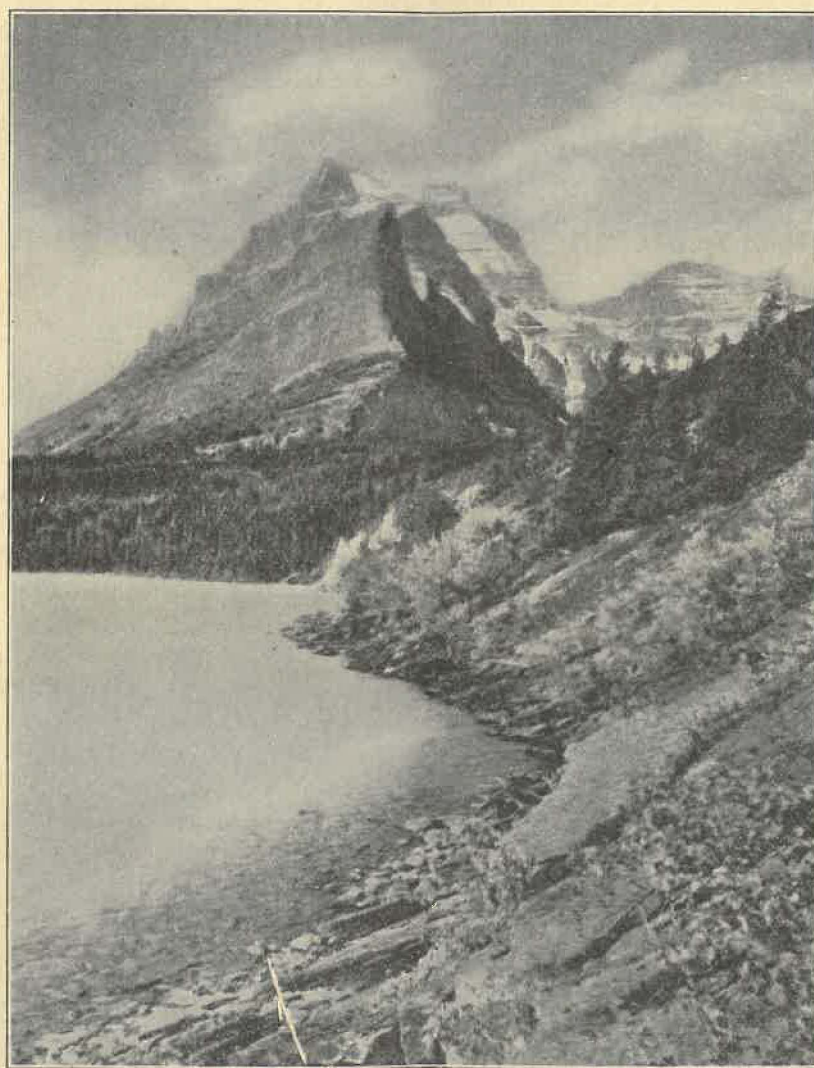


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Church Kalendar



OCTOBER

1. Saturday.
2. Nineteenth Sunday after Trinity.
9. Twentieth Sunday after Trinity.
16. Twenty-first Sunday after Trinity.
18. Tuesday. St. Luke.
23. Twenty-second Sunday after Trinity.
28. Friday. SS. Simon and Jude.
30. Twenty-third Sunday after Trinity.
31. Monday.

KALENDAR OF COMING EVENTS

OCTOBER

4. Provincial Synod at Manchester, Vt.
- 5, 6, 7. Regional Conference in diocese of Harrisburg.
- 11, 12, 13. Provincial Conference of Colored Church Workers at Savannah, Ga.
- 12, 13. National Council meeting.
15. Newark Teaching Mission.
18. Provincial Synod of the Southwest at St. Louis.
 Thirteenth synod, province of Washington, at Pittsburgh.
19. Synod of Midwest, Cleveland.
27. Regional Catholic Congress at Christ Church, Bordentown, N. J.

CATHOLIC CONGRESS CYCLE OF PRAYER

OCTOBER

10. Sisters of the Holy Nativity, Oneida, Wis.
11. Trinity, Granville, N. Y.
12. Grace Church, Louisville, Ky.
13. St. Paul's, Peoria, Ill.
14. St. Paul's, Bloomsbury, Pa.
15. St. Saviour's, Old Greenwich, Conn.

