walsingham

London

By Clinton Rogers Woodruff

In Two Parts. Part I

IT IS a difficult task to write of London, especially in the early summer, and not indulge in superlatives; particularly when the Anglo-Catholic Congress, the Lambeth Conference, and the Interparliamentary Union are in session at practically one and the same time. One is inclined to use the words of old William Dunbar who was wont to say that London on a fine summer morning was indeed "the flower of cities all." James Howell said as long ago as 1675, "London sports herself upon the banks of a fresh stately river, which brings into her bosom all the spices of the East, the treasures of the West, the gems of the South, and the rich furs of the North." Although London, like all England, was hard hit, very hard hit by the war, it is still a mighty city, rich in treasures, material, historic, spiritual. As a recent anonymous writer has said, there is a pride in her thoroughfares with their throbbing streams of traffic and endless processions of humanity; there is, too, the verdant beauty of her wonderful parklands with the sunlight filtering through jade-green leaves and the flowers kissing their reflections in silver lakes; Hyde Park, with well groomed horsemen cantering down the brown ribbon of the Row and its slim Diana poised against the brilliant flowers; Green Park, where scarlet-coated military musicians broadcast Puccini upon the summer-scented air and the flocks of sheep calmly graze; Regent's Park, with its great trees and impudent squirrels; St. James', as delicate as a tinted Japanese etching, with its iris-fringed lake upon which float most gracefully all manner of ducks and water fowl and Oriental vistas; Kensington Gardens, where one may imagine oneself in the green glades of the Cotswolds and visit that delightful old palace where Queen Victoria and Queen Mary were born.

Upon all sides, too, there is the wonder of centuries old landmarks steeped in historic associations and mellowed by the hand of time. The fretted spires of ancient Westminster rising golden-brown against the blue; the glimmering walls of the Abbey, "always a little melancholy as though it mourned the great who sleep within its aisles"; the Tower, bluff, handsome, half-civilized, a Tudor spirit living on into today, a little lonely; St. Paul's, brooding over the city like some great maternal spirit; the Temple, haunted by legal phantoms in cravats and buckled shoes; Whitehall, shadowed by the death of the First Charles and illuminated by the picturesque improprieties of the Second. What a wonderful panorama it makes of never failing interest and wonder!

Those who are fond of the waterside will find the docks and wharves as stirring and stimulating as the streets and monuments. Their memories recall the great days of sail and adventure. Deptford, where the royal dockyard lay until the early nineteenth century; Blackwall, where the East Indiamen dropped anchor in the troubled years before Waterloo; the East India Dock, on the site of the yard where Pepys saw the *Royal Oak* being built in 1686; Wapping, where the fresh-water pirates answered for their misdeeds; the Surrey Docks, where the weather-beaten Baltic steamers bring summer cargoes of timber from Sweden and Finland; and the bridges with their especial memories weaving the two banks together into a great and glorious city.

The highways, the parklands, the wharves and docks breathe activity. In contrast with them one turns to the peace and beauty of the old London churches, with their dim aisles and jewel-like windows. The graceful Wren spires spring up among the dusty city buildings like pale flowers sown upon stony roads. "They are oases of quiet where the weary may seek rest and consolation amid the increasing struggle for existence." St. Bride's, with a spire as expressive as a woman's face; St. James', with its pretty open-air pulpit and memories of hoop and sedan; St. Clement Danes, where Dr. Johnson worshipped; St. Martin-in-the-Fields, with its crypt open to outcasts and its churchyard filled with children; St. Mary-le-Strand, "as pretty as an eighteenth century snuff-box." I can quite under-

stand and sympathize with the popular protest of four years ago against the proposal to sell nineteen of these old city churches, which are yearly visited by thousands, English, Americans, and foreigners generally.

I ALWAYS come away from London with the impression that it is a church-going city. Of course St. Paul's and the Abbey are always crowded, not once, but twice, and often thrice a day; and the same is true of St. Margaret's, and All Saints', Margaret Street; but other churches are likewise well attended, although less well known to the general public. After leaving the Solemn High Mass that opened the recent Anglo-Catholic Congress, I turned off Knightsbridge into Winton Place and came across St. Paul's, Knightsbridge. Dropping in I found they were about concluding a late celebration, conducted with great dignity and reverence, with much more than a fair sized congregation. This is not, so far as I know, a famous parish, but it was well attended by a devout congregation. I had the same experience in other parts of the city. In churches like St. Martin-in-the-Fields standing room is the order of the day at Sunday services. Matins are read at 7:55, then there is a service of Holy Communion at 8:15, and a sung Eucharist at 10:15; then there is the traditional Morning Service at 11:30 with sermon and *Te Deum*, and a service for children at the same hour in the crypt; an organ recital at 5:30, and the Evening Service at 6:15. The services during the week are: Matins, 7:55 A.M.; Holy Communion, 8:15 A.M.; Wednesday, Holy Communion also at 6:55 A.M. and 11:30 A.M. (sung); Monday, Tuesday, Wednesday, Thursday, 1:20 P.M., Intercession Service; Evening Service (with music) 6 P.M.; at 10:15 A.M., in the crypt, there is a daily broadcast service. St. Martin-in-the-Fields was built in 1721-1726 on the site of a church mentioned as early as 1222.

Few Anglo-Catholics visiting London fail to attend a service at All Saints', Margaret street. Built in 1848-1859 it is not old enough to be a shrine, but as Kenneth Ingram has said, a visitor to London "if he has any ecclesiastical taste, pays an early visit to All Saints'. He goes, partly because the church is rich in Tractarian associations. He goes partly because he wishes to hear the best music which is to be found in any church in London. And he goes also because he wants to hear Prebendary Mackay."

Mr. Ingram then proceeds to tell how he took a Presbyterian friend once to High Mass. He had never before been to a Catholic service. He was prepared to admire the music, and to be interested in the ceremonies; but he expected to be contemptuous over the sermon, for he had been brought up to hear the leading preachers in Scotland. Father Mackay preached about the ideals of the present age, and contrasted Shakespeare's *Othello* with Galsworthy's *Loyalties*. At the end of it Ingram's friend leaned across toward him and whispered: "That's the finest sermon I have ever heard."

That is the experience of practically all who hear this remarkable man, who is outstanding not only as a preacher, but as a parish priest as well. It was not my privilege to hear him on the occasion of my recent visit, but the impression of the sermons I have heard him preach linger in my memory. This year he availed himself of the presence of distinguished bishops and priests from afar. The preacher I heard was our own beloved Bishop of Fond du Lac and the traditions of the parish in no wise suffered. It was a beautiful, persuasive sermon on God and Prayer and held the crowded congregation spell-bound.

Mr. Ingram thus describes the vicar's sermonizing:

"When Prebendary Mackay mounts the pulpit steps you may, if you do not know him, expect a rather academic sermon. He reads his sermons. His manner is academic. And yet at once you are confronted with the fact that this is someone who is completely in touch with all the phases of modern life. Once he was describing the attitude which various generations would

have taken to a moral scandal mentioned in the First Epistle to the Corinthians. He went on to describe the attitude of the Victorians, who would have been very heavily shocked. 'And I fancy,' he added, 'that one of Rose Macaulay's young ladies would say: Old thing, it isn't done.'

I am tempted to recite one further illustration of Father Mackay's methods and again I am indebted to Mr. Ingram. The latter was commenting on the fact that the vicar can say things that are colloquial and startling, and that would jar if anyone else were to say them. With him they are always in perfect taste. There was one such reference at the end of a sermon which was the most perfect finale Mr. Ingram says he could ever have imagined. It was the Sunday before the 1923 Anglo-Catholic Congress. Crowds of visitors had flocked to All Saints', and among them were many Americans. The sermon in the morning came at the end of Mass, and therefore, after the sermon, nothing was to follow. The sermon was full of graceful descriptions, and delightful sentences. He spoke of the gracious figure of Mr. Newman riding down the leafy lanes of the west country leaving tracts at the country vicarages. He held the congregation absolutely enthralled as he took us past the landmarks of the Anglo-Catholic Revival, until he had come to the Public Worship Regulation Act. There for a moment he paused. Ingram wondered how such a perfect essay could find an appropriate ending. "And now," he said, "having reached the year of 1874, I think this will be a convenient moment at which to adjourn for luncheon."

A word must be said about his parish paper, which costs fourpence. In addition to detailed information about coming services there are "Notes from the Vicar" which differ as much from ordinary notes as his sermons from ordinary sermons. Perhaps I can best give an idea of their tone and character by quoting what he had to say about the great High Mass at Stamford Bridge at the opening of the recent Anglo-Catholic Congress. He said:

"We reached the ground before half-past ten, and plunged into the underworld of the Stamford Bridge Grand Stand, which, considering the motley crowd of bishops, priests, archimandrites, canons, pressmen, bandsmen, nurses (an army of nurses), and the usual ladies who have lost their tickets or cannot find their seats, was respectably quiet and orderly. Should there be a moment's confusion at once the imperturbable figure of Father Maurice Child appeared, and the anxiety was assuaged. Meanwhile, out in the middle of the ground in front of the altar and its canopy knelt a solitary figure, the celebrant saying his preparation before Mass. Many accounts will be written of the magnificent and most solemn service. Mass was never said or heard with deeper quiet and recollection in a convent chapel.

"I sat on a gold chair under a white canopy facing a tropical sun, and felt like St. Lawrence on his gridiron; indeed I wished I could ejaculate like the blessed saint, 'Turn me round, now, I am sufficiently roasted on this side,' but that was impossible, for it would have involved my turning my back on the altar. Every word the celebrant uttered was heard over the whole area, and he used no amplifier.

"The Patriarch of Alexandria reached the ground just before the consecration, having withdrawn from his own liturgy toward its close in order to take part in ours. Meletius II is a truly magnificent figure, and moves with incomparable dignity. I never saw any ceremony more beautiful than his ascent to the altar to kiss the mensa and the Book of the Gospels.

"I hope everybody who took part in the Stamford Bridge Mass remembers what its order, reverence, and comfort owes to Father Russell, Father Matthew, and Father Child, and that they understand that the whole beauty, grandeur, and solemnity of the scene and of the ceremonial was the work of one man, Father de Lara Wilson.

"Indeed I cannot find words to express my admiration not only for Father Wilson's beautiful work, but for the patience, self-control, and perseverance with which he carried it to a triumphal conclusion. I was a member of his committee, and I fear that sometimes a less Christian priest would have wished to do to us what Ruskin said Whistler did in a celebrated exhibition of his Nocturnes—'fling a pot of paint in the public's face.'

"I see a very varied estimate of the numbers of Anglo-Catholics who went to Stamford Bridge. We were over fifteen thousand. There is no doubt that, all well, the United Mass will be repeated in 1933, and that there will then be sixty thousand.

"The Protestants made a row; the same sort of row I found them kicking up round St. Paul's Cathedral on the reopening day, but their influence gets less and less, and this time they greatly annoyed the State authorities."

In addition to these notes which cover a variety of activities there are several solid articles dealing with serious subjects and the paper sells and is read. Indeed one of the interesting and commendable things in English Church life is the atten-

tion paid to religious reading. The Church papers are subscribed for and paid for and read, and they pay their publishers—as they should. Religious books likewise are far more widely read there than here, and while the All Saints' paper is perhaps somewhat more elaborate than the average, there are many others like it. It is this habit of reading that makes the English Churchman the intelligent person he is.

SERVICES at Westminster Abbey, while beautifully rendered, are not always as impressive as they should be, because of the number of sightseers. It not infrequently happens that one or more slip through the line of vergers and pursue their sight-seeing, even during the most solemn parts. It is difficult to understand how any one could walk through a group of kneeling worshippers before the high altar about to make their communions and stand among them with his binoculars over his shoulder, and yet this is actually what happened on the Fifth Sunday after Trinity.

Apropos of the discussion that has been proceeding in the columns of THE LIVING CHURCH it is interesting to note that the *London Times* states the Lambeth Conference "owes its existence to the genius of the late Dr. Lewis, Bishop of Ontario, afterwards Primate of Canada, who brought the matter before Archbishop Longley." The first Conference was held in 1867, when there were 76 bishops present out of a possible 144, and it has been held at periods varying from nine to twelve years ever since. The growth of the Anglican episcopate is illustrated by the fact that the attendance this year is over four times as large as that at the first Conference. Out of a possible attendance of 400 some 310 bishops attended Lambeth.

All the Metropolitans were present at this Conference with the exception of the Archbishop of Nova Scotia and the Archbishop of Rupert's Land. There were twelve bishops from India, fifteen from South Africa, twenty-four from Canada, nine from the West Indies, twenty-two from Australia, six from New Zealand, six from Japan, nine from China, and sixty-four from the United States. On this occasion, for the first time, a native Chinese Bishop (the Rt. Rev. P. L. T'sen) was present. There was also present a Japanese Bishop, the Bishop in Tokyo, Dr. Matsui; an Indian Bishop, the Bishop of Dornakal (Dr. Azariah); and an African Bishop (Dr. Howells), Assistant Bishop on the Niger.

The steady increase in membership is also due, however, to something more than the growth of the episcopate, and represents, according to the *Times*, a growing sense of confidence in the Conference and its usefulness to the Church at large. Many English bishops, including the Archbishop of York, refused to attend the first Conference, and the Dean of Westminster would not allow any service in connection with the Conference to be held in the Abbey. In 1867 the Conference lasted only three days and broke up in confusion. The second Conference, in 1878, called forth little opposition, and lasted a month, as all the Conferences since have done, with an increasing appreciation of their value and importance.

Lambeth Palace is just south of the Thames. The Archbishops of Canterbury have lived there for nearly seven centuries. Parts date back to 1450, and a crypt to 1190, but the occupied part dates only from 1834. The Bishops of London have for 800 years lived further out at Fulham Palace. A cabby once grumbled at the half-crown tendered by the Bishop of London, and said he thought St. Peter would have given him more, but the Bishop replied "You are wrong. St. Peter would have been Archbishop of Canterbury, and the fare to Lambeth is only a shilling."

One might write indefinitely about the wonder and fascination of London, but mere words fail to convey the joy and satisfaction that come from traveling through its historic and picturesque streets. As has been so well said, "to savour it one must go to such vantage-points as London Bridge, Cheapside, the Strand, Charing Cross, or Piccadilly, where one may feel for oneself the medley of moods and memories that go to make the personality of this amazing city."

(Concluded next week)

LET JESUS be a living vision in our hearts, and onwards we go into the unfading light of that more perfect vision, whose truth and beauty, satisfying joy, and deep tranquillity abide for evermore.
—F. W. Faber.

CORRESPONDENCE

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

"THE DECLINE OF THE MEDIEVAL CHURCH"

To the Editor of *The Living Church*:

I HAVE JUST read with intense interest *The Decline of the Medieval Church*,* by Professor Alexander Flick, state historian of New York, which, in the words of the reviewer in the *New York Times*, is "the most comprehensive, well balanced, and best documented work ever written on this subject." This is a large order but one with which most historical students will heartily agree. I feel, however, that we, as members of the *Ecclesia Anglicana*, and as loyal descendants of the Catholic medieval Church of England, ought to make at least some effort to defend the memory of our forefathers in the faith.

