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EDITORIALS & COMMENTS

Industry Adrift

THE prevalence of the phrase, Industrial Depression, means that the approach of another Labor Sunday throws to the Church a fresh challenge to consider its relation to the whole question of industry. For the Church to sit mildly by while millions of workers through no fault of their own are without the chance of earning enough to buy food and shelter for themselves and families is a denial of Christ's command to care for needy people. For Churchmen to say, "Well, after all, no one individual is to blame; it's the fault of our economic system," is merely a futile evasion of the issue. The human values involved must never be lost in a mass of statistics or a maze of economics.

It is a notorious fact that Americans in general, and American Christians in particular, are loath to face social problems until their own comfort or safety has been menaced by the neglect of these problems. Right now our people are willing to consider the implications of the present industrial situation, but one cannot help wondering whether it is not an interest spawned of fear rather than one bred by community needs. It is a pathetic thing that so many people cannot be interested in a fresh problem until they see the word "menace" flashed along the horizon. It is a burning shame that Christian people will suddenly pay attention to such a situation when there is danger of rioting or violence but not because a Christian principle has been violated.

The evolutionary hypothesis has been so universally accepted among Churchmen that it does not need to be argued here. Unfortunately, its implications in fields other than the biological one have been overstressed. Its acceptance has led many people unconsciously to feel that all human life is moving from worse to better, and that our cooperation in this more or less inevitable process is superfluous. It is in this spirit that the cry is currently uttered, "Well, we have had a period of depression about every ten years, but each time it has been followed by one of greater prosperity!" These optimists do not realize that the existing industrial situation is not merely one low period among many. It definitely marks the end of an era. We have come to the close of an epoch, an epoch of free and unrestrained competition. The epoch has closed with a clang of failure. Six million unemployed Americans stand as living witnesses to that failure.

From 1918 to 1929 the people of this country seemed to feel that a period of industrial expansion, economic progress, high wages, and increasing consumption would continue with some sort of magic inevitability. It is now being realized that the prosperity of those years was a fortuitous thing, depending upon a unique combination of causes, and that these causes have largely disappeared from the picture. The period since the conclusion of the World War is one with no prospect of repetition. The combination of an automobile boom, the new radio industry, a catching up on a deferred building program, the general electrification of home equipment, together with a high wage standard, can never be expected again.

Meanwhile all during this period of 1918 to 1929 the growth of invention was quietly outstripping the growth of market. Industry after industry, factory after factory, witnessed technological changes which threw out of employment hundreds, thousands, of men whose hands were replaced by machines. The case of the glass blowers is the classic example, but it is only one of many. A certain well-known firm is engaged in the manufacture of seamless tubes used particularly for long distance transportation of oil and gas. This company had the reputation of being very efficiently organized in 1921. Within the past ten years, however, it has become able to produce more and better pipe with five men working in place of each hundred. Furthermore, in industry as a whole, the developments of the past two years have not brought any pause to this extension of technological unemployment. It lops off more workers with the same precision that these new machines wrap their products "without being touched by human hands."

TO the American there is always a certain magic attraction in the date 1776. Perhaps because it is a symbol of his national independence, he regards it as bestowing a blessing of peculiar potency on anything produced in that year. For it was in 1776 that Adam Smith, Scottish philosopher, published his famous treatise on economics, *The Wealth of Nations*. In it he propounded the theory of *laissez faire* as the ideal of an economic system. His theory was that competition should be completely unrestrained. Let men create as they will, buy as they will, hire as they will, fire as they

will, hire out as they will, quit as they will—but “let it alone.”

A world of change has come to our nation since 1776, but the doctrine of *laissez faire* is still somehow regarded as sacrosanct. The theory seems to have been, “Maybe it’s true that things are going from bad to worse but—‘let it alone.’” Increasingly the feeling grows among thinking Americans that the time has come for challenging the slavish adherence to this ancient motto. More and more people are conscious of the fact that theories which fitted the old era before the War are not necessarily valid any longer. They are inadequate to a crowded world of compact peoples and interdependent nations.

This probably accounts for the increasing tide of protests against the policy of inaction which has characterized the federal administration during the current depression. At the National Conference of Social Work, held in Minneapolis in June, the Rev. John A. Ryan, D.D., director of the social action department of the national Roman Catholic Welfare Council, publicly stated and re-stated that he felt the policy of the President and the administration in regard to unemployment was “almost criminally negligent.” People of admittedly conservative attitudes are seeing more and more that America must have some sort of social control of industry which will insure its employes of the chance to labor at a reasonable and humane wage.

Industry is very much like the driver of a new and powerful automobile. It tries to operate on a high-speed basis. This in fact has been the keynote of twentieth century industrial development. As with the automobile, so with industry, the increase of speed brings a concurrent increase of risk or accident. Hence, ever since the industrial revolution, the pathway of human experience has been littered with those wrecks which are now called depressions.

Above the turmoil of the present situation one fact stands out above all others. This is the growing recognition of the necessity for some type of planned economy upon a national basis. The admitted sickness of the bituminous coal industry, the disorganization of the textile industry, the recent milk war in the Pacific northwest, the presence of militia in the petroleum fields, and the unrestrained planting of wheat and cotton in the face of new “lows” all illustrate the need of constructive action along national lines. The utter planlessness which has characterized our American economic life now stands self-convicted for its futility.

THROUGHOUT the land the feeling is growing that the federal government must adopt a viewpoint commensurate with the seriousness of the situation. Increasingly men are harking back to the experience of a dozen years ago and demanding the creation of a Peace Industries Board something on the lines of the War Industries Board. In the words of Stuart Chase, leading economist, “This new board would be challenged with the opportunity to abolish the human misery which flows from economic maladjustment, to liquidate the agony of unemployment, to keep both men and machines steadily employed, raising the standard of living along with the growth of technical arts, to conserve the precious natural resources of America, and to stamp out poverty itself.” Even if remote, the very possibility of achieving such social goals challenges the earnest consideration of Christian people. Long term economic planning is a point of attack that furnishes a way out of the morass in which the nation now finds itself floundering.

We have been inclined to think that the faster we

went in mechanical progress the better off we were. Again Chase, in his *Mexico*, reveals a fact that is becoming increasingly clear—that an increase in mechanical proficiency by no means increases economic stability or, of necessity, human happiness. In his comparison of Middletown, the typical city of the machine age, with Tepoztlan, selected as representative of a machineless civilization, he shows that the honors are certainly not all on our side.

Whether we like it or not, we are in the midst of a mechanical civilization. We still have the choice of controlling it or of being throttled by it. How long the choice will be open is problematical. Master planning is the most constructive suggestion so far made. It has no argument with the expediency of Adam Smith’s philosophy back in 1776, but insists that something more appropriate to present facts is needed for the 1930s.

The interest of the Church in these problems on Labor Sunday, as on every Sunday and on every weekday, is not in the economic detail but in the human equation. But just as long as an unemployed man anxious to work is deprived of the opportunity of finding a means of livelihood, just as long as haggard bread lines haunt our cities, just as long as malnutrition scars the children of wage-cut homes, just as long as the dread of want blights the mothers of families, just as long as men, women, and little children suffer for lack of food and shelter; just so long must the Church insist that human welfare is more important than an academic aversion to economic change!

DISTRESSING indeed is the news of the flood disasters in China. Not only have some 250,000 lost their lives in Hankow and vicinity, to say nothing of the hundreds of thousands whose homes have been destroyed, but it now appears that the bursting of dams in the province of Unhappy China Kiangsu has brought suffering to another densely populated area.

China ought to be very much in our prayers these days. She is an unhappy nation, suffering the pangs of an economic and political rebirth under conditions over which, in large part, she has little or no control. She is a nation governed for centuries by a system of Oriental feudalism endeavoring to become overnight a democracy; a nation of handicraft and agriculture endeavoring to cope with an imported industrialism. She has been exploited by foreign nations, victimized by commercial interests, robbed by her military and political chiefs. Now, as so often before, the very forces of nature appear to be making cruel sport of her populace.

The present flooded area is that in which our Church has her mission. No details as to the Church’s part in this disaster are yet available except the cable from Bishop Roots printed last week: “St. Hilda’s flooded; Boone compound has thousand refugees. . . . Will need large help from abroad.”

We may be sure that our Church, under the wise leadership of the China bishops, will render whatever help is possible. Just what form the “large help from abroad” will take is yet uncertain. The American Red Cross has already sent a large relief fund to China. An appeal to the public for funds may follow later. Our own Church may make some such appeal. If so, we are confident that THE LIVING CHURCH FAMILY will respond with its usual generosity.

Meanwhile, and whether or not we are called upon to contribute funds for flood relief in China, we can offer our prayers for that stricken nation. Who can say whether or not these will be more effective than our gifts of money?

DAILY BIBLE STUDIES

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

A DIVINE INCREASE

Sunday, September 6: Fourteenth Sunday after Trinity

READ St. Luke 2:40-52.

WHEREVER there is life there is growth. Life—physical, mental, and spiritual—either must advance or fail. We do well, therefore, to pray for an increase of faith, hope, and charity, and since God is the Creator of life we must rely upon Him for our Christian growth in these essential virtues. Our Lord grew in wisdom and stature and in divine and human favor, thus setting us an example; and since He was God He can give us grace to follow. It is well for us to examine ourselves and note whether our faith is stronger than “when we believed,” whether our hope is firmer and our love deeper. We are to grow in grace, and the blessedness of it is that as we grow there comes an increasing consciousness of Christ’s presence and in consequence a dearer peace of heart.

Hymn 215

Monday, September 7

READ I Thessalonians 5:15-24.

GOD works through means, that is, He gives us something to do to prove our readiness to receive His grace. We grow physically as we obey the laws of health. We grow mentally as we study and read; so we grow spiritually as we pray, worship, and meditate on God’s Word, receive the Holy Communion as Christ asks, and seek to help others. These means of grace are necessary as they draw us near to God, and He blesses them and gives the increase. It is a precious comfort that God wishes us to grow and takes a holy interest in our advance, and we may be sure that as we obey His laws He will make us stronger in all spiritual virtues. As good parents plan for their children’s growth and sacrifice themselves that the plan may be fulfilled, so the dear Lord in His love plans for us, and because He is God His plan never fails.

Hymn 224

Tuesday, September 8

READ St. Matthew 15:22-28.

LET us meditate on these three virtues which we ask God to increase. We are to believe in Christ, and that belief must be so real that obstacles cannot destroy it. Notice this woman of Canaan. At first her faith was experimental; she cried unto Christ believing that He could help. Then it became persistent. The silence of the Lord and then His apparent rejection of her plea because she was not of Israel could not hold her back. Then it grew into a daring faith—she would reason with the Master. “Come now and let us reason together” (Isaiah 1:18). What a splendid growth of confidence! And the Lord, who all the while was giving the increase and longing with divine love to grant her plea, cried in acknowledgment of her victory, “O woman, great is thy faith!” To come to Him, to pray when “all things seem against us to drive us to despair,” to claim the promises—that is the victory of faith.

Hymn 214

Wednesday, September 9

READ Hosea 2:14-23.

A DOOR OF HOPE—a vision of that which shall be. In his conscious weakness the man catches a vision of his redemption: “We shall be like Him, for we shall see Him as He is” (I John 3:2). So the artist, regardless of canvas and brush, is held by the landscape which he sees. So the musician brings from instrument or voice that which has already sung its symphony in his soul. So the true messenger

forgets himself in the importance of his message. So the devout Christian sees not himself, but Christ. So the believer, praying for Church and world, makes his prayer a vision to be fulfilled: “Thy Kingdom come.” Without hope we would die. We live in a present which quickly dissolves into a glorious future. “We see not yet all things put under Him, but we see Jesus” (Hebrews 2:8, 9).

Hymn 542

Thursday, September 10

READ I Corinthians 13.

CHARITY makes real the strength of faith and the joy of hope, and that is why it will abide forever in Heaven.

Love is God’s nature living like a blessed promise in our hearts because He breathes into us the breath of life, and He increases it so that we love Him because He loves us; and we love our brothers, and we love all good things. At first our love may be weak, for the enemy of fear and doubt comes on so fast! Then the fulness comes flooding in and we know we are God’s children, and we live and work, aye, and suffer and endure, because we are being educated by a God of love. Love transfigures people and experiences. As God increases it the very beauty of it seems to bind us to Him. We see Jesus as the very embodiment of love. His life and deeds of mercy, His death, His resurrection, His ascension all declare His eternal love.

Hymn 121

Friday, September 11

READ I Corinthians 3:5-9.

GOD is above all. He is the source of life and strength and power and peace. So Jesus Christ came to make it possible for us to grow by cleansing us in His precious blood and teaching us about God our Father. The increase must come from Him, but we must open our hearts to receive. First, we look to the Cross, then we believe and are inspired by the vision of perfection, and finally in prepared ground the seed sown brings forth fruit. Life becomes a garden, and the Lord walks therein and causes the beauty to spring even out of the dark earth of humanity, and He grants the fragrance of influence and the simplicity of trust and the harmonious blending of varied experiences. “In the place where He was crucified there was a garden” (St. John 19:41).

Hymn 240

Saturday, September 12

READ Revelation 22:1-5.

THE blessedness of this God-given increase is that it will go on forever. In the presence of the King the growth of new life will be an eternal joy. Faith rewarded will still look with adoration upon the face of Him who by His redemption opened the Kingdom of Heaven to all believers. Hope fulfilled will find ever new avenues of knowledge as we walk the golden streets. And love, oh, holy love, resting in the glory of spotless and joyous living will find delight in joining the new melody of heavenly anthems and singing the praises of Him who prepared homes for us and us for the homes! Goodness, which is God-likeness, is without limit. On through endless ages the increase will continue because we shall be drawn by God’s perfection and inspired by the Holy Spirit to learn the richness of love’s provision for the children of the redemption.

Hymn 69

Dear Lord, I pray Thee begin the increase which shall endure forever. Increase my faith that it be not shaken by doubt or fear. Give me a vision of good that I lose not heart of hope, and pour into my heart that love which shall bind me to Thee forever. Amen.

The Trail to Nineveh

By George M. Lamsa

THE trail to the ancient Assyrian capital, once traversed by princes and kings of nations who offered gifts and sought honors which Nineveh bestowed on those who gained favor in the eyes of her emperor, is open once more. Today students of archeology, travelers, and merchants witness the calamity which has befallen this ruined, ancient capital of the world. The arid mysterious desert, hitherto only known to nomads who travel at night by means of the stars and during the day follow the imprints of camel hoofs, has been crossed by merchants and missionaries who cross through the northerly route of the sparsely inhabited Arabian desert along the banks of the Euphrates. This same route was used by Assyrian armies during their expeditions to Palestine and Egypt. It takes a camel caravan forty days to travel this distance, but the automobile has reduced it to not more than fifty hours.

Even though the world has only recently learned of the existence of a remnant of the Assyrian tribes, the Assyrians were discovered seventy years ago. It was after the Conquest of India and the subsequent rise of British power in the East that British missionary societies sent expeditions into the remote regions of the Near East.

Since the discoveries made by Marco Polo on his way to the Far East, the Christians in the West waited with patience and anxiety to learn about the fate of their brethren Christians in the Near East. Marco Polo in his diary relates his contacts with the established Nestorian Churches and missionary centers throughout Central Asia, India, and China. The conquest of Asia by the Mongol war lords and the rise of Ottoman power in the Near East delayed the progress for further contacts with the East.

Owing to the overwhelming Turkish victories in Europe the intercourse between the East and the West ceased. The Church in the East was forced to abandon her missionary enterprises in the Far East, and to drop the evangelical work in Persia. Communication between Assyria and the missions in China was cut off, and millions of Chinese and Indian Christians embraced Mohammedanism in preference to idol worship. The Church at home suffered persecution and had to intrench herself in the fastnesses of Kurdistan.

The dramatic rise of Moslem power during the reign of Ottoman sultans brought an end to the inspired hopes which Nestorian Christianity had cherished. The missionary zeal died out, the number of Christians gradually declined. Diocesan solidarity was broken. Contacts between the Church in Assyria and its missionary work in India and China were made impossible, and communication with other Churches was cut off. Diocese after diocese fell before militant forces of Islam and the number of dioceses were reduced from three hundred to not more than ten. Nestorian churches were converted into mosques; Church property confiscated. Alluring rewards both in heaven and on earth were made by Mohammedans to converts, and heavy taxes levied on Christians.

For nearly five hundred years the Christians in Kurdistan remained in fear and seclusion. The cross fell before the crescent. The sound of bells was silenced, holy books burned, and in some places services prohibited. During this dark period the Assyrian Christians alone, with faith and courage, faced the brunt of Moslem forces. Once in a while the skies cleared, but only for brief periods. Before the advent of the Turks, a number of Mongol emperors favored the Nestorian Church, and after their conversion to Christianity they championed the Christian cause and persecuted the Mohammedans. But the sudden change in Chinese dynasties brought vigorous reprisals against Nestorians from rulers who took the Mohammedan side.

Centuries after, symptoms of a clear sky appeared on the dark horizon, holy books were read, and prophecies interpreted by priests. The news of the conquest of India by Great Britain was flashed into Kurdistan by the merchants from Persia. The triumph of a Christian nation in the East was

acclaimed by Christians in the Near East—a new hope for a faithful people. The Assyrians had previously made contacts with the Church of England during the reign of Edward II. A Nestorian Metropolitan, but a Chinese by birth, was sent as an ambassador to Europe by the king of kings, Argon Khan, the Nestorian Christian emperor. The conversion and mission of this prelate from the East was a surprise to Christians in Rome and England who had thought that Christianity in the East had been extinguished by the Mohammedans. At the time of his visit to Rome, the Catholic Church began to send legions to search for Christians in the East, but reformation and theological controversies in Europe delayed the work and hampered the progress. The Christians in the East were forgotten once more.

AT THE close of the eighteenth century an expedition sent by Britain to the Euphrates Valley made the first contact with Assyrians in Kurdistan. The news of the discovery of nearly three hundred thousand Nestorian Christians, remnants of the Assyrian race and of the ten tribes, was dispatched to Lambeth Palace and created considerable interest in England. The Archbishop of Canterbury was much impressed with the accounts of the conditions in Assyria as described by members of the expedition. The Archbishop was told that these Christians still spoke in the Aramaic language, and still maintained the old apostolic faith. The most interesting fact was that the Assyrians adhered to Jewish customs. They had tribal organizations similar to those of the ten tribes; they used mosaic law and abstained from eating pork. Their bishops were Nazarites who did not eat meat, marry, nor shave. Animals were still being sacrificed at shrines and altars in high places. The succession of their patriarchs and bishops was similar to the Aaronic priesthood. They are succeeded by their nephews. The Patriarch is supreme ruler in both spiritual and temporal matters, and the bishops are the princes of the people.

The news of this discovery was greeted with joy in England, and Archbishop Tait lost no time in raising funds to send another expedition, which was the beginning of the work of the Anglican and Episcopal Churches in Assyria.

Mar-Oraham, the Assyrian patriarch, and a number of bishops and priests sent a memorandum in the form of a petition to the head of the Anglican Church, pleading their cause and reminding the archbishop of the persecution which they have suffered. The Assyrian patriarch urgently sought Anglican help as the only remedy to save the Church in the East from extinction. Other Protestant Churches and the Roman Catholic Church offered generous help to Assyrian bishops, in exchange for the conversion of their people, a thing which Assyrian Christians could not do. The Roman Church had made wholesale conversions in Persia, and the outposts of their missions soon penetrated into Kurdistan. Male converts were paid four *kran*s, or the equivalent of forty cents. Indeed this is a large sum of money in Kurdistan and an alluring reward for men who do not earn more than a dollar a year. But nothing is too large for a people who have learned to die for their faith and Lord.

I remember when I was only four years old, our town was visited by Presbyterian missionaries who tried to establish town schools. We welcomed them with great joy and looked upon them as an omen of God. Many of them were spiritually gifted. These missionaries at the outset had difficulty in persuading Assyrians to send their children to mission schools. "What good will your school do my son?" asked some of the mothers; "he is not to be a priest." Assyrian sons were to become warriors of fame. There was some opposition from government officials. Hitherto, all that we knew of the Protestant Church had been told to us by Rome. A plan was inaugurated by the Presbyterian missionaries to give two yards of cloth to every boy who attended the missionary school for six months. We were a very poor nation at that time because of the massacre by the Kurds. I attended the Presbyterian town

school for three years just to get this cloth. Parents of boys, especially mothers who were ignorant of Church doctrines, stormed the schools seeking admission for their children. But the much coveted and needed cloth was not sufficient for shirts, because the Presbyterian teacher, who measured the cloth, was a young Assyrian Persian girl who had short arms, and the only measuring standard in Kurdistan is the arm measure. Shopkeepers in town are generally two men, one with short arms to sell retail and the other with long arms to buy wholesale. Protest after protest came to the mission school from men and women stating that the cloth was not sufficient, and that they would discontinue sending their children.

