

The Living Church

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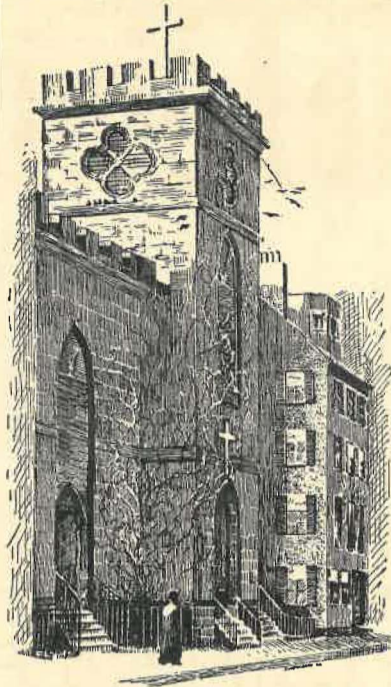
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VOL. LXXXIII

MILWAUKEE, WISCONSIN, SEPTEMBER 6, 1930

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EDITORIALS & COMMENTS

The Lambeth Papers in General

IN discussing the Lambeth action relating to the South India Scheme for ultimate unity last week, as set forth in the Encyclical and Resolutions that were printed in the same issue, we had no thought of suggesting that the weighty pronouncements on other subjects relating to unity were of less immediate importance. The resolutions on the Malines Conversations, the Eastern Orthodox Church, the Old Catholic Church, and the separated Eastern Churches especially were of the very greatest consequence and really do seem to point to an early termination of the thousand-year schism with the East, and the existing schism with European Old Catholics, which have been the subject of friendly overtures at each of the preceding Lambeth Conferences.

At the outset of this consideration we must point to a perplexing omission from our own text of the resolutions. After the resolution entitled Special Areas (LIVING CHURCH, page 603), in the Unity section of the Resolutions, we find, in the *Church Times* and the *Guardian*, the following:

*"The Conference adopted the following explanatory note.—*In view of the dangers of misconception, we think it desirable to say that in recognizing that a Bishop of the Anglican communion may, under very strict regulations and in very special circumstances, permit individual communicants to join with members of other Christian bodies in their services of the administration of the Lord's Supper, we felt bound to consider the difficulties created by present conditions, especially in some parts of the mission-field. But we would point out that the very special circumstances and the very strict regulations specified in this Resolution of themselves show that we are not departing from the rule of our Church, that the minister of the Sacrament of Holy Communion should be a priest episcopally ordained."

This important explanatory clause was curiously omitted from the text furnished to THE LIVING CHURCH. An American bishop who was in attendance at the Conference assures us of the substantial authenticity of the clause, explaining that it was adopted subsequently to the resolution itself; and apparently the text furnished to this office and, perhaps, to Americans generally, had been sent from England before the explanation had been adopted. As thus corrected or explained, the resolution loses much of the incendiary character that would otherwise attend it. We question the wisdom of the action at best. It is probably an ex-

ample of the grave danger that always attends the consideration of difficult expressions of opinion that large bodies are asked to adopt without the opportunity for full consideration.

We have read the expressions concerning union with the Eastern Churches in connection with a printed but as yet unpublished report of a conference between a special committee of Anglican bishops and the entire Eastern Orthodox delegation on the subject of mutual relations, and also the "summer issue" of the *Christian East* in which is printed the correspondence between the Archbishop of Canterbury and the head of Eastern Churches in regard to the sending of the delegation that was invited by the Archbishop of Canterbury but selected by these several heads. Even more than the official text of Encyclical and Resolutions do we find the report of the Conference to be full of hope. A joint commission of Orthodox and Anglicans is to be appointed to consider questions of doctrine, and a Pan-Orthodox Synod will shortly be held in which the question of complete intercommunion with Anglicans will be taken up.

So, in general, we find the Lambeth action with respect to foreign Churches distinctly hopeful and admirably expressed.

WE have no thought of going through the text of Encyclical and Resolutions, commending each paragraph or submitting it to an exposition. Rather, having already printed them in full, they speak for themselves. There are, however, some specific thoughts that occur to us in reading the material.

The timeliness of the declaration on the subject of The Christian Doctrine of God arises from the fact that a distinct nationalistic movement in Russia, and probably in China as well, is based upon a denial of the existence of God, while the common ignoring of Almighty God which we find on a large scale throughout Western civilization is, if possible, even worse. The defiant but unscientific materialism that was rampant, especially in educational centers, a generation ago is practically gone now, and we find not a few men of science who are avowed believers in the Christian revelation, but at the same time we also find Almighty God ignored by great numbers of people as He has not been ignored before for many centuries. These people are not bad people; for the most part they are not con-

scious of the completeness of their rejection of God and of His divine Son in their daily lives and attitude. To some extent their lives reflect the Christian virtues which they have inherited from the generations that are past. These people do not even know that they themselves constitute perhaps the greatest problem before the Christian Church today. Because, consciously or unconsciously, they have tired of the religious polemics of yesterday, they have reached an intellectual position of sheer neutrality. They neither know nor care for the truth as to positions that were deemed of great importance by their fathers. It is immaterial to them whether our Lord was, or was not, is or is not, the Son of God. And of course there can be no missionary zeal among such people. Christianity implies nothing that is of sufficient importance for them to carry to other nations and civilizations. The problem of *giving* something to those non-Christian peoples is not only unrecognized, but all they have to give is the unrecognized fruit of Christianity in schools and hospitals and not Christianity itself. And as a matter of course the willingness to give even of these fruits of Christianity is on the wane. Why should one care to give the fruit of a system that means nothing to one's self?

So this current and widespread agnosticism that is not based upon serious intellectual doubts but upon sheer apathy has become, undoubtedly, the greatest menace in Western civilization today. Without discussing the detail of Encyclical or Resolutions, it is enough to say that our bishops have recognized it.

UNDER the heading of The Life and Witness of the Christian Community, we have brief pronouncements on Marriage and Sex, Race, and Peace and War. Each of these is well treated. The secular press has laid stress upon the failure of the bishops to give absolute prohibition to what is called birth control, preferring to pass rather upon moral issues involved than upon special practices. The subject is a difficult one and the bishops undoubtedly depart from what has heretofore been treated as of the essence of Christian morals. The bishops themselves were not unanimous in their declaration. Their ruling will be, and has been, criticised both as too lax and too strict, but we believe it was as well said as anything could be on so mooted a question.

As to the bishops' utterances on the subject of marriage and divorce, they are excellent. We confess, however, to one or two questions. Every ten years our devoted bishops go across the sea to Lambeth and, apparently, vote that "the marriage of one whose former partner is still living should not be celebrated according to the rites of the Church"; for we never have heard that they constitute a bloc at Lambeth in opposition to the traditional Lambeth doctrine. Every ten years they valiantly come back across the sea and do nothing about it. Why should not our American bishops show some interest in conforming our American canon law to the Lambeth doctrine? We do not forget that it is the House of Deputies that has regularly voted, in recent years, not to alter our canon. But has the House of Bishops shown any leadership in trying to harmonize our canon with the Lambeth doctrine? Why is it always the House of Deputies alone that must deal with our practice, especially as the bishops, at Lambeth, deal with the doctrine? We respectfully suggest that in future years, if our American bishops do not care to exert a leadership in General Convention in any attempt to make our canon conform to the common Anglican practice in other parts of the world, it might be well for them to abstain from voting on the subject at Lambeth. Speaking only for ourselves, we are tired

of these regular declarations that must, and do, as regularly bear the qualification which bears witness to the refusal of the American Church to conform to Anglican practice, "while passing no judgment on the practice of regional or national Churches within our communion." We do, however, welcome the new reminder of "the Church's unceasing responsibility for all her members who have come short of her standard in this as in any other respect," and the reference to "the fact that the Church's aim, individually and socially, is reconciliation to God and redemption from sin." When our own joint commission to "study the whole problem of divorce" was able to present an extended report to the General Convention in 1928 without ever mentioning the name or the view of our Lord, though showing due deference to the views of various modern experts, it would seem that our bishops might find scope at home for the practice of the doctrine that we, in the United States, conspicuously reject in our ecclesiastical legislation. If we can count on some measure of leadership from our bishops, beyond that of voting for excellent declarations at Lambeth, perhaps the sense of hopelessness that so generally pervades the House of Deputies, when the subject is broached, may be gradually relieved.

On the subject of Race we could wish that our American Churchmen had reached a plane where we could at least agree among ourselves as to what is right and what is wrong in our own race relations. It is inevitable that a generation that had passed through civil war as a means of determining race relations could not deal effectually and without prejudice with those relations. The next generation, in scarcely less degree, could not do so, but the third generation should be able to. Few of us are satisfied with the direction these have taken, and very many of us would be glad if inter-racial conferences could begin the discussions of new relations between races in the United States. The next generation will find this a part of the "unfinished business" which the now-elder generation bequeathes to them.

On the subject of Peace and War there has evidently been the intent to take a high position. Yet the philosophy of the subject seems to us not very well thought out. Peace is not merely the preservation of the *status quo*. International boundary lines are not necessarily fixed forever. Peace demands the settlement of international questions otherwise than by appeals to force. If, to avow this frankly, would involve a condemnation of our own nation and its policy since the world war, we still feel that our bishops would have been justified in doing so. "My country right or wrong" has never become a postulate of Christianity. Even the subject of the proper use of force is not well worked out, and it has not ceased to be the duty of the strong to protect the weak. The paragraph relating to the reduction of armaments does not put the subject on the right plane. We do not object to strong armaments in order to make our respective nations too weak to fight, and the degree of strength in armaments is a political and not a religious question. No, the whole subject of Peace and War seems to us inadequately treated from the basis of Christian statesmen.

At the same time we recognize that the Lambeth papers of 1930 are a very strong pronouncement, worthy of their authors and reflecting great credit upon the Christian Church. We shall await with great interest the publication of the committee reports, which, though not set forth with the authority of the whole Conference, do yet afford the line of thought and the statement of facts upon which the Encyclical and the Resolutions are based.

ANSWERS TO CORRESPONDENTS

E. A. S.—It is true that the priest you mention has fore-sworn his Anglican orders to enter the Roman Catholic Church. Both the New York daily papers and many religious periodicals reported and commented on the fact at the time of its occurrence.

ACKNOWLEDGMENTS

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VIRGINIA'S OPEN-AIR CATHEDRAL

A Shrine "For Such as Care to Attend"

WRITTEN ON HIS VACATION BY THE REV. THOM WILLIAMSON, JR. RECTOR OF TRINITY PARISH, PAWTUCKET, R. I.

AN OLD definition of a shrine names it "a case for sacred relics." A relic is a memorial; hence a shrine is a place of sacred memorials. A memorial is a memory. What is remembered is important; but sometimes what one forgets is equally impressive.

At the Cathedral Shrine of the Transfiguration, at Orkney Springs, Va., what is forgotten is sectarianism, sectionalism, and rancor; pride, vain-glory, and hypocrisy. What is remembered is love, joy, peace; gentleness, courtesy, Christianity!

The mark of the shrine is comprehensiveness—I had almost said comprehension, for are not the two closely related? The whole atmosphere of the shrine is steeped, "shot through" permeated with religion and friendliness. Side by side worship men, women, and children from almost every group in the Universal Church, and of every portion of our own communion. All are received, all are welcome. It were almost a crime here even to utter words of sectionalism or party division. Rather, one looks to the largest word he can find, a word like comprehensiveness—yes, comprehension! And he said, that this comprehensiveness is really such, and not deletion or negation.

At the shrine the norm and apex of worship is the Prayer Book; but it is the Prayer Book in its widest application, its profoundest depths, its loftiest heights. The thought, "The Lord is in His holy Temple," becomes a reality, both as a conception of "His templed hills," and in the human soul as "the Temple of the Holy Spirit."

A Morning Prayer service at the shrine is an inspiration; Evening Prayers are a benediction; the Holy Communion is a spiritual refreshment, a true uplift of the human soul from the depths of the valley unto the God in His Heaven high above the mountains. A "vacation" at the shrine is a real "re-creation," a renewing of spiritual health.

The Shrine of the Transfiguration is Virginia's open-air cathedral; but Shrine Mont belongs to all people, for in its conception it is as wide as the Church. It is Churchly, and definitely Christian. At the shrine itself, we see the altar and the cross placed between the font, set in a triangular stone as a symbol of the Holy Trinity; and the pulpit, a boulder roughly in the shape of a human heart. At the shrine one feels near to the heart of mankind, and very close to the heart of God.

Out of the Cathedral Shrine has developed the associated

ministrations of "Shrine Mont," which is the name for the site and the whole group of activities. Clergymen and their families come to the Mont for rest and recreation, clergymen from anywhere in the whole Church. Many enjoy the mountain walks.

Shrine Mont includes the shrine, the cottages, a community house, the use of a golf course, and bowling alley; their own tennis court and swimming pool. It has been the scene of many Church conferences, retreats, and schools of religion, for men and women, and for young people.

The rector of the Cathedral Shrine, the Rev. Edmund Lee Woodward, M.D., is also director of Shrine Mont, both being under the Bishop of Virginia. Associated with the Bishop of Virginia on the Shrine Mont Council are other bishops and clergy and laity, widely representative of the Church at large.

The Shrine of the Transfiguration is held in trust, in perpetuity, as a consecrated place of open-air worship, "for such as care to attend"; so let us note the reason for its life, as given by its title deed:

PURPOSE

To voice the Master's call: "Come ye apart and rest awhile."

To establish about THE CATHEDRAL SHRINE OF THE TRANSFIGURATION an enduring foundation as:

- A Place apart—for rest, devotion, and fellowship;
A Place of charm on a mount of vision;
A Place of communing about the deep things of God, a more abundant life, a more fruitful ministry, and the Unity and Mission of the Church;
A Place hallowed in the fellowship of the saints, where chosen witnesses, delivered from the disquietude of this world, may behold the King in His Beauty.

Well does the shrine answer its purpose; and well may we, with all nature, with all the children of men, and with angels and archangels and all the company of heaven, praise and magnify God's Name forever.

EMPHASIZING COMMON INTERESTS

THE St. Louis Seminar of three religious faiths which is the third of its kind held in the United States to promote better understanding is the first Community Seminar to discuss the subject. At the two previous collegiate Seminars held last year at Columbia and at Harvard those who attended were enthusiastic at the results. While these influences may have been intangible, they were none the less actual. We hear much of late concerning the molding of mass mentality. We have been told that it is possible to cultivate, in people, aggregate consciousness of a desired end—through the medium of potent suggestion. Taking a cue from this it seems to us undeniable that these Seminars for Better Understanding in which men of prominence participate are enhancing a spirit of reciprocal good-will. They are helping to make us mutual-minded; they are promoting a sense of mutuality among Americans of the three major creeds. As Dr. Reinhold Niebuhr of the Union Theological Seminary of New York said at the St. Louis Seminar: "We can create a feeling of comity between the various religious communities here in America." He stressed the common faith between Jew, Catholic, and Protestant in their ethical theism and in their united hope for a better world—not in the theological sense of the hereafter, but in the mundane meaning. He was acute also in pointing out that much of what passes as religious bias is merely "the religious sanctification of race prejudice." There is something finely American in the frank round-table discussion that prevails at these Seminars. It is the spirit of the open forum and can redound only to foster a more enlightened attitude between religious groups with the clearing away of misrepresentations and groundless fears. There is a most sane impulse behind these Seminars: they are affirmative and fraught with the will-to-understand. Mutuality is their keynote, urging an emphasis upon common interests rather than differences on the part of the various religious groups. That, always, is the way of wisdom; moreover it is an American way, and it is the way of the future.

—The American Hebrew.

DAILY BIBLE STUDIES

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

GOD SEEKING AND CALLING

Sunday, September 7: Twelfth Sunday after Trinity

READ Genesis 3: 1-9.

WE commonly think of man as seeking God. "Oh that I knew where I might find Him," cried Job (Job 23:3). But at the very beginning it was God who sought for man. "Adam, where art thou?" He is more ready to hear than we are to pray, declares our collect for this day. All through the Old Testament God was seeking and guiding and calling, and then came His Son, Jesus Christ, to seek and to save, thus declaring God's love for the world. When we pray God is waiting to hear our prayer. When we wander and forget Him in His love He calls to us through His Holy Spirit. God is always first, and like a loving father He cannot rest until He hears our voice and welcomes us home. The blessed gospel is a story of God seeking and man being found.

Hymn 387

Monday, September 8

READ Hebrews 1: 1-12.

SUNDRY times and divers manners—how those words reveal to us the history of the Old Testament! God has never been silent. At the creation the heavens declared His glory, and still "Day unto day uttereth speech and night unto night showeth knowledge. There is no speech nor language, yet without these their voice is heard" (Psalm 19: 1-3). Then came man, "made in God's image and after His likeness," and all God's love was poured into his creation. He called, He guided, He sent prophets and teachers, and then in these last days He spake through His Son. God can never forget His children. Christ declared the greatest truth when He said, "Lo, I am with you always." Denial of God's existence is sad, but sadder still is our forgetfulness of His loving presence.

Hymn 224

Tuesday, September 9

READ Galatians 4: 4-7.

THE Son of God became Son of Man, that sons of men might become sons of God." And so we cry, "Abba, Father." We are God's children by creation. We are God's children by re-creation as we are "born again" or "born from above." At first it startles us. How can we sinners, weak and foolish, dare to think of ourselves as sons of God? But that is just the gospel, the "Good News." Our Father wants us. He calls us, "Come unto Me." And in His infinite desire He keeps calling until at last we hear and answer. Could any plea be stronger? Could any honor be more inspiring than the fact that God calls us His sons? No wonder St. John cried: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" God seeking again. God claiming. Christ presenting.

Hymn 241

Wednesday, September 10

READ St. John 15: 12-16.

HUMAN choice is an important thing, but if it is true it is inspired by God. It is sometimes said that this man or that has chosen the ministry as his profession, but really, if he is sincere, it is God who has chosen him. "Ye have not chosen Me, but I have chosen you"—these words of Christ are significant, for they place the Master first and reveal to us in a measure His plans for us. And they do not apply to the ministry only, but to all our actions and words. "Lord, what wouldst Thou have me to do?" That is the question which we should constantly ask in our lives, and what comfort and strength follow as we hear the Lord tell us His wishes! In the big deci-

sions of life and in the daily activity the Master has a will for us, and it is the best will because He is perfect and He loves us.

Hymn 394

Thursday, September 11

READ II Corinthians 3: 4-6.

GOD first always—that is where the assurance and courage of life find their source. "Our sufficiency is of God." If He calls us He will certainly see us through. The Epistles are full of this blessed message. "He who hath begun a good work in you will perform it until the day of Jesus Christ" (Philippians 1: 6). "In due season we shall reap if we faint not." (Galatians 6: 9). Why should we ever be discouraged when we have such messages to inspire us? Let us know that God's call is not to failure but to blessed success. "My Lord and I"—that is the Christian's banner-token. In such blessed partnership, the Lord leading, a Christian life must grow richer and Christian deeds must come to fruitage. We lose confidence when we place self first. We can do all things when Christ comes first, calling, "Follow Me."

Hymn 500

Friday, September 12

READ St. John 12: 32-36.

CHRIST crucified, Christ risen—these great holy facts establish the divine Leadership. Being lifted up He draws all men unto Him. Again it is the old, old story—Christ first. He is the King. He came to save. He is the blessed Source of all goodness. He has opened the kingdom of Heaven to all believers. Christianity is not a philosophy or a system—it is Christ. We follow no "cunningly devised fables" (II Peter 1: 16). We follow Jesus Christ who was crucified and who rose from the dead. What a marvel of simplicity that reveals to us! What does my life, my service, my struggle mean? Why, it means that the Son of God draws me and loves me and washes my sins away and then leads on, crying "Follow Me." No wonder St. Paul cried: "For me to live is Christ." All our worship, our meditation, our faith, our love find their center in Him.

Hymn 525

Saturday, September 13

READ Revelation 7: 9-12.

IF in Heaven Jesus Christ is to be the center of adoration, I should we not begin on earth our imperfect but sincere worship? In our daily devotions do we see and hear Him? He is waiting for us to come with a great and holy longing. We do not have to knock and plead for an hearing. "More ready to hear than we to pray." O the wonder of that holy desire when we slowly and alas! formally kneel by our bedside to repeat an evening or morning prayer, and the blessed Christ waits and perchance interrupts our petitions as He asks: "My child, lovest thou Me?" So in the Holy Communion, beyond our confession and worship, can we not hear that dear Voice saying, "I am the Bread of Life."