There are three statements that are practically universally accepted by all Protestants and most of our own historians, generally without enquiry. First, that the pre-Reformation was unquestionably Roman, in the sense of "Roman Catholic" in the present day; second, that the Bible was unknown to the common people until its translation by Wycliffe; that the Church bitterly opposed the spread or knowledge of the Holy Scriptures, and that Wycliffe was condemned as a heretic solely on account of this translation; and third, that all priests were ignorant, most immoral, and all tainted with ecclesiastical corruption, their main object being to keep the people in a state of Cimmerian darkness.

I respectfully beg to submit, Firstly, that the Scriptures were probably very much better known to the clergy and average layman than possibly at the present day; that it is extremely improbable from the evidence that Wycliffe translated the Bible at all; and that, so far from being persecuted on that account, the so-called Wycliffe translation was used by all classes of society, both clerical and lay, with the full knowledge, consent, and approval of the hierarchy of the Church. Secondly, that on the evidence (the registers of the universities, bishops' registers, diocesan accounts, etc.), the education of the secular clergy was, for the age, of a considerably higher standard than that of the present day; that candidates for Holy Orders were rigidly examined; that this standard was only lowered temporarily in the years succeeding the "Black Death"; and that crime and scandal among the clergy were as rare or rarer than in the present day.

Because of the struggle between Church and State over the question of the right of clergy to be tried for secular offenses in ecclesiastical courts, and because the position of clerics in minor orders was not understood by Protestant historians, the most reckless statements have been made by responsible historians. For instance, Froude's assertion that all clergy accused of murder would be tried by their bishops and escape with nominal penalties has given an impression that murder was prevalent among the clergy, and further it is cheerfully assumed that most of the pre-Reformation clergy were habitual criminals. As a matter of fact, in three hundred years, according to the records, we find two clergymen convicted of manslaughter, not murder, and that conviction obtained under the old canon law forbidding shedders of blood to officiate at the altar. Had they been laymen they would have escaped with a nominal penalty.

There was undoubtedly a certain falling off from the rigid standard of the early Religious orders, in some cases amounting to grave scandal, as in the much cited case of St. Albans. The fact is ignored that this case was adequately dealt with by the Church itself, and that had it not been for the inquisition of Archbishop Morton it would never have been heard of. In any case the few scandals in Religious houses, even if authentic, did not affect the parish priests, and I defy anybody to produce a higher standard of Religious perfection than the Greenwich Franciscans, the great Benedictine abbeys, or the Smithfield Carthusians. There is no reason to believe that they were exceptions rather than the rule.

I wonder how many of our Protestant historians took the trouble to read the sermons of Bishop Fisher or the controversial works of Sir Thomas More, or paused to consider

that practically the whole of the parish clergy were retained in their cures after the religious upheaval under Henry VIII. The dark ages of the English Church started under Elizabeth. It was the State and State control that produced the degradation of the clergy and the national Church, not the Church itself or the breaking away from the Roman pontiff.

Lastly, the English Church became in the strictest sense a reformed Church, not a new Protestant religious body. Whether reform came from divorce of Catherine of Aragon, the national revolt against Rome, the avarice of Henry and his ministers, or, as suggested by Professor Flick, the intellectual revolt caused by the new learning, does not affect the fact that, whatever the condition of the continental Churches, the Church of England was, in the period immediately preceding the Reformation, unique among the Churches in purity of doctrine, general holiness of life, and in knowledge of the Word of God, and that among all the welter of passions, religious, political, and intellectual surrounding the Reformation, she alone remained constant in her witness to the Catholic faith, her doctrine, sacraments, succession, and tradition.

Professor Flick has produced a wonderful book, thoroughly scholarly, and admirably indexed. The bibliography alone is worth the money. The publishers' notice on the wrapper, for which of course Professor Flick is in no way responsible, states "the use of original sources makes the book authoritative." It may be stated—and with this Professor Flick will thoroughly agree—that history, unless based on original sources, is useless, and that no history, however learned and profound, can possibly be authoritative. The book is epoch making and should be in every theological library.

Seaford, Del.

(Rev.) JOHN R. CROSBY.

CONCERNING GOING TO ROME

To the Editor of *The Living Church*:

HOWEVER well posted your clerical readers may be, it is just possible that some of your lay readers may not always have in mind just what is involved in the modern Roman claims.

The first Bishop of Vermont, about the time of the inception of the Oxford Movement, wrote a very valuable book, now out of print, in which he went into the historical data of this important question, with the utmost thoroughness. He quoted from the Early Church Fathers all of the important passages from the year 110 A. D. to about 600 A. D., which refer in any manner to the position of the Bishop of Rome. There are only about 300 of these items. He gave the originals in Greek and Latin as the footnotes, and gave in the text his own translations and the obvious comments. *Per contra*, he quoted accurately and fully from Roman sources the modern claims for the Papacy. He showed that not one of these 300 quotations from all antiquity can be made to support the modern Roman claims for the Papacy.

Among my Chicago friends is one who, within the past fifteen years, had an office in the Vatican, but, as the best of them usually do, came back to the Church after having experienced Rome. I submitted to this friend not long ago the following proposition: If the modern Papal claims are true, then it must be true that *all* the Early Church Fathers were either so stupid, or so ignorant, or both, that they *all* missed fire on one of the simplest questions, *viz.*, whether a bishop is ruler of his diocese, or of the whole Church in the whole world. If they were so stupid or so ignorant as to be totally wrong about this simple matter, how can we trust them about anything? Is not their testimony about all the doctrines and uses of basic Christianity, in this event, entirely vitiated by their sheer incompetency to judge aright on the simplest of themes? In other words, does not the acceptance of the modern Roman claims as essentially undermine logically all the foundations of Christian certainty? My former Roman friend replied immediately, "Yes," and added, "There are a good many Roman scholars, even in the city of Rome itself, who think so, but they are not in official positions."

Mr. Editor, can there be any other reason as strong as this

* Knopf, \$12.50.

for rejecting the modern Papal claims, and for remaining loyally in almost any other branch of the Holy Catholic Church, even though it be clogged and barnacled with Protestantism as heavily as our own branch certainly is at the present time? With all antiquity on our side, we can afford to pray, and to wait, and we can afford to stay.

Grand Isle, Vt. (Rev.) JOHN HENRY HOPKINS.

RELIGIOUS EDUCATION WITHOUT GOD

To the Editor of *The Living Church*:

I HAVE been much interested in reading the thoughtful articles appearing recently in *THE LIVING CHURCH* and in the *Churchman* regarding religious education. All seem to admit that present day religious education is at sea and, if one is inclined to throw stones, quite as unsatisfactory as that of the past. The cry seems to be for a scientific method which shall approximate the methods used in the public school, regardless of the fact that this system is vainly trying to find a basis for the morals of its youth and is quite up in the air about it.

The need, however, is not more method or more expert teaching, valuable as this is, but a GOD about whom to teach. Modern religious teaching fails to give the youth of today a GOD, a Being with a sufficiently definite personality to be enthusiastically loved, worshipped, followed, and obeyed. To put the matter quite brutally, modern religious educators of all denominations seem to have fallen under the spell of the Humanistic movement, and their prophet is Walter Lippmann.

In the modern religious program the only direct information given about God to the pupil is when, as a little child, he is given some ideas about God as revealed in nature. On this very imperfect childish conception of a nature-god, he is then practically told by the modern religious educator that he must evolve a god from his own individual personal experience. Each one is to begin from the ground up. Each child must begin with his mind a *tabula rasa* on which nothing must be written except by his own unformed hand. The slogan of the modern religious educator is, "See God through yourself." The next step is inevitably, "See god through Yourself." The final step is, "Each Person his own God." The conclusion is utter weariness and abandonment of the whole subject to any thinking growing mind. This statement is, of course, overdrawn, so far as individual Christian teachers are concerned, but it is not very much overdrawn so far as the underlying system and belief of modern religious education is concerned. It is too self-centered ever to become God enthusiastic. How can youth become enthusiastic about a Being concerning whom he is taught nothing except the guesses and questionings of his own mind? Yet this is the foundation upon which modern religious education is based.

Now the Hero of the Four Gospels is GOD. Incarnate God, yes. But none the less, GOD. Why can not the modern religious educator tell the youth he is instructing in the Christian religion about this Being, as He has revealed Himself personally, squarely, and without equivocation? This is the first and great need. It is the most dramatic story in the world. It supersedes the Old Testament teachings and modern guesses. God creates us humans in His image and likeness with freedom of will to love Him or not as we please. Then at a given time and for a given space, He says, "I will go further than this. I will tabernacle among My friends in human form. I will show Myself to them in their limited sphere in a way in which they can understand. I will show them My character by the way in which I deal with events as they occur in their lives. I will use no force. I will let them do with Me what they will, and in so doing they will learn what I am like and their own possibilities for good and evil. I will not merely send some prophet or wise man, but I will go *Myself* and I will so show *Myself* that it shall be a true picture for all time."

It is the most dramatic story in the history of the world, but apparently the modern religious educator knows nothing of it. He attempts the impossible task of creating religious enthusiasm without a divine Hero, and a system of ethics without a foundation.

The Prayer Book is full of this Hero God, "who for us men and for our salvation came down from heaven." The Apostles were thrilled with that belief, the whole teaching of the Catholic Church centers around it. It gives a God whom youth and age alike can adore with enthusiasm, a God for whom men, women, and little children will gladly make sacrifices, scarcely knowing that they are making them. It clears away the pettiness and littleness of which modern religious education is so full. It gives point to all life and destroys self-centeredness, the curse of present day education, by making each one God enthusiastic, because, in the life of Christ, he has "seen the Father."

No religious educational program, ancient, modern, or to come, can have any real power which can not, or, from timidity or uncertainty, dare not give a definite picture of God as revealed externally at a definite time, and who when He tabernacled on earth was known as Jesus Christ—then as now "God of God, Light of Light, Very God of Very God," an Eternal Being to be loved with sincerity, adored with reverence, and served loyally.

This picture, which is after all but the picture given us by the Catholic Church of the ages, modern religious programs relegate far to the background or leave out all together. The group experience of the Church goes for nothing and an individualistic program is substituted. The fault of much of the modern religious educational program is basic. It is not a matter of form but of substance. (Rev.) C. S. ABBOTT.

The Church of the Good Shepherd,
Washington, D. C.

"IMPRESSIONS OF LAMBETH"

To the Editor of *The Living Church*:

WITHOUT stopping to inquire what are the limitations of an "unofficial observer," or the privileges of a "Baby Bishop," the article in the recent issue of *THE LIVING CHURCH* (August 30th), while interesting in the main, and "breezy" *in toto*, has in several of the "pen pictures" left with some of our readers the feeling that it was bad taste in the correspondent to use such descriptives as "shrewish," "acrid of speech," "squeaky little voice," "sagging at the knees," and others not necessary to repeat here. The reaction of your English readers will not be pleasant—to say no more.

The English bishops were the hosts of their visiting brethren, and for a visitor to refer to any one of them in terms bordering on ridicule seems both uncalled for and discourteous. One wonders what, possibly, the English bishops may think of our bishops—individually or collectively.

Maybe we shall find out later.

Omaha, Nebr.

H. O. WILKINSON.

[As Bishop Stewart, author of the article in question, is still abroad, it is impossible at the moment to give him the opportunity of replying to the criticism expressed in the above letter. The managing editor feels, however, that he shares with Bishop Stewart the responsibility for the statements criticized. In sending the manuscript, the author wrote: "I have tried to be true to those canons of good taste which should govern one in speaking of his hosts. If in the pen sketches I seem to imperil adherence to these canons, cut them out—though personally I stand by them as both fair and courteous." The managing editor agreed that the sketches were fair and courteous, and so did not delete them—thus becoming a party to whatever crime may have been committed. He does not feel that the dignity of the English episcopate is seriously impaired if it be admitted that one bishop sags at the knees, or that another is subject to some other human frailty. Incidentally, a brother religious editor of another communion sent his heartiest congratulations on this article, which he wished to quote in full, commenting: "It is full of juice—a thing hard to find for a religious weekly."—EDITOR, L. C.]

CORRECTIONS

To the Editor of *The Living Church*:

IN A RECENT article in your paper I quoted a phrase which has become classic to the effect that "the Church is the forethought of God; not the afterthought of man." This phrase I attributed to Bishop Gore, but find that it should have been credited to Bishop Fiske. I therefore hasten to offer this correction and apology. (Rev.) WILLIAM H. DUNPHY.

Jamaica Plain, Mass.

To the Editor of *The Living Church*:

IN MY "Modernism in Morals" communication of September 6th, a misprint occurs in the summary, given in Latin, of the Christian, pre-modernist doctrine of contraception. Corrected it reads as follows: *Peccant coniuges, si in usu matrimonii vel post usum faciant aliquid, quo impediatur conceptio, aut semen conceptum reiciatur.*

(Rev.) ANTON A. MUELLER.

A LITTLE Chinese lad in a mission school was assigned a certain subject upon which to prepare an English composition. He wrote the name of the theme at the top of the sheet, and began with these words: "I shall now proceed to exercise my ignorance upon this subject." Wiser in the philosophy of life was the Chinese child than many a man who rebels because his prayer is not fulfilled.

—*Holy Cross Magazine.*

BOOKS OF THE DAY

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

I KNOW nothing whatever about Frank Morison, author of *Who Moved the Stone?* (Century, \$2.50), but from internal evidence provided by the book itself he appears to be an English barrister. The casual reference to the Kensal Green Cemetery is enough to decide the *provenance* of the book, and the whole nature of the argument reflects the lawyer at work. One has only to read *Who Moved the Stone?* alongside of that fascinating biography of Sir Edward Marshall Hall entitled *For the Defense* to realize that one is moving in the same atmosphere. Moreover, Mr. Morison's use of the New Testament reveals that he is not professionally at home in the field of biblical scholarship; he is acquainted with it much as Marshall Hall was acquainted with chemistry and medicine. Where, for example, the professional historian would wish to examine the source and value of each passage quoted, the lawyer is content to regard "St. Mark" as the primitive gospel to be accepted by the jury *en bloc* as the most reliable of the four.

This is not to belittle the value of Mr. Morison's book. From the point of view of New Testament scholarship there is nothing new in it; but it is not to be judged as a contribution to New Testament scholarship (we have the authority of the publishers' advertisements for that). But as a presentation to the public of the case for the historicity of the Empty Tomb on the first Easter morning, it is a masterly piece of work. With a generous use of arguments drawn from psychological probabilities (the method, be it remembered, of the great Philo Vance) Mr. Morison has "reconstructed" before the minds of his jury the course of events from the arrest of our Lord to the Resurrection. He began his study, he tells us, as a sceptic; he has written his book as a believer. His readers are the jury, and in their hands we must leave the verdict.

THERE IS no mark of any such careful investigation of the event on the part of Llewelyn Powys, author of *An Hour on Christianity* (Lippincott, \$1.00). He writes of the Resurrection of Christ: "Against all reason a portion of the human race has clung to this fancy. The evidence supporting it is childish, yet continual existence of the error gives perennial proof of the eagerness with which mankind in its predicament is disposed to embrace any hope." Another quotation will show his general outlook on life: "The fact is that the mind of Jesus was full of misconceptions. Life is not ordered by a loving father. A sucking child can see that it is not. We would all like it to be so, but that is another matter. Actually what do we see?—dim, uncertain shadows moving across apparently solid margins of beauty and terror, with below and below again, a cold and dispassionate causation transforming and retransforming all matter." From this point of view he gives a brief outline sketch of Christian history, emphasizing the darker aspects of ecclesiastical behavior, and treating the whole as a record of man's tragic enslavement by an insidious error. Though marred by repeated evidences of an unpleasant coarseness of mind, his work is always interesting, and a good exhibition of a kind of stuff which is popular in the twentieth century—so popular indeed as to lead the J. B. Lippincott Co. to describe this account of Christianity as a "brief, authoritative survey" by an author "selected because of his thorough knowledge of his subject and his peculiar ability to present it in a direct, masterful manner."