IN THE spring of one of these years, an Anglican missionary appeared in our town, accompanied by the Rev. Y. M. Neesan, a graduate of the General Theological Seminary. They made a survey of conditions in the borderline villages between Turkey and Persia. Six months later the Anglican missionaries established Church schools, and appointed Assyrian mountaineers, tall and slim, as teachers, whose arms were a few inches longer than those of Presbyterians, and who measured the cloth very generously.

Even though the Presbyterian schools offered a far superior education and were better organized than those of the Anglican Church, the Assyrian women favored the Anglican schools because they were more interested in the cloth, which they sadly needed, than in the doctrines and dogmas which they were unable to understand. Thus the Presbyterian schools on the Turko-Persian border were gradually replaced by those of the Anglican Church. An Anglican school for higher education and a seminary were opened in Persia for the training of Assyrian priests and leaders. Until the World War this work fostered new life into the dying Assyrian Church and people and gave new hope for the resurrection of the once greatest Church in the East.

When the World War broke out the Assyrians were eager to enlist on the side of the allies. They were noted for their warfare. They wanted to pay England for what she had done for them, but they could not pay in money. They did pay, however, with the lives of 200,000 members of their race who sacrificed their lives for the cause of the Christian allies. Their love for English missionaries, who for nearly a century had lived with them, made them forget their own interests and safety, and they revolted against the Turkish government. They were driven from their homes in Kurdistan amid slaughter and suffering, and all of their churches were destroyed, and books burned. Today we find ourselves a people without a home, living in the Mesopotamian desert, forgotten by our Christian brethren, hated by our perpetual enemies.

The visit of the Rev. William Chauncey Emhardt, Ph.D., to Mosul in 1924, and the endeavors of the National Council to place the cause of this unfortunate race before the American people, has stirred up considerable interest on behalf of the Assyrians among Anglicans. Thanks are due the Presiding Bishop, the Most Rev. James DeWolf Perry, D.D., the Rt. Rev. Ernest M. Stires, D.D., and the Rt. Rev. Benjamin Brewster, D.D., the Rev. William Patterson of Bar Harbor, the Rev. Vincent Bonnlander, and many others who for a number of years have been aware of the need for the salvation of these people, and have rendered all assistance possible on their behalf.

Even though considerable interest has been aroused on behalf of the work in Mosul among Church people, it has been hard to raise sufficient funds to supply even the most urgent needs. The death rate is gradually increasing and the number of Assyrians steadily declining. In 1928 the death rate among the children was as high as eighty-five per cent. The Assyrians have passed through a long period of suffering; thus the racial vitality has been greatly reduced. There are but few marriages because most of the young women fell captive into the hands of Kurds and Turkish soldiers. The gravity of the situation is fully realized by Churchmen and government officials who have been in constant touch with the Assyrians, who fear that if something is not done soon the Assyrian race will disappear in another year.

Just now there is nothing left for the Assyrians to do. They must either face death or surrender to the Roman Catholic Church or accept Mohammedanism. The last two proposals are the only hope if the race is to be saved from destruction,

as appeals to other Christian bodies have met with but little response. Both Mohammedans and Roman Catholics would offer generous help if the Assyrians would accept their faith. But I am afraid that most of the Nestorians would gladly prefer death rather than to accept what seems to them to be heresy and paganism.

The misfortunes of this particular race have been so numerous, causing wounds which have become so deep, that the situation at the present time seems more or less hopeless. The position of the Assyrian is a problem which needs to be solved. There are both geographical and racial difficulties in the way. These people are a Semitic race and the only purely Semitic people in the Christian Church. The Assyrians are hated by Mohammedans because they are Christians. They are despised by the Roman Catholics because they accept some of the Nestorian doctrines and teachings, and because they are friendly with Protestant bodies. They have been largely neglected by relief agencies. Moreover, since the days of the destruction of Nineveh the Assyrians have inhabited a mountainous country surrounded by nearly seven million nomad Kurds and Arabs. Owing to the hostility of these Kurds, the country is cut off from the rest of the Christian world.

But the saddest part of the whole Assyrian drama is that through the massacre and murder of their patriarch, the whole world was made to respond to appeals of Christians in the Near East, but, unfortunately, it took Americans almost ten years to learn the difference between the Assyrians and the Syrians. This mistake was largely responsible for the neglect of this race, which has been almost annihilated through suffering and disease, and its numbers reduced to 28,000 from 280,000, in 1914.

A FEW years ago I made a visit to Assyria to search for my two lost sisters, one of whom had been captured by Kurds. It was my intention to make a survey of the present conditions, and I was invited by the Patriarch and Lady Surma to accompany them on their tour to Kurdistan. We inspected every Assyrian settlement north of Nineveh as far as the Turkish border. We found that, during the period of four years, the population of some of these towns had been reduced to one-third, and in some villages we found no children. This country had been formerly inhabited by the Kurds, whose race had died out. It would be almost impossible to describe the conditions of the refugees, especially the children who had been stricken by malaria, and the unsanitary conditions, lack of water, doctors, and medicine. In most of the towns where we traveled we found very few children, and even those were starving to death. The pathetic part of it all was that in many cases entire families had been stricken with malaria, leaving no one to help.

In every town where we went, we were greeted by the *malik* (tribal chief), priests, and leaders. They sat on the ground in long divans and listened eagerly to the comforting words of their beloved young Patriarch and Lady Surma, who also shared the suffering of their people. Once in a while they were asked questions as to their welfare. They begged His Holiness for help and protection from the Kurds. Some of the priests told us that their entire work was to bury the dead; that they had to walk long distances, sometimes thirty miles or more, to towns which had no priests. These poor priests, most of them between 50 and 70 years of age, with clothes of rags, their faces haggard from hunger, had for fifteen years served their congregations without a cent of pay. They never complained because of their hard lot. "God has kept us to witness this suffering, blessed be His Name," some of them remarked. Now and then a little help was given them by the mission in Mosul. While I looked at the weary faces of priests and leaders, and knowing how they suffered, I could not control my emotions. At times I would have to leave a meeting and go out to weep. I prayed to God and asked Him if these dry bones would live again.

For months after this visit, I thought there could be no God, because I felt that if there was a God He would not have allowed this condition to exist and permit these people to pass through such untold agonies, even to be discriminated against by their Christian brethren.

The following is an extract taken from a statement of our Church chaplain in Mosul:

(Continued on page 620)

Spiritual Relief in Unemployment

By the Rev. Floyd van Keuren, D.D.

Executive Secretary, Social Service Commission, New York

THE world is at war. Unemployment, a scourge of civilization, is leaving in its wake war-torn homes, tense and crumbling families, slow starvation with all its evil aftermath, surrendered standards, broken hearts, and dead ambitions.

It is a world war involving America, sweeping over American territory as the Germans swept over France. American war refugees—six million of them—driven from their industrial homes walk our streets. Devastation stalks in every American city and village. The enemy is subtle, unknown, and as yet hidden by camouflage. Only its allies are visible.

It has become evident that unemployment can no longer be considered the fault of the worker, a passing episode to be weathered by business, or an acute accident in the industrial order. Its causes are evidently more fundamental than technological changes, occupational shifts, mass production with the breakdown of mass distribution and consumption, and the profit motive in business. It seems to be an inherent and chronic disease of our whole social evolution.

We are discovering that we have moved into a new world of human relations, a world of highly complex and powerfully binding economic interdependence. Economic independence and self-sufficiency have ceased to exist. The program of the Industrial Relations Congress at Amsterdam this year wisely states: "If one group imposes its limited interest upon another, if output be unnecessarily restricted by labor, if prices be held artificially high by monopolistic business, or if they be forced too low by destructive competition, if governments limit the contribution of their national areas to the world's economic life, balance is disturbed for all." We have discovered that we are all in the same economic boat; to rock it is bad business.

We have developed a higher degree of economic unity and interdependence than we have learned to understand or control. Evidently, then, the solution of our unemployment problems will come when governments and industry readjust themselves to this new, and very real, interdependence. We believe that this readjustment must be in the nature of an educational and evolutionary process, and not only for leaders in government and industry but for the whole social order.

It seems to us increasingly evident that as surely as God has orderly methods for the operation of natural forces, so too He has a definite plan for the operation of social forces. Science, for example, has discovered His will for electric forces, and has built electrical instruments which are successful as they are obedient to His will. We believe that successful social instruments in government and industry will be created when we have discovered God's will for social forces and have learned to follow it.

Social evolution is fundamentally spiritual. The Church therefore has a high responsibility for influential leadership in this process of social adjustment and development. Many remedial methods of treatment for our social and economic trouble have been suggested; some of these are highly experimental and controversial. But among them are a few which we venture to suggest the Church might well hold aloft as her standards, as, in this puzzled and troubled world, she leads men toward abundant Life.

1. We believe in the supreme value of personal character, and we favor opportunities for character-building provided by wholesome standards of living. It seems to us a humane responsibility of each industry to make every possible effort to maintain at least the present purchasing power of the wage scale.

2. We believe that children under sixteen should be completely removed from industry and kept in school. This would contribute to a better social order by raising our standards of literacy, and it would result in the employment of more men and women.

3. We believe in the care of the dependent aged by methods similar to those of the old age security act in New York state.

Such a law removes some of the fear of the old age "dead line," lessens the tension of unemployment, and helps to preserve the unity of family life.

4. We believe in the establishment in industry of reserve funds for unemployment, subject to state compulsion and regulation, allowing employers to operate their own insurance plans with benefits and reserves equal to the provisions of the state law. We feel that such a state unemployment insurance plan would tend to stabilize employment, lead to more efficient management and coördination, aid in the consuming power of the public, and put all businesses on an equal basis.

5. We favor the wide distribution of governmental free employment offices, operated by a trained personnel and kept wholly out of politics; and we believe in state supervision and regulation of all fee-charging employment offices.

6. We believe that in every community and neighborhood the Church should concern itself with the character-building opportunities of leisure time. The Church, by a keen interest and leadership in wholesome recreation and in every activity which makes for character growth, can do much to help the lives of its people. Especially does it seem to be the Church's duty to interest itself in the leisure time of the unemployed. Discouraged, worried, isolated from their customary contacts, slipping into helplessness and despair—surely the Church can minister to their weakness and build in them a strength which shall overcome in even hard times. However poor the Church may be in material relief she is still rich in spiritual relief; and of this she could bestow great wealth on her unemployed.

7. We believe that the Church should concern itself with the vocational guidance of its young people. Actual facilities for vocational education are usually provided by the public schools. But, as an after-care of confirmation and as a practical expression of the guiding and strengthening power of the Holy Spirit, the local parish should keep in close, sympathetic touch with the vocational hopes and ambitions of its young people, and secure for them the best vocational guidance available in the community.

THE conquest of unemployment lies outside the functional field of the Church. The real battle must be fought in the fields of industrial and political economy. But many leaders in business and politics are members of the Church. These leaders are conscientious, and are distressed by the havoc of an enemy which even they do not know how to combat. They, too, as well as the unemployed, need that spiritual relief which the Church should so richly give. Courage, morale, inspiration, guidance, vision—all these flow from Him who said, "Without Me ye can do nothing." One remembers Washington on his knees at Valley Forge, and Foch, during the war, saying early morning prayers in little village churches.

We need not be discouraged by present conditions. Religion, like government and industry, will find new power and usefulness by learning to understand and adjust itself to this new economic world. We recall with hopefulness that God's greatest revelations of Himself have come out of great social experiences. Surely now if the Church will go forward on its knees, praying that humanity may have the wisdom to know and the strength to do His will, God will open to us a new understanding of social evolution.

THE TRUE SHEPHERD

A TRAVELER once asserted to a Syrian shepherd that the sheep knew the *dress* of their master, not his *voice*. The shepherd, on the other hand, maintained it was the voice they knew. To settle the dispute, he and the traveler exchanged dresses, and went among the sheep. The traveler in the shepherd's dress called on the sheep, and tried to lead them, but "they knew not his *voice*," and never moved. On the other hand, they ran at once at the call of their owner, though thus disguised.

—Selected.

THE DOCTRINE OF THE TRINITY

A Comment on the Article by the Rev. G. M. Day in
The Living Church of May 30th

BY THE REV. CHARLES W. LOWRY, JR.

IF IT is not too late in the day, may I venture to make a few comments on Mr. Day's article on the doctrine of the Holy Trinity in the issue of May 30th and on his critics in the two following issues? My lateness is explained by the fact that these numbers of THE LIVING CHURCH have only just come into my hands.

Mr. Day's excellent paper is vitiated by one or two serious inaccuracies in respect of points which, while they do not affect directly his argument, are of great importance in relation to the historical development of the doctrine of the Trinity and, incidentally, throw considerable light on the antagonistic point of view of his correspondents. I call attention to these slips the more readily because I am in substantial agreement with the general conception which Mr. Day develops and because the line of approach which he adopts commends itself to me as an helpful one.

Mr. Day states (p. 156 (a)) that "the early Church" met the intellectual difficulty created by the inability of the Greeks to conceive of three forms of manifestation of the one indivisible divine *ousia* "by choosing a Greek term, *hypostasis*, which means 'distinctions in essence.'" It is true that the Greek-speaking Church eventually elaborated and accepted the formula, one *ousia*, in three *hypostases*. This took place, however, subsequently to the middle of the fourth century and the formula is definitely post-Nicene. Moreover, it is untrue to say that *hypostasis* means "distinctions in essence." Apart from post-Nicene Christian usage, it means the same thing that *substantia* (its etymological counterpart in Latin) means. (Compare the Latin formula, advanced by Tertullian and never modified: *una substantia in tribus personis*.) This is the reason why *ousia* and *hypostasis* were used as practically interchangeable by all philosophers, including Christians, until around 350. (So Origen, Dionysius of Alexandria, and Athanasius. The latter is responsible for the famous anathema in the real, not our so-called Nicene Creed: Whoever denies that the Son is of the same *ousia* or *hypostasis* with the Father, etc.; and to the end of his life he would not use and was not really reconciled to the new formula.) It was only then that the so-called Cappadocian father (Basil of Cæsarea and the two Gregories), availing themselves of a radical ambiguity in the denotation of *ousia-hypostasis*, and relying heavily upon a thorough-going Platonism in philosophy, effected a useful if arbitrary division of labor between the two words and set forth the formula which became the classic one in the Greek-speaking part of the Church, one *ousia* in three *hypostases*. That is, they restricted *ousia* to essence or universal, and they applied *hypostases* to the three instances of, or participants in, the one divine *ousia*, which were called Father, Son, and Holy Ghost, and known as the Christian Trinity. Thus the inventors of the usage which Mr. Day claims as illustrative of his interpretation of the Trinity had in mind distinctions of a very different character from those which he allows. Indeed, I think that we must say that what they had in mind is closer to the general view, based on Dr. Hall and like-minded theologians, set forth by Mr. Day's critics, than it is to his conception. For the Cappadocians did not hesitate to cite as an analogy of the Trinity three men, and the common property or essence, manhood; and while they were too good theologians not to qualify in some way such sheer tritheism, their tendency is toward asserting three divine personalities. And I suggest that it is the pluralistic Cappadocian-*hypostasis* tradition which has dominated the Trinitarian thought of many recent Anglican theologians, e.g. Dr. Hall, Dr. C. C. J. Webb, Dr. L. Hodgson. Into the difficult question of Mr. Moore's distinction (issue of June 6, p. 198) between personality and individuality as applied to God (made a good deal of by Dr. Webb in his Gifford lectures), I have not time to enter, but in this connection I think that the classic definition of *hypostasis* by Boethius, quoted by St. Thomas Aquinas, is worth reflecting on. According to this definition, *hypostasis* is an "individual substance of a rational nature"; and on such a basis Mr. Moore would appear to have only two alternatives: an individuality made up of three individuals as well as persons; or an equation of the one individual godhead and *hypostasis*, in which case

he would be back where St. Athanasius stood against the new Nicenes as well as the Arians and the world. Also, the bearing of this definition on the question raised by Mr. Day of the kind of distinction indicated by *hypostasis* should be noted.

Very different from the above as everyone knows was the story in the West. I shall not enter into it except to call attention to the fact that *persona* was not, as Mr. Day states (p. 156 (a)), the Latin translation of *hypostasis*. The Cappadocians mistakenly supposed this to be the case, and it may be that Mr. Day has been misled by this. There is, I believe, no evidence even that *persona* was a translation of *Prosopon* (the Greek equivalent) and, as is well known, the lawyer Tertullian, who introduced the word, is supposed by many (notably Harnack) to have had in mind the legal rather than the histrionic sense of *persona*. *Prosopon*, however, had apparently retained the connotations of its stage origin and was thus ideally adapted to designate the modalistic or Sabellian Trinity. It was this use of it which killed *Prosopon* theologically. The Greek theologians cherished a very lively horror of Sabellianism; and it was this which brought about the necessity of finding another word, with the results sketched above.

IN CONCLUDING, may I suggest, and I believe that this is essentially what Mr. Day is after, that it is possible to state the doctrine of the Trinity in such a way as to avoid the pluralism of the tradition which we have been mainly noticing, and at the same time to steer quite clear of Sabellianism? And the latter not merely in a superficial and verbal sense. The point of departure of such an approach will be the principle that divine Personality (in the fullest and richest sense) is the predicate of the whole Godhead, of the one God of Christian worship, and not of the *personae* which constitute the Trinity. The trend it will take is twofold: psychological and cosmological i.e., creative activity in the widest sense, including religious revelation and spiritual indwelling). It will stress with St. Augustine and St. Thomas Aquinas the inner relations of the one divine Self or Mind. Thus the Trinity will remain the supreme symbol of the imponderable greatness and mystery of the divine life, of the way in which we know that He must transcend all that we can think or even dimly imagine (cf. Mr. Day p. 156 (b) 2d paragraph). This approach will also stress with the great Antiochene fathers, going back to a Christian tradition more primitive and boasting a scholarship not less remarkable than Alexandria herself, and with Tertullian, the threefold character of the divine *oconomia* or dispensation or creative activity (cf. Mr. Day p. 157). Thus the doctrine of the Trinity will keep close to experience, to life, to natural knowledge, and will never degenerate into the kind of remote speculation on the inner constitution of an utterly transcendent Godhead which Professor Pringle-Pattison criticizes so severely and with a good deal of justice in his Gifford lectures.

And this is not Sabellianism. The essence of Sabellianism—I leave to one side the question as to what Sabellius actually meant, as distinguished from what he was thought to have meant. The Oriel professor of the Philosophy of the Christian Religion at Oxford (Dr. Grensted) thinks that Sabellius was probably misunderstood and was really a very great philosopher, on Hegelian lines; and the Lord Bishop of Oxford (Dr. Strong) has told me that he is inclined to take the same view of Sabellius—is the crude view that the persons of the Trinity are the successive and temporally mutually exclusive rôles which the one God plays. Thus He creates the world, He assumes manhood and as the Christ suffers upon the Cross (hence Patripassianism), He inaugurates and as the sanctifying spirit of truth directs the new era, that of the Holy Spirit. It is obvious that the view which I have briefly sketched and which I believe is in line with that set forth by Mr. Day differs decisively from such modalism. To speak only of its second or economic aspect, the three modes of the divine activity are not mere dramatic rôles and they are not temporary. They correspond to immanent distinctions or principles within the Being of the one God and they are coördinate and parallel, not successive and vertical. (I do not say eternal, for that involves the question of eternal creation, held by Origen and denied by St. Thomas, as against his master Aristotle, and only on authority of the Church and then not very vigorously.)

The Patriarch Damianos of Jerusalem

By the Rev. W. A. Wigram, D.D.

Canon of Collegiate Church of St. Paul, Malta, and Honorary Chaplain to the Archbishop of Canterbury

THE news that His Beatitude, Damianos Kassiotis, "most blessed Patriarch of the Holy City of Jerusalem, of all Palestine, Syria, Arabia, the lands beyond Jordan, Cana of Galilee, and Holy Zion" has passed to his rest at the age of 82 is of course of no great importance in America, yet the career of the man may have its interest to all who follow the fortunes of the Orthodox Church.

Born in the Island of Samos, he was educated as a lawyer in the college of Pythagoras in that island, and began life as such, being happily married. It was the loss of both wife and child within a few days of one another that sent a broken-hearted man to a little monastery in Jerusalem, seeking only the consolation of religion. Gradually as the shock passed, his superiors recognized that they had a man of some power in their hands, and he was ordained priest and sent to work in the Crimea, where his position brought him into touch with the Russian royal family and put his feet upon the ladder of promotion. After experience of various important offices, he returned to Jerusalem, to find that the important work that he had some reason to expect was not to be given him. In Jerusalem and Palestine, the real governing body of the local church and the source whence is drawn the synod in which every patriarch or bishop of the Orthodox Church has to work, is the Brotherhood of the Holy Sepulchre, the monks of the monastery of that name. They form a close corporation, from which all high officials are drawn, and though the local Christians are for the most part Arab-speaking, these monks are all Greek.