Hymn 334

Dear God, I thank Thee that Thou art seeking me, for so Thy love declares itself. Let me not hide from Thee in spite of my sin, but answer humbly, sincerely, lovingly, trustingly—"Here I am." Amen.

It was the Cross which (to use an expression we should not dare to use, unless an apostle had led the way) perfected the human character of our Lord; for God made the "Captain of our salvation perfect through suffering"—not perfect in the sense of sinless, for that He was from His infancy upwards, but perfect in the sense in which no one can be perfect, who has not submitted to the discipline of trial.

—Edward Meyrick Goulburn.

Seeking Men

By the Rev. John S. Bunting

Rector, Church of the Ascension, St. Louis

WE ARE born seekers. The finer and nobler we are, the more indomitable the quest. A daring search often immortalizes. The Argonauts, hunting for their Golden Fleece, were not only fabulous, they were symbolic. Ponce de Leon, seeking his Fountain of Youth, has left the echo of his footsteps in scores of names borne by southern cities, counties, streams, and buildings. The entire nation recently welcomed the return home of Admiral Byrd from the far Antarctic search, a venture partly practical and partly a dream. Heaven itself is beautiful because it lures us to perfection, and hell is horrible because it seeks our ruin.

"For each age is a dream that is dying,
Or one that is coming to birth."

But the greatest seeker the human heart has known is Jesus Christ and the call which He uttered, not in some land of far romance, but in the deep world of man's life. Nothing else has ever beckoned and fascinated like that. That life and love of His, begun in distant Galilee and trailing its way down every human channel to our present hour, sways us mightily still.

To be seekers of men we must discover that we have been sought. We seek something in front when driven from behind. No search unless haunted. Where is He, who is He, what does He want, come the questions pounding upon the doors of life's haunted house and we cannot shake them off. Is He a necessity of life, or is He an incident, an ornament, an afterthought? Is He perhaps some whim of consciousness? Is He just a piece of the human story, or is He Himself the real story of which we are but the echo? Is He a fact, a reality, or maybe some mute subconscious voice, ourself speaking to ourself? These are the questions that hammer us forever. There is something in what Stevenson said, "I believe, not because I chose, but because I was haunted by the Unseen." Some burning urge that beats and blazes within us and lays a magnetic hand upon us and leads us forth or drives us on. Human faces may be absent from our churches today, but the human consciousness feels the lure of that seeking Face in vaster numbers than ever before.

We recently spoke to an earnest layman of the need of saying something definitely to people about personal faith in Christ. He turned to us impatiently and said, "I really don't understand just what you mean when you ask me to say something for Christ. I don't see just what you are driving at." He was irritated because he thought we were prodding him with an obligation. In fact we were inviting him to share a discovery. He supposed we were pressing him just to *talk*, but we were really trying to help him to *see*. When we become wide awake inside, alert and alive and keen to the fact that Christ the infinite Seeker has sought us and thrids His way through every experience, the vision drives us like an obsessing urge out upon the trail of some life with whom we must share what we have found, and share it we must.

That Life, lived long ago, and today more alive than then, was unique. It was not an organization into which He bade men enter, not a new doctrine they were to accept. It was a way of living with which He clothed them. A way of doing everything. A way to think and love and believe and speak and pray, and a way to trade and to work. Spirit and quality and motive were paramount. It was because behind them and within was a Presence that meant so much that all human contacts about them caught the color of the fiery thing they felt.

Yet it is a fact that men today do not often speak definitely about Christ. Let us be frank, they do not, and many think they ought not. That kind of thing is not done any more. We know there is an immense amount of noble living, brave service, and daring faith, and that there is a wide, deep, passionate interest that multitudes feel. It is good to see it and easy to admit it.

But those simple and marvelous men who went everywhere long ago telling their "glad tidings" and turning the world upside down did something more than live nobly, purely, and unselfishly, fine as that is. Life everywhere touched life and there was a blaze, steady and hot. Everyone of them had made a great discovery within and they spoke of it aloud. They did not seem to think of it as bothering someone else with "religious talk." They were brimming with pent-up joy that had to be shared. Just that. Group together what they said and notice everywhere certain marks. They had found an illuminating secret that gave everything new meaning. They had been desperate, distracted, and confused, and a strange peace had settled within them that ruled. They had been sick in soul and mind, and often in body, and were every wit whole. They had been tied and bound in galling slavery and were now free. Something had happened inside and all life outside had caught the flash and glow from within.

We know the defense mechanism often used, namely, that too many have been spokesmen for Christ whose lives did not bear out their testimony. We know of others who feel that our world today is a far different one from that little Galilean sphere. A new order of things moves about them, vaster and stranger than was known then, and a new world has been found within that is greater still, of conscious and unconscious mind. Once all was clear, definite, measurable, but now all is unspeakably marvelous, far more interesting, but more confused and blurred and almost unlivable. A note of sadness is everywhere, like William Watson felt:

"In this house with Starry dome,
Floored with gem-like plains and seas;
Shall I never feel at home,
Never wholly be at ease?"

"On from room to room I roam,
Yet my Host can ne'er espy:
And I know not to this day,
Whether guest or captive I."

WHEN we ask men to become messengers for Christ and they look at us with eyes of sad surprise that tell us how hopeless it seems to them, it is because something has happened to this world inside. Something within has shrunk and contracted while the world outside has expanded. Something has darkened within that once shone there. A light is dim and a fire is low that once were bright and warm. Men are not going to get men to be seekers of men for Christ until they themselves have become discoverers, and one of the first changes that the newly-found Christ works within us is to expand that world within immensely and gloriously, and reduce that other world without, and which they fear and love until they love it less and fear it not.

We do not deny the difficulty of seeking men for Christ today. But it has always been difficult, it has ever been costly and always will be. Convenience, popularity, position, money, home itself, and even life are some of the things that it has cost. The costliest enterprise ever set up on earth was the Christian faith. Who can look at the cross and imagine that what came to us at such a price can be retained without risk? But whether hard or easy, it will be done.

It is our modern day and world with its mass movements and quantity production and corporate emphasis and collective action that have frightened us away from personal witness and lowered within us the value of the personal voice for Christ. Men have come to think of doing nothing unless a vast movement gets under way. Yet nothing will ever displace or modify the power of one man. It is not only as great, but greater potentially today than ever before. The more completely organized, the more compact all life becomes, the more far-reaching the impulse of one man will be once he sees clearly and speaks daringly.

Why think of doing it only in some absurd and unwise

way? Why suppose that speaking for Christ may only mean that some cashier must talk religion through the window, or some conductor interrupt the collecting of his fares, or an engineer ignore his signals along the way in order to ask someone, "Are you saved"? Why shift responsibility by supposing the impossible and foolish?

WHY may not I decide upon some one man with whom I may share a vision and in him awaken a new urge? What is there unwise in thinking long and carefully and prayerfully about how I shall do it, choosing well the time and place and approach, and always letting my first word be not telling him what he should do or be, thus sitting in judgment, but rather the glad acknowledgment of my own light and leading? A crisis came, a dark hour struck, all seemed lost, but a Hand seemed to slip into mine, a light broke on my path and the tangle was straightened out. Why is it impossible to take him into this beautiful world of guidance and deliverance and enlarge his life with what I have found? Why?

We all need it today as never before. We are all of us walking with burdens so heavy that our backs are bending and life is breaking. We are all facing problems more complex, difficult, and ominous than were ever known. We are all sick at heart and confused in mind and ready to give up or fall crippled by the way. We are all like that. Why pretend that we are not? We admit that our composure is often more strategic than real, more assumed than secure. We know that but we also know more. We know quite as well that Something has come to us and lifted the burden, made the problem workable, and given us a fighting edge and urge again and kept us true until we won. Multitudes today know that and can say it. It will not have a first century accent, but the tone of the rugged west. Yet the heart-beat in it will be the same, and the eye will flash as it did when Christ looked on Peter, and he "went out and wept bitterly."

Then seek men, but not impatiently invade their privacy and gossip and prattle like some rude visitor pushing open a door unannounced. But rather seek them that we may draw them into a larger world where a strange light has shone and a quiet Voice has spoken and a sweetness mightier than mere force has prevailed. If we have seen Something, we are equipped to seek men, and if we seek them we shall find them and they will be glad that we came. No man ever yet had a fortune given him that he did not speak eagerly about it or ever fail of audience as eager to hear. The only question is, has he found his fortune? No man ever recovered from a terrible sickness who never said anything about it. Did he recover? That is all. The words will come if he did.

We may or may not fill our churches with people, but if they have not found Something they will not stay, nor will they remain if they do not seek someone. For one that is outwardly silent to all others is possibly blind within to Another that is greater still.

MANY of us, we fear, are living in a world where the sun has gone from our heavens. We recall a beautiful camp-site we once had, high on a hill at the edge of an immense dark forest, overlooking Lake Michigan. We recall how glorious it was to stand at dawn of day, awaiting the rising of the sun, coming up and coming over the great lake. Nothing else so clear, definite, and lovely. Then soon we would hear the awakening chorus of bird voices in the forest, and then see the many boats moving here and there over the lake, and later we would hear the hum of many motors on distant roads, and then the menial duties of camp would call us away and all of it would combine to divert our attention, disengage us and subdivide thought and interest, and soon the sun, the glorious sun, would be forgotten. But hiking time would soon come and then we had to look at the sun again and get our bearings and check the compass for direction that we might move rightly.

Once long ago men looked at another sun, that arose over the dark sea of life. They became fascinated, absorbed, and thrilled. Nothing else was quite so definite, clear, and lovely. But today, somehow, the noise and rush and hurry of our swift modern life, the roar of the great commercial machines over the roads around us, and the drudgery of life's camping place on earth have diverted us and distracted us. Caught up in the drive and the noise, we have forgotten the sun and life

is brilliant but hearts are dark. But we must travel onward and move wisely and therefore must look up and find the Sun again and check the infinite compass within.

When we do, we will seek men, for we must travel, and, traveling, we must move along with them. We cannot bear to go alone, neither can they, for they need us as we need them. If you have found Something, you can give, for *seeking* is a kind of *giving*. We are all "sun-treaders," one with another. Let us seek men lest we travel alone!

THE CHURCH AND HER SCHOOLS

BY THE REV. C. EDGAR HAUPT, D.D.

IN many places throughout the country stand noble buildings that were once Christian schools, but have been closed for want of support. The reason has been that they have been treated as separate entities for which the Church in its corporate capacity has acknowledged no responsibility nor made any provision. They have been dependent upon the generosity of individual givers, and when these have ceased to respond, the schools have perished. Only those boarding schools which have acquired a rich clientele have survived. Has the Church no mission to the children of moderate means? And is Christian education to be limited to the Sunday school, which in many cases does not have the cooperation of the parents?

Schools are recognized as the most effective missionary agency, and a large part of our missionary money is devoted to their promotion and maintenance in the foreign field; and for Negroes, Indians, and foreigners in this country. But no thought or any provision is devoted to the Christian education of our own white children beyond the Sunday schools and our expensive boarding schools.

The National Council appropriates \$161,000 for industrial schools for Negroes, and the result has been the elevation of the race as no other agency could possibly have done. The Bishops of South Dakota, with their schools, have transformed the savage Indians into law-abiding citizens. In China, Japan, Mexico, and Liberia, large grants are given for Christian education. What of our own white children at home? It is no disparagement of foreign missions to say that home missions come first. "The light that shines farthest shines brightest at home." The Apostles were commanded to remain in Jerusalem until they should be endowed with power from on high. Until we Christianize America we shall not Christianize the world. And it can be done only through the children.

In spite of the emphasis laid by the General Convention upon the value of secondary schools, no school in continental America receives any assistance in its struggle to live and do its work. The allowance made by the National Council for religious education does not contemplate the secondary schools in any way, and such schools have failed for no other reason. The Church has refused to accept any responsibility for them, and has treated them as separate entities entirely dependent upon the zeal and activity of their boards of trustees. She has acted in this respect like a mother who lays her baby on the doorstep of her neighbor, and refuses to acknowledge her own offspring.

The Roman Catholics and the Lutherans are forging ahead through their school systems. The Norwegian Lutheran Convention of the North West has accepted a budget of \$224,000 for their secondary schools during the next biennium. Is it not possible for the Episcopal Church to lay hold of this powerful agency and provide for it in its budget?

The crime situation and general lawlessness of this country are notorious, and there is no remedy for the evil which surrounds us except in a pure and genuine religion. Jesus Christ has not died in vain, and His command rings through the ages—"Feed My Lambs." The Church will never meet the need for Christian education until our schools find a place in both the general and diocesan budgets.

THE CHRISTIAN FAITH declares that in spite of all things that shriek denial, God is like Jesus Christ. He is not a sort of Magnified Man, sitting in the center of the universe, ruling things and judging people; He is a God who enters into the tragedy of life; He knows and cares.

—BISHOP FISKE in *Calvary To-Day*.

Why a German-American Became a Priest of the Church

By the Rev. Oskar Wetklo

AS A RULE the European who comes to make his home in this country is inclined to unite with the Church which is the most similar to the one in his native land.

It is a common belief that the German Protestant Church is Lutheran. This is a mistake. The German Evangelical Church is, as its name denotes, a Protestant State Church. It was originally Catholic. Out of the Reformation two main groups developed, the Lutheran and the Reformed. These were united in 1815 and were reorganized in 1924 as the Evangelical Union. Briefly the German Evangelical State Church is a Protestant Union in which the Lutheran and Reformed are the two main groups. It is a State Church, that is to say, it has grown up with the land and its people from ancient times. It is indissolubly bound up with the history of the country. It is a State Church as is the Church of England. The training of the theologians and the appointment of the professors and of the higher clergy lies almost exclusively in the hands of the State. The clergy are paid by the State, and are high State officials. This Church as far as the German people can think back was a Church of the State. Thus it considered itself, in spite of Luther's, Calvin's, or Zwingli's Reformation, not as something new, but as the old, though reformed Church.

The Evangelical German Churchman thinks of his Church as the Old Apostolic Church for the following reasons:

First, he has the same old church buildings in which he and his ancestors have had their worship for more than 1,000 years, where they have been baptized and confirmed, where they have received the Blessed Sacrament, and from which the blessed dead have been carried to their final resting places.

Second, his Church has retained many bishops, abbots, and thousands of its priests; the princes, bishops, and priests became the real leaders of the reformed movement. Because church buildings, church land, church people have not changed, because the majority of their bishops and priests remained the same, because the Word and Sacraments were ministered by the same priests or bishops, the German of the present time does not have at all the idea that his Church is a new organization. Even to the simple Church member is it clear that only God (and therefore no Luther) can found His Church. This conviction still stands today as the strongest protection against new sects and free Churches and maintains the State Church in its preëminent place. If the English Church really had such a dominant place among the English-speaking people the world would never have had so many strong denominations.

Since it is commonly unknown what bishops in Germany were connected with the reformed movement, we mention some names and facts:

- 1—Herman von Wied, Bishop of Cologne, 1547.
- 2—Gebhard von Truchsesz, Archbishop and Elector of Cologne, 1582.
- 3—M. von Jagow, Bishop of Brandenburg, restored the Holy Communion in both kinds November 1, 1539.
- 4—Georg Polentz von Samland, Bishop of East Prussia.
- 5—Erhard Queisz von Posanien, Bishop of West Prussia.
- 6—Also a number of general vicars and abbots with the jurisdiction and authority of a bishop.

Having such a great number of men with Apostolic Succession it is hard to believe that these men have never given valid ordinations with the authority of a bishop. Of course, says the German pastor, in spite of Luther's and Calvin's teaching of the general priesthood, these bishops have given me the office of a bishop and priest.

From the above it clearly follows that a German Churchman can only unite with a Church which lays stress on its succession from the old Church, which knows no other founder than Christ. Besides this the Germans like and love a Church which has a tendency to be interwoven with the history of the country and the people. Church and native land belong to-

gether. Both we find in the English Church. Now it is easy to understand why we became a communicant of the Protestant Episcopal Church in the U. S. A.

LET us now look into the matter from a more practical viewpoint. All those who earnestly desire to be Christians must be followers of Christ. This fellowship was visible during Christ's lifetime. Whoever walked with Him, whoever was in His fellowship, was His disciple, shared through Him in God's grace and mercy and had part in His kingdom. When Christ died, arose, and ascended, this bond was by no means broken. Pentecost revealed visibly that the Son of God sitting at the right hand of the Almighty is with His Apostles. From Pentecost it is clear that the exalted Lord and His Spirit operate through the Apostles. The central thought of the book of Acts is—the oneness of the Church by the Holy Ghost and through the work and testimony of the Apostles. The New Testament does not know a congregation or a Church outside of the sphere of the Apostles. Those who linked themselves with the Apostles belonged to the Church, belonged to the Body of Christ. We repeat, since Pentecost this is the proved and tested way, the regular and orderly way to Christ through His Apostles. When the Apostles were no more, it soon became evident that the Christians were connected with the bishops. This fact is everywhere acknowledged where one is unabashed to give truth its due honor.

Everybody knows that between the time of the Apostles and the present time there existed a difference in Church organization. Theological discussions may arise as to whether the order and function of a bishop, a priest, or a layman is the same as 1900 years ago. For a Church to function it is necessary that there be men to carry on the work. Protestant denominations, theoretically decline to differentiate between bishop, priest, and layman. Theoretically we say, the fact is that the religious life necessitates such a threefold division. We know no Protestant denomination which has not in some form or other something similar to bishops and popes or even one pope. Of course some refrain from giving them these names, but that does not change the fact that they really exist. By way of illustration—it is generally known that the Quakers believed they could get along without clergy and ceremony, yet today they have recognized preachers bearing the title "Rev." Anyone who is actually familiar with the Quakers knows that they were never without "clergy" and that they have a very strict ceremony. Furthermore, why is it not permitted in most Protestant denominations that a lay man or woman may officiate at the Sacraments? Are they not kings and priests? One answers because of the order. What order? And why can this order never be suspended by proper regulations? Another example—in 1921 the German Synods declined (by a vote of 109 to 103) for the general superintendent the title of a bishop but gave him *ex-officio* the chairmanship of all the higher ecclesiastical courts and authorities. To speak in plain language he is a higher clergyman and he has a juridical power that hardly a bishop of the Episcopal Church in the U. S. A. has ever had. We ask now, why not heartily assent to the office of bishop and priest, when one cannot get away from it in practice?

From the above it will not be hard to understand why we became a priest. Because we wish to be an authorized ambassador in Christ's stead; and so we desired to be such in practice as well as in theory.

To sum it all up: Why did I, a German-American, become an Episcopalian? We believe that every country should have one Church which historically belongs to it. This Church must be a branch of the Catholic Church (without riding any hobby) in which not only the faithful members, the Sacraments, and the Word are visible, but also the authorized ministry. This is not only good doctrine, but as we have seen it is

essential in practice. This also was the common basis of the whole Church until the eleventh century.

Naturally one may in some other way become a partaker and subject of the kingdom of God, but the tried and tested way is through this visible Church. Let us learn from Christ; He was and remained a member of His visible Church. Even though the priest and people turned the house of God into a den of thieves, perverted the Word of God, persecuted and slew the Saints and the Son of the Most High, He continued to be loyal to His Church. There can be only one Church, and we believe in the one Holy Catholic and Apostolic Church.

BEFORE we close we wish to explain why it is generally assumed that the Evangelical Germans are Lutherans. In many churches in Germany the Lutheran form of worship and liturgy predominates; the buildings and church architecture are generally in the old church style. Likewise in most congregations the Lutheran catechism is the basis of religious instruction. None the less we believe we are right in saying that the Calvinistic teaching relative to the Sacraments prevails. Therefore we come to the general conclusion that the Evangelical Church in Germany is Lutheran in form but Calvinistic in doctrine. Since the German is conservative in his religious life, he clings to his old customs and forms. He frequently finds these forms in the present day in the Lutheran and Reformed Churches. Since he considers our ceremonial in form Roman he will ordinarily prefer to unite with one of these religious denominations. After some time he finds out that these American denominations are quite different from his home Church, he misses his universal Church with its ordained clergy and with its historical traditions. He becomes dissatisfied and soon he realizes that he does not belong to the Church, but to a denomination which rides its hobby. Then he comes in contact with the Episcopal Church and sees that the form is only its outer cloak caused and justified by tradition. He realizes that the very heart of the Episcopal Church is the universal Church, not founded by men, but by Christ Himself and His Apostles. He himself may not venture to make the change, possibly because he feels that he is too old, or because he is too conservative, or again it may be that the priest who comes in touch with him does not know the background of his Church. But one is certain that sooner or later he will bring his children to this Church or they will come of their own accord, knowing that they are thereby doing what their father had wished to do.