"THE EVIDENCE for the Resurrection," writes C. E. M. Joad in *The Present and Future of Religion* (Macmillan, \$2.00), "consists of a disputable inference from extremely uncircumstantial references to a supernatural occurrence made by unknown writers in a grossly superstitious age." Unfortunately for Mr. Joad, five minutes with Mr. Morison is enough to expose that sentence as an example of the use of long words

to conceal ignorance. Mr. Joad calls himself a philosopher, but in the name of philosophy one must protest against this kind of writing, which justly provokes the scorn of historians and others, and leads them to think of philosophy as a field where vague generalizations are accepted as a substitute for accurate investigation. Nor can Mr. Joad hope for a favorable verdict on his book as a whole from brother philosophers, for it is a glaring instance of failure of philosophical nerve before the real difficulties of the situation. In Chapter VI he jeers at the attempts of Christian thinkers to wrestle with the problem of evil; in Chapter X he asserts (on the authority of certain persons called "mystics") his faith in God conceived of as the object worthy of our adoration. "That a Being so conceived exists," he writes, "the mystics have borne unanimous testimony." But what is His relation to this actual world of sin and pain? "The view I am putting forward," is the answer, "involves the conception of deity not as the creator of this world, but as the occupant of another, not as the source and origin of life, but as the goal and end of its pilgrimage." Should one ask about the relation between this world in which we live, and that other wherein God dwells, between the origin of our life and its goal, he will find his question entirely ignored throughout the book. Did ever a so-called philosopher so barefacedly make faces at those who are struggling with his problems, and then himself turn tail and run away from them?

Nevertheless, the chapter in which Mr. Joad describes the faith of those whom he calls "the mystics" is one of the best accounts of the contribution of religion to our knowledge of reality which it has been my good fortune to read. We who believe in the truth of the Christian faith, and the value of its institutional embodiment in the Church, would do well to ponder over it, asking ourselves how far the Church in our parish is the natural spiritual home of men with such insight into the things of God. Then we shall have the right to suggest to Mr. Joad that he ask himself how far his "mystics" are themselves fruits of institutional Christianity, and to remind him of the curious fact that when he wants to cite some especially telling criticism of the Church, he generally quotes a bishop or a dean as his authority!

Despite the author's obvious sincerity, the sad fact remains that the book as a whole is a shoddy bit of work, a piece of cheap journalism unworthy of one who calls himself a philosopher.

L. H.

IT IS A PLEASURE to find that our rather meager supply of local Church history is being increased. Two recent additions are *Forty Years of Parish Life and Work*, by Olin Scott Roche, and *The History of St. Paul's Parish, New Haven*, by Frances Bishop Barney (both privately printed). Dr. Roche's book consists mainly of his reminiscences of his life at St. Peter's Church, New York City, and, being intended for his parishioners, abounds in personal and intimate references. However, the book includes a record of the whole history of the parish, and its place in the Church life of New York. The other book, the story of St. Paul's, New Haven, is a well written account of the steady growth and abundant life of that parish since its founding a hundred years ago. Anyone interested in the development of Church institutions, customs, methods, and points of view will find much of value in both these books.

A. S. L.

THOSE who are consecrated have given their own wills into the keeping of God's will. Such a soul is resigned in all things, whether for soul or body, whether for time or eternity, by leaving what is past in oblivion; by leaving what is to come to God's Providence; and by devoting to God, without any reserve, the present moment.

—Mme. Guyon.

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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 Calendar



SEPTEMBER

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

KALENDAR OF COMING EVENTS

15. Seventh Annual Conference on Rural Church and Social Work, Hoosack School, Hoosick, N. Y.
30. Eleventh Annual Synod of Province of Northwest, Miles City, Mont.

CATHOLIC CONGRESS CYCLE OF PRAYER

SEPTEMBER

22. St. Luke's, Lebanon, Pa.
23. St. Mark's, Clark Mills, N. Y.
St. John's, Pleasantville, N. Y.
24. St. Peter's, Bainbridge, N. Y.
25. St. Peter's, Geneva, N. Y.
26. All Saints', Fulton, N. Y.

APPOINTMENTS ACCEPTED

DIXON, Rev. H. CAMPBELL, formerly executive secretary of the Church Program Committee of the diocese of Kentucky; to be rector of St. Stephen's Church, Louisville.

HARPER, Rev. HOWARD V., a recent graduate of Bexley Hall; to be student chaplain at the State University of Nevada, Reno.

HIGGINS, Rev. H. RALPH, formerly assistant at Emmanuel Church, Cleveland; to be senior curate at St. Paul's Cathedral, Detroit.

KOLB, Rev. J. CLEMENS, formerly curate at St. Stephen's Church, Lynn, Mass.; to be rector of Church of the Holy Spirit (Mattapan) Boston. Address, 22 Whitney Park, Mattapan, Boston. October 1st.

SNOWDEN, Rev. CHAUNCEY E., formerly executive secretary of field department of the National Council; to be rector of Memorial Church of St. Paul, Overbrook, Philadelphia.

TITE, Rev. BRADFORD H., formerly curate at Trinity Church, Elmira, N. Y. (C.N.Y.); to be rector of St. Peter's Church, Bainbridge, with charge of St. Ann's Church, Afton, N. Y. (C.N.Y.)

DEGREE CONFERRED

UNIVERSITY OF THE SOUTH—At the last commencement the honorary degree of Doctor of Divinity upon the Rev. HOMER W. STARR, Ph.D., rector of the Church of the Holy Communion, Charleston, S. C., in recognition of the service he has rendered the Church in the field of religious education, especially in connection with the summer training schools at Sewanee, Kanuga, and Valle Crucis. Doctor of Science upon the Rev. G. CROFT WILLIAMS, rector of St. John's Church, Columbia, and professor of sociology at the state university.

NEW ADDRESS

JENKIN, Rev. HAROLD, non-parochial priest of the diocese of Central New York, formerly 172 W. Calthrop Ave.; 206 E. Cheltenham Rd., Syracuse, N. Y.

DIED

MAYNARD—MILDRED A. (PAGE) MAYNARD, widow of James W. Maynard, entered into rest at her home in Williamsport, Pa., August 31st. She was the mother of Laurence Page Maynard, Sister Mildred Margaret, S.S.M., the Rev. Malcom DePui Maynard, Winifred Maynard, and James Rolfe Maynard.

"Her children arise up and call her blessed."
 "Light eternal grant unto her, O Lord."

VINTON—ROBERT C. VINTON, brother of the late Bishop of Western Massachusetts, the Rt. Rev. Dr. Alexander H. Vinton, died in his home in Worcester, Mass., September 3, 1930.

"Rest eternal, grant unto him, O Lord,
 And light perpetual shine upon him."

MEMORIALS

Charles Austin Dall

In loving memory of **CHARLES AUSTIN DALL**, beloved husband of Mary Bean Dall, who entered into rest on August 30th, 1930, at his home, "Windermere," White Plains, N. Y. Vestryman of Grace Church, White Plains, son of Austin and Mary A. Dall, late of Baltimore, Md. May light perpetual shine upon him.
 "Blessed are the dead who die in the Lord."

James Provoost Thomas, Jr.

In thankful memory of **JAMES PROVOOST THOMAS, Jr.**, who entered into life September 13th, 1924, in his seventieth year.
 "Beseeching Thee to grant him continual growth in Thy love and service."

NEWS IN BRIEF

CENTRAL NEW YORK—Mrs. Charles Fiske, wife of the Bishop of Central New York, who has been seriously ill in a local hospital, is now making a splendid recovery and expects soon to return home.—The Rev. Bradford H. Tite, rector of St. Peter's Church, Bainbridge, N. Y., was married in St. Stephen's Church, New York City, to Miss Constance deMauriac of New York on August 26th, the ceremony being performed by the Rev. James E. Clark, a close friend of the groom.—St. John's Church, Marathon, will be consecrated by Bishop Fiske on September 11th, who will be officiant and preacher, with various other clergy and former rectors participating in the festivities.—Grace Church, Whitney Point, has been improved and renovated and will be reopened by Bishop Fiske on September 10th.

NEBRASKA—The Rev. George St. G. Tyner, vicar of St. Paul's, Omaha, has been invited to deliver an address before the annual fall meeting of the Federation of Churches at Decatur, September 14th.

VERMONT—At the residence of Mrs. Montgomery, Isle La Motte, there was held on Thursday, August 14th, the annual meeting of the St. Albans district branches of the Woman's Auxiliary. The attendance was unusually large. Speakers included the Rev. Joseph Reynolds, of Burlington; the Rev. Dr. and Mrs. John Henry Hopkins, of Grand Isle; Miss Amy Burt of Bishop Hopkins Hall, and Miss Wright of the Vermont Church Mission of Help.—The summer attendance at the Lady Chapel on Grand Isle was unusually large this year, where the Rev. Dr. John Henry Hopkins preached a series of Sunday morning sermons on the Ten Commandments. On a recent Sunday evening he preached at the Community Church, Colchester, at the invitation of the Rev. A. Ritchie Low, minister-in-charge.

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 WANTED

CLERICAL

EXPERIENCED RECTOR DESIRES change. Will visit to see and to be seen. Address, S-598, **LIVING CHURCH**, Milwaukee, Wis.

GRADUATE STUDENT, PRIEST, CATHOLIC, qualifying Ph.D., available for locum tenency, parish, curacy, or mission, New York or near. Good preacher. Successful among young people. Address, M-614, care **LIVING CHURCH**, Milwaukee, Wis.

PRIEST DESIRES TO RELOCATE IN EAST. Will develop spiritual and business side of parish. J-593, care of **LIVING CHURCH**, Milwaukee, Wis.

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

PRIEST WOULD LIKE POSITION AS ASSISTANT, director of religious education, secretary, organist. Address, S-550, **LIVING CHURCH**, Milwaukee, Wis.

PRIEST, ASSISTANT AND CHAPLAIN, New York, four years, desires change. Unusual record. Bishop recommending writes, "Preacher, worker, and man of scholarly attainments we are glad to commend." Address, "HUNTINGDON," 589 Pacific St., Brooklyn, N. Y.

MISCELLANEOUS

CHOIRMASTER-ORGANIST, OF OUTSTANDING ability and background, desires change. L. S-487, care **LIVING CHURCH**, Milwaukee, Wis.

CHURCHWOMAN WISHES POSITION. Good service given, good pay expected. Reply, M-606, care of **LIVING CHURCH**, Milwaukee, Wis.

CHURCHWOMAN WILL BOARD CHILD. Church and school near. Refined country home. Mother's care given, good pay expected. Mrs. **CARRIE McMAHAN**, Blackwater, Mo.

CHURCHWOMAN, GRADUATE NURSE, middle-aged, desires position with invalid or elderly woman. Terms reasonable. References. Address, Box B-604, care of **LIVING CHURCH**, Milwaukee, Wis.

EXPERIENCED PARISH WORKER, NOW employed, desires a change of work. Parish with some missionary work. References. Reply, W-611, care of **LIVING CHURCH**, Milwaukee, Wis.

EXPERIENCED INSTITUTIONAL AND parish worker desires position of trust. Churchwoman. Good housekeeper. Address, Box L-589, **LIVING CHURCH**, Milwaukee, Wis.

EXECUTIVE, EXPERIENCED, DESIRES change of work. Trained Christian and secular social service worker. References. Would consider work with delinquent girls. Reply, S. W.-620, care of LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, WELL qualified by training and experience, desires change. Eight years in present position. Recitalist, lay reader and devout Churchman. Address, Box L-688, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, HIGHEST Church music ideals, seeks full time position, or one where he may devote part time as rector's secretary. Efficient stenographer. Chicago vicinity preferred. Address, M-587, care LIVING CHURCH, Milwaukee, Wis.

PARISH WORKER WISHES POSITION, experience as high school teacher, club leader, playground work, and visitor. Refer Diocesan Office, 223 W. 7th St., Cincinnati, Ohio. Reply, B-408, care of LIVING CHURCH, Milwaukee, Wis.

WANTED, BY MIDDLE AGED CHURCH-woman, entire charge of motherless children and care of the house where a servant is kept. References exchanged. Reply, W-612, care of LIVING CHURCH, Milwaukee, Wis.

APPEAL

ORGANIST AND CHOIRMASTER—A MAN of proven ability whose reputation is of the best, but who has been the victim of unusual circumstances, is accordingly in search of a Church position offering permanent opportunities for good service. Clergymen, music committees, and readers can be of direct assistance if they will notify of any vacancy within their knowledge. Address, Box J-595, care THE LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD

S.T. MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. Samples and prices on request.

VESTMENTS

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

CHURCH LINEN

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.

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

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

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.

MISCELLANEOUS

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.

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.

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.

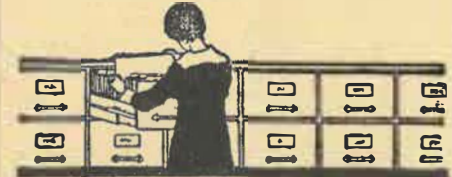
HEALTH RESORT

S.T. 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 HOUSE

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

INFORMATION BUREAU



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

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

ADVERTISERS in THE LIVING CHURCH are worthy of your consideration when making purchases. If you desire literature from anyone who is not advertising in this publication, write his name and address, or the name of the product in which you are interested, and we will see that you are supplied.

Address INFORMATION BUREAU, THE LIVING CHURCH, 1801-1811 Fond du Lac Ave., Milwaukee, Wis. Enclose stamp for reply.

Church Services

California

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

Illinois

Church of the Ascension, Chicago 1132 N. La Salle Street REV. WILLIAM BREWSTER STOSKOPF, Rector Sunday Masses: 8:00, 9:15, 11:00 A.M., and Benediction 7:30 P.M. Week Day Mass, 7:00 A.M. Confessions: Saturday, 4:00-5:30, 7:30-9.

Massachusetts

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

Church of St. John the Evangelist, Boston Bowdoin Street, Beacon Hill (The Cowley Fathers) Sunday Masses: 7:30, 9:30, and 11:00 A.M. Week-day Masses: 7:00 A.M., daily; 7:00 and 9:30 A.M., Thursdays and Holy Days. Confessions: Saturdays, 3 to 5 and 7 to 9 P.M.

Minnesota

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

Nebraska

St. Barnabas' Church, Omaha 40th and Davenport Streets REV. ROBERT DEAN CRAWFORD, Rector Sunday Masses: 7:30, 9:45 and 11:00 A.M. Solemn Vespers and Benediction, 5:00 P.M. Week-day Masses, 7:00 A.M., except Wednesdays at 9:00.

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, 10:00 and 11:00 A.M.

The Transfiguration, 1 East 29th Street "The Little Church Around the Corner" REV. RANDOLPH RAY, D.D., Rector Sundays: 8:00 and 9:30 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:
 Mass for Communion, 8:00.
 High Mass, 11:00.
 Evensong, 4:00.
 DAILY:
 Mass, 7:00.
 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

KFOX, 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.

KHQ, 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.

KSCJ, 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.