There is historical reason for this, of course. The monastery is not only a religious house, it is the body of trustees of the holy places of Palestine on behalf of all Orthodoxy, and it has to be constantly on the watch to protect its charge against Roman aggression. Hence, for so long as the Holy Land was under "the Soldan of Egypt," it was natural that the monks should be Arab; but when in 1500 the Ottoman Sultan Selim conquered both Palestine and Egypt, it was more convenient to have here Greek monks who were in touch with the Patriarch of Constantinople. This corporation, then, was jealous of the newcomer, and it is a quaint reflection to find that the man who was destined to be Patriarch of Jerusalem for a full generation was told by the monks of the Sepulchre that he was not worthy to be admitted to their order at all!

The difficulty was overcome, however, by the then Patriarch Gerasimos, who had marked the powers of Damianos, and who not only secured his admission to the monastery, but made him titular Bishop of Philadelphia and a member of his own council.

In due course, in the year 1897, Gerasimos died, and the usual contested election followed. As neither of the two leading candidates could secure election, the choice of the monastery—to the surprise of all men, and not least to the elected man himself—fell upon that very Damianos whom they had declined to admit to the monastery. It may be that the monks were of the opinion that they had found one whom they could rule, but in that case they soon discovered their error. Damianos, if not the very strongest of men, was by no means ready to be a tool in the hands of his synod.

The first important question to come up for decision was one that concerned just those "Arab speakers" to whom we have referred above. They approached the Patriarch, demanding that they should be given what had been hitherto denied them, Arab-speaking bishops and clergy. The Patriarch was convinced of the justice of the demand, and proposed to grant it, but found himself at once at war with his synod on the

point. They would not give up the Greek rule over the Church, and when they found the Patriarch resolute, the synod even met and voted his deposition from office. This act, however, was declared void by the Sultan, on the ground that "the synod can elect but not depose," and the Patriarch retained his seat. He was not, however, able to secure all he wanted for the Arabs, who threw away a good case by mixing up the matter with a political intrigue, and frightened the Patriarch in consequence. He secured them Arab-speaking clergy, but not bishops. As both parties to the dispute abused him as a trimmer, the chances are that he really held the scales about even!

A FRIEND OF ENGLAND

FRESH difficulties soon began to beset him, for the Turkish revolutions of 1907 and 1908 had their natural repercussions in Palestine, and the Arabs, their national hopes raised by what had happened, appealed to the Turkish government. Damianos found himself obliged to estrange his synod still further by further concessions to the Arabs, while a declaration of loyalty to the Ottoman government made the Arabs loathe him all the more for what he had done for them! With the single exception of Constantinople, Jerusalem is probably the least easy episcopal seat in the world. Presently the outbreak of the Great War caused further trouble. Damianos had always been a staunch personal friend to the English Bishop, Dr. Blyth, and English people ought not to forget that he now, at real personal risk, offered all the financial help that might be needed in getting British subjects safe

out of the land—an offer that was gratefully declined. Meantime, his declaration of loyalty to the Turk, which of course had been no more than a matter of "common form," was so little believed in by them that, as soon as ever the attack at Gaza looked like breaking through, the Patriarch found himself whisked off to exile and unpleasantly close surveillance at Damascus. There on some excuse, the synod, which was still on no very friendly terms with him, found a canonical reason for issuing a second decree of deposition, and at the close of the war they asked the British authorities to recognize it, and allow them to proceed to an election. Fortunately the British government's adviser in all native matters was a man fully capable of giving sound advice—no less an one than Fr. Waggett—and he informed the British commissioner that the position of the Patriarch was perfectly sound canonically. The Patriarch therefore returned in triumph to his throne at the close of the war, but found a most awkward situation awaiting him. The patriarchate, in a word, was hopelessly bankrupt! There were plenty of old debts dating from before the war; during the course of it, the institution had borrowed in the most reckless style and money lenders had taken full advantage of so fine an opportunity. So now the whole income of the see, or nearly all, was gone! Much of the income of the Patriarch had come from endowments in Russia, and much more from the offerings of Russian pilgrims. Both of these main sources were now cut off, and there were debts amounting to £500,000 to meet.

Only one power seemed likely to give any help, and that was Greece. She did indeed offer to do something, but on terms that would have made the patriarchate forever a tool in the hands not only of the Greeks in the Orthodox Church, but of the Greek government. The synod, mostly Greeks themselves, saw nothing very formidable in such an arrangement, and it is immensely to the credit of the Patriarch that even in this stress he declared that the throne he filled was the heritage of the whole Orthodox world. Thus another of those votes of deposi-



HIS BEATITUDE, DAMIANOS I

tion to which His Grace must by now have been accustomed was the result. It, however, remained as fruitless as others, for the British authority declared the position of the Patriarch perfectly regular. Terms for the gradual settlement of the debt were then made by an English bank, terms which perhaps were not over-generous, but which at least helped out the hope of solvency and independence in the future.

VISITS ENGLAND IN 1925

THE Patriarch, now over 70, now entered on a quiet time of rule at last, and in 1925 was able to visit England and take part in the Nicene Celebrations of that year in Westminster Abbey. There his magnificent figure and appearance drew the attention of everyone, causing a man of cynical turn to remark, "Orthodox prelates may or may not be better bishops than their brethren of England, or of Rome for that matter, but they look the part far better; and that, as Louis the Fourteenth knew well, is not a small matter." The last six years of his life were spent in peace, and in failing health, so that he was able to indulge his simple love of a country life in his country seat near Jerusalem.

Through thirty-four years of very trying life as Patriarch, he never allowed his personal tact, or his personal dignity, to fail him for a moment; and these were backed, when need arose, by rare personal courage. A wild mob of Arabs once beset his residence, clamoring for his life. "Throw open the gates," said the Patriarch, "I am here if they want me." When men refused to obey him, he ordered them from the room and threw the doors wide himself. In rushed the clamoring Arabs—to come out twenty minutes later, smiling and content. "How could we touch a man who spoke so kindly and courteously?" It is true that he had his limitations. A missionary conference of societies from all the world was once held at Jerusalem, and the Patriarch was asked to address them. "Black men have no souls," said His Holiness blandly; "why waste effort in trying to make Christians of them?"

He had also a temper, at which his attendants and enemies sometimes quailed. However, it saved his life once. He was ill of a quinsy, and was supposed to be dead, so that his attendants actually took the first step to his "lying in state" by getting out his orders and putting them on a cushion by the bed. Suddenly the supposed corpse spoke, and spoke in the peacock note that came into his voice when he was very angry: "Take those things away at once!" The stimulus of anger brought him round, and he ruled for two years more!

A JUDGE OF MEN

MORE learned in men than in books, in men he was rarely learned; and the principle that guided his life was a sense of the dignity and position of his office. The patriarchate must not be let down by him or any other. Not a man of very great intellect, or very great power of statesmanship, yet for thirty-four years, during which one age perished and a new one came to birth, he kept the patriarchate going, in perils and problems, where a man of greater power might well have broken both himself and the office that was his trust. Damianos kept things going till better days should dawn, and lived to see the greatest difficulties surmounted.

Cunctando restituit rem.

THE TRAIL TO NINEVEH

(Continued from page 616)

"The ancient Church of the East, once a powerful Church, with three hundred dioceses and bishops, sending its missionaries to China and India, is today in great distress; monasteries, churches, and schools ruined during the great War, its sacred manuscripts burned, its leading men killed, no schools, no able teachers left. The remaining clergy are forced to plow, cut, and sell wood, act as servants in the houses of Arabs, in order to gain their daily bread. Priests are living in the most deplorable conditions, but still fighting for their religion, tempted by wealth and better conditions in other denominations but still dying in their own faith."

At the present time only a few Churchmen realize the importance of what the Church is doing for a people who in the past did so much for the world. The Church has sent a mission of help to a race noted for its missionary endeavors in the past.

Think of a people who in the past sacrificed everything, even their lives, to spread the Gospel, begging now for help, only to be refused.

BROTHERHOOD OF ST. ANDREW TO SPONSOR PILGRIMAGE TO JAPAN

ON THE invitations of Bishops McKim, Reifsnider, Binsted, and Nichols of Japan and the student body and officials of St. Paul's University, Tokyo, the Brotherhood of St. Andrew in the United States has organized a pilgrimage of American Churchmen to visit the three American missionary districts of the Church in Japan during the summer of 1932.

The Brotherhood of St. Andrew officers at once recognized in the invitation from Japan an opportunity to accomplish far-reaching results through a visit of 150 well selected laymen to see at first hand the Church at Work in Japan. The personnel of the pilgrimage has been so organized as to consist of 100 selected young men of the Church of college age, who have a genuine appreciation for their membership and a desire to express their appreciation in increased usefulness in spreading Christ's kingdom, and fifty Churchmen who are evidencing their sense of responsibility through their active leadership in fulfilling the Church's program. More than 100 of the above mentioned men and young men have been nominated by their bishops or college clergy or other diocesan authorities. None will be allowed to be members of the pilgrimage unless endorsed by their own diocesan authorities.

A definite series of fellowship meetings and an international exchange of experience in dealing with Personal Evangelism will be conducted in the see cities of the American missionary bishops at Tokyo, Sendai, and Kyoto. The Bishop of Osaka, the Rt. Rev. Y. Naida, D.D., has also requested one session in his diocese. All of the beauty spots in Japan will be visited as well as the famed Japanese mission stations and institutions including St. Luke's international medical center, St. Paul's University, St. Margaret's School, and St. Agnes' School. The pilgrimage authorities have been able to bring the pilgrimage costs within the limits of all junior and senior Churchmen, at a basic cost of \$365 from Seattle, Washington, back to Seattle. A few special cabins will be offered, which will increase the cost to \$405 for those signing for them. This includes steamship fares for the round trip and the board, food, and travel in Japan.

The pilgrimage has chartered the new motorship of the N. Y. K. Lines, M.S. *Hiye Maru*, and the party will sail from Seattle, July 6, 1932, arriving in Japan July 20th. Five days will be spent in the capital, Tokyo; one day in Nikko; four days in the Sendai district; four days in the Kyoto-Osaka districts; and the three final days in the Yokohama-Kamakura districts. The party sails from Yokohama on August 6th and arrives back in Seattle, August 17th.

The Most Rev. James DeWolf Perry, D.D., Presiding Bishop and honorary president of the national Brotherhood of St. Andrew, is honorary chairman of the pilgrimage. This is especially fitting, since the Presiding Bishop is a descendant of Commodore Perry, the famous American who opened the gates of Japan during the last century to the outside world. Courtenay Barber of Chicago is chairman and Paul Rusch of St. Paul's University, Tokyo, is executive secretary. W. A. Cornelius, Philadelphia, is treasurer, and A. J. MacRae, Jr., Philadelphia, is corresponding secretary.

A national general committee has been formed to sponsor the pilgrimage representing thirty-two states:

Assistant Secretary of State, the Hon. William N. Castle, Washington; Gen. Avery D. Andrews, Stephen Baker, William Fellowes Morgan, S. Van B. Nichols, Samuel Thorne, Judge Charles H. Tuttle, and the Hon. George W. Wickersham of New York; William G. Mather, Cleveland; Blaine B. Coles and Dean Vincent, Portland; William T. Barbour and Frank J. Webber, Detroit; Whiteford Cole, Louisville; C. M. Harbison, Lexington; Philip S. Parker and Dr. Calvin C. Page, Boston; George A. Gaskill, Wooster; Dr. Burton Mansfield, New Haven; A. Felix Dupont and Frederick Bringhurst, Wilmington; Judge F. C. Valentine and Wilmer M. Hammond, Los Angeles; Louis F. Montegale, San Francisco; Hon. William F. Knight, Pasadena; Frank T. Wyman, Idaho; H. A. Scandrett, James L. Houghteling, Curtis B. Camp, Thomas T. Lyman, W. F. Pelham, Chicago; Warren Kearny, New Orleans; Col. Henry J. Waters, Maryland; George M. Block and George C. Hitchcock, St. Louis; Edward C. Day, Montana; Capt. Richard H. Ranger and Arthur E. Barlow, Newark; Judge Joseph Buffington, Edward H. Bonsall, Gen. Charles M. Clement, F. M. Kirby, former Ambassador to Japan, Hon. Roland M. Morris, and Hon. J. W. Thompson, Pennsylvania; Frank R. Frost, South Carolina; Z. C. Patten and Dr. B. F. Finney, Tennessee; Charles J. E. Lowndes, Texas; J. W. Thompson, Utah; Marvella C. Weber, Vermont; Hon. C. F. Coker, Thomas A. Scott, and E. Randolph Williams, Virginia; W. H. Farnham, Washington; S. G. Cargill and William G. Peterkin, West Virginia; Charles M. Morris, Milwaukee; Hon. Floyd L. Knight,

(Continued on page 622)

Too Much Government

By Clinton Rogers Woodruff

IN RECENT years there has been a searching of hearts among serious minded people as to the efficacy of present-day methods to legislate men and women into decency and righteousness. This age has been characterized by a persistent search for mechanical solutions of moral and social problems. While there is nothing really new about this effort to save a soul by passing a law, there has undoubtedly been a tendency to overdo it. As a recent writer pertinently observed, the American passion for making laws and more laws

"is among the most ominous signs in public life today. It is the outgrowth of another tendency which consists in an ever-ready willingness to transfer our duties, along with our rights, to other shoulders. Our intentions may be good, and generally they are; but many who throng the lobbies at Washington and in our state capitals are laboring under the delusion that any evil can be suppressed if the legislature will but pass a law against it."

One must concede that the constant expansion of government functions and the growing complexity of modern life make it necessary to increase the number of rules and regulations. Two or three people need very few rules to govern their relations; a dozen need more, and a hundred still more, and when it comes to hundreds of thousands and millions, the need becomes more than proportionately greater. This need for regulation is taken advantage of by those who put their faith in the written word rather than in the spirit. No small part of the prevailing lack of respect for law can be traced to this policy. As one of our Pennsylvania judges (Henry A. Fuller) declared not long since:

"Human behavior, under modern legislation, is now hedged in by so many restrictions that it has become impossible for even the best-intentioned people to go through the day without committing one or more crimes."

The late Senator Beveridge, the brilliant biographer of Chief Justice Marshall, said in his speech in 1925 commemorating the one hundred and twenty-fourth anniversary of the appointment of John Marshall as chief justice, "The nation and every state are well nigh smothered with laws." "Gradually," remarked Senator Beveridge, "but now with an increasing speed, we have shouldered off onto statutes our individual obligations, responsibilities, and duties."

"No human being knows, or can know, what these innumerable laws mean. No human being knows even how many statutes are hidden within the forbidding covers of the thousands of volumes that contain acts of Congress and of legislatures. No human being knows even the number of our city ordinances, much less the purport of them. No human being knows the sum of rules and regulations that unceasingly pour from our countless bureaus, boards, commissions, and departments of government, every one of which bureaucratic edicts has the force and effect of enactments by legislative bodies. How can anyone obey every law, when nobody knows, or can know, how many laws there are, or what they command or forbid?"

Which reminds me of the story of the attendant in an insane asylum who said of one of his patients, "This unfortunate man is our worst case. He is not only a hopeless lunatic, but also a victim of St. Vitus dance." "Indeed!" replied the visitor, "How did he get that way?" to which the reply was "He tried to observe all the laws."

Naturally there is widespread discussion of the disrespect for law, but as the New York *Times* sagely remarked, the law makers may well ask themselves if anybody contributes to that disrespect more than they by the multiplication of statutes passed "with small or no thought of the general good, for party or personal-political causes, or to perpetuate somebody's vanity, or just to oblige."

At the twenty-ninth annual meeting of the National Association of Credit Men its legislative committee reported that there are too many laws, federal and state, and violations are encouraged because of the number.

"Business men," it declared, "should urge the enactment of only such laws as are absolutely needed. New laws should be such as will benefit the entire community, and credit men should be strong in their advocacy of legislation that is for

the general welfare of business. Sound credits are the foundation of commerce."

In commercial legislation we should seek only laws that are absolutely needed to supply protection and service beyond the abilities of the individual to give.

IN WHATEVER we undertake in legislation, our association must be recognized as seeking the interests of the entire community and not of a few. Our consistent position will make it clearly understood that we are striving for the welfare of the nation and in its general welfare business and credits will generously participate.

Nothing is so undesirable or more likely to tend to unfortunate complications than class legislation. Whenever the interests of a part of the community are made paramount to the interests of other parts in legislation, unfairness results and prosperity suffers.

Pretty sound advice.

It is almost needless to remark that this tendency to over-legislation has been availed of by writers to attack government generally and certain phases of its control, alike to adorn a tale and point a moral. That effervescent essayist and commentator, Col. Charles Erskine Scott Wood of Portland, Oregon, has contributed his quota in *Too Much Government*¹ which I have taken the liberty to utilize for the title of this article. As one commentator said, this book is very likely to inspire some of its readers to assert that the author ought to be hanged, or lynched, or sent to jail, a reaction that would no doubt make Colonel Wood chuckle with delighted gratification because it would back up so many of his own assertions. The work is a vigorous, picturesque, individual onslaught upon most of the features that characterize the government of this country today. Prohibition comes in for a large share of the author's most striking strictures, and war—war in general, the last war in particular, and the menace of future wars—get full attention. What he holds to be limitation of free speech, spoken or written, is condemned without mercy. The operation and regulation of public utilities, the Mann Act, the protective tariff, monopolies, and land tenure are a few of the subjects which he maintains need either radical reform or abolition.

Quoting John Stuart Mill to the effect that "the aim, therefore, of Patriots was to set limits on the Power which the Ruler should be suffered to exercise over the Community," and this limitation was what they meant by liberty. Thomas James Norton in his new book *Losing Liberty Judicially*² undertakes to show that liberty has been denied the citizens, not only in liquor cases, but also in many others. The discussion has to do solely with the powers of government in the United States under the Constitution, and liberty under the same instrument. He cites a number of cases to show how the legislative department of our government is encroaching upon the judicial. He goes into the Eighteenth Amendment very fully and attacks its constitutionality from a purely legal standpoint. Because of the frequent references to the Declaration of Independence and to the Constitution of the United States, these documents are inserted at the end of the book for the convenience of the reader, "to whose careful and constant study they are earnestly commended."

In *What Rights Are Left*³ Henry Alan Johnston of the New York Bar also deals with the much mooted question of Prohibition.

"We know," he tells us, "that we have something called Prohibition, and we are told in a general way that intoxicating beverages are outlawed, and that where we once had liberty of action we are now forbidden to act, but exactly to what extent we are forbidden the average person has not the remotest idea."

In his book Mr. Johnston points out just what it is that Prohibition prohibits. He discusses the Eighteenth Amendment;

¹ New York: The Vanguard Press. \$2.00.

² New York: Macmillan's. \$2.50.

³ New York: Macmillan's. \$2.00.

the National Prohibition Act; the Jones Act, and its legal consequences; the rights of the individual in his home, in his car, in his boat. Moreover he answers such questions as these: What are my rights if I am driving along a public highway and a federal officer stops me and demands to know whether or not there is liquor in my car? Suppose I am walking along the street with a suspicious-looking package under my arm; can I legally be searched? In what circumstances may my luggage be searched? If my liquor has been illegally seized by an officer, what redress have I?

THE author has made a careful study of the confusion resulting from the Prohibition Act, and he quotes freely from court decisions in cases which may be taken as typical. In his concluding chapter the author makes clear why there is so much confusion and doubt among the courts as to the interpretation of the Eighteenth Amendment and the Volstead Act and why courts in different circuits decide the same question of law in different ways, and why decisions of district courts are so often reversed by circuit courts.

While considering Prohibition it will be interesting to refer to an admirable number of the *Home University Library of Modern Knowledge*⁴ contributed by Prof. E. G. Catlin, a former member of the staff of the Central Control Board, late director of the investigation into the operation of the Eighteenth Amendment for the Social Science Research Council and now professor of Political Science at Cornell University. The field of social legislation, he points out, is one of modern development, "where, if anywhere, the balance between the claims of society and the moral rights of the individual have still to be adjusted." Within this field lie questions of industrial legislation, compulsory education, and regulations concerning public morals, in dealing with which the lawyer and politician is dependent upon the collaboration of the physician, economist, or other expert whose duty is to provide the facts upon which he must act.

Believing that the problem must be solved empirically, he maintains that scientific legislation should focus its attention upon root causes rather than symptoms. It should seek to eliminate "misery drinking" by changing economic and social conditions which "breed a hopelessness inconsistent with self-respect." Social drinking may be kept within the bounds of moderation through educational measures and by the encouragement of counter-attractions, but legislation will be to a certain extent needed to check commercial and other interests concerned in its abuse.