BACK TO THE EARTH

I SHALL go back to the earth,
The black earth whence I came
And the four wild winds of heaven
Shall toss my crumbling frame.

And what was blood and water
And what was heart and brain
Shall mingle with the leaf-mould
And feel the need of rain

But what was love and longing,
Sorrow, pain and grief,
Ah! little do they need them—
The seed and root and leaf.

EVANGELINE CHAPMAN COZZENS.

CHURCH CONSCIOUSNESS

THE REFORMATION was altogether bad, but Luther went too far; he forgot the Church. The result is that there have arisen so many churches. If churches are merely social clubs that is all right, we can even do without them. The Church begins, however, from Christ, and it is the Sacred Body of Christ. Without the Church there is no Christianity. The Church and Christianity are not two different things. Through the gate of the Church only can one enter the Kingdom of God. The Church exists first and individual Christians afterwards. Outside the Church there is no Christian. To be baptized is to be received into the Church. It means this only and nothing else.—*From a speech by Prof. Yasusada Hiyane, Tokyo, as translated by the Rev. T. S. Nakamura of Hiroakai.*

CHRISTIAN SCHOOLS IN CHINA

BY THE RT. REV. FREDERICK R. GRAVES, BISHOP OF SHANGHAI

CHRISTIAN colleges and schools in China are now in great difficulties and have to face what amounts to deliberate persecution. In many places their buildings have been occupied by soldiers and greatly damaged or left in such a filthy state that they had to be entirely renovated. Some have been destroyed, others have been seized upon by Chinese who started schools in them for their own profit, others have been prevented from reopening by powerful local enemies.

To give a concrete instance. Our Mahan School at Yangchow was widely known throughout the province of Kiangsu as an institution of the highest standing. It was seized and occupied by the soldiers in 1927. The furniture was destroyed, the books burned, and the interior and grounds left in an unspeakably dirty condition. The loss amounted to Mexican \$30,000. No compensation has ever been paid and no regret has been expressed. Furthermore, the local Board of Education has prevented the reopening of the school. Such histories could be duplicated in any number concerning schools of the various missions in different parts of China. It is important to note here that not only Christians but Chinese of all classes are eager to send their children to mission schools when they can get the opportunity, because they are convinced that they will receive a sound intellectual training and also proper discipline and moral care. The opposition is political and revolutionary.

Matters have gone very much in this way for the last years. Military occupation is only one of the troubles; the standing difficulty all along has been the policy of the government.

Ever since the meeting of the World Christian Student Federation and the visit of the Educational Commission in 1922 the anti-Christian forces in China have directed bitter attacks against Christian schools. In 1925 regulations were promulgated for registering schools in order to bring all schools under the control of the government authorities. In 1927 further regulations were published. Section 5 of these regulations reads: "The institution shall not practice any religious rites or ceremonies and shall not have as its purpose the propagation of religion." In 1929 there was added, "If there are any religious exercises students shall not be compelled or induced to participate. No religious exercises shall be allowed in primary schools."

Further regulations require that a majority of the board of directors shall be Chinese as also the president and that there must be in private schools a military instructor and an official who shall be entrusted with the discipline of the school. These last are to be appointed by the government and paid by the school. From the above it is plain enough that the control of the institution would be practically in hand.

The effect of the regulations is to make private schools a part of the government system and organs of the Kuomintang. It is expressly provided that party principles be taught as part of the curriculum. Under this system there is neither religious toleration nor intellectual liberty.

A good many missionary schools, however, have registered or are preparing to register, hoping to preserve their schools at all costs and trusting in the assurance of Chinese friends that the government only requires submission and that the regulations will not then be too strictly enforced.

But behind all this matter of registration that is a clear indication that the policy of the Board of Education is, as a Chinese educator expressed it to me, "half Bolshevik and half Columbia University," that is, that they have determined not only to have a system of government education which is entirely secular, but to prevent anyone from teaching religion in any form. They have made it quite plain that they will either close Christian institutions by order, or place them under such disabilities that they will wither up.

There have been cases recently where a passport was refused to Chinese students going to America because they intended to take courses in religion, and two months ago a petition from representatives of a number of Christian bodies, who as Chinese Christians asked for religious toleration in their schools, has been peremptorily refused.

Christian schools and colleges have been of immense service to China, but in the face of present conditions it would seem that the best service they can give to China would be to refuse to yield their principles, and show that they value their religion above any advantage.

A Plea For Creeds

By Alice Bowne

WE often hear: "Why not drop dogmas and creeds and follow the simple teaching of Jesus Christ?" This seems a contradiction in terms. How can we follow His teaching if we do not understand Him? How can we understand Him if the high spots in His life on earth are wrapped in mysterious silence? Must they not be expressed—and where do we find them so adequately expressed as in the creeds? In them are discovered stepping stones to spiritual insight into the mysteries of His incarnation, birth, crucifixion, resurrection, and ascension, which have never been paralleled in literature or oratory.

Mere repetition of them only knocks upon the door of our consciousness; it is prayer and meditation which open the door for us. As "Man is the façade of a temple," so are the creeds the façade of the Temple wherein Christ dwells—the approach to the mystery of Him. He is the embodiment of the ideas in the creeds, and He must be incarnated in them, He must be made concrete and definite through meditation upon them with prayer if we are to test their power fairly and justly.

Are the creeds really in disrepute? I think not. Then why plead for them? For the same reason that Jesus went after the sheep that was lost, the desire to bring the minority back to the fold of creeds and charts, and to lead them safely home, for without a guide we lose our way. Are we not sometimes too unfriendly toward these great creeds? I mean—do we not treat them as we would a fossilized old man encrusted in the egotism of his own thought? If we held out a less hostile hand we should find them not obsolete, but progressive, so progressive indeed as to have advanced beyond our present knowing faculties. To know them we must draw upon our intuition, which means that we must take a little journey in the fourth dimension.

The "fourth dimension" sounds rather involved to some of us, but is it really anything more than the plane of consciousness Jesus Christ entered when He "arose and went to His Father" and became aware of unseen things? We live in a world of four dimensions (possibly more) of which we see only three. The fourth is infinity which can be known only through the Holy Spirit, and our understanding of the creeds depends upon our contact with that High Counsellor, our only guide to the truth of anything. Learning the creeds does not constitute their goal, nor does it by any means exhaust their content; on the contrary they are but a scaffold upon which we are to build; a suggestion for thought, prayer, and meditation, a formula of faith or opinion, a statement of a certain belief, intended not as "outworn phraseology beliefs which no longer convey inspiration to life," but as dynamic incentives to research both scientific and metaphysical.

It has been said by some scientists that the embodiment of the creeds would mean that we should no longer seek. One of them assumes that: "The spirit of seeking which animates us refuses to regard any kind of creed as its goal." As a matter of fact while the goal of the seeker may not be the creeds *status quo*, still a desire for understanding of their infinite statements will animate us to a seeking so supreme and insatiable as to open the gates of spiritual consciousness as no other stimulus can do. The Mind which inspired the creeds can alone interpret them to us, and the proof of their spiritual origin is their rejection by minds not attuned to the inspiration of the Holy Spirit. The objectors to them are not those who have sought a living experience of their splendid suggestions, nor yet those who have tried to think them through for themselves; but they are for the most part those formalists whose faculties have grown ossified by continued inertia, they want their food already digested and pleasant to taste.

The great tenets of the creeds are too vast for any cursory survey, their terminology must receive individual digestion; there is no possible way of assimilating their boundless precepts other than by companioning with the mighty "Leader unto all truth," the Holy Spirit. He will do for us what He did for them on the day of Pentecost. That great interior Counsellor, who embodies all terminology in one Spirit, will cause

us to find ourselves speaking in tongues through that Spirit, with all attempts at terminology and phraseology but a diversified expression of one focal point of experience, for in the last analysis it is a personal experience of the *Spirit* of the creeds which alone can make them live in us and we in them. The phraseology of the creeds is not outlived, it has not yet been lived at all, and must be sensed and not at once seen.

HOW many of us can think straight and clearly enough about our Lord's wonderful life to be able to annex its matchless principles to our own lives in such manner as to vitalize them in action? The creeds are said to increase our perplexities, but if we viewed them scientifically would this still be the case? Scientists work from an hypothesis, our creeds are infinitely hypothetical. They are a nucleus around which circle the mysteries of the unequalled life of our Lord, but to use science as a foundation is to build our house upon sand because it shifts so continually, what was solid ground yesterday is today but a landslide vanished from sight, to wit: the atom and the electron. The atom did not grow into the electron in evolutionary succession, it was assumed as an hypothesis, and then entirely discarded. So does science always build, not on a permanent foundation but on shifting sands. Now unless something is to rest upon nothing there must be a foundation somewhere, and although science prides itself upon proof it has never yet proved a permanent foundation for its arguments, which are constantly changing. The religious man on the contrary when using an hypothesis, which is a theory not proven but assumed for argument, seeks some foundation with which to supplement his speculations, some goal toward which he moves. Creative religion only can provide that supplement.

Bishop Rogers has said: "Creative science and the religion of creative love should prove helpmeets to raise men above the materialistic philosophy that has grown out of the abuse of both science and religion." The creeds seek to effect this creative union, they are distinctly scientific and both science and religion must complement each other in disclosing their secrets, but the science must be on a firm foundation. It must be science on the rock of Peter's faith, science magnificently clothed by the Holy Spirit. The statements in the creeds may be scientific but their interpretation lies in the realm of spiritual discernment. Religion is the bond between the seen and the unseen, between the shifting sands of science, and the immovable principles of God, and it is the only means of communication between the two realms.

The creeds challenge our loyalty to ourselves as well as to God. The words "I believe in God" are obsolete if we say them with our lips while our hearts deny them, but even giving voice to them should plant a little seed in our brain cells, and as it sprouts we get: "Do I really believe in God?" and then should come a sequence of ideas born of our desire to *know*, which always precedes the birth of ideas of Him. If we let Him speak to us we shall find that Jesus Christ is our best idea of Him, and then again: "Do I believe in Jesus Christ? Who is He? What is He? Where is He?" and so on through each statement in the creed. Some of these statements will cost us many hours, perhaps months, or years, of meditation and prayer because they deal with the deepest mysteries of life, and contain the answer to eternal things. How then can we reject them untested, or accept the unquestioned? One method is as unthinkable as the other, yet both are employed.

The creeds are not stumbling blocks to our intelligence, they are aids to our imagination, the kind of imagination which leads to knowledge. They point the way to a glorious adventure in the fourth dimension, with them as our chart we take little journeys into an unknown country, into a land governed by laws as yet unknown to us. We have a knowing faculty, and our first step into this unknown country is to use it. Our first use of it is to know that the story of Jesus is a tale of two Cities, the visible City a triangle, the invisible City lying four-square, with mountains rising white and glistening, with air

pure and unstained, and strong, and sweet, and with vision unlimited, where the gates are never shut, where there is no night, where Love reigns and all men are loving, where "there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination or maketh a lie." Where the river of Truth and Life pour their crystal purity alike on the just and the unjust, where one loses oneself in Love, and finds Home. Oh! to hear of it, and to think of it fills our hearts with longing to find it, and the creeds point the way. They deal with laws not operative in our City, we cannot account for the Virgin Birth or any of the outstanding happenings in the life of our Lord through the operation of the laws we know.

WE have the capacity to know God—Christ is the true idea of Him, and to know Christ is to understand the laws which governed His magnificent life. Those laws are legislated under powers more infinite than our finite minds are yet conscious of. The vastness of infinity looms ponderous and full of mystery before us. We find that already men of the new race, conscious of this fourth dimension, are beginning to know one another, and are quietly establishing passwords and countersigns. We cannot understand, but we long to speak their language, to see what they see, and perhaps this wistful longing is our first preparation for a wider, clearer vision, and like the aviator having taken the first "hop," we do not at once realize that we have left the earth at all, but naturally rise to purer air, new spaces, until finally—remembering—we look below for the earth, and behold! it has vanished. We rise higher and higher—no man shall say what lies beyond the fleecy clouds—but that it is glorious is evinced by the wonderful colors, the ease with which we rise, and the ecstasy of anticipation in our hearts.

So we take the first step, by realizing that the statements in the creeds are controlled by laws we do not yet know. A new thinking faculty is evolved in us, there is a new woof in the warp, we become conscious of beings higher than ourselves who yet are we, we associate ourselves with them in thought (the communion of Saints). We find that men and women are but symbols, beginnings of transitions to a new and higher type, a type in which there is neither male nor female other than the male and female of God's creating, which is the perfectly balanced male and female qualities united in spiritual man. This discovery is to us the annunciation which prepares us for an understanding of the Virgin Birth which now becomes the working of a perfectly natural law as seen by the mind having a well balanced understanding of God, man, the universe, the laws relating thereto, and inter-acting thereby. God works by the means of these—shall we say super-men? We cannot name them, they are distinguished as they shine above the little puppet men we know so well, with his division of sex, his absurd assumption of personal power and wisdom, his arrogant "know it all" air. The man God uses is nearer to His own making—generic man. God speaks by means of such, and if you listen the whole world changes. There are but few of these men throughout the world. They live among us many times unseen and unknown, unless you're ready—then God speaks as you hear, the man disappears, and you find infinity. You see as much of it as you can bear, but always you know there is more in an endless unfolding, and life becomes the great adventure in new dimensions, new planes of consciousness, a fascinating quest of yourself, at least so it seems, but soon you know that you must lose yourself, and as you disappear you find—God, and in that supreme finding complete yourself.

It is love which performs this magical transformation, not love of man or self as such, but love of the qualities in them which are attributes of God, and this is born of the union of souls in quest of Him, and of the common good. We are ready for the creeds when we have grown weary of our triangular cage, when we have beaten our wings against the bars, lost our feathers, bruised our flesh, until all hurt and bleeding we must perforce *be still*. Like a squirrel in a cage we have made great effort, but remained fixed, now, we are to remain fixed and still but without any effort at all we are advanced to meet a splendid activity. Something makes us aware of more vast stretches of consciousness. Was it a man, a book, a flower, or a sunset? It does not matter, their common denominator is God, speaking through His Holy Spirit, and suddenly we *know*, we look! and we find that others are looking too, they talk to us of a fourth dimension and try to tell us what they see. We

try to see too, but as a matter of fact neither of us really sees anything at all that can be put into words (that is why we describe it so inadequately), for we are looking *outside* the triangle, while the truth is the fourth dimension *within* it, and when seen absorbs the other three dimensions, leaving unlimited space—infinity. When we try to talk in terms of infinity we, like the scientist, assume an hypothesis, but unlike him we have an anchor behind the veil of human flesh, Jesus Christ, the same yesterday, today, and forever. It is toward Him that the Christian religion incessantly moves—and He is love!

SOMEONE has said: "Love does not serve life, but serves the higher apprehension. If creation, the birth of ideas, is the light which comes from love, then this light comes from a great fire in which humanity and all the world are being incessantly purified, and all the forces of the human spirit and of genius are being evolved and refined, and perhaps indeed from this same fire, or by its aid, a new force shall arise which shall deliver all who follow where it leads. The power to coordinate love and thought can appear in men when—and only when—they have come to understand that love is not a phenomenon of *this* world, and that it does not belong to them, but is infinity itself with which they sometimes weakly come in contact. To feel this infinity it is necessary to understand that in all living nature love is the motive force which drives the creative activity in the most diverse directions."

And God is Love!

I have been quoting, and I shall quote again: "There is not a single side of life which is not capable of revealing to us an infinity of the new and unexpected if we approach it with the knowledge that it is not exhausted by its visibility, that beyond this visibility there is a whole invisible world, a world of, to us, new and incomprehensible forces and relations. The knowledge of the existence of this invisible world; this is the first key to it. It is necessary to remember that the noumenon (the real substance, heaven) and the phenomenon (the material world) are merely different aspects of one and the same thing. Thus the phenomenon is the finite expression in the sphere of our knowledge through the organs of sense; of the infinite noumenon."

It would seem, then, that we never see all of any thing or any man, and that our present vision is both inaccurate and inadequate, so the creeds would take us to the City lying four-square, the City of Love; silently they would impell us to know Jesus Christ through the Holy Spirit. Let us go with them, and learn to love them first, and then condemn them—if we still can. Antagonism will find no place when we have journeyed with them where they would take us, for there are walls there to keep out the false, impure love, consisting of thoughts of infinity and heaven, and there are gates there too, everlasting gates, lifted up to let in the true, pure love, consisting of the knowledge that there is nothing but God and His manifestation, nothing but God who is Life, Love, and Truth; and man who is made in His likeness and image, a perfect being, in a perfect world, governed by the perfect God who is Love.

The creeds stand in the simplicity and integrity of their own grandeur. They employ no coercive powers, we may take them or leave them, the choice is entirely ours. They are a voice crying in the wilderness of our confused thinking: "O Jerusalem, Jerusalem, thou killest the prophets, and stonest them that are sent to thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not." These great creeds would deliver us from the laws of men, that: "Being dead wherein we were held, we should serve in the newness of Spirit, and not in the oldness of the letter." They show us that what we call our body is only a section of that four-dimensional body which we never see at all until the Holy Spirit brings it to our remembrance. And our fellow men! they too are but sections with us of that four-dimensional body, and we, if we be lifted up by the creeds, must lift them too.

And so, after my little journey in far countries in company with the creeds, I return to my house of flesh, refreshed and strengthened with a new knowing faculty which causes me to look beyond that which I can already feel with my senses, and ready to pass on my joy to my fellow man. I submit my plea, not so much for the creeds, as for a wider vision on the part of those who may have missed their glorious message.

THE STATUS OF BISHOP LAY

BY THE REV. GEORGE W. LAY, D.C.L.

ACTING RECTOR, CHURCH OF THE GOOD SHEPHERD, RALEIGH, N. C.

IN the interest of historical accuracy it would seem well to record the facts about Bishop Lay, with regard to which there has been much misunderstanding.

At the General Convention of 1859 two missionary bishops were elected to have jurisdiction over all the country not organized into dioceses north and south respectively of a certain parallel of latitude. Bishop Lay was elected as Missionary Bishop of the Southwest at the end of the session, and was consecrated after the convention had adjourned. Hence, his consecration belonged to the record of the next triennium and his letters of consecration were not printed in the Journal of 1859. In the confusion of the War, they were not printed in the Journal of 1862, as they should have been. In fact they were not printed until I called it to the attention of Dr. Hart, and they were printed in a much later journal.

Then came the War with its resulting confusion, which produced confusion of thought that has in some ways continued to the present day. The facts were regarded differently by those of the North and those of the South. Only one interpretation can be correct on the part of the Church of today. The Confederate States of America was regarded by its people as a separate nation. If this were so, it was practically necessary that it have its own separate national Church. Therefore the dioceses within the seceding states organized "the Protestant Episcopal Church in the Confederate States of America." As Missionary Bishop of the Southwest, Bishop Lay's jurisdiction included Arkansas, which was within the territory claimed by the Confederacy, and New Mexico, Arizona, and the Indian Territory, which were not. He therefore sent in his resignation to the House of Bishops of what we may call for short the "Northern" Church and was then made Bishop of the diocese of Arkansas by the Southern Church.

When the War ended and the new nation certainly no longer existed, the reason for a separate national Church ceased to be of force. In spite of this obvious fact it would have been quite easy to have kept up the ecclesiastical organization, even after the civil state had ceased to be, and to have a Southern Protestant Episcopal Church quite separate from the Church of the North. This is just what happened in the case of many a one of the different denominations, and there was real danger that it might happen to us. Sectional feeling was full of passion and only immediate action could prevent permanent estrangement. It is acknowledged that the prompt attendance in 1865 of Bishop Atkinson of North Carolina, with his clerical and lay delegates, and of the lone and unsupported Bishop Lay, saved the day.