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

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

WIBW, TOPEKA, KANSAS, 1300 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.

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

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

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

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

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

WRBQ, 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.

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

WMAL, 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.

WGO, 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.)

D. Appleton & Co. 35 West 32nd St., New York City.

The Fire Within. By George Gibbs. \$2.50.

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

The Promised Land. By Gilbert Lubin. \$1.25.

In a Cup of the Hills: A Story of the Ozarks. By Fenetta Sargent Haskell. Pen Sketches by Rhoda Chase. \$2.00.

The Bronze Bull. By Charley Grapewin, author of *A Grand Slam, Squawk Bridge*, etc. \$1.75.

The Poison Orchid. By Marie de S. Canavaro. \$2.00.

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

Divers Orders of Ministers. An Inquiry into the Origins and Early History of the Ministry of the Christian Church. By W. Lockton, B.D., vice-principal of Winchester Diocesan Training College. 10/6.

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

The Holy Bible. Containing the Old and New Testaments translated out of the Original Tongues: and with the former Translations diligently Compared and Revised by His Majesty's Special Command. Appointed to be read in Churches. Authorized King James Version. With Chain References. An entirely new edition of the Oxford Self-Pronouncing Bible. \$5.25.

Richard R. Smith, Inc. 12 E. 41st St., New York City.

The Creative Home. By Ivan Everett Deering, a Mother. With an Introduction by Joseph Lee, president Playground and Recreation Association of America. \$1.50.

BULLETIN

Church Missions House. 281 Fourth Ave., New York City.

Annual Report for 1929 of the American Church Institute for Negroes. A Corporation of the Protestant Episcopal Church Responsible to the National Council and to General Convention.

PREPARATIONS FOR FIFTH CATHOLIC CONGRESS

BUFFALO, N. Y.—Arrangements are going forward rapidly for the fifth Catholic Congress, which is to be held in Buffalo October 28th, 29th, and 30th. The secretary of the Congress, the Rev. C. Clark Kennedy of New Haven, Conn., is expected in Buffalo about September 15th to confer with members of the local committee on arrangements regarding detailed plans for the various sessions.

It is anticipated that this year's Congress will bring together more than 1,000 leading clergy and lay members of the Church in North America. On account of Buffalo's location on the international boundary line it is certain that many Canadians will participate in the Congress, giving it a truly international significance.

Arrangements have been made to broadcast a number of the services and sessions for the benefit of those who cannot go to Buffalo for the Congress. The committee in charge of publicity has arranged tentatively for the broadcast of the opening Mass on October 28th through a national or possibly an international network of stations.

This service will be held in the Elmwood Music Hall, a Buffalo municipal auditorium seating more than 5,000 persons. The broadcasting of this Mass will enable Church members throughout North America to listen to the service.

Efforts also are being made to arrange for one or more broadcasting periods prior to the opening of the Congress so that its purposes may be outlined over the air in such manner that the laymen will have a

better understanding of the meaning of the program and the significance of the various address themes.

Headquarters of the Congress will be established in the Hotel Statler at Buffalo, sessions following the opening Mass being held there. The hotel has an auditorium which will seat comfortably more than 1,500 persons. In the event of overflow groups addresses given in the ball room can be heard in other portions of the hotel through a system of amplifiers.

All railroads in the United States and Canada will grant a fare of one and one-half times the one way rate for the round trip to those attending the Congress. It will be possible to buy tourist tickets from distant points at even lower rates.

The Rt. Rev. Cameron J. Davis, D.D., Bishop Coadjutor of Western New York, is honorary chairman of the local committee on arrangements. He is being assisted by the Very Rev. Wyatt Brown, D.D., dean of St. Paul's Cathedral, Buffalo, as chairman; and by the Rev. John E. Wilkinson, rector of St. Andrew's Church, Buffalo, as vice-chairman.

A committee of laymen headed by Dr. G. G. Pritchard of Buffalo is cooperating in arranging for the comfort of the Congress visitors while they are in Buffalo. Further plans for holding the sessions will be announced as soon as Fr. Kennedy has conferred with members of the various Buffalo committees.

PLAN FOR SYNOD OF SOUTHWEST

LITTLE ROCK, ARK.—The Church people of Little Rock are looking forward with much interest to the meeting of the synod of the province of the Southwest to be held in Christ Church and parish house October 21st, 22d, and 23d. The programs for the synod proper, the provincial Woman's Auxiliary, Daughters of the King, student pastors, and young people are now being formulated. Already several leading men of the Church have accepted positions on the program, among whom is the Most Rev. James De Wolf Perry, D.D., Presiding Bishop, who is to preach the sermon at the opening service on the morning of the 21st.

GEORGIA DIOCESAN EXHIBITS WIN HONORS

SAVANNAH, GA.—The department of religious education of the diocese of Georgia was very gratified to learn that at the summer training school held at the University of the South, Sewanee, Tenn., the diocese of Georgia had the most attractively arranged exhibit in the province and that the only two exhibits entered by the diocese won first and third places, as follows:

First place (blue ribbon), Negro Exhibit.

Second place (red ribbon), N.A.L.A. Chart, most attractive.

Other awards, not diocesan:

First place (blue ribbon), Children's Note Books, St. John's Church, Savannah.

First place (blue ribbon), Daily Vacation Bible School (Negro) Church of the Good Shepherd, Penick, Ga.

Third place (gold ribbon), Daily Vacation Bible School, St. John's, Savannah.

The Negro exhibit from the Church of the Good Shepherd, Penick, won two first places. First as a diocesan Negro Exhibit; again first place under "Daily Vacation Bible Schools."

Lambeth Report on Birth Control Causes Criticism Among English Churchmen

Modern Churchmen's Conference Opens Sessions—Church Congress to Meet in Wales

The Living Church News Bureau
London, August 29, 1930

THE FRESH DEPARTURE TAKEN BY THE bishops on birth prevention in their report is causing widespread criticism among responsible Churchmen, and approval among the secular press. Bishop Gore, in a letter to the *Church Times* on Friday last, hinted at considered action at some future time. Referring to the fifteenth resolution of the report, he says, "it gives a restricted sanction to the use of contraceptives" and "is a serious disaster." He fears that the warnings and restrictions which accompany the sanction will hardly mitigate the evil. The Bishop of Bloemfontein and the Bishop of Exeter were equally emphatic in their denunciation. The Bishop of Exeter, writing in his *Diocesan Gazette*, said that he resisted the resolution to the very utmost of his power, but there were bishops wholly against the use of contraceptives who voted for it because they thought the provisions so guarded that they only permitted use of preventives in such special cases where there was, for instance, a marked strain of hereditary madness, which would make the lives of children lives of misery. They trusted too much in the word "moral." It was intended to exclude the ordinary case of a man trying to keep up appearances of social position that his income would not allow by refusing to have children.

The Bishop of Bloemfontein has stated that "In the resolution the conference has ceased to hold up the ideal, the heroic, and panders to the selfishness of human nature. The bishops' report will be hailed by many who are now using contraceptives with an uneasy conscience as giving them the sanction of the Church. It will be greeted as approving the use of contraceptives as a normal thing, or tending to become normal."

The Bishop of Chichester, the secretary of the conference, in a broadcast address explaining the report, said, apropos of birth prevention: "Parenthood could not be right where a birth would involve grave danger to the life of the mother, inflict upon the child to be born a life of suffering, or where the mother would be prematurely exhausted. The question which the bishops had to face was whether they ought to say that the use of other methods of control than the method of abstinence was in such circumstances morally wrong. Slowly but clearly they were led to the conclusion that while all use of special methods of conception-control from motives of selfishness, luxury, or mere convenience must be condemned, they could not condemn the use of special methods where the married couple, acting with genuine purity of motive, found themselves under a clearly felt moral obligation to limit or avoid parenthood."

THE MODERN CHURCHMEN'S CONFERENCE

The Modern Churchmen's Conference began on Tuesday, August 19th, and continued until Saturday last, August 23d.

In selecting the problems of personal life in relation to morality for detailed discussion and investigation, the confer-

ence chose a topic of fundamental importance, and one calculated to arouse public interest, as was shown by the reports of the Lambeth Conference in the popular press. It was not surprising, therefore, that there were few, if any, vacant places in a building with a seating accommodation of about thirteen hundred.

The dean of St. Paul's Cathedral (Dr. Inge), in a leading address, pointed out that morals was a subject calculated to make a wider appeal than the theological and philosophical questions discussed at their former conferences, and one on which modern Churchmen ought to have some contribution to make. He emphasized the collapse of traditional ethics, and the revolt against the "rule of Mrs. Grundy," so that the present generation is left without any accepted and authoritative standard. Not only have Christian sanctions fallen into discredit, but all "the nineteenth century idols of the market place" have lost authority as a guide for personal conduct. Even Communism and Ultramontane Catholicism, he thought, were losing causes, though both had to be reckoned with. His main concern, however, apart from reiterated and often not quite just gibes at the Latin Church and the Latin races, was with the relation of Christian morality to scientific humanism.

Secularism led to a quagmire. Mankind would never be willing to give this world for the next, nor the next world for this. Some middle way must be found. But when the disciplines were brought into relation certain differences of principle became manifest. The one wished to enlighten by making better, and the other to make better by enlightening. The "other worldliness" of the age of faith had given place to a "this worldliness" of scientific humanism.

The dean spoke with caution on birth prevention, though he considered the choice lay between new methods of checking natural growth and the practice of abortion.

CHURCH CONGRESS TO MEET IN WALES

The Church Congress, which will meet at Newport, Mon., from October 7th to 10th, under the presidency of the Bishop of Monmouth, will be the first held in Wales for twenty years, and the first since the formation of the province of Wales. The general subject is *The Mind of Christ in Relation to Modern Problems*, and will be discussed under three heads, *viz.*, *Problems of the Self*, *Problems of the World*, and *Problems of the Church*. At the opening services the preachers will be the Archbishop of Wales, the Bishop of Winchester, and the Bishop of Gloucester.

The Bishop of Monmouth says in a letter: "It is no matter of surprise that there should be a close correspondence between the topics handled in the Lambeth Conference reports and resolutions and the subjects on which papers will be read at the Church Congress. However difficult it may be to discover the correct solutions, the problems themselves are both pressing and patent. The self-revelation of God in its relation to modern discoveries; the scope of spiritual healing; the law of Christian purity; the ministry of women; youth and education; the re-union of Christendom—these are matters about which the bishops at Lambeth had much to say, and these are some of the subjects

which will be discussed at the Church Congress."

CHURCH SCHOOLS IN DIOCESE OF OXFORD

The diocese of Oxford has made great and successful efforts not only to put its 500 existing elementary schools in order, but to carry out the suggestions of the latest requirements of the board of education by the provision of new buildings for older children. The latest achievement has been the dedication by the dean of Westminster of a very fine Church senior school for Witney and six surrounding villages. This was made possible by the substantial memorial gifts by the family of the late Dr. Batt, consisting of a valuable site on which have been erected five up-to-date classrooms at the cost of over £4,000, including the laying-out of playgrounds, gardens, sheds, and a tennis court, all in attractive surroundings. A further part of this generous benefaction is a house for the headmaster; and the family mansion has been fitted up as a practical subjects center by the Oxfordshire County Council—a good example of coöperation between the diocesan and the local education authorities.

SAXON PARISH CHURCH REBUILT

The Saxon parish church, built of flint rubble over a thousand years ago, in the little Essex village of Chickney, near Thaxted, has just been re-opened for public worship, after having been closed for some years in consequence of falling into decay. The population of Chickney is very small, and some time ago the benefice was united to Broxted. A church at Chickney is not a pressing necessity, but the Rev. Wilson Pearce, the rector, felt that the ancient building should not be allowed to fall into ruins, and it is being restored with the coöperation of the Essex Archeological Society.

GEORGE PARSONS.

DEDICATE MEMORIAL CHURCH AT BETHLEHEM, N. H.

BETHLEHEM, N. H.—Mr. and Mrs. Alvin E. Ivie of Brooklyn, N. Y., have given a beautiful new church for summer services in Bethlehem, in memory of their daughter, Mrs. Florence Ivie Abbott of Bethlehem.

The church, which is of granite exterior and marble interior, and which has beautiful memorial windows and a set of chimes, was dedicated on Sunday, August 31st, by two brothers of the donor, the Rev. Joseph H. Ivie of New York City, as preacher, and the Rev. William H. Ivie of Brooklyn, as celebrant. Assisting in the service were the Rev. G. S. Girardet of Bethlehem, the Rev. Harris B. Thomas of Littleton, and the Rev. Dr. Howard of the Diocesan Theological School, Montreal, who is in charge of the summer services in Bethlehem.

TOWN OF FAIRBANKS, ALASKA, FLOODED

NEW YORK—The Rev. M. L. Wanner, missionary in charge of St. Matthew's Church, Fairbanks, Alaska, who is due to leave on his furlough, has informed the Department of Missions by wireless that the town of Fairbanks has been flooded, probably by the overflow from the Tenana River resulting from the melting of snow on the mountains of central Alaska to an unusual degree. The Rev. Mr. Wanner feels that, under the circumstances, he should delay his furlough and do what he can to meet the local situation.

Results Achieved in Relation of Anglicans With Both Orthodox and Old Catholics

Long Step Taken that Leads to Intercommunion—English Bishops Answer Queries

L. C. European Correspondence
Wells, Somerset, England, August 24, 1930

THE ENCYCLICAL LETTER AND RESOLUTIONS of the Lambeth Conference of 1930 have now been published—with a speed that reflects much credit on the editorial staff of the body—and we are therefore free to give the results of what has been achieved in the matter of the relations of the Anglican communion with both the Orthodox and the Old Catholics.

In brief, we may say that it is admitted on all hands that a very long step has been taken on the road that leads to intercommunion and the establishment or re-establishment of full spiritual union between those Churches, and the step has been taken by authority on both sides with full intent that it shall lead to more, and with a clear understanding of what has to be done next. Previously, many of our best friends among the Orthodox were in doubt about us, and one must admit that the doubt was not altogether an unreasonable one! The Church of England must look so very queer to those that are outside it, at the best; and besides, the Orthodox had on a previous occasion asked us certain plain questions and had not succeeded in eliciting any definite reply. They drew the conclusion, not unnaturally, that we were in too divided a state to know our own minds, even on the assumption that the Church of England had a mind to know! Now, on this second occasion, things went better, perhaps because each of the parties concerned had more personal knowledge of one another. The Orthodox and Old Catholic delegations were able to meet a regularly appointed committee of the conference, to ask them the same definite questions, and to receive replies that they were able to declare satisfactory and adequate, and which the whole body of the conference was able to endorse unanimously as "a sufficient account of the teaching and practice of the Church of England and of the Churches in communion with her in relation to those subjects."

As a result, we may say with deep thankfulness to the God who guided the minds of all, intercommunion has now been brought into the sphere of practical Church politics. It is now something for which we may venture to hope and pray, as a result of the activity of that "commission" which the Orthodox have asked the Archbishop of Canterbury to appoint, and of the synodal actions, which the Orthodox and Old Catholic churches are now contemplating.

Now the mere fact that this declaration has been made, whatever may follow from it, is an immense gain to us, and a gain that we owe, we may say without breach of confidence, to the action of our Orthodox friends. Our English leaders and authorities might very well have been content, *more Anglo et Anglicano*, to rest in practical matters, and to try to hammer out a working understanding and system of carrying on in the hope that all difficulties might melt away, and we might find ourselves in at least "economic intercommunion" with one another without

very well knowing how. To raise the doctrinal questions seemed likely to endanger what had been achieved already without any security of gaining more.