WITH this tendency to mass legislation and towards the regulation of affairs that lie within the domain of morals and of personal control, naturally the question of obedience arises. Of course we should bear in mind the injunction in the Epistle for the Third Sunday after Easter: "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; Or unto governors, as unto them that are sent by Him for the punishment of evildoers, and for the praise of them that do well" (I Peter 2: 13-14). It must be borne in mind that this injunction was laid down in the first century when the emphasis was placed on personal character and when laws were few in number. Our own Charles C. Marshall in his Boston address stated what may be called the modern principle when he declared,

"Is a bad law, then, of binding force on conscience? By no means. Any citizen has the moral right to withhold his obedience from a law which violates his conscience. The modern state is based upon this right in the citizen, but when a citizen refuses his obedience to a law because that law is pronounced invalid by a foreign sovereignty, be it Pope or Emperor, his action is at once tainted with the taint of a divided allegiance and, therefore, related to treason."

Harold J. Laski of the University of London is today one of the most popular of writers on law and government and political science generally. What he has to say commands respectful attention even among those who may differ with him most widely. In his volume of essays, which he calls from that initial one *The Dangers of Obedience*,⁵ he fearlessly declares in no uncertain terms that it is not only the right but the duty of every citizen to protest against and to refuse obedience to such laws as appear to him to be unjust. To the objection that this is anarchy he replies by pointing to Washington and to others who have led the way in revolts against

unjust laws and who have by so doing furthered the cause of liberty. That blind obedience is incompatible with true freedom is emphasized by Professor Laski in the following paragraph:

"For freedom means self-expression, and the secret of freedom is courage. No man ever remains free who acquiesces in what he knows to be wrong. His business as a citizen is to act upon the instructed judgment of his conscience. He may be mistaken; but he ought ceaselessly to be aware that the act he opposes is, after all, no more than the opinion of men who, like himself, are also fallible. The business of government is to satisfy the rational desires of citizens or, at the least, to make possible such satisfaction; and nothing is more likely to prevent the fulfillment of its purpose than silent acquiescence in the prohibition of such desires. Whenever men are silent in the face of a refusal to bear the burden of their experience it is always assumed by powerful interests that they are, in fact, silent because they have nothing to say. Not only does the habit of acquiescence transform the citizen into an inert recipient of orders whom it is difficult to rouse from lethargy; it also persuades a government that it has only to show a bold front to secure acceptance of any commands it chooses to impose. Before attitudes such as these liberty has no chance of survival; for the eternal vigilance which is its necessary price is then wanting."

IN A later volume *Liberty in the Modern State*⁶ he discusses at further length his philosophy of liberty—personal, political, governmental, especially in its relation to equality. He is blind to the abuses which masquerade under the name of liberty, and he is at war with intolerance. To his mind, freedom and tolerance go hand in hand. The one cannot be enjoyed without the other. He pleads for a freedom subject to the limitations inherent in an international community of sovereign states.

Were one disposed to be unduly critical it might be pointed out that at times his logic suffers in his efforts to adjust his socialism to his ideas of freedom and tolerance. The volume, however, is highly stimulating as is his volume of essays just reissued by the Yale University Press under the title, *The Foundations of Sovereignty and Other Essays*.⁷ This volume, first published a number of years ago, is an attempt at the reconstruction of political theory in terms of institutions more fitted to the needs of today. Broadly speaking, it is a part of the case for the pluralistic state in contrast to the unified sovereignty of the present social organization. Among the essays included are: The Foundations of Sovereignty; the Problems of Administrative Areas; the Responsibility of the State in England; the Personality of Associations; the Pluralistic State; the Basis of Vicarious Liability; and the Political Ideas of James I.

⁴ New York: Harper's. \$3.00. ⁷ \$3.50.

BROTHERHOOD OF ST. ANDREW TO SPONSOR PILGRIMAGE TO JAPAN

(Continued from page 620)

and R. D. Knight, Florida; H. Lawrence Choate and Charles F. Wilson, Washington; G. Frank Shelby, Denver; and Dr. I. M. Metz and Franklin H. Spencer of Springfield.

Paul Rusch, who is returning to Japan during September to resume his duties at St. Paul's University, will meet immediately with the several committees of Japanese Churchmen already organized by the American missionary bishops to ensure the party that each stopping place will be so balanced as not to surfeit the members with any one phase of Japanese life, customs, or scenery. The Japan Tourist Bureau and the N. Y. K. Lines are offering every facility to insure the success of the trip.

The pilgrimage party will be divided into eight groups corresponding to the eight provinces of the Church in America with a competent senior member of the Brotherhood in charge. No group will be larger than twenty members. Enroute to Japan on ship board, classes in Japanese life, customs, history, and a study of the Church's work in Japan will be conducted during the morning hours. Authorities on Japan will conduct these classes and will endeavor to make this trip an epoch in the life of every member. No person under 16 years of age will be allowed to go unless accompanied by a parent or a guardian.

The advance itineraries and bulletins of information can be had by writing to the Brotherhood's national office, 202 South 19th street, Philadelphia. Applications for membership must carry with them the endorsement of the individual's diocesan authorities.

⁴ New York: Henry Holt & Co. \$1.25.

⁵ New York: Harper's. \$3.00.

CORRESPONDENCE

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

THE MARRIAGE CANON

To the Editor of *The Living Church*:

THE PROPOSED new canon on Marriage and Divorce is a sign of the times. If the General Convention were to adopt a canon such as this, which rejects the plain teaching of our Lord Himself, the Protestant Episcopal Church would be confronted with the gravest crisis in its history.

This canon proposes a complete departure from the Christian, Scriptural, and Prayer Book ideal of marriage. Merciful judgment and tender sympathy the Church must show for all, but does this mean that we may reject the explicit teaching of Jesus Christ?

Will "the spiritual welfare of the parties and the good of society," of which this canon speaks, be truly served by our abandonment of the Christian ideal?

I do not for one moment believe that such a proposal, or anything resembling it, will be adopted by the General Convention.

The amazing and shocking thing is that such a canon can be proposed by those who should be the upholders of Christian faith and morals. (Rt. Rev.) WILLIAM T. MANNING,
New York. Bishop of New York.

To the Editor of *The Living Church*:

I HAVE READ with interest the Rev. Edwin W. Merrill's letter on the Marriage Canon, August 22d, and agree with him that this most important question should be thoroughly thought through by all of us. I do wish that all who are vitally interested in this subject would read Professor Foerster on *Marriage and the Sex Problem* (Frederick A. Stokes & Co.). When the psychology of our human nature is studied on this subject the so-called "right to happiness" stressed so heartily by many does not seem paramount but rather the ideal and example our Lord set us in suffering for the good of others.

We often hear people say "I wouldn't want anyone, not even my worst enemy, to go through or suffer what I have" yet they unwittingly deny this when they refuse to sacrifice their own desires for the good of mankind. Some of you may ask "what good such sacrifice to a principle or conviction could possibly bring to themselves or others." Surely, are not these "those who have come out of great tribulation and washed their robes and made them white in the blood of the Lamb"? And such an example set would certainly be worth something.

Our Lord understood human nature as no one else ever has and what He taught on marriage and divorce, so hard to understand and accept by many, is in reality a law of love. For it is the ideal of purity. Nothing less than this ideal should be our aim and goal. "I if I be lifted up will draw all men unto Me." We need to lift our Lord up in our lives and to help others to look up so that we may come into a true understanding of His will for us in this matter. I feel sure that all who may read Professor Foerster's book on this subject will be greatly benefited. KATHARINE R. DAVIS.

Spring House, Pa.

To the Editor of *The Living Church*:

REFERRING to the Rev. Edwin W. Merrill's letter [L. C., August 22d] I, for one, fail to understand how he can doubt our Lord's Word, as recorded in at least three gospels, and backed up by St. Paul, being taken otherwise than literally and how he can dispute the indissolubility of marriage, and when the officiant joins the couple's right hands together and says to them, "Those whom God hath joined together let no man put asunder" and then pronounces them "man and wife," in the holy Name of the ever blessed Trinity, and in the presence of witnesses, they solemnly agree to take one another "from this day forward . . . till death us do part" (the only divorce) with no ifs or buts about it.

Germantown,
Philadelphia.

WILLIAM STANTON MACOMBE,
Layman.

SUPPORTING CHURCH PERIODICALS

To the Editor of *The Living Church*:

AFTER READING IN THE LIVING CHURCH of August 29th the timely reprint from *The Churchman*, the conviction grows that the time is ripe for the Church in its official capacity to assume its share of financial responsibility regarding the four leading Church periodicals. The columns of our Church papers are used for official announcements and appeals by the Presiding Bishop, the vice-president of the Executive Council, bishops and clergy generally as well as the laity, and in addition to this necessary matter there is printed each week the news of the Church's life and doings throughout the length and breadth of the land—very essential elements of the work of a going Church.

It would be entirely competent for the General Convention about to meet in Denver to pass a resolution directing the Executive Council to include in its budget for the coming triennium a grant to the Church press—let us say of \$15,000—to be distributed annually, \$5,000 each to THE LIVING CHURCH and *The Churchman*, and \$2,500 each to the *Southern Churchman* and the *Witness*. From a practical standpoint the publication of our Church papers contributes more to the welfare of the Church at large than does the production of the *Church at Work*. If one must be sacrificed, by all means let it be the latter. (Rev.) EDMUND S. MIDDLETON.

Baltimore, Md.

ORIENTALS IN THIS COUNTRY

To the Editor of *The Living Church*:

CAN YOU NOT make a plea to the General Convention to take seriously to heart the neglect of our Church to the Chinese and Japanese in this country?

The few missions in our Church are poorly supported. Why should they not come under the regular missionary work, and not be only diocesan? We spend millions in China and Japan to Christianize them but neglect them at home at our back door.

A number of years ago a question was placed in a question box at a conference: "Why spend millions for missionary work in China and Japan, when we neglect them in our own country?" The Bishop thought a few seconds, then replied, "We are not yet ready."

Years have passed, and still the Church seems "not to be ready," if we judge from the small missions for them in a few of the dioceses. Think what it would mean to bring the young men here into the Church—have them ordained, then send them as missionary priests to China and Japan. Perhaps the case for registration of schools in China may be the answer to the question, and that the time has come for our Church to make a more intensive work for both Chinese and Japanese in this country. How is it possible for a conscientious missionary in China to sign the government regulations? Bring them home and let them work among them in this country. How can the Church ask for missionary offerings for China, if the schools are to be only educational agencies to the Chinese government?

Let me thank the editor of THE LIVING CHURCH for his strong editorial on Our Schools in China in the issue of August 15th. We have come to the turning of the road in China. Will it be for Christ or for Dr. Sun Yat Sen?

East Gloucester, Mass.

M. E. RUMNEY.

COLORADO'S OLDEST PIPE ORGAN

To the Editor of *The Living Church*:

I . . . believe there is a very interesting bit of information that would be appreciated by many who come to Colorado for the convention this September. Here in Georgetown, on the rugged slopes of the Rockies, in that quaint little Episcopal church, is the first pipe organ in Colorado. It was in this church that the late Rev. Charles Marshall was ordained. What Episcopalian has not heard about this wonderful man? Mrs. Burkholder and her daughter have been busy cleaning the church and intend to have it open for visitors during their stay in Colorado and during the convention. . . .

Georgetown, Colo.

C. M. FORQUER.

THE INTERPRETATION OF THE PSALMS

To the Editor of *The Living Church*:

I HAVE A SUGGESTION to make as to the interpretation of the Psalms, which I put forward humbly and doubtfully as becomes a layman profoundly ignorant of their language and history. My suggestion is that they, or some of them, may have been intended as our hymns are, for general use rather than to express the feelings or aspirations of the individual writer whether David or another. In a hymn now before me I read, "I am bewildered on my way; dark and tempestuous is the night." I do not take this and similar expressions as personal to the hymnist; they are intended for souls weary and oppressed beyond the ordinary.

Might not such, for example, have been the use of Psalm 38, in those far-off days of so much human misery?

Saint Malo, France.

ALFRED B. CRUIKSHANK.

[An excellent explanation of the meaning and history of the Psalms is given by Dr. H. H. Gowen in *The Psalms, or Book of Praises*. Of Psalm 38 the author says it is a "psalm of complaint . . . probably a lamentation from the age of Nehemiah. The things complained of, however, are general—suffering of body and soul, desertion by friends, enemies who seek the ruin of the afflicted." The poem ends with an appeal to Yahweh (to Thee) to hasten the rescue. It was probably used for the memorial offering.—EDITOR, L. C.]

SUPPLEMENTAL HYMNS LACKING IN HYMNAL

To the Editor of *The Living Church*:

I FIND IN the Hymnal a scarcity of hymns expressing the second part of the ninth article of the Creed—"the Communion of Saints: that fellowship which exists between the faithful in this, and in the life beyond, in Christ."

Aside from the hymn, "Peace, perfect peace," the fourth verse of which speaks only of the divine protection, in our Lord, of us "with loved ones far away"—which might mean loved ones in distant climes, as well as those passed beyond, and the hymn, "For all the Saints, who from their labors rest," I find none definitely treating that beautiful doctrine of the Church.

One such hymn, beautiful indeed, is to be found in *Hymns Ancient and Modern*, viz., "They whose course on earth is o'er." I quote the second and eighth verses:

"We, by enemies distrest—
They in Paradise at rest;
We the captives—they the freed—
We and they are one indeed.

"With them still our hearts we raise,
Share their work and join their praise,
Rend'ring worship, thanks, and love
To the Trinity above."

Such a hymn would be suitable at all times, but especially at the Feast of All Saints when we commemorate not only the greater lights of the Church but also the less famous ones, even those more obscure disciples, who have fallen asleep.

A place, even as a supplement to the Hymnal, might be given to this hymn. I feel, as do many others, that there is need of supplemental hymns. (Rev.) S. HENRY WHITE.

Washington, D. C.

"SAGADA AND THE IGOROT TODAY"

To the Editor of *The Living Church*:

IN THE COPY OF THE LIVING CHURCH, April 10, 1931, appears, page 863, an article by the Rev. Vincent H. Gowen: After Twenty-five Years, Sagada and the Igorot Today.

In said article we find many false statements, and the Belgian fathers, missionaries in the Mountain province, Philippine Islands, are placed in a wrong light. As your paper has the reputation of being broadminded, I prepared an answer to the aforementioned article, and I am sending it to you, my dear editor, in the hope you will publish it in THE LIVING CHURCH, in order to bring the truth before your well-intentioned and peaceful readers. (Rev.) LEON QUINTELLER, I.C.M.

Baguio, P. I.

Provincial Superior.

[The enclosure to which our correspondent refers is a copy of a letter to the Rev. Vincent H. Gowen, taking exception to various statements which he made in his article published in our April 18th issue, concerning the work of the Belgian fathers. The letter is a long one and we cannot make space for it, nor do we wish to participate in any controversy between our clergy and the missionary representatives of another Church concerning questions of doctrine and missionary policy. In accepting Fr. Gowen's article our intention was solely to familiarize our readers with the work of our own Church in the Mountain province of the Philippines and we had no intention or desire to criticize the work being done by the Roman Church or any other religious body.—EDITOR, L. C.]

ALIENS AND CITIZENSHIP

To the Editor of *The Living Church*:

IN THE August 22d issue of THE LIVING CHURCH, there is an open letter regarding the admission of aliens who decline to take up arms in case of national necessity. While some may condemn the decision of the Supreme Court in refusing admission to that class of aliens seeking citizenship in the United States, there are many others who vigorously applaud that decision.

The United States is very generous; we allow aliens to live here and not only make a livelihood, but we give them an opportunity to grow rich and influential. We offer free school facilities to their children and all the advantages in which the country abounds, but when it comes to granting aliens the privilege of the vote, to participate in the governing power of the country, either to elect others to office or to hold office themselves, then comes the question: "If war should threaten this country, would you defend this country, as every other country has ever been defended from time immemorial by the sacrifice of life, with your life if necessary? In seeking citizenship would you be willing to fight for the country? It is possible that the demand might never be made upon you; it is possible you could serve in some other way, but the question is: Would you be willing to fight for this country in her hour of need?" And the answer comes back, "No, we will not give you wholehearted allegiance; we will serve you as we think best, in our way, not your way. We do not believe in the righteousness of war; we decline to fight."

Neither does the decent citizen believe in housebreaking, but when thieves endeavor to break through and steal, is one going to repel the invaders, with firearms if necessary, or allow the criminals to loot the house, murder the family, if they so desire, and terrorize the neighborhood, as they are doing in the streets of New York?

It is beside the mark to say we do not believe in war. It is not what we believe, but for what are the nations preparing? Russia certainly believes in war and is busy now creating the greatest military machine the world has ever known, both in men and equipment, and unhesitatingly avows its purpose "of a world-wide bloody revolution." Your editorial aptly quotes Stanley Baldwin "until you see in Russia a progressive disarmament, you can never get rid of fear."

To those Americans who love their country and would defend it to the last drop of their blood is often applied by the pacifists the word "super-patriot." You can no more be a super-patriot than you can be a super-Christian. You can give all to Christ and not give too much, you can give all to your country and not give too much. Those two duties, God and Country, *do not clash*. As for wars, remember it was St. Michael who started a war, not the devil, and there always will be war where good and evil are striving for the ascendancy. Americans today need more of the spirit of Nathan Hale when in his vigorous young manhood he fought for his country and later was captured as a spy by the British. Led forth to his death, he said: "My regret is that I have only one life to give to my country." If the aliens come in the spirit of that true American, we will welcome them.

It is conceivable that the Supreme Court had in mind the possibility of many people becoming conscientious objectors to the escape of a disagreeable duty; some people have even been known to develop an adjustable conscience. All honor to those five Associate Justices who, valuing this wonderful country and whose clear duty it is to defend it, will see to it that those aliens who desire the privilege of citizenship are willing to assume the full obligations of citizenship.

Alexandria, Va.

HELEN NORRIS CUMMINGS.

ADVERTISING THE CAUSE OF CHRIST

To the Editor of *The Living Church*:

I SEE NO REASON why the Church should not use *publicity* to further the cause of Christ. Call it *advertising*, if you will, but it must not be forgotten that advertising can be dignified. We cannot "fight the good fight" if we "hide our light under a bushel." The opposing forces do not let up on their glaring and blaring advertising, do they?

STERLING BRANNEN.

Fredericton, New Brunswick, Can.

MAY OTHERS PROFIT

IT IS SAID that the best angleworms for fishing are to be found in back of the Episcopal church. We hereby serve notice on said angleworms that they are angling up the wrong tree—for the Episcopalians in Galena are a long way from handing themselves over for worm consumption.

—From *Grace Church Bulletin*, Galena, Ill.

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

THE RELIGION OF MAN. By Rabindranath Tagore. New York: Macmillan. \$2.50.

THE famous author of these Gifford Lectures for 1930 claims to be "neither a scholar nor a philosopher." He writes consistently as an Indian mystic of the highest type. "It is evident that my religion is a poet's religion, and neither that of an orthodox man of piety nor that of a theologian." There are many autobiographical passages and allusions, and constant quotation from the sacred books of India, China, and Persia. To Zarathustra he assigns an extremely early date and regards him as "the first prophet who emancipated religion from the exclusive narrowness of the tribal God."

Semitic religion, although a product of Asia, seems to have no appeal to Tagore. He quotes with approval Zarathustra, Lao-tse, and Buddha, but never mentions Moses, Isaiah, Jesus, or Mohammed. He is not blind to the defects of religion as seen in India.

"We Indians have had the sad experience in our own part of the world how timid orthodoxy, its irrational repressions, and its accumulation of dead centuries, dwarfs man through its idolatry of the past. Seated rigid in the center of stagnation, it firmly ties the human spirit to the revolving wheels of habit till faintness overwhelms her. Like a sluggish stream choked by rotting weeds, it is divided into shallow, slimy pools that shroud their dumbness in a narcotic mist of stupor. This mechanical spirit of tradition is essentially materialistic, it is blindly pious but not spiritual, obsessed by phantoms of unreason that haunt feeble minds in the ghastly disguise of religion" (p. 118).

In spite of so severe an indictment (not to be credited if written by a European), Tagore presents the higher side of Indian religion and aspiration in many quotable and eloquent sayings. While some of these are difficult for the Western mind to understand, others arouse a ready response:

"In order to know himself truly, man in his religion cultivates the vision of a Being who exceeds him in truth and with whom also he has his kinship."

"It is significant that all great religions have their historic origin in persons who represented in their life a truth which was not cosmic and unmoral, but human and good."

"Whatever name our logic may give to the truth of human unity, the fact can never be ignored that we have our greatest delight when we realize ourselves in others, and this is the definition of love."

"Mere information about facts, mere discovery of power, belongs to the outside and not to the inner soul of things. Gladness is the one criterion of truth, and we know when we have touched truth by the music it gives, by the joy of greeting it sends forth to the truth in us."

"We find in modern literature that something like a chuckle of an exultant disillusionment is becoming contagious, and the knights-errant of the cult of arson are abroad, setting fire to our time-honored altars of worship, proclaiming that the images enshrined on them, even if beautiful, are made of mud. They say that it has been found out that the appearances in human idealism are deceptive, that the underlying mud is real."

The metaphysical aspect of religion in India, even among the uneducated, is well-expressed:

"It is philosophical wisdom, having its universal radiation in the popular mind in India, that inspires our prayer, our daily spiritual practices. It has its constant urging for us to go beyond the world of appearances, in which facts as facts are alien to us, like the mere sounds of foreign music; it speaks to us of an emancipation in the inner truth of all things, where the endless *Many* reveal the *One*."