NEWS IN BRIEF

CALIFORNIA—Bishop Stevens' periodical conference with the clergy of the diocese was held at the Cathedral on September 14th. The attendance of the clergy was remarkably full, and the discussion of the programs and problems of the diocesan life interesting, frank, and profitable. The conference was followed on the 15th by a quiet day for the clergy, conducted by the Bishop.—The retreat for laymen, held at Menlo Park during the week-end of Labor Day, was a great success, gathering a company of sixty-one, and affording three days of both religious, intellectual, and physical refreshment. In addition, the retreat not only met all expenses, but came out with \$30 to the good in the treasury.—Two new parish buildings have been completed in the diocese this summer: All Saints', San Francisco, and St. James', Monterey.

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.

"Lausanne's Moral Challenge to America"

TO THE EDITOR: It was with considerable surprise that I read in THE LIVING CHURCH of September 3d Roland Hall Sharp's article entitled Lausanne's Moral Challenge to America. I had not anticipated that THE LIVING CHURCH would open its columns to articles of a highly partisan political nature during the present presidential campaign.

The question of war debts is one of partisan politics. The Democratic party has announced that it is absolutely opposed to cancellation or reduction. The Republican party is evasive, but its leaders are known to look with favor on revision. President Hoover's action of last year in suspending payments gives evidence of the Republican willingness to consider a new deal on war debts. To be sure this was approved by a Democratic Congress, but after the moratorium was already in effect, and with the express statement that Congress would not consider reduction or cancellation. In view of these facts the article mentioned is objectionable to me and, I am sure, to many other Churchmen whose political affiliations are with the Democratic party. Since you have published Mr. Sharp's article, perhaps you will permit me to state why I can see no moral challenge to cancel or reduce war debts.

During the war this nation borrowed billions of dollars from its citizens. Part of this money, in the form of credit, was loaned to our allies. The money borrowed from the American people is almost entirely unpaid at the present time. It must be paid back by the government. If the nations of Europe fail to repay, our government must tax its people to repay government bonds, part of the proceeds of which were loaned to our allies. These bonds are now held almost entirely by the bankers. Is there any moral challenge to cancel the obligations of the European nations, when the result will be increased taxation so that United States bonds may be repaid in full to their present holders, the bankers? It is a poor rule that won't work both ways. If debts owing to the United States as a result of the war are to be cancelled, why not also repudiate all debts owing by the United States as a result of the war? Any other course would mean that the American people would bear the cost of the war, and that the European nations and the American bankers would profit by the deal. Is there a moral challenge to exploit the American people in this manner?

Since the Armistice, American bankers have loaned huge sums to European governments and corporations. As long as war debts exist their investments are unsafe. Is there anything more sacred about a debt to the private bankers than there is about a debt to the United States government? We have heard no talk of cancellation or reduction of these loans. Perhaps if our private money lenders will forgive a part of the debts owing them abroad, the government might do likewise. Is there any moral challenge to cancel or reduce the war debts, thereby causing increased taxation on the American people, so that the gods of Wall Street may collect in full?

Mr. Sharp makes the fatal mistake of linking war debts with reparations. He forgets that when the bulk of the loans were made reparations had not come into being. There

is no link between war debts and reparations. Rather the link is between war debts and armaments. Mr. Sharp insists that Europe cannot pay. Perhaps not, with armies and navies such as are being built today. If President Hoover's proposal to the Disarmament Conference had been accepted, a saving would have resulted which could be used for the payment of war debts. Germany, forgiven most of the reparations at Lausanne, now notifies the world of her intention to increase her army beyond the strength allowed by the Treaty of Versailles. Italy and France are armed to the teeth. All Europe is an armed camp. The war debts are unpaid bills from the last war. Is there a moral challenge to cancel or reduce these bills so that preparations may be made for another world conflict? As a Christian nation are we not faced with a moral challenge to insist that the bills for the last war be paid in full before plans are made for the next?

It is true, as Mr. Sharp says, that there was some benefit in this country as the result of the loans, since the money was spent here. However, most of it went to the war profiteers, and in the event of cancellation the American people will be taxed because the money to pay our war debts must be produced. Is there a moral challenge to take this course?