So much for the Southern view. Now what was the view of those in the North? Whatever it was, it should be carried through to its logical conclusions. The United States government always refused to acknowledge the existence of the Confederate states as a nation. Quite consistently the Church did nothing to acknowledge the existence of a separate national Church in the Southern states. The names of all the Southern bishops were called in the Convention of 1862. By a strange error Bishop Lay, Missionary Bishop of the Southwest, is even marked in the Journal of 1862 as being present! His resignation was of no legal force, since it had never been accepted. Yet many comments on this historic occasion of the return of the Southern bishops speak of him as being "utterly without jurisdiction." Only a die-hard Southerner could take that view. Bishop Lay very wisely sought to avoid trouble by asking the House to say what they wished him to be, without considering the question as to what he was or had been. The House with equal wisdom simply made him Bishop of Arkansas only as a missionary jurisdiction, of which state he had for some three years considered himself the Diocesan Bishop.*

Bishop Lay was my father. My mother was a niece of Bishop Atkinson. The two men were most intimate and Bishop

Lay naturally looked up with great respect to the older man. I am personally interested and perhaps prejudiced, but I cannot forbear saying that it seems hardly fair to my father that so much has been written that would indicate that he was without jurisdiction and merely tagged along after my great-uncle. There were many other Southern bishops who did not go at all. Bishop Atkinson had the approval of his diocesan convention and the support of a full deputation from his diocese in both orders. Arkansas was thoroughly demoralized by the War and Bishop Lay had to act alone and without a man to stand by him. For his action in going to Philadelphia he had to stand obliquely that did not come to Bishop Atkinson. I think Bishop Perry refers to this in one of his books. I have no old *Annals* to refer to, but I recall that for many years in the list of bishops the fact that Bishop Lay was consecrated as Missionary Bishop of the Southwest was ignored. This error was later corrected at my suggestion. According to the official records of this Church, Bishop Lay had jurisdiction from 1859 to 1865 over New Mexico, Arizona, and what is now called Oklahoma.

CONGREGATIONAL DEPRESSION

IF YOUR neighborhood grocer were constantly whining and complaining that business is not nearly as good as it used to be, that the people who now trade at his store cannot compare with the people who used to be his customers, that the whole neighborhood has gone to pot, that all the worthwhile people have either died or moved elsewhere, that the present crop of neighborhood residents does not amount to much, you would no doubt soon take your trade elsewhere. The same pessimistic whining is indulged in by many church members whenever they discuss the problems of their church. It is true that neighborhood conditions in a large city change rapidly but there is no better way for members to kill their church than by hopelessly submitting to these changing conditions and to chant at every opportunity the dirge of despair. Even under rapidly shifting external conditions an aggressive church program is possible. The very moment a church begins to live in the memories of the past and doubts the possibility of its further progress and usefulness, it is withdrawing itself from the range of divine blessing. If external or numerical progress has really become impossible, there still remains the constant opportunity for intensive internal development of church life in all its various phases. A spirit of cheerful optimism will attract the stranger, while an atmosphere of depression is bound to repel. No matter what the conditions may be, a Christian church will always find plenty to do.—*American Lutheran.*

"UNSEEN THE PRINTING CLEARLY"

A RECENT NUMBER of the *Retail Bookseller*, Baker and Taylor Co.'s interesting little book-trade journal, contains the following delightful epistle, which purports to have been reclaimed from the correspondence files of that company:

"With much exhalation to inform this little epistle to you, that, your name and address been appeared to me, with much delightful, whiles I am walking on the street I got parts of your papers unexpectedly, instantly one side turned by me, your name & address were written.

"On this paper were printed some of the magical books, but the paper is too rough and contains mud, unseen the printing clearly, hard before I saw your name and address.

"Please kindly let me receive the whole catalogues you have here; by how I received your name I shall deal with you promptly, also I am a African merchant of magical books. Anything can be done easily. Don't forget to send me your yearly catalogues which contains—magical books, lucky stones, incenses, parchments, magical-rings, oriental-rings, mental science rings and crystal gazing and etc., I am waiting the next mail coming.

"Hoping you will not fail as soon as this letter reaches you promptly. Many thanks to you."

Naïve? Delightfully, and with a rare poetic lilt. It ought to be set to music, and while we do not claim the art of writing as charmingly as the correspondent quoted, we suggest the following transcription into verse of sorts:

Unseen the printing clearly,
Hard before I saw your name,
For the papers gave so blearly
I were doubtful toward the same,
But with very much delightful
(And exhalation too)
Me your catalogue are bumming,
Listing books on subjects frightful,
In the very next mail coming.

* To illustrate the intense feeling in the South after the War, even in such a state as Maryland, which did not secede, I might mention that when in 1869 Bishop Lay's name was brought up for election to the new diocese of Easton, one of the lay delegates said that if Bishop Lay was made his bishop, he would never help him in any way; he would not even send him a box of peaches. It happened that the first thing he did send him was a box of peaches.

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 MINISTRY OF YOUNG PEOPLE

To the Editor of The Living Church:

DURING the past seven years I have come to estimate the possibilities of the young people in their ministries toward the unfortunate and the wayward.

A Polish mother of seven children was confined in a local hospital, where, for several weeks, she was denied contacts with her people, nor could she understand English. You may imagine her loneliness. Learning of this instance, I handed an older daughter a gospel message in her language, asking her to take it to her mother. Weeks passed, when I again met this girl. She told me what great comfort that little message gave her mother. Now the girl confidently requested something similar for her father, who had noticed a peculiar expression, and heard a glad testimony from the lips of his suffering wife. The desired tract was at once provided, and a friendship soon sprang up which testified that a new experience had come to a home.

Visiting the county jail, I had a little conversation with a Portuguese man whose home was at some distance. He promised to read the gospel which I left. Later, I called again and he said he had read it several times with interest. He had a wife, he said, who was giving him some troublesome thoughts, because she was not loyal to him. He also had a twelve-year-old boy, whom he feared would be led astray. This book had brought to him, as a husband and father, the conviction that he must do his full share for the well-being of his boy, even if the mother might not do her part.

Christmas was just ahead, and by reason of good conduct, he expected to be released before the expiration of his term, and spend the day with those he loved. "Have you something for my boy?" he pleaded, as he said he wanted him to grow up to be a good man. "Yes"—as I gladly handed him a suitable article—"and I would like your boy to write to me so I can send him some more," I said. I heard nothing since, but I am very sure that these messages have had effect.

Some of my young friends of different local churches have received inspiration to engage more in similar efforts, and have been blest on their errands of helpfulness. There should be more of such work committed to our youth. They are not doing it because they have not had the necessary encouragement.

Church societies are exploited for financial ends. Young people, required to spend many hours of their time rehearsing dramatics, preparing supper tables, serving tables and booths at fairs, soliciting, and selling tickets, cannot be expected, reasonably, by a pastor to become soul winners so long as the major part of their Christian (?) experience is usurped by the demon of Church commercialism (a severe indictment, I am aware). The other kind is witnessed below:

A pastor of a small town parish has just resigned after ten years of service. During this period he has welcomed into the membership about one hundred persons. Then young men have entered the gospel ministry, five of whom are fully ordained pastors of churches. Training for soul winning, not money raising, does this.

WILLIAM A. RICH,
Lawrence, Mass.

"HOLDING UP YOUR HANDS"

To the Editor of The Living Church:

IHAVE READ with interest the essay on Church School Education (L. C., August 9th), coming from the pen of the Rev. Alban Richey, Jr., rector of Holderness School. Mr. Richey states, "There was a time when we of the Episcopal Church could boast of the leadership which we maintained in the field of education. Why, then, this present-day lack of interest in our schools?" To my mind the real reason of the lack of interest in some of our Church schools is due, in part, to the fact that men are appointed on their staff whose educational standard and experience in pedagogy are lamentably

below par. Indeed, this lack of education is not confined to the teachers in our Church schools alone, but extends to the sacred ministry itself. What we want is a definite course of study for ordination, laid down by a competent body of men, chosen from our best scholars in the Church for those who would aspire to Holy Orders. Institutions, and thank God there are some in our beloved land, which exist to raise the theological standard of men who some day will be priests are engaged in conferring on the Church one of the highest benefits it can receive. Those who know by painful experience what it is to have been sent into the ministry, charged with the highest responsibility that it is possible to impose on human weakness, commissioned to teach the loftiest and profoundest theme that mortal man can teach, sent out to fulfil this task with a preparation which in any other profession would be pronounced woefully inadequate to the work imposed, will appreciate the immense importance of an institution, whereby ignorance shall be partially dispelled, minds instructed in the principles of the Catholic religion, and the future preachers of the Church more fitly trained to think and qualified to teach.

(Ven.) JOHN DEB SAUNDERSON,
Old Town, Me. Late Principal and Superintendent
of Public Schools.

FROM A PRESBYTERIAN

To the Editor of The Living Church:

AS ONE who finds in THE LIVING CHURCH that which none of the periodicals of my own communion supplies, may I be permitted to say that it was with much interest that I read Dr. Walsh's article on "Indefinite Ordinations and Church Unity" (L. C., June 28th). With equally great interest I had read the letter under the title "Misunderstanding Courtesies" in the issue of June 14th; and now comes a letter from Mr. Jones on "Lambeth and Unity" in your issue of July 5th.

I am one of those to whom the courtesies of your Church have been extended by more than one bishop and more than one rector; but knowing what I do about "the Protestant Churches" I should like to have Mr. Jones realize that what draws us to the Episcopal Church are the very things he would seek to minimize. It must always be difficult for an "outsider" to understand the viewpoint of the "other fellow"; but I find very little in Dr. Walsh's article to which exception can be taken. Some of us with "High" ideas concerning the Presbyterian doctrine of the ministry might want to qualify a little one or two of his statements; but as Dr. Walsh so clearly demonstrates, the difference between the Protestant and the Catholic idea of the Church and her ministry "is too obvious for further comment."

Whether he be a Baptist, or a Congregationalist, or a Methodist, or even a Presbyterian, the Protestant in these United States—in nineteen cases out of twenty—is a Puritan. He may not have the Puritan's tremendous faith in the Lord God Almighty—the chances are he has not—but he is almost sure to have the Puritan's contempt for those things which the Catholic Church would have men to know to be worthy of all honor and reverence. In the seventeenth century the Puritans of England spoke of the Church as "but a steeple-house; the clergyman an ordinary person; her ordinances dry bran and sapless pottage, unfitted for the spiritualized palates of the saints, and the prayer an address to heaven, to which each acceded or not, as in his too critical judgment he conceived fit." Having preached in quite a number of cities and towns and villages all the way from the Great Lakes to the Gulf of Mexico, my observation is that these words I have just quoted apply to the vast majority of those who make up "the dissenting bodies" in America today. Not only so, but among the ministers in these dissenting bodies I have found very few, even in my own communion, who think of the Church, her ordinances, her Sacraments, and her ministry, in any way approaching the doctrine proclaimed in, let us say, the Westminster Confession of Faith.

Much as one must admire the tone and spirit behind the

letter which Mr. Jones has written, I for one should be sorry indeed to see any weakening on the part of the Episcopal Church in the stand which it takes for the defence and advance of the Catholic faith as set forth in the ancient creeds and the Ecumenical Councils.

Yes, this applies to the South India proposals too.
(Rev.) JOHN ROBERTSON McMAHON.
Grand Rapids, Mich.

SCHOOL NEEDS

To the Editor of The Living Church:

THE Patterson School, an institution under the control of the Episcopal Church, at Legerwood, N. C., is in urgent need of twenty small iron beds or cots, along with mattresses, sheets, and blankets for these beds. This institution, which is doing a worthy work in the education of mountain youth of limited means, suffered the loss by fire of one of its two main buildings a few years ago, since which time a commodious and creditable fireproof structure containing dormitories and recitation rooms has been erected, but meager funds have so far prevented the furnishing of more than one floor of the building, and the first floor, containing the classrooms and infirmary, is only partly furnished. The need is rendered the more pressing on account of the early opening—August 5th—this made necessary by reason of the institution being a farm life as well as an industrial school.

This institution, in the highlands of North Carolina, though not strictly speaking a charitable school, yet is very nearly so, for the fees charged for tuition and board are insufficient to meet the expenses of the individual scholars, not referring to those who pay practically nothing for what they receive but their labor. If it were not for the products of the farm and outside aid the school would be forced to close. When the school commences next month there will be no less than sixty boys to be cared for, and unless the floor above mentioned is furnished, undue crowding must of necessity be the result. This, of course, will materially hamper the efficiency of the school, not to mention the demoralizing influences that will come from overcrowding.

The Patterson School is carrying on a really valuable work among the boys of the mountain region, giving them an education and practical training that is so far superior to that furnished by the average public school, with its six months' term, and this very frequently for only the summer and fall months, that it is a veritable boon for a boy to have the privilege of coming to the Patterson School.

Besides the needs mentioned, much else is required to rightly equip the building, such as chiffoniers, teachers' desks, and other furnishings. The beds and dressers preferably should be of similar pattern.

Any further information about the school and its work for the education of ambitious boys of little means will be gladly given by the undersigned, or the rector, the Rev. Hugh A. Dobbin, Legerwood, N. C. The school's express and freight address is Lenoir, N. C.

Raleigh, N. C.

FRED G. MAHLER.

HENRY VIII

To the Editor of The Living Church:

ONE of your clerical correspondents wrote recently that "Henry VIII was licentious." I do not believe it. The historian Froude states distinctly the contrary, and gives proof in detail. The same correspondent says that Henry VIII bullied the clergy into the separation from Rome. This also I disbelieve. The Protestant Reformation was a popular movement, headed by Luther, Calvin, Knox, Cranmer, Latimer, Henry's minister, Cromwell, and others; Henry was a convert to the movement.

St. Malo, France.

ALFRED B. CRUIKSHANK.

A NEW EDITION OF THE HYMNAL

To the Editor of The Living Church:

THERE is room now for another musical edition of the Hymnal, an edition using, of course, the same words and numbers we now have, but including some fine new tunes. Perhaps many would welcome and none would mind if the new edition added the office hymns for the seasons (which should have been included in the hymnal) and a few other good hymns, such as "Thy Hand, O God, hast guided," now rather widely sung.

Ballston Spa, N. Y.

(Rev.) CHARLES E. HILL.

THE DATE OF THE ACTS

To the Editor of The Living Church:

THE INTERESTING article by Canon Jessett on the date of the Acts of the Apostles [L. C., August 23d] suggests a reference to the deliberate judgment of one of the greatest scholars of the Anglican Church. I refer to Bishop Westcott. In his book, *The Introduction to the Study of the Gospels*, he emphasizes the fact that the oral gospel was the one in general use in the first century and even in the second. This was, of course, in various forms though probably marked by great similarity.

Bishop Westcott, after discussing the synoptic problem carefully comes to the conclusion that the similarities common to the three first gospels were due not to St. Matthew and St. Luke borrowing from St. Mark, but from all three drawing upon the oral gospel which by that time had become stereotyped in its various versions. Thus the date of St. Luke's Gospel would not depend upon the date of St. Mark's since they might very well draw from the same source, namely, the oral gospel.

I quote from his summing up of the question: "Above all, and this remark applies to all the explanations which depend on the use of common documents, such a hypothesis is inconsistent with the language of St. Luke's Preface, which points clearly to an oral tradition as the source of his own Gospel and by implication of the corresponding parts in the other gospels; and this last alternative of a common oral source of the Synoptic Gospels is perhaps alone able to satisfy simply and completely the different conditions of the problem which the gospels present."

It would be well worth while for anyone interested to study carefully Chapter 3 of Bishop Westcott's Introduction to the Study of the Gospels.

Ivy Depot, Va.

(Rev.) FREDERICK W. NEVE.

MODERNISM IN MORALS

To the Editor of The Living Church:

THE WRITER is not a fundamentalist, so much the more does he deplore the Lambeth Conference concession to modernism in the sphere of sex. He holds, with the *Church Times* and with the sixty-seven bishops who voted against the permissibility of the use of contraceptives that "the admission of the principle of the artificial control" (as distinguished from and opposed to abstinence) "constitutes a positive revolution in Christian morality," and that "to admit the necessity, on any occasion, of such a practice is unquestionably an enormous concession to the spirit and perhaps to the practice of the modern world, which is by no means guided in its conduct by Christian principles." But this writer's acutest regret envisages the cleavage created by the majority votes of the Conference between this official Anglican moral opinion, and that of the rest of the historic Churches. These teach unanimously—in a communication intended mainly for theologians, Latin may, in such a subject, be admissible even in these columns—*Peccavat coniuges, si in usu matrimonii vel post usum faciant aliquid, quo impediatur conceptio, aut semen conceptum reiciatur*. The summary is my own and will not be challenged by any competent theologian. The reason for such unanimous moral tenet is: *quia agunt contra fidem et finem principalem matrimonii; unde tales non excusati paupertas imminens aut periculum mortis ex parte*. The writer is moved by no contentious spirit but merely draws attention to the attitude of historic Christianity, up to this time, upon the principle involved in the majority opinion of the Lambeth Conference of 1930 A. D.

Sussex, Wis.

(Rev.) ANTON A. MUELLER.

EDUCATION FOR CHILDREN OF COLORED PRIESTS

To the Editor of The Living Church:

ALLOW ME space in the columns of THE LIVING CHURCH to mention a matter which, according to the letters coming to me from Negro clergy in different parts of the country, is giving them no little concern. I refer to the increasing problem of education for these self-sacrificing men. Many of them are burdened with debts, made as a result of their desire to give their children a fighting chance. The increase of unemployment will no doubt work havoc with Negroes during the coming winter, the result being, large numbers of these boys and girls will be missing from the schools. The men have made and are making sacrifices in many ways to extend the borders of the kingdom among our group, but we should by all means spare the children.

Savannah, Ga.

(Ven.) J. H. BROWN.

BOOKS OF THE DAY

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

IMPROVE YOUR MEMORY. By Bertrand Lyon. Boston: Lothrop, Lee & Shepard Co. Price \$2.50.

THERE is no doubt about the value of a good memory, nor that like other mental traits the memory can be cultivated. That last is a claim urgently urged by Mr. Lyon, and his conclusion is based on experience in teaching the art of remembering. Many people crave an easy system, working quickly as if by magic. This book offers results only as the result of hard work long sustained. Indeed, there is no other way. Diligent practice is the only road to the mastery of any art. There is no doubt that faithfully carrying out the method presented here would greatly improve anyone's memory. It is impossible and undesirable to attempt to give a summary, but it may be worth while to name Mr. Lyon's three laws which he regards as "the rock under the feet of the earnest student in his quest for a trustworthy memory." These are the laws of concentration, of association, and of repetition.

L. W. BATTEN.

THE advanced wing of New England Broad Churchmen of the last quarter of the nineteenth century gave enthusiastic attention to the philosophy of divine immanence; and were led thereby to regard belief in divine transcendence as necessarily implying a deistic banishment of God from His universe, and the reduction of man's relation to Him, both in natural and ethical aspects, to that of aliens and subjects of purely external justice and arbitrary divine despotism. They thought that they discovered in early Alexandrian writers, especially Clement, Origen, and St. Athanasius, an emphasis similar to their own on divine immanence, and on the intimate closeness to and lovingness toward men of the heavenly Father. And they contrasted this with an opposed emphasis upon divine remoteness, arbitrary sovereignty, and judicial hardness, which they regarded as the controlling feature of Augustinian and later Latin theology. It was from such a standpoint that the late Dr. Alexander V. G. Allen, of Cambridge Theological School, produced a readable history of Christian thought which attracted considerable attention in its day. This book was published in 1884 and in 1912, and is now republished, with what I cannot but regard as an excessively laudatory Introduction by the retired Bishop of Massachusetts, Dr. William Lawrence. Its title is *The Continuity of Christian Thought: A Study of Modern Theology in the Light of its History* (Boston: Houghton Mifflin, new edition, 1930. \$2.50).

In his own Introduction, Dr. Allen plainly puts the ideas of divine immanence and transcendence in mutual opposition and says that "the idea that God is transcendent . . . is yielding to the idea of Deity as immanent in His creation." The object of his treatise, he says, "is to present the outlines of that early Christian theology which was formulated by thinkers in whose minds the divine immanence was the underlying thought in their consciousness of God." In content the book is a history of Christian thought, controlled by belief that the difference between Eastern and Western theology amounts to a fundamental opposition. Modern Broad Churchism is read into Alexandrian theology, and St. Augustine's position is caricatured as its fundamental opposite. The subsequent developments in the medieval Western Church, in the Reformation, and since that time, are treated as a triumph of his conception of the Augustinian position, followed by a checkered development, issuing finally in the victorious emergence of "immanence" theology as opposed to "transcendence" theology. The book is interesting enough, but is altogether too much dominated by a one-sided thesis to be depended upon either as unbiased history or as affording sound theological guidance. Moreover, even from its own standpoint, it needs being brought up to date; for great changes have taken place since 1884 in theological thought concerning what are really the complementary truths of divine immanence and transcendence.