It is well for us in the West to read and ponder such a presentation of the religious thought of the Far East. This volume, however, seems to need a subtitle, to read something as follows: *The Religion of Man, as Apprehended in India, or, "as Interpreted by an Indian Poet and Mystic."*

FRANCIS L. PALMER.

THE RAMAYAN OF TULSIDAS, or The Bible of Northern India. By J. M. Macfie, M.A., Ph.D. Edinburgh: T. and T. Clark. New York: Scribners. \$3.00.

THE name of Tulsidas (Tulasidasa) is a household word among the Hindi-speaking population of northern India. Born in the sixteenth century he took the story of Rama, prince of Avadh, which he found in the Sanskrit poem of Valmiki, completed more than a thousand years before, and retold it with many variations in the language of his own day. He showers on Rama, whom he identifies with Vishnu, a wonderful wealth of glowing love and personal devotion (bhakti)."

The entire poem has previously been translated into English (F. C. Growse, sixth edition, 1914), and this present volume provides an excellent analysis and commentary. Dr. Macfie shows the vast difference between religious thought in India and in lands having a "Bible" of quite other character. The Ramayan passages are so mingled with fantastic mythology, so marred by crude polytheism, that the Western reader is at times amused, at times appalled:

"The Adorable is one, passionless, formless, nameless, unborn, existence, thought joy, the supreme abode. He pervades all things. He exists in all forms. He is supremely merciful and full of love to His servants."

Yet elsewhere we read:

"The desires of the gods are vile. Their dwelling-place is lofty; their acts are low. They cannot bear to see the prosperity of another. The conduct of Indra is like that of a dog. The king of the gods is unequalled in deceitfulness and evil conduct."

Dr. Macfie comments:

"The Hindu mind, in matters of religion, consists of a series of compartments, and the contents of one do not require to be reconciled with the contents of the others. The Hindu never claims to be a monotheist. He is at best a henotheist: that is, he worships one god at a time. When a Hindu becomes a monotheist, he ceases to be a Hindu."

The book is well printed and well indexed.

FRANCIS L. PALMER.

JOSEPH HOPKINSON was one of those who made the term "Philadelphia lawyer" famous. He, like his predecessors and associates, however, was much more than a lawyer and an officeholder. He was a man of a general culture and public spirit, and represented high professional as well as personal standards. Burton Alva Konkle in his authoritative volume, *Joseph Hopkinson*, has told the story of one who in his day filled a distinguished place, but who will be remembered by posterity as the author of "Hail Columbia" and as the editor of the first American edition of Shakespeare. Joseph, the son of the illustrious Francis Hopkinson of Revolutionary fame, was equally distinguished as a lawyer and statesman, as author and editor, and founder of the Pennsylvania Academy of the Fine Arts. A man of many talents and much charm, his friendships form one of the most engaging features of his biography. The poet Thomas Moore, Daniel Webster, John Quincy Adams, and Joseph Bonaparte, whose estate at Bordentown adjoined Hopkinson's, are perhaps the most famous of his friends, but there are many illuminating stories of his career in Congress, his connection with historic legal cases, his part in revising the Pennsylvania Constitution, and his activities as judge of the federal district court afford ample testimony to his importance in his day and community. The University of Pennsylvania Press (Philadelphia. \$4.00) is to be felicitated upon publishing such a substantial contribution to the history of the constructive forces of the first part of our history as a Republic.

C. R. W.

The Living Church

Established 1878

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

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

Managing and News Editor, CLIFFORD P. MOREHOUSE.

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OTHER PERIODICALS

Published by Morehouse Publishing Co.

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

THE GREEN QUARTERLY. The Anglo-Catholic Magazine. Quarterly, \$1.50 per year. Single copies, 40 cts.

Agents also for (London) *Church Times*, weekly, \$3.50; and *The Guardian*, weekly, to the clergy, \$3.75, to the laity, \$7.50.

Church Calendar



SEPTEMBER

6. Fourteenth Sunday after Trinity.
13. Fifteenth Sunday after Trinity.
- 16, 18, 19. Ember Days.
20. Sixteenth Sunday after Trinity.
21. Monday. St. Matthew.
27. Seventeenth Sunday after Trinity.
29. Tuesday. St. Michael and All Angels.
30. Wednesday.

CALENDAR OF COMING EVENTS

SEPTEMBER

7. Rural Church and Social Work Conference at Manlius School, New York. Retreats for clergy and women of the Church at Evergreen, Colo.
8. Clergy Conference and Retreat at Rock Point, Burlington, Vt.
9. Election of Bishop Coadjutor for diocese of Connecticut at Christ Church Cathedral, Hartford.
11. Triennial Convention, Daughters of the King, Denver, Colo.
12. Chicago Diocesan Church School Conference at Evanston and at Rockford.
14. Meeting of National Council, Denver, Colo.
15. Fourteenth Annual Denominational Pastors' Conference at Hartford Theological Seminary, Hartford, Conn.
16. Opening of General Convention and Woman's Auxiliary, Denver, Colo.
17. Conference on Christian Healing at St. Mark's Church, Denver.
21. G. F. S. and C. P. C. Conventions, Denver, Colo.
23. Church Army dinner at Brown Palace Hotel, Denver, Colo.
25. Conference of Church Hospitals at Denver.
29. Annual Conference of Choate School, Wallingford, Conn.

CATHOLIC CONGRESS CYCLE OF PRAYER

SEPTEMBER

14. St. Andrew's, Denver, Colo.
15. St. George's, Philadelphia, Pa.
- Community of St. Mary, Peekskill, N. Y.
16. Sisters of the Holy Nativity, Bay Shore, L. I., N. Y.
17. St. John's, Wellsville, N. Y.
18. St. John's, Lancaster, Pa.
- Our Saviour, Washington, D. C.
19. Sisters of the Tabernacle, Chattanooga, Tenn.

APPOINTMENTS ACCEPTED

BAKER, Rev. E. P., formerly rector of St. Lawrence's Church, Libertyville, Ill. (C.); to be rector of St. John's Church, Lawrence, Mass.

BARNES, Rev. WILLIAM, Ph.D., formerly priest-in-charge of St. James' Church, Theresa, N. Y. (C.N.Y.); to be rector of St. John's Church, Cape Vincent, N. Y. (C.N.Y.) Address, St. John's Rectory, Cape Vincent, N. Y.

BULTEEL, Rev. R. H. HILLERSDEN, formerly rector of All Saints' Church, Peterborough, N. H.; has become priest-in-charge of St. Mark's Church, Groveton, N. H. Address, St. Mark's Rectory, Groveton, N. H.

CLARK, Rev. WILLIS G., rector of St. Andrew's Church, Tampa, Fla. (S.F.); to be rector of St. Peter's Church, Charlotte, N. C. Effective October 15th.

CLARKE, Rev. JAMES E., formerly rector of St. Paul's Church, Endicott, N. Y. (C.N.Y.); to be rector of Christ Church, Oswego, N. Y. (C.N.Y.) Address, 70 Cayuga St., Oswego, N. Y.

CRAIK, Rev. CHARLES, Jr., formerly acting dean of Christ Church Cathedral, Lexington, Ky. (Lex.); has become rector of Grace Church, Hopkinsville, Ky.

GRIESMYER, Rev. ORIN L., formerly in charge of St. Andrew's Church, Liberal, Kans. (Sa.); to be in charge of St. Matthew's Church, St. Paul, Minn.

LAWRENCE, Rev. ALFRED S., rector of Chapel of the Cross, Chapel Hill, N. C.; to become secretary and registrar of the diocese of North Carolina.

OAKES, Rev. GEORGE B., deacon; to be in charge of Church of the Ascension, Salida, Colo.

TRAPNELL, Rev. RICHARD W., D.D., formerly rector of Church of the Good Shepherd, Norfolk, Va. (S.V.); to be general secretary of the Field Department of the National Council. Address, 281 Fourth Ave., New York City. Effective September 30th.

WRIGHT, Rev. THOMAS H., 2d, formerly priest-in-charge of Trinity Church, Lumberton, N. C. (E.C.); to be assistant at Chapel of the Cross, Chapel Hill, N. C.

NEW ADDRESSES

KEELER, Rt. Rev. STEPHEN E., D.D., Bishop Coadjutor of Minnesota, residence, 406 W. Seventh St., Faribault, Minn.

McELWAIN, Rt. Rev. F. A., D.D., Bishop of Minnesota, residence, formerly 2642 Portland Ave., Minneapolis, Minn.; 815 Lincoln Ave., St. Paul, Minn.

BLANEY, Rev. ALBERT E., deacon, formerly of Houlton, Me.; Berkeley Divinity School, New Haven, Conn.

MEMORIAL

Rev. Latta Griswold

Rector of Trinity Church, Lenox, Mass.

WHEREAS our honored rector, the Rev. Latta Griswold, suddenly departed this life on August 15th in the City of Edinburgh, we, his bishop, wardens, and vestrymen desire to record our thankfulness for his long and faithful pastorate. His wide reading, sane thinking, and power of clear expression enabled him to make a valuable contribution to the literature of the Church. His influence led a number of useful men to enter the ministry. His strong convictions won our respect. His active, well-stored mind stimulated our thinking and enlarged our knowledge. His strong grasp of the sacramental principle led us on into the comfort, richness, and beauty of the Eucharistic life. As our neighbor, companion, and friend he went in and out of our houses, broke bread at our tables, entered into our interests, ministered to us in time of need. It was granted to him to depart from this life in the vigor of his manhood and the ripeness of his priesthood. A clear note of triumph and thanksgiving sounds above our sorrow. Into the hands of our merciful Saviour, we commend the soul of our brother, pastor and friend, in sure and certain hope of the Resurrection unto eternal life.

THOMAS F. DAVIES,
Bishop of
Western Massachusetts.

GRAUD FOSTER,
JAMES O. CLIFFORD,
Wardens.

DIED

KING—Entered life eternal, Wednesday, August 19th. HELEN REEVES KING, wife of Frederick O. King, and daughter of Dr. Joseph M. Reeves and Josephine L. Reeves of Philadelphia.

"Grant her, O Lord, eternal peace and light perpetual shine upon her."

WHITE—Mrs. CLARA LOUISE HARDTNER WHITE, August 21st. Burial services at Greenwood Cemetery, Pineville, La., the Rev. W. S. Slack, rector of St. James' Church, Alexandria, officiating.

CORRESPONDENTS FOR THE LIVING CHURCH

MICHIGAN—Omit, Rev. Milton S. Kanaga.

SAN JOAQUIN—Omit, Rev. Frederick D. Graves.

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

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MISCELLANEOUS

ROOM FREE IN NEW YORK CITY FOR suitable male student in return for teaching Sunday school class and choir work. H. KLUNK, 295 St. Ann's Ave., New York City.

WANTED—A YOUNG WOMAN TO TEACH kindergarten and assist with sewing. Apply to THE SISTER IN CHARGE, St. Marguerite's Home, Ralston, N. J.

POSITIONS WANTED

CLERICAL

MARRIED PRIEST, 39, SEEKS CHANGE. Parish and business experience. Box G-623, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES PARISH, CURACY, OR temporary duty. D-607, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CLERGYMAN'S WIDOW AND GRADUATE registered nurse desires position in Church School or institution as nurse or housemother. Highest references. Eastern position only. Address, W-614, care LIVING CHURCH, Milwaukee, Wis.

NURSE, HOUSEKEEPER OR HOUSE mother in school, institution, or private home. Long experience, best references. Address, A. M. P., 515 A Ave. E, Cedar Rapids, Iowa.

ORGANIST CHOIRMASTER, SPECIALIST with unsurpassed credentials desires change. Reply S-617, care of LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, SPECIALIST, of outstanding ability and broad experience, now available. Expert trainer and director. Good organizer. Boy or mixed choirs. Endorsed by leading bishops. Will go anywhere. **ARTHUR EDWARD JONES**, 415 Dupont St., Philadelphia, Pa.

WILL GIVE SERVICES FOR REASONABLE time to some mission as nurse or social service worker. Woman of mature years, in Deaconess orders. Address, P-626, **LIVING CHURCH**, Milwaukee, Wis.

UNLEAVENED BREAD

PRIESTS' HOSTS—PEOPLE'S PLAIN AND stamped wafers — (round). **ST. EDMUND'S GUILD**, care of Mrs. H. J. REILLY, 2230 North 1st St., Milwaukee, Wis.

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

VESTMENTS

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

GOTHIC VESTMENTS, MEDIAEVAL DESIGNS. Entirely hand-made. Low prices. Sent on approval. Low Mass sets from \$65. Stoles from \$12. Copes from \$75. Mitre \$25. **ST. CHRISTOPHER'S GUILD**, 23 Christopher St., New York.

VESTMENTS AND ALL CHURCH WORK. See Mowbrays displayed advertisement on another page. **PAUL S. BUCK**, Distributor, 665 Fifth Ave., New York City.

VESTMENTS AND EMBROIDERY, SILK and linen Church supplies, materials. **GEORGIA L. BENDER**, 1706 Manning St., Philadelphia, Pa.

CHURCH LINEN

IRISH LINEN FOR YOUR CHURCH. Mary Fawcett linens are known and used in nearly every diocese. Finest qualities; many exclusive importations. Wide Birdseye for purificators now in stock. Lengths cut to order. Send for samples now. **MARY FAWCETT CO.**, Box 146, Plainfield, N. J.

LENDING LIBRARY

THE MARGARET PEABODY LENDING LIBRARY for the distribution of Church Literature by mail. Return postage the only expense. For catalog and other information address **LENDING LIBRARY**, Convent of the Holy Nativity, Fond du Lac, Wis.

MISCELLANEOUS

SHAKESPEARE REVIVAL! PLAY THE game "A Study of Shakespeare." Increase your knowledge! Educational, instructive, entertaining. Price 65 cts. **THE SHAKESPEARE CLUB**, Camden, Maine.

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THE ABOVE-NAMED CORPORATION, organized under the laws of the State of Wisconsin, asks for gifts and bequests for an endowment, the income to be used for "the publication and distribution of literature in the interests of the Christian religion, and specifically of the Protestant Episcopal Church according to what is commonly known as the Catholic conception thereof and/or in the interest of the work of the said Church"; with provision that if deficits be sustained in the publication of **THE LIVING CHURCH**, they shall be paid from the income of the Foundation, if a majority of the trustees deem that a "suitable medium for the accomplishment of the purpose of the Foundation." Three trustees represent **THE LIVING CHURCH**, six the Church at Large. President, Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee; Secretary, L. H. Morehouse, 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis.

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

BOARDING Los Angeles

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

Maryland

COUPLE OWNING BEAUTIFUL HOME seek two or three people fond of country life. Gentleman's home, waterside, eastern shore, Maryland. Large rooms, garage. Could accommodate four. Moderate charge. No. B-636, care **LIVING CHURCH**, Milwaukee, Wis.

New York City

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

HEALTH RESORT

S.T. ANDREW'S REST, WOODCLIFF LAKE, Bergen Co., New Jersey. **SISTERS OF ST. JOHN BAPTIST**. For women recovering from an acute illness or for rest. Private rooms, \$10-\$15. Age limit 60.

REST HOUSES

HOUSE OF THE NAZARENE, MOUNTAIN Lakes, N. J. A house of rest and spiritual refreshment. Chapel services daily. Large religious library. Excellent food. \$18-\$25.

S.T. PHOEBE'S HOUSE FOR REST AND retreat. On slopes of Mount Tom, above mountain stream. Sun baths, drives, New York bus service. Board reasonable. Address, **DEACONESS-IN-CHARGE**, Lakeside, P. O., Conn.

RETREATS


LABOR DAY, LAYMEN'S RETREAT AT Holy Cross, West Park, N. Y., opens Saturday evening, September 5th, and closes the following Monday morning. No charge. Address, **GUESTMASTER**.

RETREAT FOR PRIESTS AT HOLY CROSS, West Park, N. Y., opens on the evening of September 14th, and closes the following Friday morning. Conductor, Fr. Frank Vernon, D.D. Address, **GUESTMASTER**.

HOUSE OF RETREAT AND REST

SISTERS OF THE HOLY NATIVITY, BAY Shore, Long Island, N. Y. References required.

INFORMATION BUREAU and BUYER'S SERVICE



This department will be glad to serve our readers in connection with any contemplated purchase of goods.

If you desire information in regard to various classes of merchandise for the church, rectory, parish house, Church institution, or homes, we shall be glad to have you take advantage of our special information service. We will either put you in touch with such manufacturers as can satisfactorily supply your wants, by writing directly to them for you and thus saving you time and money, or we will advise you where such articles as you desire may be obtained.

Write **THE INFORMATION BUREAU**, **THE LIVING CHURCH**, 1801-1817 West Fond du Lac Ave., Milwaukee, Wis.

Church Services

California

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

District of Columbia

St. Agnes' Church, Washington, D. C.
46 Q Street, N. W.
Sundays: 7:00 A.M. Mass for Communion.
" 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. LaSalle 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: Saturdays, 4:00-5:30, 7:30-9:00.

Massachusetts

Church of the Advent, Boston
REV. JULIAN D. HAMLIN, Rector
SUMMER SCHEDULE
Sundays: Holy Communion, 7:30 and 8:15
A.M.; Matins, 10 A.M.; Sung Mass and Sermon,
10:30 A.M.; Evensong and Sermon, 7 P.M.
Week-days: Matins, 7:15 A.M.; Mass, 7:30
A.M.; Evensong, 5 P.M. Thursdays and Holy
Days additional Mass, 9:30 A.M. Confession:
Saturdays, 3:30-5 P.M.

Church of St. John the Evangelist, Boston
Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sunday Masses, 7:30 and 9:30 A.M.; High
Mass and Sermon, 11 A.M.
Week-days: Masses, 7 A.M. Thursdays and
Holy Days, 9:30 A.M., also.
Confessions: Saturdays from 3 to 5 and 7
to 9 P.M.

New Jersey

St. Mary's-by-the-Sea, Point Pleasant
Sundays: 7:30 and 9:30 A.M.; 8:00 P.M.
Week-days: 7:30 A.M.; except Monday 9:30.
Confessions: Saturdays, 5:30 and 8:00 P.M.
The Holy Hour: First Friday at 8:00 P.M.

New York

Holy Cross Church, Kingston, N. Y.
Pine Grove Avenue, near Broadway
REV. A. APPLETON PACKARD, JR., Rector
SUMMER SCHEDULE
Sundays: Low Mass, 7:30 A.M.
Solemn Mass and Sermon, 10:30 A.M.
Week-days: Daily Mass, 7:00 A.M.
Friday Mass: 9:00 A.M.
Confessions: Saturdays 4 to 5; 7 to 8 P.M.
Telephone: Kingston 1265.

Church of the Incarnation, New York
Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., LL.D., Rector
Sundays: 8, 10, and 11 A.M.

Cathedral of St. John the Divine, New York City

Amsterdam Avenue and 111th Street
Sundays: The Holy Communion, 8:00 A.M.;
Children's Service, 9:30 A.M.; Morning Prayer,
Holy Communion and Sermon, 11:00 A.M.;
Evening Prayer, 4:00 P.M. Week-days (in
chapel): The Holy Communion, 7:30 A.M.;
Morning Prayer, 10:00 A.M.; Evening Prayer
choral except Monday and Saturday, 5:00 P.M.

Church of St. Mary the Virgin, New York
46th Street between 6th and 7th Avenues
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Low Masses, 7:30 and 9:00.
High Mass and Sermon, 10:45.
Week-day Masses, 7:00 and 8:00.

CHURCH SERVICES—Continued

New York

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.

The Transfiguration, 1 East 29th Street
"The Little Church Around the Corner"
REV. RANDOLPH RAY, D.D., Rector
Sundays: 8:00 and 9:00 A.M. (Daily 7:30.)
11:00 A.M. Missa Cantata and Sermon.
4:00 P.M. Vespers and Adoration.
Thurs., Fri., and Saints' Days, 2d Mass at 10:00 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.

Pennsylvania

S. Clement's Church, Philadelphia
20th and Cherry Streets
REV. FRANKLIN JOINER, Rector
Sunday: Low Mass at 7, 8 and 9:15.
High Mass and Sermon at 11.
Sermon and Benediction at 8.
Daily: Mass at 7 and 9:30. Tuesday and Friday at 8.
Friday, Address and Benediction at 8.
Confessions: Friday, 3-5; 7-8. Saturday, 3-5; 7-9.
Priests' telephone: RITtenhouse 1876.

Wisconsin

All Saints' Cathedral, Milwaukee
E. Juneau Ave. and N. Marshall Street
VERY REV. ARCHIE DRAKE, Dean
SUMMER SCHEDULE
Sunday Masses: 7:30, 10:00.
Week-day Masses: 7:00 A.M.
Confessions: Saturday, 5-5:30, 7:30-8:30.