It was the Orthodox who, with a clearer grasp of the real theological necessities of the case, took the line that doctrine must come first. If an agreement could be reached on that, then all outstanding questions of a practical kind would fall into line and order at once and could be dealt with. If a doctrinal agreement could not be reached, then any working understanding that might be attained would be a house built on sand to fall at the first real shock that might be brought against it. So, not without some tremors on our part, the doctrinal obstacle was faced and as a result we find that "with the help of our God we have leaped over the wall." The Orthodox were invited to put any questions on matters of doctrine and practice that they liked, and clear and honest replies were given as to what is the doctrine and teaching of the Church of England and of her daughters on the points raised. As a result the answers about the teaching of a Church that bases herself on Catholic foundations and on sound learning were found to be satisfactory by Churches that, with a different history, rest on those foundations too.

ENGLISH BISHOPS ANSWER QUERIES

Thus, in answer to one set of queries, the English bishops stated clearly that by our teaching Holy Orders are a Sacrament, a "mysterion," in the full sense in which the Orthodox Church used the word, and they added that the fact of the Apostolic succession was one that the Church of England had always guarded and would guard as an essential part of her organization.

In reply to the next questions, the Anglicans stated that the Church of England teaches a real objective, though spiritual presence of the Lord in the Eucharist, a sacramental presence that is not confined to the act of communion; they quoted the actual words of the formularies to prove it. Some conservatives of Evangelical mind have remarked on this, that such an argument would justify the practice of Reservation, and we can only profess our entire agreement with the statement!

Then followed an explanation of the sense in which the Anglican communion teaches the doctrine of the Eucharistic sacrifice, an explanation given in the words of the Encyclical Letter, *Saeptius Officio*, written by Archbishop Temple to correct the Papal misunderstanding on the point. The act gives to that document a standing and authority that it hardly had before, when we couple the quotation with the subsequent endorsement by the whole conference, and adds a statement of high value to the official documents of the Church of England. The whole position taken up by the conference was then re-enforced and strengthened by the acceptance of the "Declaration of Utrecht" of the Old Catholic Body, as in accord with the teaching of the Church of England on this matter. The whole was then accepted by the Orthodox delegation, as agreeable to the doctrine of the Orthodox Church, they only requesting a full and clear statement on the point from the Archbishop of Canterbury like that given by his predecessor, Archbishop Temple.

GREAT GAINS SECURED

Here then we have clear and great gains secured, whatever the future may hold. Of course, there is nothing in what the committee said and the conference endorsed that is not familiar to instructed people of Catholic mind in our communion, but to have these points thus put forward by the authority of the united episcopate is a clear and great gain. It can no longer be said that "Catholic teaching" on these points is party teaching, or a merely sectional standpoint. The conference has declared it no new doctrinal proposition—for the issue such would be outside its province—but what the Church of England has always taught on the points.

The almost incidental but complete recognition of Anglican orders that followed from the Old Catholics, and the declaration by the Orthodox that they were satisfied that the Anglican body had maintained the Apostolic succession, which implies the same, is also a cause for deep satisfaction and thanksgiving. It is not, of course, that any loyal son of the Church doubts her orders. Still, there was some sting in the gibe of the Romanist—Dom Chapman was, we believe, the actual writer—"If your orders are so undeniable, how is it that they are not recognized either at Utrecht or at Constantinople? Surely you ought not to be the only judge in your own cause." The statement was true when made, but at least we may declare now that that argument at any rate has lost its force, if indeed it has not recoiled, as gibes have a way of doing sometimes, on its authors!

After such complete agreement it was only to be expected, though the declaration was not the less welcome, that the delegation should say that, according to their expectation, the coming pro-synod of the Orthodox Church would recognize and authorize the continuation of those kindly offices which American priests have so often rendered to sons of the Orthodox communion who may find themselves homeless in a newly adopted country.

So the proceedings came to an end and the deputation, undisguisedly pleased with the hospitality it had received, wended its way home again. There was, of course, no practical action to be taken on the spot, for neither of those who were discussing in this friendly way had authority for the purpose. It does seem however, that, by the grace and blessing of God, the way is now clear for such action at the coming pro-synod of the Orthodox Church and the synod of the Old Catholics. At the least the official explanations made by the Anglican authorities stand as landmarks that can hardly be done away with in the future, marking a stage on the way that leads to peace and reconciliation. May God strengthen our hands to continue and finish the work that by His Grace has been begun among us.

W. A. WIGRAM.

CHINA BULLETIN

NEW YORK—A cable from Bishop Gilman says that Mr. Tyng has visited Changsha and estimates the total losses to be \$75,000 Mex., divided approximately as follows:

The school which was completely demolished	\$40,000
Church	5,000
Residences	10,000
Personal effects	20,000

Bishop Roots arrived from the Lambeth Conference on August 26th. His mailing address until he sails will be 281 Fourth avenue, New York City.

Delegates at International Law Association In New York Attend Cathedral Service

Memorial Exercises at Van Cortlandtville Church—Labor Day Message of American Rabbis

The Living Church News Bureau
New York, September 6, 1930

A GROUP OF DISTINGUISHED DELEGATES from Great Britain and France to the thirty-sixth annual conference of the International Law Association attended Evensong last Sunday afternoon at the Cathedral of St. John the Divine. These jurists had responded to an invitation to a service arranged in their honor, and for which the Rt. Rev. Dr. H. P. Almon Abbott had come on from his diocese of Lexington to be the preacher.

Bishop Manning sent a message from his summer home in Maine to be read on this occasion, and in which he said to the visiting lawyers: "It may interest you to know that the members of your profession are erecting one of the bays on the nave of this cathedral as a visible symbol of the relation which the ideals of the legal profession hold to religion and to human life."

The foreign jurists were escorted to the cathedral by a committee of the American Bar Association, consisting of Charles C. Burlingham, president of the Association of the Bar of the City of New York; Charles S. Haight, Manning Stires, Chase Mellen, and Guy Van Amringe. Among the visitors who accepted the invitations to attend church services were the Rt. Hon. Lord Tomlin, the Rt. Hon. Lord MacMillan, the Hon. Justice Talbot, the Hon. Justice Wright, the Hon. Justice Macnaughten of the King's counsel, William John Jeeves, John Edward Singleton, William Wilson Grantham, and Sir John Seymour Lloyd.

Sir Roger Gregory, president of the Law Society of London, was present, and also J. S. Leadbetter of Scotland, and H. Hughes from the Irish Free State.

At the conclusion of the service the organist played "God Save The King" and "The Marseillaise," and the congregation joined in the singing of the American national anthem.

MEMORIAL EXERCISES TO BE HELD AT VAN CORTLANDTVILLE CHURCH

The Rev. Henry P. Veazie, rector of St. Peter's Church at Peekskill, is to be commended by those who are interested in the preservation of venerable and historic buildings for his efforts completely to restore old St. Peter's Church at Van Cortlandtville. The latter is in a community near Peekskill.

On Sunday afternoon, September 28th, at 4 o'clock, memorial bronze tablets on granite gate posts, the gift of Chester D. Pugsley of Peekskill, and placed at the entrance to the Van Cortlandtville churchyard, will be formally dedicated. One of the tablets will record that in this churchyard or in the adjoining old cemetery is buried in an unknown grave the body of Seth Pomeroy, the first commander of the American Army, and who was succeeded in that office in 1775 by General Washington. The other tablet will state that the churchyard belongs to St. Peter's Church which was built in 1767, and that in the adjoining cemetery are buried forty-four known soldiers of the Revolution, one of whom was John Paulding, one of the captors of Major Andre. The speakers on the occasion of this dedication will be Col. J. Mayhew Wainright, congressman for this district, and Charles C. Paulding, vice-president of the New York Central Lines.

St. Peter's parish at Peekskill has done considerable in recent years to improve this venerable church at Van Cortlandtville, preserving it chiefly because of its historic value, for services are held there but a few times during a year.

LABOR DAY MESSAGE OF AMERICAN RABBIS

The New Year message of American rabbis takes the form this year of a Labor Day pronouncement. It was issued from New York for reading throughout the country in the synagogues and temples of that faith. It is similar in expression to those put out by our own Church and by the Federal Council in its recommendations of old-age pensions, unemployment insurance, and the further school-training of the young. Evidently it has certain of the Lambeth Resolutions in mind in its expression of gratification that other religious groups have "resolved upon an intelligent attitude toward birth control. . . . When the intelligent regulation of birth can avert suffering and degradation, the voice of mercy speaks. That voice should not go unheeded. It went unheeded among the sages of the Jewish past." Since the discussion of this topic at Lambeth has aroused extraordinary comment everywhere, this expression is of great interest and value, coming, as it does, from a group of the more conservative leaders in the religious world, and from them to all Jewish congregations in America.

DR. FOSDICK MAY BAN THE TARDY

Most clergymen who have preached in unusually popular churches will sympathize heartily with the Rev. Dr. Harry Emerson's Fosdick's recent comments on the ill-effect of late-comers at a church service. Looking ahead to the opening of his new church on Riverside drive, he states that he does not want to preach to people who come straggling in just before the sermon, and adds, that if they cannot get to the services on time they deserve to be shut out. He calls attention to the policies of the directors of our symphony orchestras who have ruled that late-comers must wait until an intermission.

There is something of truth in Dr. Fosdick's contention that late-comers ruin the whole spirit of the service, but his suggestion that all such might better not come at all is a severe one. The members of the congregations in our most popular metropolitan churches are in very small proportion from the immediate neighborhood, and the many occasions for delay in travel make tardy arrivals inevitable. But for the sake of the preacher and for the sake of those who are listening to a supposedly worthwhile sermon there is value in the suggestion that late-comers be made to wait.

GIFTS TO LOCAL CHURCHES

By the will of the late Mrs. Harriet N. Metcalfe who died in August at her home, 25 Fifth avenue, a bequest of \$20,000 is made to the Church of the Transfiguration.

At old St. Paul's Church, Eastchester, Mount Vernon, N. Y., where the rector, the Rev. W. H. Weigle, Jr., is endeavoring to raise a large sum for reconstruction and endowment purposes, a gift of \$10,000 has just been received from an anonymous donor.

VACATIONS OVER

The Rev. Dr. Bowie of Grace Church and the Rev. Samuel Shoemaker of Calvary Church returned during the past week from vacation trips abroad. The Rev. Dr. Silver of the Church of the Incarnation and Mr. Shoemaker will resume parochial duties tomorrow.

CLERICAL UNION MEETING

The first meeting of the season of the New York branch of the Clerical Union for the Maintenance and Defence of Catholic Principles will be held on Tuesday, the 30th, at Grace Church, Jersey City. The Rev. S. C. Hughson, Father Superior of the Order of the Holy Cross, will speak on the London Anglo-Catholic Congress in 1930.

HARRISON ROCKWELL.

CONNECTICUT CLERGY SPONSOR SCHOOL OF RELIGION

BRIDGEPORT, CONN.—In the diocese of Connecticut the Bridgeport Clericus, an association of clergymen of the city and surrounding towns, is sponsoring "A School of Religion" for the people of all the parishes. This school is the outgrowth of an institute conducted last winter for the Church school teachers of a few parishes. This year all parishes are cooperating, and everybody will be welcome.

There will be two terms of eight weeks each with all sessions being held at the parish house of Trinity Church. The first term will open with a supper meeting on Tuesday, October 7th. Each week thereafter Tuesday evenings will be kept free by the various rectors for the school. The following courses, all taught by local priests, will be offered.

The Psychology of Religion, by the Rev. Joseph A. Racioppi, rector of Trinity Church; The History of the American Episcopal Church, by the Rev. Loyal Y. Graham, rector of Christ Church, Stratford; The Teachings of Our Lord, by the Rev. William Schroeder, rector of Trinity Church, Southport; The History of Christian Missions, by the Rev. Ray M. Wilcox, rector of Calvary Church; Modern Religious Movements, by the Rev. A. F. H. Serent, assistant minister of St. John's Church; and The Old Testament Prophets, by the Rev. Delmar S. Markle, rector of St. Paul's Church, Fairfield, who is dean of the school. An enrollment of over one hundred is expected.

BISHOP SHAYLER GIVES ADDRESS AT SPRINGFIELD, ILL.

OMAHA, NEB.—The Bishop of Nebraska, the Rt. Rev. Ernest V. Shayler, D.D., who returned to the diocese from the Lambeth Conference on August 25th, was invited by the union service committee of Springfield, Ill.; to present the message of the conference at their Sunday evening gatherings, August 31st. Approximately two thousand persons were present at the service.

The message upon the doctrine of God, Marriage, and Sex, and Church Unity found a hearty reception.

The union gathering represented all the non-Roman groups of Springfield and numbers thirty congregations who support the enterprise which is carried on upon the high school campus for eight weeks every summer. The Bishop of Springfield, the Rt. Rev. John Chanler White, D.D., introduced the Bishop of Nebraska.

Bishop Shayler during his visit to Springfield preached in St. Paul's Church at the morning service.

It will also be of interest to note that, while returning home across the Atlantic, the Bishop of Nebraska delivered an evening lecture on the Lambeth Conference aboard ship.

Francis Parkman Becomes New Headmaster Of St. Mark's School, Southborough, Mass.

Porch Services at Cathedral Come to Close—Improvements Made at Trinity Church, Stoughton

The Living Church News Bureau }
Boston, September 6, 1930 }

WHEN ST. MARK'S SCHOOL BEGINS its sixty-sixth year on September 17th, it will be under the new headmaster, Francis Parkman, successor to the Rev. Dr. William Greenough Thayer who recently resigned after having served as headmaster for thirty-six years. Mr. Parkman is already in residence in Southborough, having arrived early in the week; he will have the aid of his assistant headmaster, William Barber, who has acted in this capacity for forty-three years. The buildings of St. Mark's have been completely renovated during the summer and many improvements in both them and the grounds are to be seen. The Rev. Dr. Thayer, who has been in Ipswich during the summer, with Mrs. Thayer has already welcomed Mr. Parkman and his family to their new home. Mr. Parkman is not a stranger to Southborough nor to St. Mark's, of which he is a graduate; he has often revisited Southborough and is known to many of the residents.

END OF CATHEDRAL PORCH SERVICES

Two visiting preachers brought to a close last Sunday their series of sermons in the Cathedral Church of St. Paul. The Very Rev. Milo H. Gates, D.D., dean of the Cathedral of St. John the Divine, New York City, and the Rev. Dr. Phillips E. Osgood of St. Mark's Church, Minneapolis, have been preaching in the mornings and evenings respectively in the unavoidable absence of the Rev. Dr. Edward T. Sullivan who for sixteen years has made the summer services of this cathedral church something that have been far reaching in influence and most noteworthy.

The Sunday evening services conducted by the Rev. Dr. Osgood have been a picturesque and effective feature of the summer. They began with a sunset service on the cathedral porch that drew a large outdoor audience; the regular evening service which followed inside the edifice drew a most satisfactory attendance in spite of the competition offered by symphony concerts and other tercentenary events.

IMPROVEMENTS AT TRINITY CHURCH, STOUGHTON

Trinity Church, Stoughton, has always been particularly fortunate in having the gift of skilled labor from its laymen. During the past summer the trimmings of the church building have been repainted and a hardwood floor relaid through the generous aid of the laymen, and also of laywomen, the latter being members of St. Agnes' Guild which provided suppers for the men. The Rev. Thomas F. Marshall, rector, is justifiably proud of the resultant improvements gained in spite of limitations of financial resource.