F. J. H.

ROMAN Catholic writers have been successful in producing the kind of apologetic literature that is suited to the masses, who are still thinking (when they think) on lines now academically out of date. Indeed they are more successful in this important direction than either Anglican or Protestant writers, whose superiority lies in keeping up to date with the latest forms of anti-Christian thought, and in meeting it on its own grounds and in its own terms. The best Roman writers are now increasingly laboring to develop a more up-to-date apologetic, not forsaking their traditional philosophical pre-suppositions, but seeking sympathetically to understand the more advanced knowledge and thought of the day, and to meet it in terms likely to be intelligible and persuasive to modernist thinkers. Their success is naturally uneven, but is increasing. Prof. Theodore Mainage, O.P., of the Paris Institute Catholique, seeks to reason with modernists intelligently, sympathetically, and persuasively in an attractively gotten up book of 273 pages on *Immortality: Essays on the Problem of Life after Death* (translated from the fourth French edition by J. M. Lelen, St. Louis: B. Herder Book Co. 1930. \$2.25). He deals in successive chapters with the testimony of the universe; and of religions; man; the testimony of metaphysics; of conscience; and of reason; and with the problem of eternity. The effort to present fairly the case of unbelief is pronounced, and sometimes the concessions made are sweeping, while the constructive aspects of his argument are fresh and likely to fortify believers. But he is not really successful in being persuasive to those whom he seeks to reach, nor does his occasional wordy rhetoric help his purpose. In brief, the book will interest and inform those who are already persuaded, but is not likely to persuade those to whom the argument is addressed.

F. J. H.

PROFESSOR PERCY V. NORWOOD of the Western Theological Seminary, delivering the Hale Memorial Sermon of 1929, has given us an interesting and well-tempered survey of *The Progress and Prospects in Christian Reunion* (Morehouse, 10 cts.). It is informing; but while sound, general premises as to the attitude which the Anglican communion must retain are laid down on page 12, there are passages in which his application of them to current movements and policies calls for adverse comment, and some of his statements are not quite accurate. It was not Lord Halifax, but his Roman Catholic assailants in England, who brought about the procedures in Rome that led to the Papal Bull against Anglican Orders. It is more accurate to say that the *temper* exhibited toward Puritan Non-conformists by Anglican authorities favored the development of dissent than to assert that "the National Church has taken too narrow ground"; and it is highly doubtful if the Puritans could have been reconciled without betrayal of trust by the Church. The Lambeth Conference's utterances do indeed have immense weight; but *in themselves* they have no corporate, *i.e.*, no legislative, authority. The place where "the corporate mind of the Anglican communion . . . finds articulation" is in the Prayer Book and in canonical legislation. To say that the "distinction between valid and invalid ministries goes into discard" is to be disputed. When it does the Anglican communion will have wavered in a vital matter. It is to be regretted that the gravity of the proposals in South India, and their compromising nature, are not touched upon in the reference made to them. Finally, it is rash to say, on the necessity of episcopal ordination, that "we must abandon an apologetic for our 'Order' which is becoming increasingly difficult to maintain."

F. J. H.

FRATERNITY is a bigger word than charity, just as social justice is a hundred leagues ahead of almsgiving.

—Catholic Citizen.

The Living Church

Established 1878

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

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

Published by Morehouse Publishing Co.

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

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

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

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

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

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

Church Calendar



SEPTEMBER

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

CALENDAR OF COMING EVENTS

SEPTEMBER

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

CATHOLIC CONGRESS CYCLE OF PRAYER

SEPTEMBER

- 15. St. John the Evangelist, Boston, Mass.
- 16. Christ, La Plata, Md.
- 17. Annum, Glendale, L. I., N. Y.
- 18. St. Margaret's, Brighton, Mass.
- 19. Trinity, Haverhill, Mass.
- 20. All Saints', Dorchester, Mass.

APPOINTMENTS ACCEPTED

DAVIES, Rev. DAVID T., city missionary of Detroit; has become vicar of Emmanuel Church, Detroit.

KIRKBY, Rev. H. M. (Eur.), formerly of Gloucester, Eng.; has accepted a chaplaincy in Italy. Address, Hotel Esplanade, Merano, Italy.

MADEIRA, Rev. E. E., formerly of Detroit, Mich.; to be priest-in-charge of St. Mark's Church, Plainview, Tex., and student pastor at the West Texas State Teachers College, Canyon, Tex. (N. T.)

MERFIELD, Rev. GEORGE A., formerly rector of St. Mark's Church, Marine City, Mich.;

has become priest-in-charge of St. Luke's Church, Ferndale, Mich. Address, 425 W. Cambridge St., Ferndale. September 1st.

MOORE, Rev. BRADNER J., formerly rector of St. Philip's Church, St. Louis; to be priest-in-charge of Church of St. Paul's-on-the-Plains, Lubbock, Tex., and student pastor at Texas Technological College, Lubbock, Tex. (N. T.)

WATTS, Rev. WILLIAM H., rector of St. Peter's Church, Clifton, N. J. (N'k.); to be one of the chaplains of Newark City Mission, Newark, N. J. October 1st.

RESIGNATION

LOWETH, Rev. DOUGLAS H., as vicar of Church of the Good Shepherd, Fort Lee, N. J. (N'k.) Effective end of September. Father Loweth plans on sailing for London.

SUMMER ACTIVITY

FORQUERAN, Rev. L. O., rector of Grace Church, Pomeroy, Ohio, is supplying Christ Church, Cincinnati, the first two weeks of September.

NEW ADDRESS

ACKERMAN, Rev. H. C., who has been abroad for the past year, may now be addressed at 168 Clifton Place, Syracuse, N. Y.

ORDINATION

PRIEST

WYOMING—On Wednesday, August 20th, the Rt. Rev. Elmer N. Schmuck, D.D., Bishop of Wyoming, advanced to the priesthood the Rev. FREDERICK MYERS MORRIS, in the chapel of Our Father's House, at St. Michael's Mission, Ethete. The candidate was presented by his father, the Rev. Dr. Lewis G. Morris of Philadelphia. The sermon was preached by the Rev. A. Abbott Hastings, warden of St. Michael's Mission. The gospel was read by the Rev. Dr. Morris, the epistle by the Rev. A. Abbott Hastings, and the litany by the Rev. John Roberts of Wind River. The same clergy joined with the Bishop in the laying on of hands.

The Rev. Mr. Morris is assigned as assistant to the Rev. Mr. Hastings at St. Michael's and, also, will have charge of the congregations at Lander and Riverton.

MEMORIALS

Archdeacon John Sloan

In sacred remembrance of the Venerable JOHN SLOAN, for many years faithful friend and fellow laborer of the writer, in the diocese of Texas, of which deceased was the honored archdeacon. Dr. Sloan rested in the Lord on Friday, August 22, 1930, full of years and honors at the home of his son, Dr. E. A. Sloan, Houston, Tex. "Father John," as he was affectionately called by all his friends, was born in New York, but like the writer of this brief tribute was of British ancestry and parentage and came to Texas in his youth at the invitation of the Rt. Rev. Alexander Gregg, first Bishop of the diocese, whose godly life and conversation and self-denying labors are still held in grateful remembrance by the people of that state. Under the leadership of Bishop Gregg and his two successors in the episcopate, Father John labored all his lifetime as a pioneer missionary throughout this vast territory, and by his unaffected piety, exemplary fidelity, and enlightened zeal earned, like Bishop Gregg himself, the respect and love of all the people of Texas, irrespective of color, calling, creed, and race.

Father John was a good classical scholar and mathematician, and to his services as an instructor in both the classics and mathematics, many a youth of the "Lone Star State" owes his success in life. Father John was also a well read theologian and an able and eloquent expositor of God's Holy Word, and an untiring pastor of souls who proved a truer and more faithful Father in God to the multitude who sought his kindly aid and counsel than many of those upon whom that solemn title of pastoral responsibility has, alas, too often, been unworthily bestowed. Charitable and lenient in his judgment of his fellow sinners, and generous and unsparing in his help and sympathy to all who needed his assistance, Father John was in his daily life and conversation "a wholesome pattern of Godliness to the flock of Christ," and one of whom it can be truly said, "Blessed are the dead who die in the Lord. Even so saith the Spirit for they rest from their labors and their works do follow them."

Requiescat in pace. Amen.

(Chaplain) EDWARD HENRY LA TOUCHE EARLE, United States Veterans' Hospital, North Little Rock, Ark.

William Henry Cowell

Entered into rest, August 15, 1930, WILLIAM HENRY COWELL, beloved husband of the late Susan M. Cowell, and father of Mrs. Gordon Rieley, Cleveland, Ohio. Interment at Montpelier, Vt.

"May thy rest be in peace and thy dwelling place in the paradise of God."

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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.

MISCELLANEOUS

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

CHURCHWOMAN DESIRES POSITION AS nursing-companion to elderly lady. Ten years' practical experience. Address, B. P-149, care LIVING CHURCH, Milwaukee, Wis.

CULTURED WOMAN WITH INITIATIVE desires secretarial position, either in a private school or secretary to a clergyman. Experienced. Reply, A-586, 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.

NURSERY GOVERNESS, BY EXPERIENCED educated woman. Excellent references. Recommended by doctor, child specialist, for delicate child or full care of infant. N-591, care of LIVING CHURCH, Milwaukee, Wis.

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

ORGANIST 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.

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

APPEALS

AN URGENT APPEAL FROM ST. ANDREW'S Mountain Mission, Marshall, Va. On account of the protracted drought the people of this mission will have little or no feed for their stock this winter. We now have the opportunity to purchase this feed at rather reasonable prices, though no doubt these prices will advance in the near future. We wish to buy what feed we can promptly and store it, letting the people have it as needed this winter. It will be sold to them below cost price. The money derived from such sales will be used for hospital cases, doctors' bills, medicine, etc. When necessary, the feed will be supplied without cost to the needy people. Not only will the lives of stock thus be saved, but probably also the lives of small children and babies who must have milk from the cows. This is a good investment in the Lord's work. Who will invest? Please act promptly. Checks, large or small, may be sent to: Rev. W. B. EVERETT, III, St. Andrew's Mission, Marshall, Va. Reference: Rt. Rev. H. St. George Tucker, Bishop of Virginia.

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

UNLEAVENED BREAD

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

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

VESTMENTS

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CHURCH LINEN

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

MISCELLANEOUS

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

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

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

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

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RETREAT

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

Church Services

California

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

District of Columbia

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

Illinois

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

Massachusetts

Church of the Advent, Boston

Mt. Vernon and Brimmer Streets
SUMMER SCHEDULE

Sundays: Holy Communion, 7:30 and 8:15
A.M.; Matins, 10:00 A.M.; Sung Mass and Sermon,
10:30 A.M.; Solemn Evensong, 7:30 P.M.
Week-days: Matins, 7:15 A.M.; Mass, 7:30
A.M.; Evensong, 5:00 P.M. Thursdays and Holy
Days, a second Mass at 9:30 A.M.

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill
(The Cowley Fathers)

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.

New York

Cathedral of St. John the Divine, New York City

Amsterdam Avenue and 11th 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.

St. Mark's Church in-the-Bouwerie, New York

10th Street just west of 2d Avenue
REV. WILLIAM NORMAN GUTHRIE, Rector
Holy Communion throughout the year at
8:00 A.M.
Other services: 11 A.M., 4 P.M., 8 P.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

- K FOX, LONG BEACH, CALIFORNIA, 1250 kilocycles (239.9).** St. Luke's Church. Morning service every Sunday (including monthly celebration) at 11:00 A.M., Pacific Standard Time.
- K HQ, SPOKANE, WASHINGTON, 590 Kilocycles (225.4).** Cathedral of St. John the Evangelist. Evening service every Sunday from 8:00 to 9:00 P.M. P. S. Time.
- K SCJ, SIOUX CITY, IOWA, 1330 Kilocycles (225.4).** St. Thomas' Church, every Sunday, organ and sermon at 2:30 P.M., and first and third Sunday at 11:00 A.M., C. S. Time.
- WBBZ, PONCA CITY, OKLAHOMA, 1200 kilocycles (240.9).** Grace Church every third Sunday at 11:30 A.M., C. S. Time.
- W HAS, LOUISVILLE, KY., COURIER Journal, 820 kilocycles (365.6).** Choral Evensong from Christ Church Cathedral every Sunday, 4:30 P.M., C. S. Time.
- 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.)
- Alcohol Information Committee. 150 5th Ave., New York City.
- The Noble Experiment.* By Irving Fisher, assisted by H. Bruce Brougham. \$2.00.
- D. Appleton & Co. 29-35 W. 32nd St., New York City.
- Some Royalties and a Prime Minister.* Portraits from Life. By Princess Marthe Bibesco. \$3.00.
- Cokesbury Press. 810 Broadway, Nashville, Tenn.
- Christian Vocation.* A Study in Religious Experience. By Frank S. Hickman. \$2.00.
- Thomas Y. Crowell Co. 393 Fourth Ave., New York City.
- Parliamentary Law.* A Digest of the Rules of Order for the Conduct of Business in Deliberative Organizations. By Edith Theall Chafee. \$1.00.
- Council of Social Agencies of the Welfare Federation of Philadelphia. Philadelphia, Pa.
- Social Service Directory of Philadelphia.* Esther Cloud, editor. \$3.00.
- Harper & Bros. 49 E. 33rd St., New York City.
- Prayer: Its Philosophy, Practice, and Power.* By the Rev. W. E. Orchard, D.D., author of *The Present Crisis in Religion*. \$1.25.
- The Macmillan Co. 60 Fifth Ave., New York City.
- Before and After Prohibition.* By Millard E. Tydings. United States Senator from Maryland. \$2.00.
- The A. N. Marquis Co. 919 No. Michigan Ave., Chicago, Ill.
- Who's Who in America.* A Biographical Dictionary of Notable Living Men and Women of the United States. Vol. 16. 1930-1931. Two Years. Edited by Albert Nelson Marquis. \$8.75.
- Oxford University Press. 114 Fifth Ave., New York City.
- From Justinian to Luther.* A. D. 518-1517. By Leighton Pullan, D.D. \$4.50.
- J. H. Sears & Co., Inc. 114 E. 32nd St., New York City.
- Confessions In Art.* By Harrison S. Morris. \$3.50.
- The Stratford Co. 289 Congress St., Boston, Mass.
- The Story of Punishment.* By Harry Elmer Barnes. \$3.00.
- Wendell Huston Co. Des Moines, Ia.
- Social Welfare Laws of the Forty-eight States.* By Wendell Huston. \$10.

PAPER-COVERED BOOK

- The Institute for Research in the Social Sciences. Charlottesville, Va.
- Problems in Contemporary County Government.* An Examination of the Process of County Administration in Virginia.

PAMPHLETS

- Church Assembly. Press and Publications Board. Church House, Westminster, S. W. 1, London, England.
- Eastern Christendom.* By Athelstan Riley, M.A., F.S.A. (Seigneur de la Trinité); author of *Athos, or the Mountain of the Monks*, *The Religious Question in Education*, *A Guide to the Divine Liturgy in the East*, etc. 6d.
- Municipal Administration Service. 261 Broadway, New York City.
- Municipal Organization for Street Traffic Control.* By Miller McClintock and Sidney J. Williams. 35 cts.
- National Catholic Welfare Conference. 1312 Massachusetts Ave., N. W., Washington, D. C.
- Inheritance of Mental Defect.* By Ulrich A. Hauber, Ph.D., professor of Biology, St. Ambrose College, Davenport, Ia. Problems of Mental Deficiency. No. 1.
- Social Care of the Mentally Deficient.* By Charles Bernstein, M.D., superintendent Rome State School, Rome, N. Y. New York State Department of Mental Hygiene. Problems of Mental Deficiency. No. 2.
- Moral Aspects of Sterilization.* By John A. Ryan, S.T.D., professor of Moral Theology, Catholic University of America; director, Social Action Dept., National Catholic Welfare Conference. Problems of Mental Deficiency. No. 3.

Eugenic Sterilization in the Laws of the States. By William F. Mentavon, K.S.G., director, Legal Director, National Catholic Welfare Conference. Problems of Mental Deficiency. No. 4.

National Municipal League. 261 Broadway, New York City.

The City Manager Plan at Work. What Those Who Live in Manager Cities Think of Their Government. 10 cts.

YEAR BOOK

World's Sunday School Association. 216 Metropolitan Tower, New York City.
Year Book, 1930.

CHURCH SCHOOL INSTRUCTION BY MAIL

NEW YORK—Over a thousand boys and girls are receiving Church school instruction by mail, in eighty-two dioceses and districts. Adults and young people are being prepared individually for Baptism and Confirmation in rural places where class sessions are impossible, the preparation being carried on by mail by the candidate's own rector.

Church work among the isolated now has diocesan leaders in seventy-six dioceses and districts. Their titles and their methods are various and are made to fit the special problems of their own field. One thing found to be essential to all has been to connect every isolated family with some parish, whose rector becomes their rector, and whose work and fellowship become their work and fellowship, even though at a distance and without much opportunity for personal contact.

For adults and young people, twenty-two reading courses have been prepared by seventeen trained instructors in various parts of the country who direct the reading and answer questions by mail. Mothers are taking these courses, for help with their children; teachers and lay readers are also using them. Books are borrowed from the Church Missions House library, and a special lending library with longer time limits is being developed.

In Alaska and the Philippines the work is being organized, the Church Periodical Club helping with textbooks. The Seamen's Church Institute plans to use some of the reading courses for sailors who ask for religious instruction—yes, some do! The department of missions committee on Church work for the blind cooperates, with Braille literature. Deaf people, peculiarly isolated, are helped by the work and both they and the blind and many invalids, shut-ins, and others are not only profiting by the work but helping to carry it on. A blind girl is typing letters for the national office; a retired teacher who is deaf is writing teachers' helps for Church school lessons. A woman in a New England village, confined to her bed for forty years, has had a whole new prayer life opened to her through one of the correspondence courses.

In one diocese, Iowa, where the work has only recently been given a diocesan leader, they have found 386 isolated Church families.

Miss Edna Eastwood, Church Missions House, 281 Fourth avenue, is secretary for this work.

AT LAMBETH

NEW YORK—"The Christian doctrine of God, in relation to modern thought and to non-Christian religions and ideals" was one of the great subjects discussed at Lambeth. A Christian scholar has said recently that "the real danger in missionary work is that so many Christian workers seem so uncertain as to just what constitutes the heart of religion."

Church Union in South India One of Most Important Subjects Considered at Lambeth

Commemorate Foundation of Diocese of East Anglia—Dedicate Chapel at Brecon, Wales

The Living Church News Bureau
London, August 22, 1930

THE LAMBETH CONFERENCE OF 1930, consisting of 307 bishops from all parts of the world, is over. Within a week the result of their six weeks' deliberations was published. Among the many subjects which the conference had to consider, the scheme for effecting Church Union in South India was one of the most important, and is expected to be the most controversial. The secular press has given the report wide publicity.

At the luncheon after the service of the commemoration of the foundation of the diocese of East Anglia (which is reported below), the Archbishop of Canterbury, in the course of his speech, referred to the report. He said he dared say there were some things in it about which controversy might be aroused. "If so, will you try to listen behind the loud voices of controversy to the voices that speak for the conference itself, remembering that men so assembled, so entrusted with responsibility, so dependent upon a Guidance and Wisdom greater than their own, may at least claim some degree of authority when they speak?"

"It is quite true that bishops do not write like journalists. It is quite true that you will not be able to arrange what we have thought and done in sensational head-lines. Now, I go further, and say, with all respect to the representatives of the press, that if you see anything put in conspicuous head-lines, you may suppose that it was perhaps the least important of all the things we do.

"Although we have not the art of writing journalese. I hope you will study the words in which our resolutions are expressed. They may not be altogether in your own idiom. They may have some characteristics with which you are familiar, and doubtless deplore in episcopal sermons; but they all represent a great deal of thought and care; and do not be content with your first impression. Recover from that and persevere, and if you do, you will gradually arrive at the meaning of the bishops, and you will find that it was worth your trouble."