Mr. Sharp wonders whether Uncle Sam will be the Good Samaritan, or whether he will pass by on the other side. He forgets that charity begins at home with our own taxpayers. Perhaps he would make of Uncle Sam another Mrs. Jellyby, so absorbed in easing the debt burden of Europe that the increasing load on the American taxpayers is forgotten.

Los Angeles. FRANCIS W. READ,
 of the Los Angeles bar.

Hospital Work at Bolahun, Liberia

TO THE EDITOR: The note in your department, Churchwomen Today, concerning the hospital work at Bolahun, Liberia, would be better understood if it is stated that the entire work at Bolahun—evangelical work, schools, and hospitals—is conducted by the Order of the Holy Cross. While under Bishop Campbell's jurisdiction, it has no connection with the Department of Missions, and receives no support whatever from the National Council. The school with eighty boys, the numerous mission stations, the hospital with two doctors and some twenty thousand patients a year, the monastery with four Fathers, and the convent with five Sisters (from the Community of the Holy Name, Malvern Link, England) depend for support solely on contributions made by the friends of the Order of the Holy Cross.

I happen to know that in these hard times the Fathers are having great difficulty in raising the funds to maintain the work. An astonishing economy is achieved. For the present year, the budget for all this work, with a staff, native and white, of about a hundred persons, has been only \$20,000; and the receipts fell short by \$2,000. This mission should have the generous support of the Church.

(Rev.) FRANK DAMROSCH, JR.
 Newark, N. J.

Clerical Changes

APPOINTMENTS ACCEPTED

BLYTHE, Rev. ARTHUR J., deacon; to be in charge of the missions at Milford and Dingman's Ferry, Pa. (Be.) Address, Milford, Pa.

EMERSON, Rev. SEWALL, formerly curate at St. Luke's Chapel, Trinity Parish, New York City; to be postulant of Society of St. John the Evangelist, Cambridge, Mass. Address, 980 Memorial Drive, Cambridge, Mass.

PENDLETON, Rev. WILLIAM G., D.D., formerly rector of Grace Memorial Church, Lynchburg, Va. (Sw.V.); to be rector of Trinity Church, Covington, Ky. (Lex.) Address, 47 Beechwood Road, Covington.

WILL, Rev. THEODORE S., rector of Calvary Church, Ashland, Ky. (Lex.); to be rector of St. John's Church, Hampton, Va. (S.V.)

TEMPORARY APPOINTMENT

DENNIS, Rev. JOHN, rector of St. James' Church, Rochester, N. Y. (Roch.); is serving as locum tenens at Trinity Church, Rochester, N. Y.

RESIGNATIONS

FRENCH, Rev. CLIFFORD W., as rector of Trinity Church, Steelton, Pa. (Har.) He will continue as secretary and chaplain to the Bishop of Harrisburg. Address, 267 Herr St., Harrisburg, Pa.

McKIM, Rev. William R., as rector of Trinity Church, Rochester, N. Y. (Roch.)

NEW ADDRESSES

WING, Rt. Rev. JOHN D., D.D., LL.D., Bishop of South Florida, office address, formerly Winter Park; 130 N. Main St., Orlando, Fla.

COX, Rev. RICHARD, non-parochial priest of diocese of Chicago, formerly 293 Molino Ave.; 10 Olive St., Mill Valley, Calif.

PURRINGTON, Rev. ROBERT G., assistant in charge of religious education, Church of St. Michael and All Angels, Baltimore; to be on leave of absence for graduate study at Western Theological Seminary, Evanston, Ill. Address after October 10th, Western Theological Seminary, Evanston, Ill.

ORDINATIONS

PRIEST AND DEACON

CALIFORNIA—On September 16th in Grace Cathedral, San Francisco, the Rev. JOSEPH KENJIRO TSUKAMOTO and RALPH BURLEIGH PEASE were ordained to the priesthood and to the diaconate, respectively, by Bishop Parsons. Mr. Tsukamoto, presented by the Very Rev. J. W. Gresham, D.D., dean of the Cathedral, is to be vicar of Christ Church (Japanese), at San Francisco, with address at 1732 Buchanan St., and Mr. Pease, presented by the Rev. W. R. H. Hodgkin, D.D., is to continue study at the Episcopal Theological School at Cambridge, Mass., with address in care of the school.