DR. PHILLIPS PREACHES IN DENNIS UNION CHURCH

The Rev. Dr. ZeBarney Phillips, rector of the Church of the Epiphany, Washington, D.C., and chaplain of the United States Senate, preached in the Dennis Union Church on Cape Cod last Sunday morning.

This was the fifth of a series of tercentenary services in this church. Dr. Phillips is well known on the Cape, for his summer home is at Yarmouth and from time to time he has conducted services which have always been both helpful and inspiring. An item of interest is that his prayers as chaplain of the Senate during 1927-29 were printed as a Senate document, an unusual occurrence, being, indeed, the first time that such action was authorized by the Senate.

PARISH PARTIES AT WEST NEWBURY

Delightful parish parties on every Wednesday during August are reported by the Rev. Glenn Tilley Morse, rector of All Saints' Church, West Newbury, and of All Saints' Mission, Georgetown. The occasions were family affairs with both adults and children joining in the games, charades, and dancing. At two of the parties two parishioners of All Saints', Oscar M. Langley who is now a candidate for Holy Orders, and Harold M. Rowell who has been in the tropics, spoke of their experiences. The last of the parish parties, which have been rather a unique experiment in midsummer, was held on September 3d.

THE ADELYNROOD CONFERENCES

A week end of devotion for young college women brings to a close the summer series of conferences and retreats arranged by the Companions of the Holy

Cross at Adelynrood in South Byfield. The young women gathered on Friday and will leave on Monday. The Rev. Angus Dun, the conductor, has chosen as his subject *The Development of the Inner Life*. Miss Mary Grey Barron is the chairman; Miss Harriet Hardy is the chairman of the student committee. September 14th will be observed as Holy Cross Day. Adelynrood will close to the companions after luncheon on September 15th. In accordance with the usual program, the priests' retreat will be held there September 15th to 18th.

MISCELLANEOUS

Changes in the personnel of parishes, always so noticeable in the autumn, extend not only to clerical but to lay helpers. Miss Amy Stanford, who has been the faithful organist and choir director of Christ Church, Hamilton and Wenham, for the past thirteen years, has left in order to undertake new work in New York. A farewell reception in the parish hall was given Miss Stanford last Thursday evening.

The Rev. John Bryant will join the staff of Christ Church, Cambridge, on September 15th. Mr. Bryant has been admitted to the diaconate and comes to Massachusetts with the permission of the Bishop of Washington.

Deaconess Louisa Brainerd, formerly parish worker in St. John's Church, Roxbury, is now assisting in St. Luke's parish, St. Albans, Vermont. Deaconess Louisa's health obliged her to take a period of rest after her work in Roxbury, and the many friends she made will be glad to know that she is again able to undertake active service.

ETHEL M. ROBERTS.

More Than 150 Delegates Attend Church School Workers' Conference in Chicago

Theological Students of Various
Communities Discuss Problems—
Parishes Resume Activities

The Living Church News Bureau }
Chicago, September 6, 1930 }

THE AMERICAN PEOPLE ARE IN FULL revolt at the present time against the "Sunday clothes" idea of the Church, and religion in general, the Rev. Harold Holt, rector of Grace Church, Oak Park, and former assistant secretary of the Department of Social Service of the National Council, declared today before the annual conference of Church school workers at the Church of the Mediator. More than 150 workers were registered for the session which will continue tomorrow.

Pointing to a steadily decreasing enrollment in the Sunday schools of all non-Roman communions, Fr. Holt said present-day parents were so saturated with the existing system of religious education in their youth that they are leading the revolt against the present order of things.

"Our Church schools are founded on the eighteenth century idea that reason governs all things and that, given sufficient reasoning power, anyone may become good and great," said Fr. Holt. "The wicked are wicked because they want to be. So are the good good because they have received sufficient intellectual enlightenment. This line of thought even went to the extreme of such absurd ideas as that

the poor were poor because they wanted to be and enjoyed it.

"In line with this belief, the Sunday school dealt with theological truths, reasons for the faith, stories about people who had had very good results from their associations with God. All this coupled with the necessity for wearing Sunday clothes was the correct idea of developing Christian character.

"It is from this that the revolt has come. It is this idea that is killing the Sunday school. And because the school is religion in the minds of the children and remains so after they become the parents of a new generation, religion itself becomes of little importance in their lives or those of their families. They know how little they learned about right living. They found out later that the theory was all wrong, and they are not interested in an institution that is based on a wrong theory.

"Our function as Christian educators is to develop a certain type of character. This character has, as some of its marks, a fine disciplined release of the emotions, no repressions, no inhibitions, no warped personality which gives rise to hatreds, quarrels, and all that. It is free, balanced, sane, adaptable to any and all conditions of living.

"We need to face the fact plainly that the Churches in America have not been famous for developing this kind of personality. They have developed efficient people, but not the kindly, charitable, balanced, free individuals that you think of when you think of St. Francis. One thinks rather of a narrow, fanatical, cold person with a gleam of a reforming zeal in his eye; as he comes into a room, one

can almost label him by the denominational school in which he was trained."

The Rev. Don Frank Fenn of Minneapolis and E. E. Piper were other speakers before the conference. Mr. Piper presented the provincial program for children for the fall, The King's Henchmen. A demonstration of the Knights of the Way was given by the Epiphany vacation school, the Rev. John F. Plummer, rector. The conference was sponsored by the diocesan department of religious education, Miss Vera L. Noyes, supervisor.

THEOLOGICAL STUDENTS
DISCUSS PROBLEMS

A rather unique gathering of theological students representing various denominations and communions took place Tuesday night at St. Chrysostom's Church. They represented Methodist, Lutheran, Episcopal, United Church of South India, Congregational, Presbyterian, and Unitarian faiths. They discussed frankly and freely problems facing the Churches today and the tasks before a twentieth century clergyman.

Fostering of political interests by any Church was generally condemned by the group. P. R. Horton, Methodist student, upheld the interest of his Church in political affairs. "I realize the Methodist Church is regarded as the Prohibition party," he said. "We are supporting the government, as Churches are enjoined to do. I know that the Methodist Church has lost members and money by the stand it has taken, but it will not back down one inch. Such sacrifices we have to make in following what we believe to be right we will make."

"You are given certain privileges as teachers of morals," said W. Anderson of the Meadville Theological School, "and you have taken your power and used it in a coercive fashion which exceeds the rights given. You cannot use your organization as a unit to put over political measures."

P. E. Van Luven, Chicago Theological Seminary, declared the ministry is on the defensive and only will justify itself as a profession by a new approach to religious needs. The new religious leadership which was declared needed will require more carefully trained ministers, the group said. The range of training must include psychiatry, economics, science, sociology, philosophy, and many other subjects in addition to those conventionally taught.

PARISHES RESUME ACTIVITIES

Parishes and missions throughout the diocese are resuming activities for the fall season. Church schools in most parishes are re-opening tomorrow or a week from tomorrow, September 14th. The clergy's round table resumes its activities Monday with the Rev. Harold Holt as the speaker.

Bishop Griswold is returning from his summer home at Richard's Landing, Ont., September 18th. Bishop Stewart arrives in the States from Europe on September 15th and is expected back in the city a day or two later. Dean Duncan H. Browne of St. James' Cathedral will be back September 15th. Dr. Stephen E. Keeler of St. Chrysostom's, and Dr. Arthur Rogers of St. Mark's, Evanston, returned to the city this week from their vacations.

The fall schedule of diocesan conferences and gatherings is opening this week-end with the meeting of Church school workers at the Church of the Mediator. Within another week, fall activities generally will be in full swing.

YOUNG PEOPLE HOLD CONFERENCE

The strategic place which youth occupies in modern industry and life was discussed by leaders of the diocesan Young People's Association at the annual fall conference held at St. Alban's School, Sycamore, last week end. Sixty-five representatives of parish organizations throughout the diocese attended.

The Rev. Don Frank Fenn of Minneapolis, the Rev. E. Victor Kennan of Freeport, and the Rev. Roy W. Mason of Rhinelander, Wis., were leaders of the sessions, which lasted over Labor Day. Helpful suggestions as to the work which parish societies can carry on were offered in the round table discussions of the fall program.

Recreation, including tennis, swimming, track meet, and dancing occupied an important part of the program.

CHURCH ATTENDANCE CAMPAIGN

St. Bartholomew's Church, the Rev. Howard R. Brinker, rector, is inaugurating an extensive movement for better Church attendance this fall. More than 100 members of the parish have pledged themselves to make at least three calls a week on those whose names are supplied by the parish office.

The complete parish list of more than 1,100 names is being grouped for this canvass. Each parishioner taking part in

the canvass is given a list and he agrees to call upon those on his list asking them to attend services and pledge to the work of the parish. Occasional meetings of the canvassers will be held at which reports of experiences and results will be given.

In outlining the program, Fr. Brinker declared that the problem of Church attendance is one of the most serious matters before the Church today. He stated that less than half of those connected with St. Bartholomew's attend church irregularly. The condition is general throughout the Church, he says.

NEWS NOTES

South side clergy are taking to golf. A group spent one day this week at the Palos Park course, enjoying the outdoors and, incidentally, discussing common problems.

The Rev. Paul T. Shultz, Jr., new assistant at St. James' Cathedral, is taking charge of the Cathedral Church school. He announces that a brief service will be held each Sunday in St. Andrew's chapel for the children as the opening feature of the school session.

The Rev. Irwin St. John Tucker of St. Stephen's Church is to address Methodist ministers of Chicago on September 15th, telling of his work in rehabilitating St. Stephen's Church.

The Rev. Chauncey E. Snowden Called To St. Paul's, Overbrook, Philadelphia

Dr. Keeling of St. Mark's, Germantown, to Resign—St. David's Church, Radner, 216 Years Old

The Living Church News Bureau
Philadelphia, September 6, 1930

THE REV. CHAUNCEY EDGAR SNOWDEN, executive secretary of the Field Department of the National Council, has accepted a call to the rectorship of the Memorial Church of St. Paul, Overbrook, Philadelphia. He will succeed the Rev. Dr. Joseph Fort Newton, who will become co-rector of St. James' Church, Philadelphia, on November 1st.

The Rev. Mr. Snowden is known in Philadelphia, and throughout the entire Church, as a forceful and eloquent preacher. Possessed of unusual ability as a leader and organizer, he has always been in great demand. He has been a speaker at a number of diocesan meetings in Philadelphia, and in many other dioceses. Less than a year ago he was one of the leaders in a series of clergy and lay conferences which were held at the Church Farm School at Glen Loch, Pa. As executive secretary of the National Field Department, to which he was called for service by the late Presiding Bishop Anderson from one of the largest parishes in the diocese of Dallas, he has made a distinguished record in the direction of the missionary promotional work of the general Church.

Like the Rev. Robert Norwood, who preceded Dr. Newton as rector of St. Paul's, the Rev. Mr. Snowden is a native of Canada. He was born in Ontario on May 22, 1884, and was educated at Toronto University and Wycliffe College. Following his ordination to the diaconate in Christ Church Cathedral, Hamilton, Ont., in 1908, ill health forced his removal

to western Colorado. There he was advanced to the priesthood by Bishop Benjamin Brewster. For several years he served as a missionary in the mining camps in and around Breckenridge, experiencing all the hardships and adventures to which priests were subjected who labored in the Colorado mining camps of that period. Then followed two years in western Kansas, and four more years in southwestern Kansas.

His health fully restored, the Rev. Mr. Snowden accepted, in 1916, the rectorship of Christ Church, Tyler, Tex., where he remained until 1919, when he became rector of the Church of the Incarnation at Dallas. It was while he was at this parish that Presiding Bishop Anderson drafted him for the direction and leadership of the National Field Department. In the diocese of Dallas, the Rev. Mr. Snowden was twice elected a deputy to the General Convention, on the second occasion receiving the vote of every lay delegate on the floor.

The new rector of St. Paul's is married and has three sons. One of these is studying for the ministry, and the other two are students at Hobart College.

DR. KEELING TO RESIGN;
SUCCESSOR IS CHOSEN

At a recent meeting of the vestry of St. Peter's Church, Germantown, Philadelphia, the rector, the Rev. Dr. Stewart P. Keeling, announced his intention of resigning in July, 1931, when he shall have attained an age which, in his judgment, calls for the relinquishment of the duties of rectorate of the parish, and shall have concluded the thirtieth year of his ministry at St. Peter's.

The suggestion was made that his successor be chosen at as early a date as possible, and affiliated with the parish during the coming Church year, in order to begin his work under the guidance of

the rector, and acquire a knowledge of the parish before the full burden comes upon him. This plan is in accordance with the traditions of St. Peter's Church.

After due consideration, the vestry, with the concurrence of the rector, unanimously chose the Rev. Edward H. Vogt, rector of St. Wilfrid's Church, Camden, N. J., and has called him to the parish as assistant minister from November 1, 1930, and as rector from the date of Dr. Keeling's resignation.

The Rev. Mr. Vogt was born in Buffalo, N. Y., but attended school in Philadelphia. His father is a vestryman of the Church of the Holy Sacrament, Highland Park, Pa. He went to St. Stephen's College, Annandale, and received his theological training at the Virginia Theological Seminary. He later took a post graduate course at the General Seminary, in New York. The Rev. Mr. Vogt was ordained in June, 1919, and has been rector of two parishes in Virginia, from the second of which he was called to St. Wilfrid's Church, Camden, where he has been doing successful work for the past five years. He is 36 years old, married, and has had considerable experience for his years.

ST. DAVID'S 216 YEARS OLD

Old St. David's Church, in Radnor, will be 216 years old tomorrow, September 7th. In commemoration of that Sunday in September, 1714, when collections for a church building were taken among a small group of Welsh colonists, tomorrow will be observed as "Anniversary Sunday." The rector, the Rev. Crosswell McBee, will preach an anniversary sermon.

Four months after the laying of the foundation in May, 1715, the church was opened for worship, and services have been held every Sunday since, with the exception of a brief period during the War of the Revolution.

One of Pennsylvania's best-known soldiers, General Anthony Wayne, is buried in the churchyard. The church was made the subject of a poem by Longfellow, who visited it in 1876. The poem opens with the lines: "What an image of peace and rest is this little church among its graves."

CHURCH AND CHILDREN'S HOME RECEIVE REQUESTS

Under the will of Mrs. Jane Lincoln, who died on August 7th, St. Luke's Church, Germantown, will receive a legacy of about \$15,000 upon the death of one of the heirs.

Mrs. Selina R. Ashworth, who died on July 8th, provided in her will that after the death of her heirs, the principal of her estate, valued at \$14,000, is to go toward increasing the salaries of the ministers at the Church Home for Children, in West Philadelphia.

PLAN FOR NEW CHURCH HOUSE

A plan is being considered which, when carried out, will mean newer, larger, and more beautiful headquarters for the Church in the diocese of Pennsylvania. The Church House, at 202 South Nineteenth street, Philadelphia, is a four-story building on Rittenhouse square, adjoining Holy Trinity Church. By purchasing the next adjoining property, the diocese will have a frontage on Rittenhouse square which will be large enough to build a tall office or apartment building. The first four floors of the building will be used entirely by the diocese, the upper floors to be rented. It is planned to have the new building designed along ecclesiastical lines, and made to harmonize architecturally with Holy Trinity Church,

which will adjoin it. Rittenhouse square is considered the most beautiful of all the squares in Philadelphia, and is surrounded by many of the finest buildings and churches in the city.