CELEBRATE FOUNDATION OF EAST ANGLIA DIOCESE

The foundation 1,300 years ago of the diocese of East Anglia was commemorated on Wednesday, August 13th, in Norwich Cathedral, where the Archbishop of Canterbury and a large gathering of the bishops who have been taking part in the Lambeth Conference attended a special service.

The East Anglia diocese was founded in 630, by St. Felix of Burgundy, in the city of Dunwich, which has long ago disappeared under the sea; but 500 years elapsed before a beginning was made by Herbert de Losinga with the building of Norwich Cathedral, a work which occupied centuries.

The festival began with a Choral Eucharist. Long before the appointed hour all parts of the cathedral were filled, and large crowds stood in the precincts to watch the arrival of the ecclesiastical and civic processions. After the civic authorities had taken their places the long

clerical processions began to enter by the west door and to pass slowly along the nave. It included bishops whose dioceses are in distant parts of the world. With them were the Archbishop of Brisbane, the Archbishop of the West Indies, the Archbishop of New Zealand, the Archbishop of Sydney, the Metropolitan of India, the Archbishop of Wales, and the Archbishop of Armagh. They were followed, after a short interval, by the Bishop of Norwich and the Archbishop of Canterbury, preceded by the primatial cross.

The Archbishop was the celebrant, with the Bishop of Norwich as gospeller and the dean, Dr. Cranage, as epistolar.

The Bishop of Norwich, who preached the sermon, after referring to the history of the diocese, said that the development of the external organization of the Church was wonderful. Contrast the number of bishops who attended the first Lambeth Conference and the number who had just sat under the splendid leadership of the Archbishop of Canterbury, whom they respectfully received in the diocese that day. In the name of that ancient diocese he welcomed the bishops from far and near who were joining in their thanksgivings, and whose presence must make even the least imaginative aware of the far-flung activity of the Church of Christ. But organization in itself did not bring life. The Church must, if he might say so reverently, bring God Himself into their midst. That was the secret of progress—the only progress worth having. God's ways were commonly slow. After centuries of preparation it was suddenly that the fullness of time came and the angels' song over the fields of Bethlehem heralded a new life for men. Such, too, was the thrill of Pentecost. So now God might have some purpose to fulfil for this generation or its successor. It was for them to go on sowing, sure that God would bring the harvest in His own way. The harvest in East Anglia in a fine summer was an annual surprise of beauty. If they sowed steadily, some such surprise of beauty God might have in store for them, in a startling and swift extension of His kingdom.

After some hymns, the Dean of Norwich, speaking from the lectern, asked the congregation to join in commemorating all those pious founders and benefactors, "by whose devotion the glory of God hath been advanced, the Christian religion propagated in East Anglia, and this our Mother Church built, endowed, and beautified." He said here were the many unknown and humble Christians, both British and Roman, who served God faithfully, often under persecution, in early days. The pagan invasions must have almost obliterated the outward signs of Christianity in East Anglia. In the year 630 Honorius, Archbishop of Canterbury, took them out of their forlorn condition and chose the first Bishop of Dunwich. St. Felix served the Church faithfully, nobly supported by Furse, the Celt of royal Irish descent. After a reference to the other outstanding figures in the early days of the new diocese, the dean said that remembrance must especially be made of the founder of the cathedral, Herbert de Losinga, who was buried before the high altar in 1119. He was great in counsel, great in energy, and greater still in his penitence. To him

they owed the conception of one of the most glorious fanes in Christendom.

The *Te Deum Laudamus* was sung by the choir, and the service was brought to an impressive end by the Archbishop of Canterbury, who pronounced the Benediction from the ancient throne of the bishopric, which is behind the high altar.

DEDICATE CHAPEL AT PRIORY CHURCH, BRECON, WALES

Ever since the priory church at Brecon, in Wales, became the cathedral church of the diocese of Swansea and Brecon, strenuous efforts have been made to make the church and its surroundings increasingly worthy of the part it has been called upon to play. From time to time, the monastic buildings adjacent to the church, which has been converted by their owners to secular purposes, have been purchased and made into a deanery, a canonry, a chapter house, and a clergy house. The most recent development in this connection is the rebuilding of the Chapel of St. Lawrence as a memorial to the late W. S. de Winton, to whom Brecon Cathedral, in particular, owed so much, and who played so important a part in bringing into being the diocese of Swansea and Brecon. The Bishop of Swansea and Brecon dedicated the chapel at a largely-attended service held recently.

GEORGE PARSONS.

ACTIVITIES AT CALLAWAY, VA.

CALLAWAY, VA.—Founders' Day was celebrated at St. Peter's on Sunday, July 20th. The speaker in the morning was Judge George E. Cassell of Radford, who made a most helpful address, having driven over with his family from his home at Radford. Judge Cassell has been a friend of this mission for years and on several occasions has made the annual founders' day address.

Four hundred people were present during the day and had dinner together on the grounds.

In the afternoon there was a service in the chapel, when the Rev. Dr. Alfred R. Berkeley, of St. John's Church, Roanoke, preached the sermon. The Rev. Douglas I. Hobbs of Rocky Mount, rector of St. Peter's, was also in the chancel.

On Sunday evening, August 3d, a preaching mission was begun at St. Peter's, with a sermon by the Rev. Mr. Hobbs to a congregation of about 250. The Rev. Richard H. Baker of St. John's Church, Waynesboro, was the missionary and preached each evening during the following week, and in the morning and evening of Sunday the 10th. His sermons were most helpful, and the people were deeply interested, as indicated by the large and steady attendance at the services.

During his years as a seminary student, the Rev. Mr. Baker spent three summers in work at St. Peter's, and the people of the neighborhood welcomed him back on this occasion with the greatest pleasure. His father and mother, Dr. and Mrs. Baker of Norfolk, were recent visitors at St. Peter's.

Miss Caryetta Davis has been the missionary in charge since the organization of St. Peter's, and she and her assistant, Miss Mary F. Montgomery, with the additional aid of Miss Susan R. Saunders during the winter months, are carrying on a work that is a wonderful blessing to the community, especially in the lines of social service and religious and secular education.

Archbishop Eugolius of Russian Church Asked to Resign Because of Political Action

Armenian Church to Elect New Catholicos — Relations Between Orthodox and Anglican

L. C. European Correspondence] Wells, Somerset, England, August 16, 1930]

AFFAIRS IN RUSSIA STILL CONTINUE to be a bewildering confusion, about which it seems to be impossible to get any really reliable information. A curtain has been dropped between us and that land, from behind which we can only hear confused noises which we know must mean much suffering.

Some things, however, do come out audibly. One of these is an order—issued no doubt under compulsion—from the Metropolitan Sergius of Moscow to the Archbishop Eugolius. In this document, the *locum tenens* of the Russian patriarchate summarily orders the directing Bishop of the Russian Church in exile to lay down his office and to put in his place the Metropolitan Vladimir. No ecclesiastical offense is even charged against the Prelate to justify this summary action. It is only said that Eugolius has worked in with those churches in Europe that sympathize with the "anti-God campaign" of the Russian government. This is political action, and abuse of his position as a Bishop, and therefore he must resign!

In his reply, in which he has carefully refused to make the action of his brother Bishop a ground of quarrel with him, the Archbishop Eugolius denies that he has taken any political action, and respectfully declines to lay down his office. Further the Prelate who was ordered to take his place, Vladimir, declined to do so. So the matter stands at the moment, and it has its obvious dangers, for a Metropolitan who—*Vi coactus* no doubt—has been brought to issue such an order, may at any moment be obliged to break off communion with those who refuse to obey it. The whole matter too, is illustrative of the attitude taken up by the Russian government which declines everywhere to recognize any national boundaries. Preaching communism as a sort of religion, they feel entitled to enforce their propaganda everywhere, and even to penalize anyone who acts in a way that they choose to regard as hostile to them. Really, it is difficult to use the ordinary courtesies of diplomatic intercourse with those who openly refuse to be bound by them.

Another ecclesiastical matter in Russia of which we have what seems to be official information, is that the "autocephalous" character of the Church in the Soviet republic of the Ukraine has ceased to function as such, and that it will probably drop back naturally into its original position as a certain number of bishoprics in the Church of Russia. It would appear that the autocephalous character which the Church assumed some fifteen years ago was simply the result of the influence of one man, and never represented any national aspiration in the body. As this man, Gospeon, is now dead—we believe, but here we write subject to correction—the great body of the faithful in that land wish simply to fall back into their old position.

As the policy of the state authorities in the Ukraine has not been nearly as openly anti-religious as that of the Soviet in Russia, there may be some interesting

developments as a consequence of the new movement.

ARMENIA TO ELECT NEW CATHOLICOS

Meantime, a curious contrast with the position of the Church in Russia is presented by what we see happening in the little Soviet republic of Armenia, existing under the shadow of her greater neighbor.

The death of the Catholicos of Armenia was noted in these columns some time ago. The election is to take place at Etchmiadzin in Armenia, the seat of the Catholicate from time immemorial, and it will be carried out by a full synod of Armenian bishops who are to assemble for the purpose from all parts of the world. The Russian government makes no difficulty whatever about the assembly, and passports allowing the prelates to come to Erivan, stay there, and leave the country when their business is done, have been granted without the least difficulty. Yet, if anything of the sort were even suggested in Soviet Russia, the fat would be in the fire with a vengeance! Now, why this odd contrast? It cannot be without the knowledge, or without the approval, of the Moscow authorities, for the thing is well known, and a mere hint to the controllers of the tiny Armenian Soviet Republic would make it impossible, if those in Moscow really objected.

The only reason that we can suggest is that the usual motive for persecution, in any case, is fear. In Russia, the fear that the Church would use freedom for political and anti-Soviet ends, may be unreasonable, but is very real. Similar fears among the Turks when they had power over Christians were equally foolish and formidable. The Russians do not fear Armenian loyalty, as they do that of all members of the Russian Church. Also, there is a different history in this case. In Armenia in the Turkish pre-war days, the "Tashnakists" (the revolutionary society) were to the full as socialistic as the Soviets are now, and were preaching a propaganda that, in those days, seemed wildly extreme. Little did we think that we were to see it put into action on so very wide and wild a scale!

The Tashnakists found, however, that whatever their own religion or lack of it—and they were for the most part as materialistic as any Soviet of today—they simply could not get a hearing of any sort from the Armenians, unless they respected the faith and the Church that had been the support of the nation through centuries of persecution. Therefore they did respect it, outwardly at any rate. They even went further, for the leader of the Tashnakist party in the Armenian city of Van—where the writer was then residing—actually became a Sunday school teacher! The spectacle of this red-handed Revolutionary, with Heaven alone knows how many killings to his credit or discredit—it depends on the point of view—solemnly teaching little girls their catechism, was at least impressive, if not exactly edifying! Now, the same seems to hold in days when things have changed. Socialism has become the established economic system in Armenia, but here, Armenia holds to the national Church that has suffered with her through so many centuries, and that institution has at least some share in what prosperity

can come to the nation now. Be that prosperity large or small—we do not know the facts of life in modern Armenia—at least God knows that it has been bought at a high price!

RELATIONS BETWEEN ORTHODOX AND ANGLICAN CHURCHES

In the rest of the Orthodox Church, the most interesting phenomenon for the moment would seem to be the Lambeth Conference. All of their papers have long articles—mostly well-informed and accurate, being the work of Orthodox clergy in the Community in London—on the position and work of the body, and all are frankly interested in what it may decide.

Those decisions are still unknown to us in England at this date of writing, and must form—in so far as they concern the question of the relations of the Church of the Anglican communion and the Orthodox—the subject of a later letter. The statements made by Orthodox bishops in England, however, and published now in their own papers, though treated as confidential at the moment by the English press, may have interest for American readers.

The Exarch Germanus, for instance, the authorized representative of the Ecumenical Patriarch, both in England and at the recent meeting of the Orthodox international commission on Mount Athos, declared this at a gathering of those interested in the matter in London:

"Among the agenda of the coming synod of the Orthodox Church, prepared by the commission that met in Athos, stands the question of the relations between the Orthodox and Anglican Churches. The same question has been put down for discussion at the Lambeth Conference. We must express the hope that in a near day we might be, not only brethren in one faith, but also members of one and the same Church, and might be fellow-partakers in the Mystery of the Holy Eucharist, of the Body and Blood of our Lord."

In like fashion, the Patriarch Meletius of Alexandria declared, on a like occasion, "from the stage of simple friendship and active sympathy, we have come to the stage of official examination of the questions that separate Anglican and Orthodox from one another. What has happened up to today has finished the preparation of the basis of this work. Now we have come to closer approximation and are therefore entering on the immediate subject of Union." When Orthodox bishops speak thus, hope must run high.

GENERAL CHURCH ASSEMBLY OF POLAND TO MEET

Americans will be interested in hearing that the decree for the gathering of the "General Church Assembly" of the Orthodox Church of Poland has been issued with the endorsement of the President of that land, so that when it has been published, according to law, in each church, the date for the assembly can be regularly fixed. Meantime, one controversial question that seemed likely to cause much debating in this assembly has happily been put in the way of proper solution.

The Roman Church of Poland, it will be remembered, claimed ownership of a large number of churches in the land, and had commenced legal proceedings in the matter. Both parties have now agreed to refer this difficult matter to arbitration by consent, a commission being appointed by the agreement of both parties to hear and determine each case. That the agreement should have been come to thus is a matter that reflects credit on the authorities of both Churches. W. A. WIGRAM.

Six Types of Work Done by Neighborhood Kitchen, Supported by Boston Cathedral

Dr. Phillips E. Osgood Preaches in St. Paul's Cathedral—Young Women's Conference, Adelynrood

The Living Church News Bureau
Boston, August 30, 1930

WITH ALL THE MENTION OF SUMMER camps, not a word has been said of a certain quiet benevolence whereby twenty-four little girls have a whole month in the country, playing in a big barn or out on the farm with the simple relaxation furnished by wings, see-saws, picnics, and rides. The social workers in charge of the Neighborhood Kitchen refer to the story as a fairy tale that came true. Once upon a time a gentlewoman, after giving many years of her life to educational pursuits, bought a farm because she was a descendant of the original owners. She wanted to do something for children and so, instead of having any necessary remodeling done with an eye to her own comfort alone, she had the farm house so arranged that it might serve as a dormitory for twelve little girls at a time; to the children between the ages of seven and thirteen, accompanied by those in charge of them, the farm has been turned over yearly during the months of July and August, and with the farm goes a farmer, hens and chickens, and a Ford truck. In fact, the farm is operated for the children. The latter are chosen from the undernourished ones ministered to throughout the year by the Neighborhood Kitchen, and this latter is supported by the congregation of St. Paul's Cathedral.

Much has been written before this about the Neighborhood Kitchen for it is an enterprise not lacking in human interest, as it endeavors to train the mothers of a rapidly changing foreign population and works with the undernourished portion of the children in a particularly congested district. The Kitchen does a work not duplicated by any other welfare organiza-

tion, and only continued refusal to cooperate or complete recovery are reasons for any child being discharged from its care. A careful survey was recently made in order that it might be determined whether or not the cathedral congregation might justifiably be asked to continue its support. The findings were overwhelmingly in the affirmative. Six types of work are now being done: Noon lunches to undernourished or malnourished children, Children's Health Clubs, Mothers' Clubs (Greek), neighborhood visiting in the children's homes, summer farm (coöperative housework), physical examination and a follow-up of physicians' recommendations. New possibilities of service will be followed as soon as such may be discovered. Among many technical points determining that the Kitchen has its vocation despite public school luncheons for undernourished children are two to bring joy to the heart of a housemother: children at the Kitchen are required to eat what is served and are trained in good eating habits.

DR. OSGOOD PREACHES IN BOSTON CATHEDRAL

Sermons Our Forefathers Endured was the title of the Rev. Dr. Phillips E. Osgood's sermon in St. Paul's Cathedral last Sunday evening. It had a special bearing on the period our tercentenary activities commemorate and brought home to one that 300 years ago sermons constituted the main output of publishing houses and the main reading of the Puritans. The address had its touches of humor for one of the sermons unearthed by Dr. Osgood referred to six causes, six consequences, and six cures for sleeping in church. Dr. Osgood weighed with nicety the perils of the dogmatic infallibilities of the Puritans and, on the other hand, their perfectly tremendous moral earnestness. "There are two ways of preaching," he said, "two ways in which our life is preached. There is the dictatorial sermon and the inspirational. One deals with a program and the

other with principles. You and I, following afar off, cannot speak a sermon to which men will listen unless we are ready to send our souls through some Gethsemane, lift our thoughts to the highest that we can reach and explore the mysteries of God. . . . What is your sermon? What do you preach? What is your living word?"

VISITOR FROM ENGLAND GIVES ADDRESSES
IN BOSTON

A representative of one of the voluntary poverty groups of England will arrive in New York on October 14th and visit certain cities in both Canada and the United States for the next two months. She is Miss Muriel Lester of Kingsley Hall, London, and her visit to Boston will occupy a week's time beginning October 27th. Besides telling of Kingsley Hall and its offspring at Dagenham where ten volunteers, men and women from college and factory, mine and luxurious home, live with a weekly allowance of \$1.25 for clothes and 50 cts. for pocket money, and labor "toward the Kingdom of God on Earth," Miss Lester will give talks on certain aspects of personal religion, such as Prayer and the Disciplined Life, and she will also give talks which have a bearing on our mission study topic for the year, India, through addresses on My Host the Hindu, and Nine Weeks With Gandhi and Tagore. Miss Lester's object is to increase the number of friends and helpers of Kingsley Hall, of which she is the founder.

YOUNG WOMEN'S CONFERENCE
AT ADELYNROOD

The Christian Law of Love in Human Relations is the subject being considered at the Young Women's Conference which opened yesterday at Adelynrood under the auspices of the Companions of the Holy Cross. Miss Bertha H. Bigelow is the chairman and John Chilton Scammell of Boston University is the conductor. The First Century Christian Fellowship will be represented by a speaker at the Sunday afternoon chapel service; other speakers during the course of the conference, which will close next Tuesday, are Miss Emily M. Morgan, Miss Julia W. Williamson, and Miss Eleanor Denman.



JAPANESE CHILDREN ATTEND VACATION SCHOOL

The vacation Church school of St. Peter's Japanese Mission, Seattle, Wash., conducted by Deaconess Margaret Peppers.

SEATTLE HOLDS VACATION SCHOOL FOR JAPANESE

SEATTLE, WASH.—Among the large Japanese population of Seattle, St. Peter's Mission does a good work under the devoted direction of the Rev. Gennosuki Shoji. The mission is terribly handicapped by lack of room, having only an old and small house in which to work. Another

handicap is the lack of trained and competent workers; but this has been partly overcome by the kindness of Mrs. Margaret Peppers, the deaconess in charge of the rural work of the diocese of Olympia, who has spared time to help in the Japanese work. Under her direction a vacation Church school was held in the mission for three weeks in August, she having the help of only five girls of her Girls' Friendly

Society Japanese group, in addition to that of the priest in charge. Such is the industry and perseverance of the Japanese children, however, that nearly a hundred of them gave up vacation play time to learn Church teaching and worship, Japanese stories, and hand work. Attendance was nearly 100 per cent. Bishop Huston says: "This is one of the most outstanding pieces of service being extended in the diocese."

MISCELLANEOUS

The Rev. C. Leslie Glenn of Christ Church, Cambridge, acted as chaplain of the convention of the Brotherhood of St. Andrew, held in Oberlin, Ohio, during the past week. Thirty young men went to this convention from this diocese; they traveled by special bus.

The Rev. Alfred E. Johnson, the first rector of St. Martin's, New Bedford, which was founded through his efforts, has been elected rector emeritus. The Rev.

Mr. Johnson is now 82 years of age and is the honorary assistant at All Saints' Memorial Church, Providence, R. I.

The Rev. Dr. George B. Nicholson, rector of Emmanuel Church, Somerville, has conducted the services of St. James' Church, Burkehaven, N. H., during the month of August.

The Rev. Richard G. Preston, rector of Grace Church, Newton, has been in charge of the Church of the Messiah, North Woodstock, N. H., for the summer.

ETHEL M. ROBERTS.

vious year; scholars, 11,585 compared with 11,758.