RADIO BROADCASTS

KCJR, JEROME, ARIZONA, 1310 KILOCYCLES, Christ Church. The Rev. D. J. Williams, every Sunday at 11:00 A.M., Mountain Standard Time.

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

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

KHQ, SPOKANE, WASHINGTON, 590 KILOCYCLES (225.4). Cathedral of St. John the Evangelist. Evening service every Sunday from 8:00 to 9:00 P.M., P. S. Time.

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

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

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

WISJ, MADISON, WIS., 780 KILOCYCLES (384.4 meters). Grace Church. Every Sunday, 10:45 A.M., C. S. Time.

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

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.

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.

WPG, ATLANTIC CITY, N. J., 1100 KILOCYCLES (272.6). St. James' Church, every Sunday at 4:30 P.M., E. S. Time. Rev. W. W. Blatchford, rector.

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

WRVA, RICHMOND, VA., 1100 KILOCYCLES (270.1). St. Mark's Church, Sunday evening, 8:00 P.M., E. S. Time.

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

BOOKS RECEIVED

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

The Abingdon Press, 150 Fifth Ave., New York City.

The Clash of World Forces. Nationalism, Bolshevism, and Christianity. By Basil Mathews. \$1.50.

Philip Allan & Co., Ltd., 69 Gt. Russell St., London, England.

The Catholic Faith and the Industrial Order. By Ruth Kenyon. Introduction by Rev. R. H. Tribe. \$2.40.

The Brookings Institution, Washington.

Essays on Research in the Social Sciences. Papers Presented in a General Seminar Conducted by the Committee on Training of The Brookings Institution, 1930-31.

The Columbia University Press, 2960 Broadway, New York City.

The Church of England and Social Reform Since 1854. By Donald O. Wagner. \$5.25.

Harper & Brothers, 49 East 33rd St., New York City.

Psalms. The Study Hour Series. A Commentary on the First Forty-one Psalms Designed to Interpret Their Meaning and to Further Their Use as Devotional Reading. Introduction and Notes by W. Graham Scroggie, D.D. \$1.25.

Social Work Administration. By Elwood Street. \$3.00.

The Macmillan Co., 60 Fifth Ave., New York City.

Principles of Politics. Being an Essay Towards Political Rationalization. By George E. G. Catlin, M.A., Ph.D., Professor of Politics in Cornell University. Sometime Exhibitioner of New College, Oxford. \$6.00.

Meador Publishing Co., 470 Atlantic Ave., Boston, Mass.

The Goodwins. By Alice Dinsmoor. Illustrations by Theodore Keller. \$2.00.

National Publishing Co., 239 S. American St., Philadelphia, Pa.

Teen Age Talks. Timely Topics for Teachers and Pastors. By Rev. Marion Gerhard Gosselink, M.A., Minister, Talmage Memorial Reformed Church, Philadelphia. \$1.50.

The University of Chicago Press, 5750 Ellis Ave., Chicago, Ill.

A Bibliographical Guide to the History of Christianity. Compiled by S. J. Case, J. T. McNeill, W. W. Sweet, W. Pauck, M. Spinka. Edited by S. J. Case. A Handbook Which May Be Used to Supplement Any Textbook Or Outline; Or as a Guide in Itself For a Course of Study and Discussion. \$2.50.

PAPER-COVERED BOOKS

Research Bureau, Welfare Council of New York City, 151 Fifth Ave., New York City.

Unemployment in New York City. An Estimate of the Number of Unemployed in December, 1930 and the Sources of Information on the Extent of Unemployment in New York City. By Edna Lonigan.

University of Chicago Press, 5802 Ellis Ave., Chicago, Ill.

The Care of the Aged. Proceedings of the Deutsch Foundation Conference, 1930. \$3.00.

THE DIOCESE of Marquette calls its new diocesan paper *The Pathfinder*, which was the name of its first diocesan paper, issued by Bishop G. M. Williams, first Bishop of Marquette. The present editor is F. W. Hyde of Marquette.

THE MISSION IN THE PHILIPPINES

BISHOP MOSHER writes of a major problem in the Philippine Islands Mission:

"The work in this mission was conceived on a broad scale and has been very extensive. A great beginning was made and even now if there were no impetus other than its own momentum the work would grow and extend far and wide. This growth must be met and controlled and guided. As there is no native staff ready for it we positively must have an American staff capable of meeting what is essentially a crisis. I am sure I make no mistake when I urge upon the Church the gravity of the present situation. If we fail now we shall fail eventually. It is by no means impossible that we should lose everything we have done and there are those who are watching constantly and accepting every opportunity to help bring about this situation and to take over from us all that we may lose as fast as we lose it.

"Along with this control of what we may call our lateral development there is the need for the teaching of our converts. That is the only thing to keep them true to their profession. In the early days of the mission the hundreds and thousands who presented themselves for baptism were more than could be taught. Their Christianity therefore was often superficial. Some have been carried away by definite teaching given by other religious bodies, while many have merely fallen by the wayside. We must have more missionaries, particularly priests and women as evangelists, to enable us to go on receiving all who come and also to see that all, both old and new converts, receive as much Christian instruction as they are capable of taking. This is one duty.

"The second duty before us is to provide a staff that will enable us to stress and to push forward as rapidly as we may the training of the native ministry—ordained and unordained. . . .

"May I therefore urge that we need a much larger and an adequate missionary staff now so that our new converts may be taught Christian truth as they are received and baptized, and so that we may train our native ministry and fit these men and women for leadership in their own Church?"

WORK AT KULA, HAWAII

KULA is a place about 3,000 feet up the side of a mountain on the island of Maui, in Hawaii. There is a Chinese congregation at St. John's Church, Kula, about which little has been heard. It is in charge of Mrs. Shim, the widow of a Chinese priest who ministered there for many years. She holds services, visits the people, and her daughter conducts the Church school. Once a month the Rev. Aaron B. Clark goes up from Wailuku for the Holy Communion. The congregation is made up mostly of Chinese farmers and their families, widely scattered on farms along the rough side roads. Sun Yat Sen's brother had a farm here, and Dr. Sun himself came to the place. There is also a large tuberculosis sanatorium and preventorium for children.

The Rev. Dr. Arthur M. Sherman, after a recent visit to the island of Maui, wrote: "We came away impressed by two things; one is the fine work being done by the government in the schools, where thousands of children, mostly of Oriental parentage, are being made, we hope, into intelligent American citizens; and secondly, with the realization that this is not enough. The Church must seek to make them good Christians as well, else they are far from being an asset."

Organization of New Churches Fund Plan Awaits Approval of Archbishop

More Houses of Worship Must Be Built for Increasing Population— New Bishop in Borneo

The Living Church News Bureau }
London, August 21, 1931 }

THE ARCHBISHOP OF CANTERBURY IS now at Harrogate, where he is taking a course of treatment for three weeks. Before leaving town, His Grace announced that, at the diocesan conference to be held at Canterbury on October 19th, he will put forward plans proposed for organizing a new churches fund throughout the diocese. The inauguration of this effort, "to provide the means of grace for the new population which is pouring in upon the district of Croydon, and in a real, though less, degree upon other parts of the diocese," has already been unanimously approved by the conference. A general committee has been formed, and has appointed its executive.

TRIBUTE TO LATE DEAN OF EXETER

The Bishop of Exeter (Lord William Cecil), preaching at Exeter Cathedral last Sunday, paid a grateful tribute to the late dean, Dr. H. R. Gamble, who passed to his rest on Sunday, August 9th. The Bishop said that Dr. Gamble should be remembered as the dean who cared for the Cathedral, and he suggested that any memorial to the dean should take the form of an exhibition at Oxford University to be given to a candidate reading for holy orders, and that the terms of the trust should require the candidate to study elocution and oratory.

CHURCH OF ENGLAND MEN'S SOCIETY

It is stated, in the thirty-second annual report of the Church of England Men's Society, that the society continues to make steady progress and to achieve its aim, which is to be of real service to the Church for the promotion of its work among men. The principal difficulty seems to be the scarcity of capable leaders. "Many branches formed in moments of enthusiasm," says the report, "die away in disappointment because they throw up no leader capable of organizing this enthusiasm along effective lines." Steps have been taken to diminish this difficulty as far as possible by the development of study conferences for workers. Among special forms of service undertaken by members of the society may be mentioned prison-visiting in Nottingham, Bristol, and elsewhere, while pier services were conducted at Bournemouth, and speakers' training classes at Accrington. The society has continued to flourish in connection with the army, navy, and air force. The Soldiers' Guild of St. George now has branches at every military station at home, in addition to many overseas. Branches have also been started in India. The present membership of the society is about 25,000.

REV. N. B. HUDSON NOMINATED TO BISHOPRIC IN BORNEO

The Rev. N. B. Hudson, vicar of St. John's, Newcastle-on-Tyne, has been nominated to the bishopric of Labuan and Sarawak, in succession to Dr. Danson, who was consecrated thereto in 1917.

Mr. Hudson, who has been at Newcastle since 1926, was previously vicar of Christ Church, Leeds. During the War, he was in command of the 8th Battalion, Royal

Berkshire regiment, and won the D.S.O. and M.C. He was ordained in 1920, having graduated at Christ's College, Cambridge, in 1915, and studied theology at Westcott House.

Bishop Danson, who has resigned the bishopric, was installed to the third canonry in Carlisle Cathedral last February, and will take up his duties there in October. He is now on his way to England.

ARCHBISHOP OF CANTERBURY TO VISIT IRELAND IN 1932

In connection with the celebration next year of the coming of St. Patrick to Ireland, the Archbishop of Canterbury hopes to visit Armagh and to preach in the Cathedral there on the invitation of the Primate of All Ireland. A special service has been provisionally arranged for June 9th (St. Columba's Day). Those who have a knowledge of English Church history will remember that the mission of St. Columba formed a connecting link with the ancient Irish Church founded by St. Patrick and the Church of St. Aidan in Northumbria.

GEORGE PARSONS.

The Church of Esthonia, Now Separated From State, Subsists on Collections Only

Deprived of Endowments Received in the "Good Old Days" She Must Live on Contributions

L. C. European Correspondence }
Wells, Somerset, England, August 9, 1931 }

THE ORTHODOX CHURCH OF THE TINY state of Esthonia is small and unimportant enough numerically, and being by far the youngest of all the great sisterhood of Orthodox Churches, has not even any long history to look back on. Yet the tale of its development is one that shows in an instructive wise the strength of that Orthodoxy which is so real and so hard for the Western mind to understand.

Till the year 1840, there were hardly any Orthodox in the land that is now called Esthonia, but was then merely a province in the Russian empire. The bulk of the inhabitants were Lutherans, who had filtered in from Germany in days when Russian rulers were drawing good agriculturists thence for the education of their own Russians, and who brought, of course, their religion with them. They were promised the right of exercising it, and never had any cause to complain of persecution, yet in the sixty years between 1840 and 1900 there was a steady drift to Orthodoxy in the land. It was rather like what befell in Cyprus, in the days of Latin rule in the island. Romanism was then the established faith, and everything that could be done to draw the islanders to the Western Church was done, and the toleration that could not be refused was made as aggravating and as humiliating as possible. Yet the Latin rulers had to admit, most unwillingly, that not only were they failing to draw the Greeks to "the true faith," but that there was a steady drain of clergy and laity to the Church of the land. Even the fact that the Greeks were wicked enough to allow of a married clergy could not account for the undeniable fact.

In its own lands, Orthodoxy has a drawing power that is hard for the incomer to resist. Account for it how you will, it is there. Thus, by 1900, Orthodoxy was, if not the dominant faith in what had been a Lutheran province, at least a strong force there, and a growing one. After 1918, however, when the Great War had knocked the fabric of society all to pieces there, things had to be reorganized, according to the new political status of the land, especially as the Russian episcopate, consisting of the Bishop of Riga and his staff, had been expelled by the Germans,

when they occupied the land in the course of the war.

As soon as possible after the second "war of liberation," against the Soviet invaders, that followed on the other war that we know of and was an additional plague for the much-tried land, the synod of the Esthonian Church gathered in the newly-established land. The position was complicated, for Platon, the Bishop of Riga, was dead and could not return to his diocese, while the Russian Church was in no condition to undertake the duty of caring for a small daughter Church. The Patriarch Tikhon (to whose statesmanship a world will some day learn to pay the tribute that it already pays deservedly to his devotion) declared that all the Churches in the new lands that had once been part of Russia and now were independent must share in the independence of their countries, and become either autonomous or autocephalous according to their size and position. In the month of December, 1920, he recognized the Esthonian Church as autonomous, and either consecrated, or caused to be consecrated, Bishop Alexander of Reval. An autonomous Church in orthodox lands is self-governing, as the name implies, but for all that, it pays a certain amount of allegiance to the patriarchate from which it has been divided, and its Presiding Bishop usually seeks consecration from that throne.

It was difficult, however, to keep up this communication with a Church that was being persecuted under Soviet rule, particularly when the Patriarch Tikhon himself was imprisoned. Hence it was he who suggested that both the Church of Esthonia, and that of Finland, which had also become autonomous at the same time, should put themselves under the egis of the Patriarch of Constantinople, at any rate until times should be better. This was done, and Constantinople immediately raised the Bishop of Finland to be an Archbishop, and made Alexander of Reval a Metropolitan. So the tiny Esthonian Church was recognized as one of the noble sisterhood of autonomous or autocephalous Orthodox Churches—of which we believe that there are now nearly twenty in all—though naturally her connections are closest with her next door neighbor in Finland.

The Esthonian Church is separated from the State, with which its relation is regulated by a "concordat" made in the year 1926, and under which it has complete freedom of self-government.

It comprises about 155 "districts" or parishes, and about 200,000 faithful, so

that its numbers are not large. It is ruled by what must be the smallest of all synods. It consists of "all" the bishops of the land—their number at present is three—and contains besides three clerical and five lay members. It is a synod of a size that seems likely to do business well! The three bishops (Reval, Riga, and Narva) have about one hundred and forty priests with twenty-nine deacons and about one hundred readers under them, and have also two monasteries, of which one, Petser, has some fame in Russian story.

Religious teaching is not compulsory in the schools of the land, and is given in

the churches to such children as are desired by their parents to receive it, and by the priests, or the Lutheran pastors in the case of Protestants. There is need, of course, for regular means of clerical education, and also of clerical stipends, for the Church has lost all the endowments that there were in the land in old Russian days, and depends entirely on the contributions of the faithful.

It is most interesting to see the Orthodox Church, that has had to win her way in this land from the very beginning, thus starting again *de novo* and making her way among her people.

W. A. WIGRAM.

Indian Mission in Diocese of Calgary Celebrates Jubilee at Reservation

Governor Chancellor of Alberta Now Chief Sitting Eagle — Church Army Back in Toronto

The Living Church News Bureau
Toronto, August 26, 1931

THE JUBILEE OF ST. PAUL'S INDIAN Mission in the Blood Reserve at Cardston, diocese of Calgary, established by the Rev. S. Trivett, now living at Halifax, has just been celebrated over a four-day period. The first day was Old Timers' Day, when some 250 braves in native dress attended as the guests of the mission. The aged Chief Cross Child gave an address, followed by greetings from the Blackfoot tribe to the Bloods, conveyed by Chief Little Eyes. Chief Shot Both Sides paid a tribute to the work of the mission and the high standing of the graduates of St. Paul's Church. Canon Middleton, for twenty years principal of the school, and Archdeacon Tims both spoke in the Blood language.

The following was graduates' day and games were played between the Past and the Present. The Bishop of Calgary presided at a banquet and fifteen priests from all parts of the province were present.

The following day the Lieutenant-Governor of Alberta, the Hon. W. L. Walsh, until his appointment as Governor Chancellor of the diocese of Alberta, was admitted by Chief Mountain Horse as a chief of the Bloods with the name of Chief Sitting Eagle.

The closing day Lieutenant-Governor Walsh unveiled the jubilee memorial, made of rocks from the prairie as symbolical of the human material being built up by St. Paul's School.

TREK MARCH OF THE CHURCH ARMY

A trek of nearly 300 miles in the heat of the past weeks has been the experience of a band of Church Army cadets, who returned to headquarters, Toronto, this week. Trundling their trek cart, which carried supplies, blankets, tent, and literature, the group of Church of England evangelists during the past two and one-half months have visited forty-two parishes in Ontario. Starting from Toronto, they journeyed as far north as Owen Sound, returning via Hamilton. The trek was under the leadership of Capt. S. Payne.

Open-air as well as indoor services were held by the band of six cadets and many a lonely settlement was cheered by their visit. During the trek, whenever occasion demanded, tents were pitched and, gipsy fashion, the six young men camped by the roadside. Frequently they availed

themselves of a room provided for them in a schoolhouse, where they spread their blankets on the floor. Hospitality offered by parishioners visited was gratefully accepted.

Owing to the intense heat, the Church Army band curtailed walking tours as often as possible and were assisted by many a lift along the road.

An interesting feature of Church Army work in Canada, which is practically in its infancy, is its expansion in northern Ontario, in Alberta, and Prince Edward Island. Bishop Lucas, who is in charge of the work, reports an intensive interest in the work of the bands covering Prince Edward Island, which he recently visited. Three different bands are working this summer in northern Ontario, while four bands are in operation in the diocese of Calgary.

BACK FROM THE LAND OF THE MIDNIGHT SUN

Bishop Owen of Niagara, one of the three field commissioners of the Anglican National Commission, has returned from an extended visit to the diocese of Yukon.

The trip took Bishop Owen within 100 miles of the Arctic Sea, and deep into the Arctic circle. One of the most northerly settlements in Canada, Old Crow, a village populated by Indians and Eskimos, was also visited and many hundreds of miles covered by means of motorboats, packet ships, and airplane.

MISCELLANEOUS NEWS

Preceding the annual meetings of the boards at Guelph and the general synod at Toronto, the Rt. Rev. Warren L. Rogers, D.D., Bishop of Ohio, will conduct a two days' retreat for the bishops of the Canadian Church at Trinity College, Toronto, from September 3d to 5th.

The newly appointed dean of Liverpool Cathedral, Canon Dwelly, has a brother living in Toronto, T. Dwelly, and a nephew, the Rev. R. T. C. Dwelly, is rector of Penetanguishene.

The members of St. Matthew's Church, Aldershot, diocese of Niagara, are making preparations for celebrating the seventieth anniversary of the opening of the church, on September 20th and 21st. The Rt. Rev. D. T. Owen, Bishop of Niagara, will preach at the Sunday morning service, and the Rev. T. Lowe, a former rector, will be the evening preacher.

The Very Rev. W. M. Trivett, dean of the Cathedral at Shanghai, has recently been visiting his father, the Rev. S. Trivett, a veteran Indian missionary, now living at Halifax, and while there preached at St. Paul's.

The venerable Archdeacon Carson, rector of Cornwall, diocese of Ottawa, died recently as the result of injuries incurred in a motor accident.

The Red Cross flag and the Union Jack which flew over the First Casualty Clearing Station during the war have been presented to Trinity Church, Liverpool.

FEDERAL COUNCIL ISSUES A CALL TO PRAYER

NEW YORK—In a Call to the Churches in connection with Labor Sunday, Bishop Francis J. McConnell, as president of the Federal Council of the Churches of Christ in America, urges that the occasion be observed as a day of special prayer "for deeper sympathy with the unemployed, for guidance in finding the way out of the present economic depression, and for the conscience and intelligence to build our social order on a firmer basis of justice for all."

The Call to Prayer is issued in connection with the annual Labor Sunday message of the Federal Council of Churches.

The full statement as issued by Bishop McConnell is as follows:

"Labor Day this year finds a situation which is a moral and spiritual challenge and which summons all the forces of religion to a mood of humility and prayer. The widespread unemployment of men and women through no fault of their own, the presence of stark hunger at a time when our granaries are overflowing with food, the mood of hopelessness and helplessness which has settled down on many, and our apparent inability to find a way out of the evils into which our selfishness and our lack of social planning have plunged us, should induce in us all the spirit of self-examination and earnest prayer.

"As president of the Federal Council of the Churches of Christ in America, I am, therefore, urging the churches throughout the country to make Labor Sunday this year a day of special prayer to God for deeper sympathy with the unemployed, for guidance in finding the way out of the present economic depression, and for the conscience and intelligence to build our social order on a firmer basis of justice for all.

"It is not for a return of prosperity in the old sense that we should pray. God forbid! Our prayers must not be selfish petitions for our own individual and material success. The blessing which we seek from God must rather be the coming of a new spirit into society which will be concerned for the common good, and will make brotherhood and justice fully prevail in all our economic and industrial life."

AMBASSADOR EDGE PRESENTS COPE TO HOME TOWN RECTOR

DOWNINGTOWN, PA.—The Rev. G. Paul Musselman, rector of St. James' Church, this city, has just recently returned from Vienna, where he was a delegate to the twenty-second annual convention of Rotary International.

While abroad he was the guest in Paris of Ambassador Walter E. Edge and Mrs. Edge who, at a luncheon given at the American Embassy, presented Mr. Musselman with a cope of red figured silk with hand-embroidered designs, said to be more than two centuries old. The designs are not the usual religious symbols, such as the cross and triangle, but consist of masses of flowers.