The Rev. H. H. Powell, D.D., preached the sermon.

DEACON

MASSACHUSETTS—In St. John's Memorial Chapel, Cambridge, WILLIAM PAUL THOMPSON was ordained to the diaconate by the Bishop, the Rt. Rev. Henry Knox Sherrill, D.D., on September 22d. The candidate was presented by the Rev. Ernest J. Dennen and the Rev. Angus Dun preached the sermon. The litany was read by the Rev. Dr. James Muller of the Episcopal Theological School, Cambridge, and the epistle by the Rev. Stewart Harbinson, rector of Emmanuel Church, Wakefield.

Mr. Thompson is to be curate of St. Paul's Church, Syracuse, N. Y.

NEWS IN BRIEF

SOUTHERN VIRGINIA—The Rev. H. H. Covington, D.D., rector of Old St. Paul's, Norfolk, recently underwent a major operation in one of the Norfolk hospitals.

Books Received

COLUMBIA UNIVERSITY PRESS, New York City:

The Literature of the New Testament. By Ernest Findlay Scott. \$3.00.

HARPER & BROTHERS, New York City:

The Angel in the Soul. By Joseph Fort Newton. With an Introduction by Howard Chandler Robbins. \$1.00.

Have We Outgrown Religion? By Charles Reynolds Brown. \$2.00.

The Rebel Prophet. Studies in the Personality of Jeremiah. By T. Crouther Gordon. \$2.00.

THE HEFFERNAN PRESS, Spencer, Mass.:

Hartford Papers. A Record of the Church Congress in the United States on its Fifty-eighth Anniversary, A. D. MCMXXXII.

LOTHROP, LEE & SHEPARD CO., Boston:

Experimental Television. A Series of Simple Experiments with Television Apparatus; also How to Make a Complete Home Television Transmitter and Television Receiver. By A. Frederick Collins. With One Hundred and Eighty-five Tests, Illustrations, and Diagrams by the Author. \$2.50.

In Singapore. The Story of a Strange Search. By Clarence Stratton. Illustrated by Harold Cue. \$1.50.

"The Pursuit of Happiness." A Story of New York Young People in the Time of the Revolution. By Leonora Sill Ashton. Illustrated by Frank T. Merrill. \$1.50.

The Ruth Brooks Cross Word Puzzle Book. By Ruth Brooks. \$1.35.

Scatter. Her Summer at a Girls' Camp. By Leslie Warren. Illustrated by Mary Ludlum Davis. \$1.50.

THE MACMILLAN CO., New York City:

Christian Outlines. An Introduction to Religion. By Cyril Alington. \$1.25.

In The Presence. A Guide for Communicants. By K. F. Jones, and R. M. Prichard. American Edition Edited by John W. Suter, Jr. \$1.25.

Modern Worship and the Psalter. By Earle Bennett Cross. \$2.00.

Outlines of Teaching Sermons for a Year. Edited by the Rev. C. E. Hudson, Hon. Diocesan Chaplain to the Bishop of S. Albans. \$1.25.

PAPER-COVERED BOOK

COKESBURY PRESS, Nashville:

Talking With God. Edited by Alfred Franklin Smith.

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No. 22

EDITORIALS & COMMENTS

Christian Science

DR. LYMAN P. POWELL'S interesting article on Mary Baker Eddy, published in this issue, was written at our request. As most of our readers probably know, Dr. Powell, though a priest of the Church, is an acknowledged authority on Christian Science, having written several books dealing sympathetically with that faith and its founder. From time to time, too, Dr. Powell has delivered lectures under Christian Science auspices in various parts of the country. These lectures, as well as his books, have unhappily caused no little concern to certain Church people, and it was at the urgent request of one such person that we asked Dr. Powell to write an article for our columns expressing, briefly, his estimate of Christian Science in relation to historic Christianity, especially as taught by the Church of which he is a priest. In making our request, we warned Dr. Powell that we might take editorial exception to some of his statements, but said that we preferred to base our discussion of this subject on a definite statement of his views.