LAWYERS ATTEND ST. CHRYSOSTOM'S CHURCH

As the concluding feature of the annual convention of the American Bar Association, meeting with leaders of the English bar, special services were held last Sunday morning at St. Chrysostom's Church, the Holy Name Roman Catholic Cathedral, and the University of Chicago Chapel. The Rev. J. C. Evans, associate at St. Chrysostom's, delivered the address.

What he termed the present-day moral collapse is the result of the decay of Puritan ideals founded on the principle that a man can be made good by legislation if not good by nature or choice, the Rev. Mr. Evans said. Comparing present conditions with regard to lawbreaking and crime with the time of Christ, Mr. Evans said:

"It was a day when racketeering gangsters pandered to priestly magistrates and had succeeded in planting themselves and their trades within the very courts of the temple. The lawyers of that day, the scribes, had become almost wholly concerned with seeking methods to evade the laws for their clients and finding loop holes in the system permitting laws to be broken without penalty. We turn to observe our own day with the realization that our present experience is not unique. For the most part, our standards rest on early New England ideals which sprang from Puritanism. For a time, Puritan theocracy was dominant. Today we find it dying hard. A moral collapse has followed. The old New England idea, following the Hebrew principle, declared that if men were not good by choice, they should be made good by law. Today we are seeing a final test of that idea."

CHICAGO DELEGATION AT OBERLIN

Sixteen delegates from the diocese of Chicago attended the national convention of the Junior Brotherhood of St. Andrew at Oberlin College, Oberlin, Ohio, during this past week. They included Courtenay Barber, who is vice-president of the National Brotherhood; Dudley B. McNeil of the Church of the Redeemer, Elgin, who was general chairman of the convention committee and as such responsible for most of the details of the convention; William F. Pelham, national councilman from Chicago, and John Fowler, president of the Chicago Junior Assembly.

Mr. Fowler was nominated for the presidency of the convention, receiving a substantial vote.

ROUND TABLE OPENS SESSIONS

Next Monday morning, September 8th, at St. James' Community House, the Clergy's Round Table will resume its sessions, with the Rev. Harold Holt, new rector of Grace Church, Oak Park, as speaker.

Clergy new in the diocese since last spring will be guests of honor at the initial meeting. The Rev. Howard R. Brinker, president of the Round Table, expresses the hope that all clergy in the diocese will make an effort to attend sessions this year.

BISHOP ANDERSON PORTRAIT

Frank O. Salisbury, eminent English portrait painter, is now engaged in finishing a portrait of Bishop Anderson, late Primate of the American Church and Bishop of Chicago. It is expected the portrait will be brought to this country late in September or early in October and will be unveiled at some suitable location.

Mr. Salisbury was a personal admirer of the late Primate and expressed a great deal of pride in being permitted to paint his portrait. Details of the arrangement for painting and unveiling the portrait have not been made known.

Cathedral Shelter, Chicago, Makes Annual Appeal for Funds to Carry On Work

Diocese Gains in Membership But Loses in Contributions—Round Table Opens Sessions

The Living Church News Bureau
Chicago, August 30, 1930

A SERIOUS SITUATION EXISTS IN CONNECTION with work among Chicago's vast army of unemployed and unfortunates, the Rev. David E. Gibson reveals in his annual appeal for funds to carry on the activities of the Cathedral Shelter.

Unemployment conditions have grown steadily worse until it is estimated by various authorities that the number of unemployed now stands at around 250,000. This with winter ahead which is expected to increase the suffering and unemployment.

So heavy have been the demands upon the Shelter for assistance, that the finances of the mission house have become depleted. In August, to meet the situation, Fr. Gibson sent out an extra appeal for funds. This month he will send out his annual appeal. The demands have been met, says Fr. Gibson, but only by draining the Shelter's resources.

"In comparison with last year," says Fr. Gibson, "our demands have greatly increased. The only decrease has been in the number of meals served at cost (while the number of free meals greatly increased), and the number of jobs secured. These decreases only serve to increase our work.

"I desire to make plain that our increased demands have not been by the mere 'down and outer.' They have come from the unusual type of man who in this year of despair has found himself out of a job, with his small savings dwindled to nothing, and a growing family on his hands. It is this type of individual that we are constantly ministering to, constantly advising, constantly trying to place."

In connection with his appeal, Fr. Gibson issues his annual statistical report which shows the unusual work which the Shelter is doing. In connection with this report, it is notable that the Shelter, in spiritual ministrations, records the largest number of baptisms and burials of any parish or mission in the diocese for the year. The Shelter reports 169 baptisms, and sixty-one burials, both unusual records. More than 10,000 attended services at the Shelter Chapel during the year and approximately 3,000 communions were made there. Attendance at services conducted at the House of Correction during the year passed the 57,000 mark, while at the Cook County jail the attendance was over 5,700. Confirmations numbered seventeen.

A total of 22,761 interviews were granted at the Shelter during the twelve-month period, an average of sixty-six a day. Twelve thousand letters were written in the interests of the unfortunates asking for aid, and 1,246 discharged prisoners were helped in one way or another.

Employment was secured for 3,042; \$8,004 were assisted financially; and street-car fare was furnished to 5,433 in their search for employment and other necessities. A remarkable record was made also in the matter of lodging. Approximately 26,000 were lodged at the Shelter House and 2,000 were lodged outside the house. More than 18,000 meals were furnished at cost, and 38,335 free, a total of over 51,000. Clothing was provided for 4,631.

These are but a few of the items listed in Fr. Gibson's report, indicating the striking fashion in which he is carrying on for the sake of the less fortunate. Speaking of the work, Bishop Griswold writes: "The splendid accomplishments throughout the past year should be a source of pride not only to you and your workers, but to all of the diocese of Chicago. The many items contained in your report are concrete evidence of the wide field in which you work, and of the fact that the Cathedral Shelter is a real refuge for those who are in trouble and need."

DIocese GAINS IN MEMBERSHIP,
LOSES IN CONTRIBUTIONS

Gains in the number of baptized persons and the number of communicants in the diocese of Chicago during the past year, but a decline in the contributions for parochial, diocesan, and general Church work, are noted in the annual statistical report contained in the 1930 *Diocesan Journal*, compiled by the Rev. Gerald G. Moore, secretary of the diocesan convention.

A total of \$1,377,846 was contributed for parochial and diocesan purposes during the year, the report shows, compared with \$1,405,764 in 1929. This is a decline of \$27,918. Both parochial and general contribution showed losses, the former declining \$24,053; the latter, \$3,865. The contributions for diocesan and general Church work during the year amounted to \$240,189.

The number of baptized persons reported stands at 59,604, a gain of 757 over the previous report. Communicants number 35,998, a gain of 570. Baptisms dropped from 1,844 to 1,805; confirmations increased from 1,923 to 2,022; marriages went up from 833 to 914; burials declined from 1,429 to 1,411.

Both the number of Church school pupils and the number of Church school teachers show declines; teachers numbering 1,537 compared with 1,596 the pre-

Challenge to Entire Church Issued as Climax of Junior Brotherhood Convention

Plans for Faith and Youth Movement Outlined — Colonel Robins Addresses Mass Meeting

The Living Church News Bureau
Oberlin, Ohio, August 30, 1930

A "CHALLENGE" TO THE WHOLE CHURCH to lend its support in the enlistment of 100,000 young men to advance the cause of Christ was issued as the climax of the annual convention of the Junior Brotherhood of St. Andrew of the United States, at Oberlin College, August 26th to 29th.

The challenge came in the findings of the convention, the approximately 400 young men in attendance issuing such as

ment to the clergy and laity of the Church the program for this week as drawn up by the National Brotherhood.

"In conclusion, we reassert our confidence in the youth of our Church; we voice its craving for a larger spiritual life, and we pledge to the Church our wholehearted coöperation and interest in the hope that we may be of assistance in bringing the Church to her rightful position in the nation and in the world."

With nearly 400 delegates from forty-two dioceses of the Church in attendance, the session was said to be the largest outpouring of the young manhood of the Church in years. The attendance nearly tripled that at a similar convention held in Geneva, N. Y., last year. Sewanee, Tenn., was selected as the meeting place for next year's convention.



AT JUNIOR BROTHERHOOD CONVENTION

The annual convention of the Junior Brotherhood of St. Andrew, at Oberlin, Ohio, provided a real demonstration of brotherhood. Representatives of three foreign nations, a native American Indian, and two representatives from Canada were named vice-presidents of the convention. Herewith are officers, left to right: Romualdo Gonzalez, Havana; Fred J. Pitts, Toronto; John Ponnish Aaron, Madras, India; C. C. Rouillard, South Dakota Indian; Thomas Compton Walsh, Jr., Boston, president; Paul Isamu Noguchi, Tokyo; Robert Weber, Detroit, secretary; Ernest H. Ramm, Toronto; John Fumio Yamamoto, Tokyo. Four hundred young men from forty dioceses of the Church, the largest gathering of its kind in recent years, were present.

an indication of their spiritual sincerity. They asserted their "confidence in the youth of our Church," and expressed the belief that young people today generally crave a larger spiritual life.

The report takes the form of a memorandum addressed to the Most Rev. James De Wolf Perry, Presiding Bishop of the Church. After expressing appreciation for the coöperation of the Presiding Bishop and House of Bishops and asking for continuation of such coöperation, the memorial states it to be the belief of the group that "under the inspiration of this leadership, we shall be enabled to render an increasingly effective service in the spiritual task of the Church." It continues:

"As evidence of our sincerity in these matters, we challenge the whole Episcopal Church to an active interest in and support of a movement to enlist 100,000 young men in the United States in a new vision of their spiritual opportunities and responsibilities. We would be 100,000 strong for Christ!

"As part of this plan, we would call attention to the Faith and Youth program now being promulgated by the Brotherhood of St. Andrew to be carried out November 23d to 30th, climaxing in a great corporate communion of all men and boys of the Church on Advent Sunday. We com-

FAITH AND YOUTH MOVEMENT

Plans for the Faith and Youth Movement for this fall were presented to the convention by the Rev. Irwin C. Johnson, director of boys' work of the diocese of Michigan. In submitting it, he said religion today is merely a superstition to most Americans, rather than a reality.

"Too long the Church has been trying to compete with organized commercial amusements in her effort to attract youth," said the Rev. Mr. Johnson. "We must leave such amusements to well organized and functioning commercial agencies. In the eyes of youth, the Church has suffered because of her competition with these forces. She has lost numbers of young men because she has not given them a challenging job to do.

"Youth today is living in an age of problems, such as vocation, sex, social relationships, the home, and growing up. He is often bewildered by such. The Church should be the natural agency to which he turns for assistance in solving these problems. Religion should be harnessed up to be the motivating power in meeting difficulties for the youth."

The purpose of the Faith and Youth Movement, said the Rev. Mr. Johnson, is to increase the number of truly consecrated boys and young men in the Church

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The Rev. Charles Carroll Edmunds, D.D., Editor

September, 1930 Vol. XXVIII, No. 3

EDITORIAL COMMENT

Are They Really Agreed?—Keep the Episcopal Church In—How Shall We Find the Mind of Christ?—A Psychiatrist on Confession—Does This Promote Unity?—The Catholic Congress.

SOME IMPRESSIONS OF THE ANGLICAN-CATHOLIC CONGRESS OF 1930
Hamilton Schuyler

ANOTHER CONFERENCE NEEDED
Robert Scott Chalmers

ARE CREEDS AND DOGMAS RESPECTABLE?
Frederick A. Pottle

THERE SHALL NONE BE ADMITTED, UNTIL?
C. E. B. Robinson

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THE IDOL OF UNIFORMITY
Kenneth Ripley Forbes

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and to enlist them in active service for religion. A further purpose of the movement is to help the Church to vision her responsibility and her opportunity with youth. The movement will center around a week's mission, November 23d to 30th, when daily services will be held for the young men. This will be preceded by a survey of the boy life of each parish and community, looking toward the interesting of unchurched and non-church youth.

RAYMOND ROBINS SPEAKS

One of the highlights of the convention was the mass meeting which closed the sessions. It was held in historic First Church of Oberlin, with Col. Raymond Robins, noted for his work with the Red Cross in the war for world peace, and his part in the Klondike gold rush, as the principal speaker. Colonel Robins urged the young men of the Church to "hit the trail" by devoting themselves wholeheartedly to some great cause or principle. A close fellowship with Christ, he stated, is the key to success in life.

"Leadership of one's self is the first great prerequisite to success," he said. "Every young man should make an earnest effort to know his own mind and to know what he wants in life. And the greatest consideration in attaining this leadership of self and ultimately leadership of others in a close fellowship with Jesus Christ."

Spiritual life was compared to electrical power by the Rt. Rev. Arthur C. Thomson, D.D., Bishop of Southern Virginia, speaking on the same program. The Christian ideal of power, he said, seeks to effect power-full living by bringing effectively into play man's whole being—physical, mental, social, and spiritual. The great source of power is the presence of God.

BISHOP CASADY OPENS CONVENTION

Religion is merely a "setting up" exercise to many so-called Christians, the Rt. Rev. Thomas Casady, D.D., Bishop of Oklahoma, told the convention at the opening banquet.

"The cause of religion is as much a cause for conflict today as in the times during which the great apostles lived," he said. "In fact, the conflict is much the same today. One of the common ideas of religion and ethical culture is that it serves as a sort of spiritual setting up exercise that develops the power latent in every man. This is a common idea because the theory is widespread that every person has potentially within him all the power that is needed to live a happy and victorious life. To all appearances, in the view of a superficial observer, God has already put into His creation of men all the power needed to do the job. But this is only a half truth, and, like all half truths, is as deceiving as it is enlightening. Every man has a certain gift of power, but he must realize that this power is inadequate to meet the tasks before him."

THE REV. C. LESLIE GLENN CHAPLAIN

One of the most inspiring features of the convention was the daily talks by the chaplain, the Rev. C. Leslie Glenn of Christ Church, Cambridge, Mass. In one of his talks, the Rev. Mr. Glenn said most Americans today are bored with life, saying that gradually people are turning to the Church to rescue them from this boredom.

In another talk he attacked what he called the "whispering campaign" of the devil among young men. One of the "whispers," he said, is the common idea that "it doesn't matter what I am in life." It does matter, he told the boys, saying that it is not necessary for a young man

to inherit a great deal of talent in a special field to be a success. More necessary, he pointed out, is the desire to be something, the determination to make good in a chosen field. Talent, he concluded, can be developed through desire and determination.

The Rev. Mr. Glenn was the celebrant at the impressive corporate Communion which took place in front of the memorial arch on Oberlin College campus. The arch was erected to the memory of missionaries who went out from Oberlin and gave their lives for Christ.

"INTERNATIONAL NIGHT" PROGRAM

Paul Rusch of St. Paul's University, Tokyo, Japan, was chairman of the "International Night" program. Five young men, representing other countries or races, told of what the Brotherhood meant to them and the part which it can play in the lives of their people.

Romualdo Gonzalez, of Havana, Cuba, told of the opportunities before the Church in Cuba. He expressed the hope that he might go back to Cuba and plant a strong Brotherhood organization there. The Rev. C. C. Rouilliard, native Indian of South Dakota, thrilled the convention with the story of his life—how he had been a circus trainer and finally heard the call to the ministry—and of the work which he is carrying on among the Indians. E. H. Ramm of Toronto, Canada, represented Canada on the program, telling of how the Brotherhood is advancing there. John Ponnish Aaron, native of Madras, India, related the story of his father's life as a missionary and how he hoped to follow in his father's footsteps and go back to India to help raise his people to Christianity.

Paul Isamu Noguchi, of Japan, declared that only through understanding and friendship can permanent world peace be brought about. He asked for more friendly relations between the Orient and the Occident.

CONVENTION OFFICERS

Thomas Compton Walsh, Jr., of Boston, was elected president of the 1930 convention. The delegates from Canada, Japan, India, Cuba, and the native American Indian present, were named honorary vice-presidents. Robert Weber of Detroit, was secretary.

A greeting from Rear Admiral Richard E. Byrd, head of the recent Anarctic Expedition, was read to the convention by H. Lawrence Choate, national president. He expressed sympathy with the ideals of the Brotherhood.

A delegation of twenty-five from Boston chartered a bus and traveled overland to the convention. Included in the group was an orchestra which furnished music for the convention.

With a delegation of seventy-six, the diocese of Michigan had the largest group in attendance at the convention. The Rev. Irwin C. Johnson of Detroit, headed the delegation.

CORNERSTONE OF CHURCH AT SYRACUSE, N. Y., ROBBED

SYRACUSE, N. Y.—The heavy cornerstone of St. Philip's Church, laid in 1921, was unladen Monday night, August 25th, by a thief who battered open a copper box within and stole \$25 in money therefrom. A heavy slab of limestone which covered the cornerstone was pried off by the thief with a crowbar, which he left nearby. Church records which had been sealed in the box were found strewn about the ground, some of which were virtually destroyed.

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PARISH AT COCKEYSVILLE, MD., CELEBRATES CENTENNIAL

COCKEYSVILLE, MD.—Midst a throng of enthusiastic parishioners, Sherwood parish, Cockeysville, celebrated its 100th anniversary on Saturday and Sunday, August 23d and 24th.

On Saturday afternoon a memorial service was conducted by the rector, the Rev. Guy E. Kagey, at which addresses were made by the Rt. Rev. Edward Trail Helfenstein, D.D., Bishop of Maryland, and the Rev. Hobart Smith, dean of the convocation of Towson. After the service the graves of the founders of the parish, in the cemetery adjoining the church, were decorated.

Immediately afterward there was a pageant, setting forth the historical events in the life of the parish. Everyone was dressed in the costumes of the times and the old horse and buggy used by the Rev. Mr. Pindell, rector of the parish about twenty years ago, played a prominent part. Addresses were made at the pageant by Judge Grayson, Judge Duncan, and Secretary of State Winebrenner.

The festivities were closed by a harvest home picnic supper.

On Sunday the anniversary service was held in the church. Bishop Helfenstein celebrated the Holy Communion and preached the sermon.

CLERGY CONFERENCE TO BE HELD AT HARTFORD, CONN.

HARTFORD, CONN.—The thirteenth annual pastors' conference for clergymen of all denominations in the Connecticut valley, including Western Massachusetts, will be held under the auspices of the Pastoral Union of Connecticut and the Hartford Seminary Foundation on Tuesday and Wednesday, September 16th and 17th, in Hartranft Hall of the Hartford Theological Seminary.

The leader will be the Rt. Rev. Francis John McConnell, D.D., resident Bishop of the Methodist Episcopal Church, New York City. His general theme will be Present-day Expressions of Age-Old Religious Tendencies.

Three sessions will be held on Tuesday, the first beginning at 11 o'clock, and two sessions will be held on Wednesday. Lodging without charge will be provided up to the dormitory capacity for those who apply in advance. The conference is in charge of a committee of which Prof. W. D. Barnes is chairman. Past conferences have been largely attended, and the leader's contribution as well as the discussion periods have been interesting and challenging as a preliminary to the fall work of the ministry.

LABOR SUNDAY SERVICE AT WASHINGTON PEACE CROSS

WASHINGTON—A service of unusual significance was held at the Peace Cross, Cathedral Close, Washington, on the afternoon of Labor Sunday. The address was given by William Green, president of the American Federation of Labor. The large congregation included representatives of some seventy-five labor unions, from Washington and nearby cities. Music was by the cathedral choir, augmented with choirs from Washington churches.

The service was heard throughout the country by a nation-wide hookup of the stations of the Columbia Broadcasting Co. In closing his address, Mr. Green said:

"The average worker thinks little about theology and religious dogma. He cannot draw the fine line of distinction between

theological requirements and abstract religious principles. He asks for practical, workable Christianity upon earth. If the Church is to win the masses of the people, if an effective appeal is to be made to their spiritual life, we must seek and secure a wider application of religious principles and of religion, itself, to human relations in industry."

ADOPT STANDARD OF EXCELLENCE FOR CHURCH SCHOOLS

SAVANNAH, GA.—As the diocese of Georgia is largely rural, it has been necessary for the diocesan department of religious education, in making up its "standard of excellence for Church schools" in the diocese, to grade the schools.

The lowest grade is a "D" school which the department considers the foundation stone for all Church schools. The "A" group consists of those schools where the physical requirements have been met, but no small schools need be penalized in comparison with the large and up-to-date Church schools.