Ambassador Edge was baptized in St. James' Church as a child and was confirmed several months ago at the American Cathedral in Paris.

Intimate Glimpses Into the Life Of the Late Dr. W. H. van Allen

Was Active in Many Organizations,
Civic and Philanthropic—New
Notes

The Living Church News Bureau
Boston, August 29, 1931

OF THE LIFE OF DR. WILLIAM H. VAN Allen, late rector of the Church of the Advent, whose necrology appeared in THE LIVING CHURCH of August 29th, three pictures come to mind: One, Dr. van Allen answering the queries in his question box after one of his Sunday evening "mission services"—there he stood, huge in size, clad in cassock and biretta, changing the eye-glasses from time to time to aid the eyes he had driven so



Bachrach Photo.

"PRESEYTER IGNOTUS"

Rev. William Harman van Allen, S.T.D., for many years rector of the Church of the Advent, Boston, who died last month in Munich, Germany.

mercilessly in his zeal for knowledge. How readily the answers came! There was no sidestepping the issue and many an answer would bring in its train a quoted bit of verse, a legend, a reminiscence of travel. The next picture is of the crowded Church school room on a Friday night when Dr. van Allen gave his lecture, one of the winter's series. The audience was a varied one, garnered from many parishes and with a sprinkling of the foot-free, lecture-loving intelligentsia for which Boston is famous. The lantern gave out, as lanterns will, and from Dr. van Allen's hearty urging that ice be broken and each person make the acquaintance of neighbors, left and right, dates at least one friendship of fifteen years' duration. The third vignette shows a wintry night, snow on the ground, and Dr. van Allen in greatcoat with staff in hand leading his group of choir boys in the singing of Christmas carols before St. Margaret's Convent in Louisburg square; and the Sisters in their white coifs looking down upon the dark mass of humanity as two or three hundred persons hush their footsteps to listen to the singing.

An idea of the extent of Dr. van Allen's interests and sympathies may be gathered

from the fact that he was an officer, director, or member of more than a hundred organizations. He worked inside and outside the prisons and was a life-long opponent and eloquent speaker against child labor. During the World War he was active in many organizations and spent several months abroad in France with the American Expeditionary Forces in 1919.

Dr. van Allen was nominated in 1905 as Bishop of the diocese of Harrisburg but he failed of election because some of the delegates considered him too young (he was then 35 years of age). A special occasion in the life of Dr. van Allen was on November 27, 1927, when the Church of the Advent saw the observance of the 83d anniversary of the establishment of the parish, the 33d anniversary of the present church building, and the 25th anniversary of Dr. van Allen as the rector. Bishop Lawrence was the preacher at this service.

At the Requiem Mass to be celebrated at the Church of the Advent, August 31st, the Rev. Julian D. Hamlin, successor to Dr. van Allen as rector of the parish, will be celebrant, and the Rt. Rev. Samuel G. Babcock, D.D., Suffragan Bishop of the diocese, will give the benediction.

Plan Formulated to Erect Retreat House In New Jersey for Metropolitan District

Sufficient Funds on Hand for Purchase—The Foreign-born Tabulated

The Living Church News Bureau
New York, August 29, 1931

THIS HAS TO DO WITH THE PLAN to establish a House for Retreats and Conferences at Bernardsville, N. J. While that is not within the area covered by this correspondent, it is within reason to expect that a large proportion of those who are and who will be concerned with this project can be described as members of Manhattan parishes. The Rev. Dr. W. Russell Bowie of Grace Church and the Rev. Dr. J. W. Sutton of Trinity Chapel are two of the committee of four which is sponsoring the plan.

It is highly gratifying now to learn that sufficient funds for the establishment of such a house at Bernardsville have been received to justify its purchase, and also thirty acres of adjacent woodland.

Furthermore, the committee is showing a commendable eagerness to put the house to its proposed use at the earliest possible moment. Although the financial conditions of the project necessitate renting the house during the coming winter, there will be at least three conferences or retreats there in September. When General Convention is getting started in Denver, there will be two days of devotion for women at the Bernardsville house, that is, on September 16th and 17th. Father Huntington, O.H.C., will conduct there a retreat for clergy from September 21st to the 24th; and Dr. William C. Sturgis will conduct a week-end conference for laymen from September 25th through Sunday, the 27th.

CHRIST CHURCH, CAMBRIDGE, SUPPLIED WITH
SPRINKLER SYSTEM

The treasured beams of historic old Christ Church, Cambridge, will be guarded by a sprinkler system and the menace of fire minimized henceforth. The sprinkler heads have been so designed that they are invisible from the floor of the building. The musical equipment of the church is being improved through the agency of funds contributed by former communicants of the parish.

NEWS NOTES

The Rt. Rev. H. K. Sherrill, D.D., Bishop of the diocese, and Mrs. Sherrill left for the west last Wednesday. They are traveling by way of Montreal and the Canadian Rockies enroute to the General Convention in Denver.

A legacy of \$2,000 from Miss Mary Reuter, deceased, will provide an annual contribution toward the discretionary fund of the Rev. Arthur B. Papineau, rector of St. Andrew's Church, Edgartown. Fr. Papineau is also rector of the other parish on the Island of Martha's Vineyard, namely Grace Church, Vineyard Haven.

The Very Rev. Milo H. Gates, D.D., dean of the Cathedral of St. John the Divine, New York City, preached in St. Stephen's, Cohasset, last Sunday morning. The dean was rector of the parish in 1899 to 1904.

The Rt. Rev. Frank W. Sterrett, D.D., Bishop of Bethlehem, Pa., preached at the union service last Sunday morning in the little town of Dennis on Cape Cod.

ETHEL M. ROBERTS.

The notable progress which has been made in providing this much-needed place of retreat and conference will doubtless stimulate many to contribute to its support. The committee desires to have the cooperation of interested people who will give \$5.00 or more a year, either directly or through parochial groups. The Rev. Thomas A. Conover at Bernardsville, N. J., is secretary of the committee, and is the one to whom to write for fuller information.

TRINITY CHURCH PRAYER FOR UNEMPLOYED

The following prayer has been written by the rector of Trinity Church, New York, the Rev. Dr. C. R. Stetson, for use daily at the noonday service in his church:

"O God, at whose Word man goeth forth to his work and to his labor until the evening: be merciful to all those whose duties are difficult or burdensome and comfort them concerning their toil. Shield from bodily accident and harm the workmen at their work. Protect the efforts of sober and honest industry. Guide those who are in places of authority in their efforts to relieve the present distress. Give them the spirit of wisdom and sound judgment in all things. Comfort those who are anxious and distressed. Give hope and courage to the many who are unemployed and hasten, we beseech Thee, the day when there may be abundant opportunity for all who need work, and, with it, contentment and peace. We ask this in the name of Him who labored and suffered for us, our Lord and Saviour, Jesus Christ. Amen."

THE FOREIGN-BORN IN NEW YORK

Considerable space has been given in the public press during the past week to the findings of the Census Bureau in listing the foreign-born residents of New York. As the resultant figures have to do

with Italians, Russians, Poles, Germans, Irish, Austrians, and Hungarians, the report has an added interest for him who is concerned with the assimilation of our foreign-born neighbors into the Church. It is probable that most of these, cited above, are nominal Christians. How far past are the days when the Church ministered to a community where the customs and traditions of England were understood and appreciated is realized in reading the present constituency of our neighbors. In ten years the foreign-born population here has increased fifteen per cent, reaching a total of 2,293,400. While one expects huge figures always in describing New York's population, it comes as a surprise to know that our Russian-born and those born of Russian parentage make New York the third largest Russian population in the world; with Italians, there is no city in Italy with more people than New York's Italian-born or those of Italian parentage; the same is true com-

Church Work Sixty Years Old in Englewood, a Suburb of Chicago

First Services Held in Public School Building — Rev. Sumner Guerry Visitor in Diocese

The Living Church News Bureau
Chicago, August 27, 1931

ST. BARTHOLOMEW'S CHURCH ON Monday celebrated the sixtieth anniversary of the beginning of Church work in the Englewood section and its patronal festival. The day's program began with corporate Communion at 6:30. At 11 o'clock the festival service was held, with the Rev. Irwin St. John Tucker of St. Stephen's Church as preacher.

Monday evening the parish homecoming

Ven. Winfred H. Ziegler, archdeacon, and will assume his duties September 20th.

For the past two years, Mr. Brown has been rector of St. Luke's Church, White-water. Previous to September 1, 1929, he was financial secretary and director of religious education at the Church of St. John the Evangelist, St. Paul, Minn. He began his work for the Church as a layman in 1923. He is a graduate of the University of Minnesota and of Seabury Divinity School.

The Rev. H. H. Heard leaves the diocese next week to become rector of the Church of the Holy Spirit, Gallup, N. M. Fr. Heard has been rector of St. Andrew's Church, Farm Ridge, for the past four years. A successor has not yet been elected.

YOUNG PEOPLE'S CONFERENCE

The diocesan Young People's Association will hold its annual fall conference at Doddridge Farm, near Libertyville, September 3d to 7th, according to an announcement by W. E. Whitely, president.

The Rt. Rev. Frank E. Wilson, D.D., Bishop of Eau Claire, is to be chaplain of the conference. Other leaders as scheduled are: the Rev. John B. Hubbard, rector of St. Mary's Church, Park Ridge; the Rev. G. Carleton Story, rector of the Church of the Mediator, Morgan Park; the Rev. J. M. Wheatley, assistant at St. Luke's Church, Evanston.

PLAN PAROCHIAL CONFERENCES

A series of two-day parish conferences on the program of the Church will be held throughout the diocese during the coming fall, according to plans developed by the diocesan department of ways and means. The work of the diocese and general Church will be gone over at these conferences.

The Rev. F. P. Houghton, new field secretary of the National Council in the mid-west province, will be available for such conferences; the Ven. F. G. Deis, archdeacon, and the Rev. Edwin J. Randall, S.T.D., will conduct several.

REV. SUMNER GUERRY IN CHICAGO

That the proposed Canon on Marriage and Divorce will occupy the forthcoming General Convention prominently and be the chief topic of debate in Denver is the belief of the Rev. Sumner Guerry of Charleston, S. C., who preached last Sunday morning at St. Chrysostom's Church.

The Rev. Mr. Guerry, son of the late Bishop Guerry, expressed the belief that many southern Churchmen will favor only one change in the present canon, and this is to eliminate all recognition of divorce entirely instead of liberalizing the Church's attitude toward such.

NEWS NOTES

The Rev. Edward C. Russell, rector of St. Anne's Church, New York, was the noonday speaker over Station WGN on Tuesday of this week. Dr. Russell is taking the services in Lake Forest during the absence of the Rev. H. W. Prince, D.D.

Courtenay Barber of Chicago has been appointed by the Brotherhood of St. Andrew to represent that organization on the program devoted to evangelism at General Convention the evening of September 25th. Mr. Barber is national vice-president of the Brotherhood and a deputy from the diocese of Chicago.



THE NEW
ST. ANDREW'S
CHURCH,
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paring our Irish with the population of the cities of Ireland.

Poland has Warsaw and Lodz to outrank New York, and Germany has four cities larger than our number of German-born plus those of German parentage. Only Vienna has more Austrians, and Budapest more Hungarians. Certainly, such a report is a challenge to the Church and her methods.

HARRISON ROCKWELL.

SEWANEE TRAINING SCHOOL SPECIALIZES IN BISHOPS

SEWANEE, TENN.—The Sewanee Summer Training School just closed was unusually strong in bishops. Taking part were Bishops Gailor, Mikell, Penick, McDowell, Juhan, Colmore, and Hulse, while Bishops Green and Wing were noted among the visitors. Besides the provincial staff of Dr. Gardiner L. Tucker, Dr. Homer W. Starr, and Miss Annie Morton Stout, the faculty included such well known teachers as Dean Nes of New Orleans, Dr. Don Frank Fenn of Baltimore, Dr. Gus W. Dyer of Vanderbilt, Spencer Miller, Jr., of the National Council, Leon C. Palmer of the Brotherhood of St. Andrew, the Rev. Messrs. Gordon Reese of Vicksburg, W. Brooke Stabler of the National Council, and Benjamin L. Ancell of China. Those attending the adult division numbered 194 from 17 dioceses, while the young people's division enrolled 144 from 21 dioceses. Both work and spirit were of an exceptionally high order. Plans for next year include several new courses especially designed for the clergy.

crowd was entertained, Miss Lucile Crowhurst being chairman of the arrangements committee. The altar guild was in charge of general plans with Mrs. Harry K. Koontz as chairman.

The first Church services were held in a public school building and, for several years following, in private homes, the Masonic hall, and the school. The Rev. John Wilkinson was in charge of the services and, through his efforts, St. Andrew's Mission was organized. The mission services continued intermittently until 1881, when the Rev. H. C. Kinney was in charge. In that year, the late Bishop McLaren appointed William Edmonds as lay-reader in Englewood. Assisted by John Kelly, Mr. Edmonds called together children of the neighborhood of Sixty-first street and State into a small schoolroom each Sunday morning for instruction. From this small beginning, the congregation again grew and the mission was then reorganized as St. Bartholomew's.

The present location of the church was obtained in 1890 and the present church cornerstone was laid in 1892 by Bishop McLaren.

The Rev. Howard R. Brinker is the present rector. Under his leadership, the parish mortgage has been lifted and complete redecoration and renovation of the church property has been effected.

ELGIN CALLS RECTOR

The election of the Rev. Crawford W. Brown as rector of the Church of the Redeemer, Elgin, and his acceptance, was announced this week. He will succeed the

Bishop Taitt Back to Work After Enjoyable Vacation Tour

Preaches on Board Ship During
Mediterranean Trip — Radnor
Church 217 Years Old

The Living Church News Bureau
Philadelphia, August 29, 1931

THE RT. REV. FRANCIS M. TAITT, D.D., Bishop of Pennsylvania, returned to his desk at the Church House on August 21st, after an absence of fifty-one days, passed on a pleasure cruise to Mediterranean ports and western Europe.

The Bishop, who has come home in the best of health, enjoyed his trip immensely, particularly a visit to St. Peter's, Rome. He conducted several services and preached on board the S.S. *Lancastria* while on tour.

Among those in the Bishop's party who

Newtown square, where two more were confirmed.

During the past year, Wilfrid H. Robertson has been appointed rector's warden to succeed the late Mr. Wood, and William S. Morris and Edward Shippen Willing have been elected to the vestry.

CHURCH AND HOSPITAL MENTIONED IN WILL

Upon the death of the chief beneficiary, the bulk of the \$270,000 estate of the late Bruce Ford, who died August 10th, is to be divided between St. Paul's Church, Chestnut Hill, the Episcopal Hospital, and the Pennsylvania Institute for the Deaf.

Mr. Ford was a vestryman of St. Paul's Church for several years.

VACATION BIBLE SCHOOL AT ST. BARNABAS' CHURCH

A daily Vacation Bible School has been conducted at St. Barnabas' Church, Ken-



HAS BIRTHDAY
Old St. David's Church, Radnor, Pa., which on September 6th celebrates its 217th anniversary.

returned with him are the Very Rev. H. St. Clair Hathaway, dean of the Pro-Cathedral of St. Mary; the Rev. Dr. Albert E. Clattenburg, rector of St. John's Church, Bala-Cynwyd; and the Rev. William Powell, of Wayne.

Bishop Taitt preached in Holy Trinity Church, Spring Lake, N. J., on August 23d, and will officiate tomorrow at St. Mary's, Warwick, Pa.

ANNIVERSARY AT OLD ST. DAVID'S CHURCH, RADNOR

The two hundred and seventeenth anniversary of the erection of St. David's Church, or, more accurately, of the first collection of money given for that purpose, will be observed on Sunday, September 6th. The rector, the Rev. Dr. Crosswell McBee, will preach the anniversary sermon at the 10:45 service.

Each new year sees some change in the personnel of the old church. Several people who attended services on Anniversary Sunday last year have died, including the former rector's warden, the late R. Francis Wood, who died on January 14th. New faces must come to replace those gone and last Easter there were over thirty more communicants than on the previous Easter. On June 14th, Bishop Taitt confirmed a class of twenty-nine, representing many new families in the parish as well as some which were connected with the church in the early days. On June 24th, the Bishop made his first visitation to St. Alban's Chapel of St. David's Church, at

sington, during the summer, with more than 120 children enrolled. A religious pageant was presented by the children as a part of the closing exercises, which were held last week. An exhibit of articles made by the pupils, songs by the children of the kindergarten, and an Indian drill formed part of the program. The Rev. Albert W. Eastburn is rector.

NEW BOOKS OF PHILADELPHIA RECTORS

The Rev. Dr. Joseph Fort Newton, co-rector of St. James' Church, is preparing two books which will soon appear from the press. One will be a book of sermons, grouped under the title *The Angel in the Soul*. The other is a symposium on modern preaching, which Dr. Newton is editing, entitled *The Sermon in the Making*. Among the contributors to this last volume is the Rev. Gardiner M. Day, rector of St. John's Church, Williamstown, Mass., who represents the younger men in the pulpit.

The Rev. Lewis Sasse, II, rector of St. John's Free Church, Kensington, has written a little book entitled *New Faith in An Old World*.

The Rev. Warren M. Smaltz, rector of All Soul's Church for the Deaf, has written an interesting article, "On Being Deaf," which has recently appeared in *Harper's Magazine* and also in the *Readers' Digest*.

The Rev. Dr. Herbert Parrish, of New Brunswick, N. J., also has a new book in preparation, which will appear this month.
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BISHOP PAGE SCORES LACK OF FELLOWSHIP

Other Leaders Participate in Triennial Brotherhood Convention

SEWANEE, TENN.—Lack of fellowship between men and nations was declared responsible for present world conditions by the Rt. Rev. Herman Page, D.D., Bishop of Michigan, in the keynote address of the triennial convention of the Brotherhood of St. Andrew which opened here Thursday, August 29th. More than four hundred men and boys are in attendance.

"The great need of the world today is fellowship," said Bishop Page. "Lack of coordination or fellowship has been the basic cause of our world problems of the present time. This same principle holds true in the solution of our problem of family life.

"The Brotherhood of St. Andrew is essentially a fellowship. It has the Cross at the heart of it. It stands for giving and forgiving. It is the organization of the Church which can bring youth to a realization of his opportunities and responsibilities."

Separate sessions of the senior and advance junior divisions of the Brotherhood were held Friday morning. At the junior section, the Rev. C. Leslie Glenn of Christ Church, Cambridge, Mass., told the group that youth has a duty to perform for the social order of things as well as himself. "The Kingdom can come here and now," he said. "Our responsibility is not only to be personally righteous; rather it is to work for the whole social order." The business leaders of the nation must be consecrated to the planning of an economic order that shall be Christian, said Mr. Glenn.

The Rev. Robert S. Lambert of Cincinnati, another of the leaders of the junior section, is emphasizing the need of "reality" in religious experience. He deplored the idea of snobbishness in the Church.

The Rev. Mr. Glenn is taking the chaplain's service each morning for the joint sections in the absence of Bishop Stevens of Los Angeles, who was kept away by illness.

PERSONAL WORK SENIOR THEME

In the senior section, three courses are offered each day on Personal Work. The leaders are William F. Pelham of Chicago; Capt. Earl Estabrook of the Church Army; and Alfred H. Lea of Charleston, W. Va. Mr. Pelham is stressing the importance of the spiritual as against the material. "Materialism does not lift humanity; Christianity does," he said.

Dean William H. Nes is conducting a class on the psychology of religious experience. He has told his class that the destiny of man is not to be overwhelmed by evil; rather it is an adventure in faith. The external organization and mechanics of society are disintegrating, he declared.

Modern scientific developments have added to the fundamental mysteries of life rather than solve them, the Rev. H. H. Lumpkin, Ph.D., of Madison, Wis., told his class. "We live in a world of mystery," he declared. "Religion and science are both shrouded in mystery. Both are working toward the same end—faith."

The militant unbelief which is abroad in the world today should be dealt with sympathetically, Dr. Lumpkin believes. The day of the "hush, hush" in questions of unbelief is past, he declared.

First steps toward the launching of a new and enlarged program for the Brotherhood were taken Saturday. Both sections

of the convention adopted reports of a conference of Brotherhood leaders held at Swathmore, Pa., recently, which recommends the setting up of boys' programs in dioceses throughout the Church. In the larger dioceses, the program calls for a director of boys' work; annual conferences of the boys, and consistent activity throughout the year. The proposals, which are admitted to be far-reaching in their effect upon Brotherhood activity, will be finally adopted by the convention.

GREETINGS FROM JAPAN

Andrew T. Ogawa, Japanese student brought to this country by the Brotherhood scholarship fund, brought greetings to the convention from Japan and told the gathering that religion holds the key to the future of the Orient. He predicted a rapid spread of the Church in the East.