ELEANOR ROBERTS HOWES.

PREACHERS AT ST. STEPHEN'S COLLEGE

ANNANDALE, N. Y.—The following will be the preachers in the chapel at St. Stephen's College, Annandale-on-Hudson, during the first semester of 1930-31:

September 21st—The warden of the college, Dr. Bernard I. Bell.

September 28th—The Rev. Dr. Philemon Sturges, dean of St. Paul's Cathedral, Boston, Mass.

October 5th—The chaplain of the college, Dr. K. O. Crosby.

October 12th—The Very Rev. Dr. Henry Washburn, dean of the Episcopal Theological School, Cambridge, Mass.

October 19th—The Rev. Charles Wilson, rector of St. Stephen's Church, Cohasset, Mass.

October 26th—The Rev. Dr. ZeBarney Phillips, rector of Emanuel Church, Washington, D. C.

November 2d—Sermonless Sunday.

November 9th—The Rev. Dr. Hughell Fosbroke, dean of the General Theological Seminary.

November 16th—The Rev. Herbert Hawkins, O.H.C., student in this college.

November 23d—The Rev. Prof. Lyford P. Edwards, Ph.D.

November 30th—The warden of the college.

December 7th—The Rev. Dr. Shailer Matthews, professor of Divinity and dean of the Theological Department, University of Chicago.

December 14th—The Rev. Dr. Henry Darlington, rector of the Church of the Heavenly Rest, New York City.

January 11th—The warden.

January 18th—The Rev. Dr. Henry Sloane Coffin of the Union Theological Seminary.

January 25th—The chaplain of the college.

February 1st—Between semesters—no sermon.

CHURCH PUBLISHERS TO HANDLE SEWANEE RECORDS

SAVANNAH, GA.—For the past two years the diocese of Georgia has handled the Sewanee Records, but they were so cordially received and the demand for them has become so great that they will be published and distributed hereafter by the Morehouse Publishing Co. of Milwaukee, Wis.



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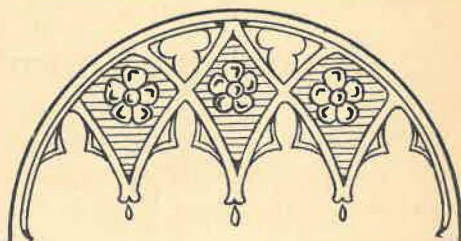
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World Alliance for International Friendship Through the Churches Meets in Switzerland

Value of Meetings Lies in Bringing
Together Men of All Nations—
Sympathize With Russians

The Living Church News Bureau
Mürren, Switzerland, August 26, 1930

THE Little English Church at Mürren, served by the chaplaincy service of the S.P.G., stands surrounded by the mountains and faced by the mighty Jungfrau and its chain. Round its walls it bears the strikingly appropriate texts:

“Ye mountains and hills, bless ye the Lord, praise Him and magnify Him for ever.
O ye children of men, bless ye the Lord, praise Him and magnify Him for ever.
O ye frost and cold, bless ye the Lord, praise Him and magnify Him for ever.
O ye ice and snow, bless ye the Lord, praise Him and magnify Him for ever.”

Here took place last evening the closing scene of this year's annual meeting of the World Alliance for International Friendship through the Churches, which took the form of a brief international service of prayer and thanksgiving and brief addresses. Bishop Amundsen of Denmark, who is the chairman of the management committee, presided, the Lord's Prayer was recited, each in his own language, and several hymns were sung from *Communio*, the international hymn book of the Stockholm Conference on Life and Work. Brief addresses were given in English by the Rev. C. J. Mergetson, provost of St. Mary's Cathedral, Edinburgh, and by the dean of Stockholm Cathedral, in German, by Bishop Käry, of the Old Catholic Church in Switzerland, and in French by a Swiss Reformed pastor.

The management committee held its sessions at the Palace Hotel des Alpes, and included representatives of the national councils of the Alliance in the United States of America, Australia, Austria, Belgium, Britain, Bulgaria, Canada, China, Czechoslovakia, Danzig, Denmark, Estonia, Finland, France, Germany, Greece, Holland, Hungary, Italy, Lettland, Lithuania, Norway, Poland, Portugal, Roumania, Spain, Sweden, Switzerland. It was certainly no small achievement to get together so wide a representation.

All reports and resolutions were typed in English, French, and German. All speeches were made in one of these three languages (the representatives of other countries being apparently better linguists) and interpreted in a remarkably facile manner by Professor Richter, who holds the chair of missions at Berlin. The conference was divided into three committees, which dealt first with the various subjects and on one of which each member sat.

LEADING FIGURES AT CONFERENCE

The outstanding figures of the conference were its chairman, Bishop Amundsen, whose diocese includes the part of Schleswig awarded to Denmark and who promoted good feeling by retaining the German dean; Lord Dickinson, twice honored by the King of England, first with a knighthood and then with a barony for his services in the cause of peace to whom as honorary secretary the alliance owes so much; Professor Siegmund-Schultze of Berlin, an earnest advocate of peace before the war, and who narrowly escaped being shot for his peaceful tendency during the war; Pastor Jézéquel and his charming

wife of Paris: Dr. Henry A. Albinson, and Dr. W. P. Merrill of New York; Judge Alexis de Boer, of Hungary; Professor Choisy of Geneva; and Professor Zankov, of the Orthodox Church of Bulgaria, and professor of theology at Sophia.

The Alliance receives the bulk of its support from the Church Peace Union of the United States, a foundation established by Andrew Carnegie before the war, at the suggestion, it seems, of Professor Siegmund-Schultze of Berlin.

The discussions and resolutions dealt with matters of far-reaching importance, but the greatest value of the meetings lies in bringing together men of “all nations, kindreds, and tongues,” for continued friendly intercourse and discussion. To the Canadian representative it was indeed a revelation of the complex problems of the European situation and the difficulties presented by racial prejudices and centuries-old animosities, notably in the Balkans.

DISCUSS RELIGIOUS PERSECUTION IN RUSSIA

At one of the most valuable sessions Professor Arseniew, a Russian Orthodox refugee, now stationed in Germany, gave a moving and very full statement (largely derived from quotations from Soviet newspapers) of the religious persecution in Russia. Bolshevism is not only an economic system but an atheistic creed, marked by hatred for Christianity and for Christians. While in theory freedom of worship is allowed, freedom of propaganda is forbidden and severely punished. On this ground all meetings for the instruction of the young, all medical aid given by the Church, the possession of any religious books except those for use in the Church services are forbidden. For instance, two priests are serving sentences in Siberia for advising groups of young people to preserve their chastity. Churches, too, have been closed in all directions, over 1,500 in January and February last. In the early years of the Soviet regime over 8,000 bishops and priests were put to death, many were killed from 1929-1930. The five-day week is exceedingly hard on Christian workers, who wish to be at the Divine Mysteries on the Lord's Day. The rights of citizenship, which include food

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cards, are denied not only to priests but to lay members of Church councils. The campaign of protest inaugurated by the Archbishop of Canterbury and the Pope has given comfort and courage to the persecuted and has contradicted the claims of Bolshevism that religion is dead in the rest of Europe.

Corroborative evidence was given by delegates from Finland and Lithuania. Valuable statements were received from the American and Finnish councils. Later in the sessions the following resolutions were unanimously adopted:

"WHEREAS, the nations, in adopting the Briand-Kellogg Pact, formally proclaimed to the world that they had renounced war as a national policy and would henceforth settle their disputes by pacific means, and

"WHEREAS, this fact announces in clear and strong terms the new policy to be pursued by the nations but does not provide the means of making it effective, the question still remains to be answered: 'What action will nations take provided one of the signatories to the Pact begins an aggressive war?'

"THEREFORE, in view of this situation, we, the members of the management committee of the World Alliance, urge that the nations signatory to the Paris Peace Pact take the necessary steps to implement the pact by an announcement to the world that in case of a threat of war anywhere, the nations, parties to the pact, will agree to meet for conference and provide the pacific means possible for settling the dispute and checking the nation which has violated its pledge and threatens the peace of the world;

"And further we pledge our councils to work for the adoption by each nation of such measures as will make this resolution effective.

"1. The management committee thanks Professor Arseniew warmly for his address as being of great assistance to it in considering the situation of the Christian Churches in Russia.

"2. The management committee expresses its full sympathy with the spirit of the statement on this subject prepared by the American Council.

"3. The management committee thanks the Finnish Council for the motion it has presented on the situation of the Churches in Russia.

"4. The management committee of the World Alliance for Promoting International Friendship through the Churches expresses its sympathy with all persons suffering for their faith in Russia and asks the National Councils of the Alliance to avail themselves of all opportunities, by speech and written word and other peaceful influences, to arouse the general opinion of their nations so as to counteract the religious persecutions carried on in Russia.'

"This movement should be brought to the special attention of the governments of the different countries, commercial circles, and leading persons so that they may influence persons in authority in Russia in a proper manner and thus secure the unrestricted practice of the Christian faith and full liberty of religion for all persons in the Union of the Soviet States of Russia."

Another complex problem was that of religious minorities in the Balkans. For example, Bulgars in what is now Yugoslav territory are compelled to attend services in Slavonic, being denied the use of their own language in worship. The matter is to be more fully considered at the International Conference of the Alliance to be held at Cambridge next year and in the meanwhile a regional conference for the Balkans, including Greece, Bulgaria, Roumania, and Yugoslavia is to be held to discuss the question with a delegation of the secretariat of Alliance.

PEACE PACT CONSIDERED

The following memorandum from the American Council respecting the implementations of the Briand-Kellogg Pact was given most careful consideration:

"The members of the management committee gladly receive the memorandum presented by the American Council and instruct the secretary that it be sent to the various councils for information and such action as may be deemed necessary and expedient with special reference to those nations not members of the League of Nations."

With reference to a French memorandum on the suggested United States of Europe the following resolution was adopted:

"That the questions raised in the French memorandum on the organization of Europe be referred to the executive committee with a view to the preparation of a memorandum on the whole question from the Christian point of view. This memorandum should deal specially with the difficulties which are hindering the work of peace and friendship and the growth of a well-ordered international life in Europe. The memorandum should be sent to the National Councils for study and consideration before the meeting of the International Committee in Cambridge."

A resolution congratulating the League of Nations and expressing the hope that its influence would extend to all nations, moved by Dr. Merrill and seconded by Dr. Albinson (both of the American Council), was adopted unanimously. Madam Jézéquel of Paris presented the exceedingly valuable report of the Education Commission which dealt with the observance of Peace Sunday by children, in a world post card for children's use, and an illustrated paper for children of all nations.

HONOR SIR HENRY LUNN

At a public meeting held at the hotel on Sunday evening, Sir Henry Lunn presided and paid tribute to the work for peace of Lord Dickinson, the late W. T. Stead, the late Arthur Baker, and the president of the Alliance, the late Lord Davidson, formerly Archbishop of Canterbury, to Dr. Merrill and the Church Peace Union, and to Dr. Richter.

Madam Jézéquel told in French an interesting story of peace work among children. Professor Alvaristos, of the Greek Orthodox Church, Athens, emphasized that Christian principles were for every race, every city, every individual. Lord Dickinson, on behalf of the committee, presented to Sir Henry Lunn an original drawing of himself in appreciation of his practical help.

Bishop Amundsen appealed to all to do each his part in creating international friendship. The International Committee will meet next year early in September at Trinity College, Cambridge.

C. W. VERNON.

CHURCH ARMY WORK

NEW YORK—"The Church Army is a *Church Army*," says a recent report. During the last three weeks one of the two workers in Virginia has seen twenty baptisms and nine offering themselves for confirmation. Rural Vermont has had a mission in which nine were baptized. In Albany diocese a recent report tells of seven baptisms. Another evangelist is having crowded congregations wherever he goes. "Pentecostal times," is the way one Churchman describes this captain's services.

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LONG ISLAND NOTES

The Living Church News Bureau
Brooklyn, September 4, 1930

THE DEATH OF THREE PROMINENT LAY-men of this diocese on three successive days in August was a hard blow. Edward H. Floyd-Jones, senior warden of Grace Church, Massapequa, and vice-chancellor of the cathedral at Garden City, died August 21st. He was of an old and noted Long Island family, and was a lawyer of large reputation. For years he was president of the Metropolitan Throat Hospital. He had been active on various diocesan committees and his counsel and assistance will be sadly missed.

On August 22d the Hon. William J. Tully, junior warden of St. John's, Lattintown, died suddenly while riding in his motor car from his home to New York City. He was deputy from this diocese to several General Conventions, an important member of various diocesan organizations, and a generous supporter of Church enterprises.

On August 23d, in Paris, France, while on a vacation trip with his wife, Dr. H. Beeckman Delatour, churchwarden of St. Luke's, Brooklyn, and chief-of-staff of St. John's Hospital, Brooklyn, died of general septemia of obscure origin. He was a member of the board of managers of the Church Charity Foundation, and of its executive committee and its building committee. He played a large part in the extensive development of that institution in the last few years. He had justly attained large prestige in his profession, and his noble and generous nature was the admiration of a host of friends. God give us more such men as those!

PLAN ANNUAL CLERGY CONFERENCE

The annual diocesan clergy conference will be held at the Maidstone Inn and St. Luke's Church, Easthampton, as in previous years. The dates are Monday to Wednesday, September 22d to 24th. The program has not been announced, being held for the approval of Bishop Stires, who is expected to arrive from England on Saturday the 6th. Judging by the recognized value of the conferences of previous years, a large attendance of the clergy is to be taken for granted.

PARISHIONERS IMPROVE CHURCH AT ROSEDALE

The men of St. Peter's Church, Rosedale, spent part of the summer at work on their own church. They have installed a steam heating plant, and have painted the church outside and inside. They had the willing help of some of their neighbors who were not members of the parish. The priest-in-charge, the Rev. John W. Burras, is proud of the result, and of the devotion of his men.

FRIEND OF CHURCH DIES

The Rev. Rasmus Andersen, or, as he was affectionately known, "Pastor Andersen," of the Danish Lutheran Church of Our Saviour, Brooklyn, died this summer at the age of 82. His affection for the Episcopal Church drew him to many of our services and functions, and made him a regular attendant at our diocesan conventions. His venerable figure and gentle Christian manner always attracted attention. He came to this country in 1871, and labored faithfully for nearly sixty years among the Danish immigrants and Danish seamen. He was knighted by the King of Denmark for this long and unselfish service.

MISCELLANEOUS

The Rev. Gerald D. Viets, rector of St. John's, Fort Hamilton, Brooklyn, and the Rev. Sidney Dixon, rector of St. Andrew's, Brooklyn, each of whom has been absent from duty for several months because of serious illness last spring, have returned to duty and are reported in good health.

The Rev. George Burgess, son of our late Bishop, has many friends in this diocese who heartily wish him well in his new parish of St. Paul's, Newburgh, N. Y., where he has just entered upon the rectorship.

The Rev. Reginald Scott, rector of the Church of the Transfiguration, Freeport, has been appointed chaplain of the Freeport fire department. He is the senior in residence of all the ministers of Freeport, and has for several years been a member of one of the volunteer fire companies.

During July and August the Rev. G. H. Lewis of Glendale, Ohio, was in charge of the summer chapel at Saltaire, on Fire Island.