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SECOND YEAR OF NEVADA SUMMER SCHOOL CLOSES

RENO, NEV.—Tahoe summer school has just closed a most successful session with a record attendance for the second year of its existence of eighty-one registrations. The Rt. Rev. Thomas Jenkins, D.D., Bishop of Nevada, opened this conference last year on the property given to the Church in Nevada on the shores of Lake Tahoe. The land is thickly wooded with tall pines and firs, and is an ideal location for a summer camp. Last year in addition to the buildings already there, a large dining room was built. This year that had to be enlarged and a new kitchen erected to care for the increased registration. The open air "corrals" with nothing overhead but the sky and pines proved to be the most popular sleeping quarters, while many were comfortably housed in tents among the trees.

A fine group of young people attended the conference and special classes were conducted for them by the Rev. K. A. Viall, S.S.J.E., who also acted as chaplain for the school, and Miss Mary E. Sanford, field secretary for the Girls' Friendly Society, who conducted two classes, one on Young People's Organization and one on Religious Drama.

Dean Ramsey's course on the Bible was as usual very well attended. An innovation this year was the Vesper Service at 5 P.M. rather than in the evening. This proved to be a much better time than the later hour, and allowed for a longer service, at which Dean Ramsey spoke each time on the lives of early Churchmen. The early service of Holy Communion was especially well attended this year.

On the opening day of the conference a cablegram of greeting was received from Bishop Jenkins who was at Lambeth Conference, expressing his regret over not being with the school this year. In his absence the Rev. F. C. Taylor of Elko acted as president and Miss Ruth Jenkins served as executive secretary and registrar.

Other members of the faculty included Deaconess Newell, of St. Margaret's House, Berkeley; the Very Rev. Bayard H. Jones of the cathedral in Reno; and the Rev. A. S. Kean of Las Vegas. The Rev. F. B. Bartlett of the National Council lead a clergy course and preached at the Sunday Vesper service.

This year, in order to provide for the younger children whose parents wished to attend morning classes, Miss S. Harrison Devereux, dean of girls at the Elko County High School, held a primary school each morning, providing instruction, games, swimming, and boating for them.

The afternoon and evening programs were planned by the Rev. P. T. Soderstrom of Fallon, who arranged for a boat trip, motor trips several afternoons to places of interest around the lake and to other lakes, etc. In the evening, camp fires were built either on the beach or on the camp grounds where various programs were held. Deaconess Newell told of her

work in Mexico, the Rev. Mr. Bartlett presented the Advance Work Program, Miss Sanford's class presented three dramatizations on the final evening of camp, and other evenings were given over to camp singing, impromptu programs, and stunts.

Representatives from the diocese of Sacramento coöperated in making the school a success as well as a number from other neighboring dioceses.

An added attraction for the conference was the exhibit of religious pictures which the Ven. H. L. Lawrence presented to the school. Two lectures were given on Pictorial Education when an explanation of the pictures was given.

SUMMER WORKERS IN MISSIONS OF SOUTHWESTERN VIRGINIA

ROANOKE, VA.—In the large territory known as the associate missions, which comprises several counties in Southwestern Virginia, and is under the general supervision of the Rev. H. H. Young, as dean, there are a number of missions in the charge of regular women missionaries and assistants. Each year the field is fortunate in having the volunteer services of young ladies who come to work in the mountains and aid these missionaries during the summer.

Miss Margarita Cawthon, a member of St. John's Church, Tallahassee, Fla., assisted Miss Emma M. Farish at Grace House on the Mountain.

Miss Lorelie Tait, of Jacksonville, Fla., spent six weeks as assistant to Deaconess Maria P. Williams at Dante, and added a great deal to the life of the mission, especially by her delightful music on the violin. Both Miss Cawthon and Miss Tait are students of the Florida State College for Women, at Tallahassee, and the care of their expenses was arranged for by the student secretary of the Church for that college.

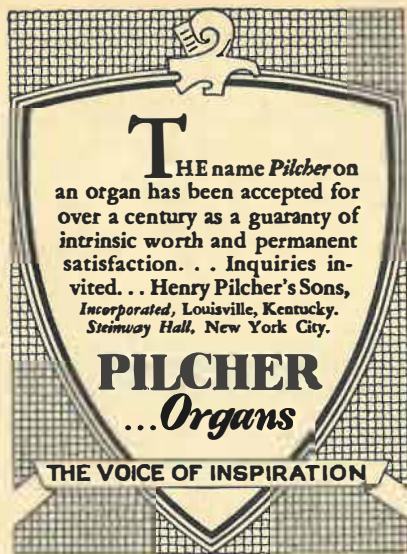
Miss Caroline Robinson, of Lexington, Ky., was at Dante for six weeks with Miss Tait, and together they had a kindergarten for thirty little tots—a most successful school.

During August Miss Madelon Collenbach of Virginia Beach was at Dante. She was there last summer, and is a most successful worker and wonderfully popular with the children. Miss Nancy Peebles of St. Andrew's Church, Norfolk, was also at Dante in August. She and Miss Collenbach taught a daily vacation Bible school, of two weeks' duration, took charge of the Girls' Friendly Society, and helped with the Sunday school and the other work of the mission.

At Grace House on the Mountain, near St. Paul, Va., Miss Emma M. Farish had the assistance of Miss Margaret Ballard of Williamsburg, Va., and Miss Neville Landstreet of Memphis, Tenn. Miss Elizabeth Comer of Pennsylvania accepted the position of regular assistant at Grace House on July 1st. With this excellent staff, Grace House had a fine kindergarten.

At St. Stephen's Mission at Nora, Deaconess Binns was assisted by Miss Anne LaRoche of St. John's Island, S. C., for the month of June. This is the third summer that Miss LaRoche has served as a volunteer worker in the diocese. She is one of many excellent volunteers that have come from the student body of Winthrop College, S. C.

In August Miss Dorothea Taylor, daughter of the Rev. Malcolm Taylor of Greenville, S. C., and also a student at Win-



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throp, assisted Deaconess Binns. While Deaconess Binns was away for her vacation, Miss Minnie Lee Moore of Portsmouth was in charge at Nora. Also during a part of August Miss Moore served at Trinity House, Richlands, assisted by Miss Elizabeth Goodale of Columbia, S. C. Some years ago Miss Moore gave her services for two summers as a teacher at Sandy Ridge Mission at Grace House.

PLAN FOR MEMORIAL CHURCH AT PORTSMOUTH, VA.

PORTSMOUTH, VA.—Recently a suggestion was made that the Confederates of Virginia raise the \$9,000 still due on St. James' Church, Portsmouth, as a memorial to the Rev. (Major) Giles B. Cooke, last surviving member of General Lee's staff, a gallant Confederate soldier, who fought from Bethel to Appomattox and later a zealous soldier of Christ, who is still fighting the battle of the Church Militant. The suggestion referred to the church as in the home city of Major Cooke and that to pay off the debt and rename it "Giles B. Cooke Memorial Church" would not only be a fitting memorial to the man who gave the best years of ripened maturity to the service of education and religion among Negroes, but would also be a graceful and appropriate tribute to the excellent race relations of that day.

St. James' Church is the largest, best appointed, and most complete church plant for colored work in Southern Virginia. It has not only a fine church edifice, but also a commodious and well appointed parish house.

For the past thirteen years the parish has been under the rectorship of Rev. M. B. Birchette. The rector and congregation of this church deserve especial mention because of the splendid results from their efforts during the past thirteen years.

In 1925, shortly after this church was completed, the economic condition in the city of Portsmouth underwent a very serious change. The congregation pledged in good faith to make their annual payments on the principal from the American Church Building Fund Commission. For the first two years they did well, but after that time many of the communicants of St. James', along with others, lost their positions in the navy yard and they sought work elsewhere and left the city, hence this greatly handicapped the congregation in their efforts to keep up their payments to the Church Building Fund Commission.

The Rev. G. B. Cooke was 92 years old on May 13th. Shortly after the close of the Civil War he entered the ministry of the Church and devoted his services almost exclusively to work among the colored people. In view of the further fact that the Rev. Mr. Cooke held occasional services at St. James' Church for some years, and was a native of Portsmouth, that it makes it even more fitting that this debt on the new church be paid and should bear the name of the Rev. (Major) Giles B. Cooke Memorial.

The Rev. Mr. Cooke opened the first high school for colored children in the state of Virginia, founded St. Stephen's Training School, and was one of the prominent promoters of the Bishop Payne Divinity School, which was for several years located on the grounds of St. Stephen's Church.

The parish is seeking support in order to enable them to become the third self-supporting colored church in the diocese.

ST. STEPHEN'S COLLEGE RECEIVES LEGACY

ANNANDALE, N. Y.—By the will of the late Richard Delafield, president of the National City Bank of New York, the trustees of St. Stephen's College received \$25,000 to be a permanent fund as a memorial to the family of the late John Bard, founder of the college. Mr. Delafield was a descendant of the Bards. The income from this fund is to be used toward the educational purposes of the college.

In addition Mr. Delafield left \$5,000 to have painted in oil a portrait of John Bard to be presented to the college and \$500 for a memorial tablet to be erected to the memory of the Bard family.

ACTIVITIES IN WESTERN NORTH CAROLINA

VALLE CRUCIS, N. C.—In the diocese of Western North Carolina things have been moving rather rapidly during the months of July and August. The mission points connected with Holy Cross Church and the Valle Crucis School, of which the Rev. Leicester F. Kent is rector, have been developing in a splendid way. Two of these mission points are Blowing Rock and Linville, both summer resorts. During the month of July the Rev. Dr. Augustine Elmendorf of Hackensack, N. J., was the visiting clergyman at the Stringfellow Memorial Chapel in Blowing Rock, while the Rev. Mr. Kent took Linville and nine other mission points during July. During August the Rev. Dr. Henry D. Phillips of Columbia, S. C., has been the visiting clergyman at Blowing Rock, and the Rev. Reginald Mallett, rector of Holy Trinity Church, Greensboro, N. C., has been in charge of All Saints' Mission in Linville.

Capt. William A. Smith of the Church Army has just completed a very fine preaching mission at Holy Cross Church, Valle Crucis. The congregations of local people were very large and the results are going to be felt over a large area. A branch of the Brotherhood of St. Andrew was organized and it is hoped very much that this preaching mission will be duplicated from year to year.

The Rev. Mr. Kent has been able to raise a sufficient amount of money among the summer people in Linville to place a Church Army man there for a year. This is a very strategic point and it is hoped that the work over there will grow steadily and in a healthy manner.

The Rev. Lane Barton of Newark, Ohio, who offered his services free of charge to the mission field under the Rev. Mr. Kent's care, is doing a really remarkable piece of work in Ashe county. On Sunday, St. Bartholomew's Day, he had ten baptisms with somewhere in the neighborhood of three hundred and fifty people in his three congregations that day. The Rev. Mr. Barton is also doing a great deal of personal work among the people in Ashe county. The Rev. Mr. Kent is making a plea now that if there are any fine young successful clergymen who would like to donate their services next summer, to let him know in plenty of time.

NEW YORK—A firm of undertakers—Methodists—contribute all the cost of a very good looking four-page weekly leaflet for the Church of the Ascension, Bloomfield, N. J., 200 copies a week. They have been doing this for nearly two years, offered to do it. The paper carries no advertising except a brief and inconspicuous statement on the back page that the paper is contributed by them.

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JOHN SLOAN, PRIEST

HOUSTON, TEX.—The Ven. John Sloan, 70, archdeacon of Texas, died suddenly at the home of his son, Dr. P. A. Sloan, with whom he resided, on Friday night, August 22d.

The Archdeacon collapsed in the bathroom of his home and was dead in a few minutes. Early in the evening he had strolled about the yard. Last Sunday, when he went with his son to Galveston to hold services at Grace Church, he found the trip too strenuous and had to return without conducting the service.

Archdeacon Sloan was born in New York City, but had been a resident of Texas over forty years. He was ordained deacon in 1888 and priest in 1890 by Bishop Gregg. His first charge in this state was at the church at Matagorda, the oldest Episcopal Church in Texas. Later, for several years he had charge of the church at Bay City, and also conducted a private school where he taught many young men and women.

As archdeacon of Texas for about eleven years, he traveled throughout the diocese and filled the pulpits of most of the churches of Houston from time to time. For many years he was active in Masonic work. He was a thirty-third degree Mason, a Scottish Rite Mason, and Shriner, and a past master of Bay City Lodge and Cade-Rockwell Lodge of Houston.

Archdeacon Sloan is survived by his widow, one son, Dr. Sloan, and a granddaughter, Miss Anna Sloan.

Funeral services were held on Monday at Christ Church, with the Rt. Rev. Clinton S. Quin, D.D., Bishop of the diocese, officiating. Burial was in Forest Park Cemetery.

HENRIETTA IRVING BOLTON

WASHINGTON — Mrs. Henrietta Irving Bolton, who had been active in Church work in Washington for many years, died on Wednesday, August 27th, after a year's illness.

Mrs. Bolton, who was the widow of Henry Carrington Bolton of New York, a bibliographer of chemistry, organized the Girls' Friendly Society in the Church of the Epiphany, Washington, in 1896, and was responsible for the organization of branches in this society in nearly every Church in Washington.

Mrs. Bolton was also active in many other projects for aiding girls and was the author of several historical publications. She was a grandniece of Washington Irving and a descendant of Lord Stirling, who figured in the Revolution.

Burial services were held on Friday at the Sleepy Hollow Cemetery, Tarrytown, N. Y.

MRS. JANE HOBEN

LONG ISLAND CITY, N. Y.—Mrs. Jane Hoben, who was one of the oldest active Sunday school teachers in the country until two years ago, died on Thursday, August 28th, at her home here at the age of 80.

Mrs. Hoben taught Sunday school for more than thirty-five years at St. John's

Church, Twenty-first street, Hunter's Point. She was a charter member of the Long Island City Chapter, Order of the Eastern Star. Born in Scotland, Mrs. Hoben came to Long Island City from Jersey City Heights, N. J., forty-one years ago.

NEWS IN BRIEF

EAST CAROLINA—The Bishop of the diocese, the Rt. Rev. Thomas C. Darst, D.D., who is living at Wrightsville Beach, during the summer, spent the first week in August on a motor trip to western North Carolina, visiting the conference center at Lake Kanuga; Christ School, Arden; Valle Crucis School, Valle Crucis; Little Switzerland; Blowing Rock; Linville, Spruce Pine, and other places of interest. He was accompanied by the Rev. W. R. Noe, executive secretary of the diocese.—Dr. Lula M. Disosway of New Bern, N. C., who has been working at St. Elizabeth's, Shanghai, China, for four years, left there on June 23d for a visit home. She returns by way of Europe, where she will see the Passion Play, visit Genoa, London, and other places of interest. She sailed from England August 30th, and reaches New York about the 6th of September. East Carolina is proud of her medical missionary and we extend to her a warm and loving welcome back home.

GEORGIA—The Rev. George McKinley, rector of St. John's Church, Palmerton, Pa., assisted in Morning Prayer and preached Sunday, August 17th, at St. Stephen's Church (colored). The Rev. S. B. McGlohon, rector of St. Paul's Church, at the request of the Bishop of Georgia, and the vestry of St. Stephen's Church, is taking the 11:15 service at St. Stephen's Church every Sunday morning until a rector has been called to succeed the Rev. J. S. Braithwaite, resigned.—The Rev. George L. Whitmeyer, rector of St. James' Church, Union City, Tenn., and chaplain of the 324th Infantry now in training at Fort Screven, Tybee Island, conducted services on Sunday morning, August 17th, at 9 o'clock on the parade ground of the post.

LEXINGTON—A united service of prayer for rain was held recently in Christ Church Cathedral, on call of Bishop Abbott. More than four hundred persons were present, representing all Christian affiliations, and an address upon The Procuring Power of Prayer was delivered by the Bishop. The intercessions of the faithful were abundantly answered, as a heavy and refreshing rain fell some twenty-four hours afterward.—A clinic for mountain children was held on August 20th at Sourwood Mountain. Some three hundred persons were examined and prescribed for by the physicians, the oculist, and the dentists in charge. This is the second venture of the kind to be held in the diocese in the past thirteen months, and it gives promise of becoming a permanent institution.—On August 22d Bishop Abbott delivered an address on Evolution before the Lexington Optimist Club in the Lafayette Hotel. Bishop Abbott preached morning and afternoon, August 31st, in the Cathedral of St. John the Divine, New York City. In the morning he preached to Labor, and in the afternoon to the Representatives of the British and French Bar Associations. This was Bishop Abbott's third Sunday at the cathedral this summer.

LONG ISLAND—The Rev. John H. S. Putnam, rector of St. Michael's Church, Brooklyn, preached in the American Church, Dresden, August 17th, and returned from Berlin on the 24th to have the Holy Communion Service and to preach in the same church.

LOS ANGELES—William Ripley Dorr, for many years connected with the Hall Organ Co., is to become organist and choirmaster at St. Luke's Church, Long Beach, the Rev. Perry G. M. Austin, rector. One of Mr. Dorr's first duties will be the organization of a boy choir.

MAINE—On Sunday, August 10th, at St. Thomas' Church, Camden, the Rev. Ralph H. Hayden, rector, a very handsome and glorious stained glass window was blessed in memory of Chauncey Keep of Chicago, Ill., and Camden, Me. Mr. Keep was for many years a vestryman of St. Thomas' Church, and much interested in the work and development of the parish. The window fills the entire west end of the church, and in color and texture is of the finest craftsmanship. It was made by Heaton, Butler, & Bayne of London, England.

MILWAUKEE—The Rev. William S. Little, chaplain of Kemper Hall and St. Mary's Convent, Kenosha, who has been in charge of All Saints' Cathedral, Milwaukee, for the month of August, during Dean Drake's absence, re-



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turned to his work at Kenosha on September 1st.

MONTANA—Mrs. Richard Whitehouse has arrived in Helena to make her home and take charge of the Sunday school work for St. Peter's parish. Mrs. Whitehouse is the widow of the Rev. Richard Whitehouse, who was a missionary in Montana for several years. His last charge was at Hamilton.

NEVADA—Bishop Jenkins sailed on August 28th on the S.S. *Montrose* for Montreal after having spent the past two months in England attending the Lambeth Conference—The Rev. and Mrs. A. S. Kean of Las Vegas announce the birth of a daughter born August 4th. The baby has been named Marilyn Jane. --Deaconess Lillian Todd has gone to Hawthorne from Moapa Station temporarily. During the summer Mr. Nelson Chowenhill of St. John's College, Greeley, Colo., had charge of St. Philip's-in-the-Desert at Hawthorne. Until the new vicar arrives, Deaconess Todd will be in charge. After that, she returns to Moapa, where she recently succeeded Deaconess Lucy N. Carter. Deaconess Carter retired July 1st after many years of active service among the Indians of Utah and Nevada.—During the summer two students from seminaries have been at work in Nevada. John Higgins, who last summer had charge of work in Winnemucca, this year has been at work in Austin and Eureka where he conducted vacation schools for children. The other student has been at work in the field covered by the Rev. M. J. Hersey. New work was begun at Minden where there have been no services since the early days in Nevada.

NEWARK—Through the kindness of the social service department of the diocese and the guild of the Chapel of the Transfiguration, Towaco, a group of children enjoyed a pleasant day at the home of Mr. and Mrs. Fred Van Duyn, of Towaco, on August 14th.—The Church began its work at St. Luke's, Hope, in 1828, or more than a century ago. On August 3d, despite very hot weather, about twenty-five men and women from Newton went to this chapel to hold a service. The Rev. Franklin G. Faber, vicar of St. Thomas' Church, Lyndhurst, preached the sermon. The organist of Christ Church, Newton, Mrs. John Smale, played the organ, and Sidney Webster rendered a solo.

NORTH CAROLINA—At the annual convention of the American Legion, department of North Carolina, held at Winston-Salem, August 24th to 26th, the Church was well represented by the Rev. Robert E. Gribbin and the Rev. Alfred S. Lawrence. The Rev. Mr. Gribbin is a prominent member of the Winston-Salem Post, having served both as commander and chaplain, and he took a leading part in the arrangements for the entertainment of the convention. The Rev. Mr. Lawrence is the department chaplain. He conducted the special memorial service on Sunday night at the Carolina Theater, and opened the business sessions of the convention.—The diocese is planning a special conference for its clergy and laity in Greensboro September 23d and 24th. The purpose of the conference is to let the whole diocese know the plans and budget for the year 1931, and to make proper preparation for the Every Member Canvass.

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