Greetings also were brought to the convention from Cuba and Porto Rico by the Rt. Rev. H. R. Hulse, D.D., and the Rt. Rev. Charles B. Colmore, D.D., Bishops respectively of the two missionary districts. Each told something of his work and the opportunities which face the Church in these countries.

For the first time in the history of the Brotherhood, two young men under 21 years of age were elected to the national council. They are: Thomas Compton Walsh, Jr., of Boston, retiring president of the Advance Junior Division; and Robert Webber of Detroit.

Several dioceses are competing for honors as having the largest delegation at the

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convention. Kentucky reported more than fifty in attendance; Michigan has over forty. Vicksburg, Miss., brought a bus-load of boys with a band. Delegates are in attendance from California, Massachusetts, New York, and other distant states.

The Rt. Rev. Thomas Frank Gailor, D.D., Bishop of Tennessee, extended a hearty welcome to the convention the opening night.

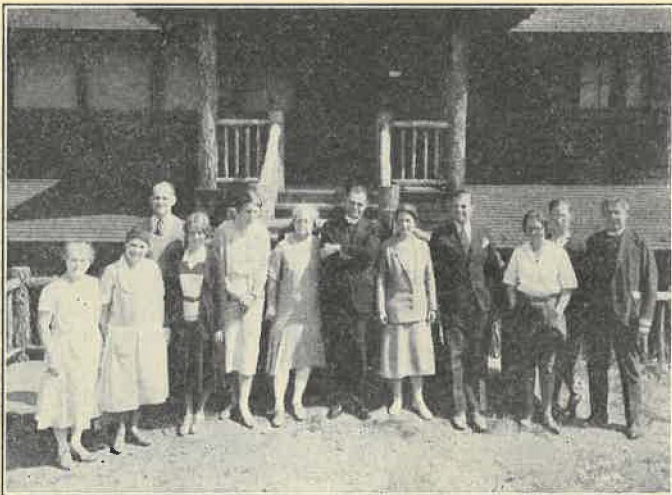
H. Lawrence Choate, Washington, D. C., has decided to retire as president of the Brotherhood after a three year term. The new president is to be elected next week by the new national council.

A constitutional amendment was adopted at Monday's business session which authorizes the president to appoint a clerical advisory board of ten members who will have a seat in the national council and with voting power.

CONFERENCE ENDS AT EVERGREEN, COLO.

EVERGREEN, COLO.—Offering their distinctive combination of vital lectures and mountain recreation, the Evergreen Conferences were held at the conference center from August 3d to 14th, and 17th to 28th respectively. Different courses were provided for both conferences and many registered for the first remained for the second. Enrolment totalled more than one hundred.

The Rev. Harold L. Bowen, rector of St. Mark's Church, Evanston, Ill., served as chaplain of both conferences. Faculty members included the Rev. C. Winfred Douglas, Mus.D., Peekskill, N. Y.; the Rev. Russell S. Hubbard, Vermillion, S. D.; the Rev. C. Rankin Barnes, New York City; the Rev. Austin Pardue, Minne-



FACULTY AT SECOND EVERGREEN CONFERENCE

Reading left to right: Mrs. Agnes B. Bonell, Miss Elspeth M. Rattle, Rev. C. Rankin Barnes, Miss Elizabeth Baker, Miss Vera L. Noyes, Miss Mabel Lee Cooper, Rev. Harold L. Bowen, Miss Letitia Stockett, Rev. Austin Pardue, Miss Marian Murray, Rev. Walter Williams, Rev. C. Winfred Douglas.

1931 CONFERENCE OF COLORED CHURCH WORKERS POSTPONED

FAYETTEVILLE, N. C.—The Conference of Church Workers among Colored People which was to be held in St. Thomas' Church, Chicago, September 8th to 11th will not take place at this time because of the financial depression.

The president tried to secure another place of meeting, but those asked refused on the ground of short notice. To keep up the continuity of the conference, however, those who are going to Denver are asked to meet and to present any matters of importance to the Convention in the name of the conference.

TO HOLD CHURCH ARMY GET-TOGETHER AT DENVER

DENVER, COLO.—Church Army will hold a get-together dinner at 6 P.M. on Wednesday, September 23d, in the Ball Room of the Brown Palace Hotel, Denver. Speakers include the Most Rev. James DeWolf Perry, D.D., Presiding Bishop of the Church; the Rt. Rev. R. C. Jett, D.D., Bishop of Southwestern Virginia; and the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina. Captain Mountford and Captain Estabrook expect to be present. All are invited. Tickets may be obtained from Church Army Headquarters, 416 Lafayette street, New York City, or after September 10th at Dover Hotel, Denver. Price \$1.50 each. Outdoor meetings will be held daily in the streets of Denver at which many bishops, clergy, and lay deputies have promised to speak.

apolis; Miss Doris Wright, Burlington, Vt.; Miss Mabel Lee Cooper, New York City; Miss Letitia Stockett, Baltimore; Miss Elizabeth Baker, New York City; and Miss Vera L. Noyes, Garden City, N. Y.

The Evergreen Conferences are notable for their combination of services and purposeful recreation.

CHURCH SCHOOL IN CHINA CLOSES SUCCESSFUL YEAR

SOOCHOW, CHINA—Seventy-seven Chinese girls completed a successful year at Epiphany School, Soochow. Thirty-eight were boarding pupils, and all the boarders were Christians.

Although most of the day pupils were non-Christian, their parents were explicitly informed that this is a Christian school and, as such, requires all its pupils to receive religious instruction and to attend chapel daily and Church school and Church service on Sunday. No parental protests are recorded. The girls themselves, in the dormitory, started keeping a morning watch, at 7 o'clock.

The school fees pay the running expenses in part. The balance is provided by a small annual appropriation and the infrequent special gifts sent by friends. The classes include the grades and junior high school. Four girls who graduated this year were appointed at once in mission day schools. Practically all the graduates from year to year go directly to work in mission schools or hospitals.

Miss Alice B. Jordan, who went to China in 1917, is principal.

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LINDBERGH'S ARE GUESTS OF DR. TEUSLER IN TOKYO

NEW YORK—Col. and Mrs. Charles A. Lindbergh, who are now in Tokyo, are staying at the home of Dr. Rudolf B. Teusler, director of St. Luke's International Medical Center, a Church institution. A feature of their stay in Tokyo will be a visit to the hospital which is an important missionary center in the Far East and an expression of friendship between the United States and Japan.

MAJORITY OF OFFICERS IN TRAINING ARE RELIGIOUS

LEESBURG, FLA.—A questionnaire was recently conducted by Chaplain R. F. Blackford of Leesburg among the officers of the 325th and 347th Infantry regiments in training at Ft. Screven, Ga. It was found that, though only about fifty per cent of the adult population of the country are church members, that in these regiments ninety per cent claimed affiliation with some religious body.

In point of numbers the Baptists ranked first with forty-eight members or twenty-eight per cent. Methodists came second with forty-five; Presbyterians came third with eighteen; while Episcopalians and Roman Catholics tied for fourth place with seventeen each. It is interesting to note that, though Georgia, South Carolina, Florida, Alabama, Mississippi, and Louisiana were represented, the Romanists, with one exception, all came from Louisiana.

Other denominations represented were Lutherans, two; Swedenborgians, one; and Dunkers, one. There were two Jews in the group.

Choirs and glee clubs were also well represented, as twenty-four of the officers had taken part in this church or community work.

SUMMER SESSION OF ALBANY BOY CHORISTERS CLOSES

WATERVILLE, N. Y.—More than 1,000 residents of Waterville and central New York formed a wide semi-circle on the lawn of the Earl B. Putnam estate, Tower street, on August 23d for festal Evensong, recital of sacred music, and procession by choristers of the Cathedral of All Saints, Albany, assisted by former members of the male choir of Calvary Church, Utica. The event, conducted by the Rt. Rev. G. Ashton Oldham, D.D., Bishop of Albany, marked the conclusion of the boy choristers' summer session at the director's home on the slopes of Tassel Hill. Assisting clergymen were the Rev. S. F. Burhans, rector of St. Thomas' Church, Hamilton; the Rev. Herbert B. Pulsifer, in charge at St. George's Church, Utica; the Rev. John Mockridge, rector of St. James' Church, Philadelphia; and the Rev. William C. White, curate of St. Michael and All Angels' Church, Baltimore.

The master of choristers, J. William Jones of Albany Cathedral, under whose direction the recital was given, was assisted by Edward S. Albicker of Utica.

CITY MISSION WORK

THERE WERE fourteen baptisms and seventeen confirmations brought about through the Los Angeles City Mission last year. A sanatorium patient who was among those confirmed wrote to the chaplain, "When my faith was lowest both in God and in human nature you helped me to see things differently." The words could be used almost as a general charter of City Mission work.

TULSA'S COLORED MISSION

TULSA, OKLAHOMA, has 25,000 Negroes, the largest Negro colony in the state. The National Council a year ago appropriated \$5,000, from a legacy designated for such use, toward a new building for St. Thomas' colored mission in Tulsa. A little stone church has recently been completed. The Rev. James E. Stratton, a graduate of Bishop Payne Divinity School and later a student at General Theological Seminary, has been in charge. He presented a confirmation class of eight last winter and recently a class of ten. There have also been some baptisms, and he is urging his people to efforts for self-support. There are only about fifty communicants at present; the mission is but five years old and has had no resident priest. Mr. Stratton expresses on behalf of the Negro communicants their appreciation of the National Council's aid, and tells his people that "equality of opportunity carries with it equality of responsibility." Mr. Stratton was baptized thirty-one years ago by Dr. Edward M. Jefferys, now of Philadelphia.

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PROGRESS OF RADIO

A MUCH DELAYED note in the Anking *Newsletter* reports that when radio communication between China and the United States was established last January 7th, the radio corporation said that one family in Utica, New York, who had relatives in China might send a message. So Miss Emeline Bowne's family sent a radio message to Shanghai, whence it was telegraphed to Anking and received in less than three hours after it left Utica.

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

September, 1931 Vol. XXX, No. 3

EDITORIAL COMMENT

Conclusions — Anglo-Catholic — "Mergers" — Obligations — Once More Marriage and Divorce — Canons and "Ideals" — Why Is This? — Shall We Offend These Little Ones? — Speaking the Truth in Love — Reassuring — Queer Names.

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STEPHEN FERRIS HOLMES, PRIEST

PLEASANTVILLE, N. Y.—At his home in this city, the Rev. Stephen Ferris Holmes, rector emeritus of St. John's Church, died August 6th at the age of 89. On August 27th he would have celebrated his 90th birthday.

Born in New York City the son of Samuel Holmes and Nancy Elizabeth Holly Holmes, he received his college education at Columbia, winning a master's degree in 1866. In the same year he was ordained deacon by Bishop Williams. In 1867 he was advanced to the priesthood and also took unto himself a wife, S. Ella Goodwin of Middletown, Conn.

Following his first rectorship at the Church of St. James the Less, Scarsdale, in 1872, he held many and varied positions, such as missionary in Connecticut, chaplain at St. Barnabas' House in New York City, and locum tenens in a New Jersey church. In 1894 he was appointed to St. John's at Pleasantville, resigning this rectorship in 1919 after being in the parish for twenty-five years.

Besides his widow, the deceased leaves two sons. Interment was held August 9th.

EMILY BELL

PHILADELPHIA—At Bryn Mawr, where she was spending the summer, Miss Emily Bell, widely known for her activities in civic and philanthropic organizations, died on August 19th. Miss Bell, who was the daughter of the late John T. Bell and Antoinette Jordan Bell, was a member of St. Stephen's Church for many years, where she was formerly a Church school teacher.

She is survived by a sister, Miss Laura Bell, and a brother, Edward Jordan Bell. Funeral services were held on August 19th in St. Stephen's Church.

HETTY SULLIVAN CUNNINGHAM

BOSTON—Mrs. Hetty Sullivan Cunningham, widow of Frederic Cunningham, died following a heart attack at her summer home in Hubbardston, on August 20th. She was the daughter of Amos A. and Sarah Elizabeth (Appleton) Lawrence and a sister of the Rt. Rev. William Lawrence, D.D., who was, until his resignation, the Bishop of Massachusetts. Mrs. Cunningham was married on December 11, 1877, to Frederic Cunningham, a Boston lawyer who died last October.

Funeral services were held on August 22d in the Church of Our Saviour, Brookline, of which Mrs. Cunningham was a parishioner. The Rev. Frederic Cunningham Lawrence, a nephew of Mrs. Cunningham and younger son of Bishop Lawrence, officiated together with the Rev. Henry McF. B. Ogilby, rector of the parish. Burial was in the Walnut Hills Cemetery, Brookline.

Mrs. Cunningham is survived by one son and three daughters: Frederic L. Cunningham, a lawyer of New York City; Mrs. Horace Binney of Boston; Mrs. Vladimir A. Pertzoff of Cambridge; and Mrs. John T. Coolidge of Milton. Besides Bishop Lawrence, there is one surviving sister, Mrs. Augustus Hemenway of Milton.

ELIZABETH COOKMAN

PHILADELPHIA—On August 20th Mrs. Elizabeth Cookman, for many years active in settlement work for St. Martha's House, died at her home, 2208 Pine street. She was the widow of James deWaele Cookman.

Funeral services were held in Holy Trinity Memorial Chapel on August 22d.

ELIZABETH H. STANGER

PHILADELPHIA—Mrs. Elizabeth H. Stanger, wife of the late Rev. I. Newton Stanger, D.D., who for many years was rector of the Church of the Atonement, West Philadelphia, died at her home on Thursday, August 27th.

Services were conducted on Saturday, August 29th, in the Church of the Atonement.

HELEN L. TETLOW

NEW YORK—The Rt. Rev. Shirley H. Nichols, S.T.D., Bishop of Kyoto, cables that Miss Helen L. Tetlow of Kanazawa, Japan, died in Kuling of a cerebral hemorrhage on August 21st.

Miss Tetlow left Japan in July to spend her holiday with the Sisters of St. Anne at Kuling and was about due to return to her station when her death occurred. The burial was in Kuling.

Miss Tetlow has served in Japan since 1909, always in evangelistic work. For a number of years she has lived at the Church mission in Kanazawa, an important city on the west coast. Here, in addition to acting as the woman worker in connection with the Japanese congregation, she superintended kindergarten work and directed the various activities of the women members of the congregation.

She was born in Chelsea, Mass., fifty-seven years ago, and was later a resident of Lynn. Upon removing to Boston, she became a member of the Church of St. John the Evangelist, from which congregation a number of women workers have gone to various mission fields in the Orient.

DR. CHARLES H. VINTON

PHILADELPHIA—Dr. Charles Harrod Vinton, oldest graduate of the University of Pennsylvania Medical School, died on August 21st in Ogunquit, Me., at the age of 86. He was a member of more than forty societies. Although retired from active practice, he maintained an active interest in medical affairs until his death. Funeral services were held in St. Mark's Church, with interment in the churchyard of St. James the Less.

MISSION LIBRARIES

NOT INFREQUENTLY one hears at Church Periodical Club meetings that a missionary's library is the only one in the whole county. This has recently been reported from a South Dakota mission where until the new church was built last year the only library, for a county in which there are forty rural school teachers, was on the porch of the missionary's house. It is now kept in the church basement, where there is also space for reading.

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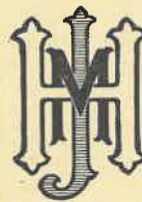
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NEWS IN BRIEF

ALBANY—Following a special meeting of the department of social service, under the leadership of the Rev. Harold P. Kaulfuss, chairman, an appeal dated September 1st has been sent to the diocesan clergy for action in the unemployment crisis.

CENTRAL NEW YORK—Seeking to designate as Oldham Hill the site of the summer school for choristers of the Cathedral of All Saints, Albany, residents of Waterville and surrounding territory signed a petition to that effect, and presented it to the state department, August 23d. The petition empowers J. William Jones, master of choristers of the Cathedral and director of the summer school, and William Pierrepoint White, recording secretary of the Oneida Historical Society, to file the request to use the distinguished old English name (Bishop Oldham being a representative of the ancient town of Oldham, England) for this unnamed elevation in honor to the Rt. Rev. G. Ashton Oldham, D.D., Bishop of Albany. This bill rises 1,637 feet above sea level and is located in the southeast corner of the town of Marshall.—F. Neary Schilling, a leader in musical circles, completed thirty years of service in Christ Church, Oswego, on July 26th.—The second broadcast from Sherburne over Station WSYR, Syracuse, was heard July 24th, the members of the choir from Christ Church furnishing the musical selections.—A garden party and sale was held recently on the grounds of Major and Mrs. A. G. Cummins at Barnevelde for the benefit of St. Andrew's Mission Church.

COLORADO—An oil painting of the late Rt. Rev. J. F. Spalding, Bishop of Colorado, has been given by his family to St. Luke's Hospital, Denver, of which the Bishop was the founder. The portrait will hang in a conspicuous place in the lobby of the hospital, the gift having been gratefully accepted by the board of managers.—A painting party composed of men of St. Barnabas' Church, Glenwood Springs, under the leadership of the Very Rev. Albert E. H. Martyr, has recently completed the work of painting the guild hall, the material having been contributed by friends of the church.

CONNECTICUT—By the will of the late Mary Dickerman Stiles of North Haven, the residue of the estate amounting to more than a quarter of a million dollars will be evenly distributed among the three New Haven hospitals. The only heir at law is Miss Frances S. Dickerman, who at present is a patient in St. Luke's Hospital, Chicago. Among those institutions profiting by the will are: Masonic Home at Wallingford, \$5,000; Trinity Church Home at New Haven, \$2,000; Lakeside Boys' Home at Kalamazoo, Mich., \$10,000.—Herbert F. Baker, who for the past seven years has been superintendent of the Open Hearth Mission at Hartford, has resigned to become superintendent of the People's Mission at Rochester, N. Y. Before going to Open Hearth Mission, Mr. Baker was missionary for the Church in Hartford.—Stanley H. Leeke, superintendent of recreation in Hamden, a suburb of New Haven, has resigned to accept a position as athletic coach at St. Stephen's College, Annandale-on-the-Hudson, N. Y. Mr. Leeke is a graduate of Trinity College, Hartford, where he had been a director in sports.

GEORGIA—The War Department recently announced that Captain (Chaplain) Charles C. J. Carpenter, rector of St. John's Church, Savannah, had been "federally recognized" by the army. The Rev. Mr. Carpenter is also chaplain of Chatham Post No. 36, American Legion.

NEWARK—The building which will serve for a time as church and parish house for the Church of the Holy Spirit, Verona, the Rev. J. Thurston Travis, Jr., vicar, is now in the course of construction. Eventually a church and rectory will be added, making an attractive group of buildings in the American colonial style, the total cost to be in the neighborhood of \$100,000. John T. Simpson of Newark is the architect. The MacEvoy Construction Co., a Newark concern, has the contract for building.

NEW YORK—The Greer Club Association, Inc., 46 West 96th St., New York, has issued a new leaflet which may be had on application. The club is for Church girl students coming to New York to study, where they may entertain friends and obtain good meals and lodging. For further information write Mrs. Agnes D. Oakley, social director.

NORTHERN INDIANA—The Rev. Charles Noyes Tynell, S.T.D., rector of Trinity Church, Fort Wayne, has been appointed deputy to the General Convention by the Rt. Rev. Campbell Gray, D.D., Bishop of the diocese, to take the

seat of the Very Rev. Lewis C. Rogers, who is prevented by illness from attending.

SOUTH CAROLINA—Before a congregation of 200, a class of eleven adults and young people was confirmed at the Church of the Cross (colored), Bluffton, the Rev. Joseph Burton, vicar, by the Rt. Rev. A. S. Thomas, D.D., Bishop of the diocese, on August 16th. The Rev. S. B. McGlohon, retired, of Savannah, Ga., took part in the service. Credit should be given Nathaniel Peeples, a lay reader of the mission and a graduate of St. Stephen's College, New York, who, home on vacation, has instructed the class. There are only nineteen communicants of the Church in Bluffton.

SPRINGFIELD—One of the very largest weddings ever celebrated in East St. Louis was that of an Armenian couple, who were married in St. Paul's Church by the rector, the Rev. Raymond Gunn, recently. This demonstrates again the hold that the Church has on these people. At the present time Miss Jeannette Stokes is a full time worker in the field, helping to keep in touch with the many families of foreign extraction and enabling the Church to keep its hold upon them.—St. Barnabas' Church, Havana, recently purchased a dwelling near the church to be used as a rectory. The Rev. J. Morgan Williams, priest-in-charge of this mission and the one at Petersburg, has done much to make the purchase of this property possible. The diocese is grateful to the American Church Building Fund Commission, through which a grant of some \$700 was made.

VERMONT—A clergy conference and retreat will be held at Rock Point, Burlington, September 8th to 11th. There will be a conference on the 8th, and the retreat will begin that evening, continuing through until Friday morning. The Bishop of St. Albans will be the conductor. Clergymen from other dioceses are welcome. A free-will offering will be taken to cover the cost.

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