The Rev. Sumner Guerry, of Baltimore, officiated on Sunday mornings in August at St. John's Church, St. John's Place, Brooklyn.

CHAS. HENRY WEBB.

BISHOP JETT VISITS NELSON CO., VA.

NELSON Co., VA.—The Rt. Rev. Robert Carter Jett, D.D., Bishop of Southwestern Virginia, made his annual visit to the three churches in Nelson County, August 24th to 26th, holding Confirmation services at Christ Church, Norwood; Trinity Church, Arrington; and Grace Church, Massies Mill. These three churches comprise "Nelson parish," and are under the care of the Rev. Frank Mezick, who has been rector here since 1902.

Each year when the Bishop comes to Nelson the people of the three congregations hold a joint picnic at Trinity Church, which is centrally located. Begun several years ago as a small Church affair, this annual picnic has grown to be an important event in the community, and a great many people outside of the three congregations come to join their Episcopal friends for the festive occasion.

This year's picnic, held on Tuesday, August 26th, was "larger and better than ever." In addition to the local people there were many present from nearby cities and counties.

After a brief service in the church, Bishop Jett gave a most interesting account of the Lambeth Conference, from which he recently returned, and told of the work of the conference and his own experiences during his stay in England. The congregation then went out to the tables under the trees and attended to the loaves and fishes and ham and water-melons. It is reported that the contents of the baskets and boxes showed no indication of the severe drought that has afflicted this section of the state during the summer.

ANNIVERSARIES OF WUCHANG

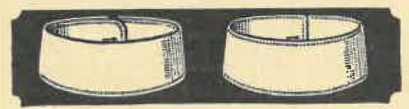
NEW YORK—A triple anniversary in Wuchang took place last May, the tenth anniversary of the founding of Boone Library School, the twentieth of the founding of Boone Library, and the thirtieth of Miss Mary E. Wood's service in China, she being mother of the library, and grandmother, one might say, of the library school.

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Dominican Hurricane Wrecks New Church

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Widespread Suffering Follows
Disaster

(By Cable to *The Living Church*)

SANTO DOMINGO CITY—Arriving here by airplane Sunday, September 7th, the Rt. Rev. Harry Roberts Carson, D.D., Bishop of Haiti and the Dominican Republic, found the new Church of the Epiphany, which was to have had its first service the following week, almost seventy per cent destroyed by the hurricane, while the rectory was completely wrecked. The Ven. William Wyllie, rector of the church and Archdeacon of Santo Domingo, and his family were safe, despite the destruction of their home. Bishop Carson found the city practically in ruins. He left Santo Domingo City on Monday in an endeavor to reach other parts of the republic and ascertain what damage has been done.

Bishop Heads Relief Committee

(By Air Mail to *The Living Church*)

PORT AU PRINCE, HAITI—Anticipating the probability that the cyclone would strike some part of the island of Haiti, there was little surprise when early Thursday morning (September 4th) news was received that its full force had struck the capital of the Dominican Republic. Although the distance from Port au Prince to Santo Domingo City is less than 250 miles, yet the two approaches, one from the north and the other from the south, are through mountainous sections and the roads broken by innumerable streams and rivers. From the hour of the storm until the moment of writing, all communication by land is severed.

The service planes are carrying relief physicians, nurses, and medical supplies as fast as possible, but inasmuch as they are equipped to carry only the pilot and an observer, much difficulty has been experienced in getting help into the stricken city or to get positive news as to conditions there.

Bishop Carson is ready to take a steamer of the Lykes Line that is expected at midnight Saturday, carrying with him all the Red Cross supplies as well as emergency supplies which were authorized from the Church Missions House. The Bishop goes furnished with ample credentials from the President of Haiti and has been directed to take every step possible for the landing of the supplies.

At the last moment, word has been received as to the difficulty of making the landing by reason of the high seas and also of the choking of the channel entrance by a sunken barge or steamer.

Definite word has been received from Archdeacon Wyllie as to the safety of his family but no word from any of the three other workers, the Rev. W. Thomas Johnson at Puerto Plata, the Rev. A. H. Beer and the Rev. Benjamin I. Wilson at San Pedro de Macoris. Associated Press dispatches may carry news of these two

places before the publication of this newsletter.

Bishop Carson has been made chairman of the Haitian Red Cross Relief Committee and will keep both the Church and the Haitian people informed as to conditions. Every paragraph of news that has come through thus far has deepened the realization of the dreadful conditions in the capital of the neighboring Republic.

Situation Critical

NEW YORK—Replying to a cabled inquiry from the Department of Missions, Bishop Carson reports that our missionaries in Santo Domingo City, Archdeacon Wyllie and family, are safe. He has been unable to secure information concerning the Rev. A. H. Beer of San Pedro de Macoris, and the Rev. William T. Johnson of Puerto Plata. There is reason to believe, however, that they also are safe. The Dominican situation, Bishop Carson informs the Department, is a critical one.

There is now a fair automobile road between Port au Prince, Haiti, and Santo Domingo. All land communications, however, have been cut off and Bishop Carson informed the Department that he was sailing from Port au Prince for Santo Domingo on September 5th on a steamer carrying Red Cross supplies to the stricken city.

Our Church's work in the Dominican Republic began in 1913 when the Bishop of Porto Rico was authorized by the House of Bishops, meeting in the New York General Convention, to minister to such people of the Republic as might desire his help. On January 1, 1928, the jurisdiction passed from the Bishop of Porto Rico to the Bishop of Haiti. The three main stations are in Santo Domingo City, San Pedro de Macoris, about twenty miles to the east, and Puerto Plata, on the northern side of the island. Each of these stations has a group of associated missions under the general care of the missionary in charge of the main point.

Our equipment is meager. The only good church is the one recently completed in Santo Domingo City as the result of the Corporate Gift of 1929 of the Woman's Auxiliary at a cost, exclusive of land, of \$25,000.

Bishop Carson is unable to supply any information concerning property losses. An emergency fund of \$1,000 has been placed in Bishop Carson's hands by the Department. There are about 700 communicants of our Church in the outstations. Many of them undoubtedly have suffered complete losses of personal effects and will be in need of assistance in addition to that which the Red Cross is now mobilizing.

The Department of Missions will receive and place at Bishop Carson's disposal any gifts our Church people may desire to make for the property and personal needs of the mission.

[According to the 1930 *Living Church Annual*, the Church has ten parishes and missions in the Dominican Republic, administered by four clergymen and ten lay readers. The estimated value of Church property, much of which was presumably destroyed by the hurricane, is given as \$43,100.]

NEW YORK—The Bishop of Idaho is supposed to be in England, but a handsome new police officer on Fifth avenue, New York, so resembles him that one wonders whether he can be taking a little rest and change directing New York traffic incognito. Anyway, one feels very tranquil at that crossing.

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Sewanee Considers Church in Industry

Spencer Miller and Rev. D. F. Fenn
Present Topic—Other Courses

SEWANEE, TENN.—Unusual interest was attached to the adult session of the Sewanee Summer Training School of 1930 by reason of the prominence given to a consideration of a problem of increasing interest to Church leaders in the South, *i.e.*, the problem of the Church's relation to industry and the changed conditions brought about by the increased industrialization of the Southland.

This was the subject of a ten-hour course given by Spencer Miller, Jr., of New York, consultant on industrial relations of the National Department of Christian Social Service; while the past history of the Church's relations to industrial problems was dealt with in a course given by the Rev. Don Frank Fenn, a member of the council of advice to the national department and rector of Gethsemane Church, Minneapolis, Minn. Inasmuch as the South has been and still is chiefly agricultural, a closely related subject was ably presented by Dr. Gus Dyer, professor of Economics and Sociology at Vanderbilt University, in a course on The Church and Rural Problems.

Other courses of special interest in this year's session were: The Mission of the Church, by Dr. John W. Wood; Anglicanism and World Problems, by Dean Nes, of New Orleans; The Work of the Woman's Auxiliary, by Miss Margaret Marston; Publicity for the Church, by the Rev. John W. Irwin, of the National Department of Publicity; and Church Music, by Bernard E. Hirons, of the University of the South. In addition, there were no less than twenty-six courses offered which bore directly upon the work of religious education.

As dean of women, Mrs. James R. Cain, of Columbia, S. C., president of the Woman's Auxiliary in the province of Sewanee, not only directed a series of afternoon conferences having to do with the work of the Auxiliary, but also acted as official hostess in arranging for a reception which brought the members of the adult session into mutual acquaintance.

Special features of the session were an unusually large and interesting exhibit of Church school handwork under the direction of Miss Annie Morton Stout, and a book store under the care of Miss Amy Cornell in which were on display samples of a large number of the newer books which had been recommended for reference or purchase by the members of the faculty. A comfortable reading room in connection with the book store proved to be a great convenience.

Throughout the conference there was a daily celebration of the Holy Communion, a daily Vesper service at which brief addresses were made by visiting clergymen; a daily compline service conducted in the darkened chapel by Bishop Penick, the director of the adult division; and on the two Saturday nights there was an impressive service of devotional preparation for the Sunday Eucharist, the first conducted by Dr. Fenn in the chapel, and the other at the memorial cross by the Rev. John W. Irwin.

The total enrolment of the adult session was 251, which is somewhat in excess of the average, and is about the total number which can be conveniently accommodated at Sewanee.

YOUNG PEOPLE'S DIVISION

There were 174 enrolled in the young people's division which followed the close of the adult session on August 14th, which is a little below the average attendance of recent years. This is accounted for by the raising of the age limit from fourteen to sixteen years, and also perhaps by the increasing number of young people, especially boys, who secure some form of employment during the summer vacation. Increasingly it is observed that the young people who come to Sewanee have previously attended local conferences or diocesan camps, where they have had elementary courses of instruction, and have come to Sewanee for more advanced courses in Y.P.S.L. work and leadership training. This is in line with the policy of the board of managers who are seeking to attract to Sewanee more and more of the outstanding young people who desire special courses which will tend to fit them for various types of life service in the Church. Sewanee has already become recognized as a place where our young people can specialize in their training to become directors of religious education, parish secretaries, social workers, Church workers among college students, etc., and there is developing in the Church an increasing demand for lay workers who have had such training.

In the absence of the director, Bishop Juhan, the Rev. C. C. J. Carpenter, rector of St. John's Church, Savannah, Ga., served most acceptably as acting director, and the Rev. H. W. Starr, Ph.D., provincial field worker and rector of the Church of the Holy Communion, Charleston, S. C., was, as usual, dean of the faculty. Serving for the first time on the Sewanee faculty were: The Rev. Mortimer Glover, of Tampa, Fla.; the Rev. William S. Stoney, of Gainesville, Fla.; the Rev. Thomas Wright, associate secretary for work among college students, and H. Lawrence Choate, president of the Brotherhood of St. Andrew. A course of special interest to the young people was the course on the Mission of the Church, given by the Rev. Kenneth Morris, missionary from Kyoto, Japan, now on furlough.

On the three days preceding the opening of the adult session, a series of important meetings were held, including the Sewanee conference on religious education, and meetings of the provincial department of religious education. There was held on August 22d and 23d, the annual convention of the Young People's Service League of the province of Sewanee, and on August 28th and 29th the annual conference of the Southern Federation of Episcopal Schools and Colleges.

ACTIVITIES OF BISHOP PERRY ABROAD

NEW YORK—The Most Rev. James DeWolf Perry, D.D., Presiding Bishop of the Church, is in the midst of a series of important engagements in England and on the Continent as part of a visitation of all of our European churches. He met with seventy representatives of the continuation committee of the World Conference on Faith and Order which decided to call a further general meeting to be held in England in 1931, place and date to be determined later. Bishop Perry dedicated the new parish house at Geneva on Sunday, August 31st, and attended the annual convocation of the clergy of European churches at Geneva on Tuesday, September 2d. The Presiding Bishop expects to reach New York on October 5th.

Divorce — and the Church

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MRS. JOHN D. LA MOTHE

NEW YORK—Mrs. John D. LaMothe, wife of the late Bishop of Honolulu, died in Washington on August 1st of a cerebral hemorrhage. Although she faced courageously the sorrow that the Bishop's death in October, 1929, brought to her and her children, she never fully recovered from the shock of her loss.

At the call of the House of Bishops in 1921, Bishop and Mrs. LaMothe and their children put behind them the allurements of their happy parish life in Baltimore and went forth to missionary service in the Hawaiian Islands. The death of a daughter soon after the new home was established in Honolulu cast a shadow over the Bishop and his wife. Later Mrs. LaMothe's health became impaired. The Honolulu climate seemed not to agree with her. Determined not to allow her health to interfere with the Bishop's work, she tried the experiment of living for a time on the Pacific coast. Her health improved, but a return to Honolulu brought a recurrence of her difficulty.

At the suggestion of Bishop Burleson a movement is now under way in Honolulu to secure a fund of \$300,000 for providing the buildings for Iolani School for Boys, a project near the heart of both the Bishop and his wife.

ST. PAUL'S, CHATTANOOGA, WELCOMES RETURNING RECTOR

CHATTANOOGA, TENN.—A large attendance at the 7:30 service, an almost full church at the 11 o'clock service, and a large attendance at the 5 o'clock Vesper service, at St. Paul's Church, welcomed the rector, the Rev. Dr. Oliver J. Hart, on his return from the Lambeth Conference on Sunday, August 24th. Dr. Hart acted as chaplain to Bishop Gailor at the Lambeth Conference, leaving Chattanooga on June 15th.

During the rector's absence the associate rector, the Rev. Lyle G. Kilvington, had complete charge of the parish. During the hot summer months the attendance at the early service did not drop below forty-four, and at times went as high as ninety-four.

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NEWS IN BRIEF

LONG ISLAND—Two stained glass windows have been given to Christ Church, Manhasset. One is the gift of the Parish Aid Society, and the other is the gift of Mrs. Samuel L. Hewlett in memory of her husband, the former senior warden, Samuel L. Hewlett. The Parish Aid Society window was recently installed and dedicated. The window given by Mrs. Hewlett will be installed in time for dedication on Christmas morning. Both these windows have been designed and made by Ernest W. Lake-man of New York City. Also a beautiful rood screen, made by Irving and Casson, and de-signed by Roger H. Bullard, and given by George W. Skidmore in memory of his parents, was recently dedicated. The rector of Christ Church, Manhasset, is the Rev. Charles H. Ricker.

NEWARK—In the absence of the Rev. Ben-jamin L. Ramsay, rector of St. Peter's Church, Mountain Lakes, the service there on August 24th was conducted by the Rev. Warren Van H. Filkins, rector of Trinity Church, Arling-ton.—The Rev. Oscar Meyer, rector of Christ Church, Newton, preached the sermon at a union service which was held at the Presby-terian Church in that town on Sunday evening, August 24th.—Shortly after the Sunday pre-ceding Labor Day there was published in a Paterson newspaper a sermon appropriate to that Sunday, which the Rev. Charles Abele, in charge of Christ Mission, Totowa, preached.—The Rev. Charles J. Child, who is entering upon his ninth year as rector of Trinity Church, Paterson, was at Leonardo, with his wife and son, for five weeks during the latter part of the summer.

WEST MISSOURI—The Rev. C. G. Fox, rector of Christ Church, Springfield, was elected to his fourth term as chaplain of the Missouri department of the American Legion at the closing session of the twelfth annual state convention held recently in Chillicothe.

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