With this brief introduction as background, let us examine Dr. Powell's paper, in the same sympathetic and irenic manner in which it is written. Unfortunately, we see at the outset that (due, perhaps, to the space limitation that we necessarily imposed) the writer has barely touched upon the doctrinal aspect of Christian Science in its relation to the Church, and has said almost nothing about his own activities in spreading those doctrines.

With most of what Dr. Powell has written in this article, we are in entire sympathy. With him, we like to find the points of agreement in dealing with any subject, particularly a religious one. We quite agree with the writer that Mrs. Eddy was a woman of great, almost unique, ability and perseverance. We recognize the loyalty of Christian Scientists to their Church, as shown both by their regularity of attendance at their religious services and by their financial support, and we honor them for that loyalty.

But these, after all, are minor points. The essential question is: Is Christian Science a true and adequate interpretation of the Christian religion? Mrs. Baker claimed that it

was, indeed that it was (and is) the only true and adequate interpretation of Christianity. Christian Science, according to its founder, is the completion and codification of the Christian message. "Our Master," she writes in her authorized text book, *Science and Health With Key to the Scriptures*, "healed the sick, practiced Christian healing, and taught the generalities of its divine Principle to his students; but he left no definite rule for demonstrating this Principle of healing and preventing disease. This rule remained to be discovered in Christian Science" (page 147).¹ The discovery of this divine principle was revealed to Mrs. Eddy by direct and "final revelation" (SH, 107) through the Bible which she claims, "I read . . . through a higher than mortal sense" (*Miscellaneous Writings*, p. 58). "No human pen nor tongue," she says, "taught me the Science contained in this book, *Science and Health*; and neither tongue nor pen can overthrow it" (SH, 110). It is to this book, then, that we must look for the authoritative and complete statement of the teachings of Christian Science.

MANY of the doctrines of Christian Science, as the former editor of *THE LIVING CHURCH* has pointed out,² agree substantially with those of the Church. These are the propositions: "(1) That God is a spirit; (2) that God is good; (3) that God desires only the good of His creatures; (4) that God remains in immediate control of all that He has created; (5) that God wills that His creatures should approach Him in prayer; (6) that He hears prayer; (7) that He permits Himself to be moved to take action in response to prayer; (8) that prayer is, therefore, a direct spiritual force; (9) that faith on the part of the person praying is a prerequisite to obtaining that for which one prays."³

¹ This and other references in this article to *Science and Health*, indicated hereafter by the letters SH, are to the 1922 edition, and follow the original capitalization and style. I am indebted to Dr. Leighton Pullan's little book, *Mrs. Eddy's Christian Science*, for many of the citations, all of which I have verified.—THE EDITOR.

² *Christian Science and Historic Christianity*, by Frederic Cook Morehouse. Church Booklet No. 59, Morehouse Publishing Co.

³ But note Mrs. Eddy's statement that she has even healed infidels (SH, 359).

These are, indeed, important points of agreement, but they do not in themselves constitute Christianity. In fact they may be found in most non-Christian religions of a high ethical order. The test of true Christianity is the worship of Jesus Christ as God Incarnate. Does Christian Science meet this test?

At first glance, the answer seems to be in the affirmative. "We adore Jesus," writes Mrs. Eddy (SH, 26); but does she adore Jesus as "the Christ, the Son of the Living God"? How does she interpret that significant and all-important confession of St. Peter? The apostle meant, according to Mrs. Eddy, not that Jesus Himself is the Messiah, but that "the Messiah is what thou hast declared—Christ, the spirit of God, of Truth, Life, and Love, which heals mentally" (SH, 137). Jesus only "represented Christ" (SH, 316); "Jesus is the human man, and Christ is the divine idea" (SH, 473); He is only "the man who, more than all other men, has presented Christ, the true idea of God." This, we submit, is something far less than the Christian doctrine that Jesus Christ is true God and true man. As that eminent historian, Professor H. A. L. Fisher, truly observes, "The new religion is recruited from Christians, who would be greatly distressed to hear that in embracing Mrs. Eddy they were renouncing Christ."⁴ Yet such is indeed the case, if Mrs. Eddy be taken at her word.⁵

But if Jesus is only a shadow of Christ,⁶ what becomes of the doctrine of the Trinity? "The theory of three persons in one God," Mrs. Eddy writes, "suggests polytheism, rather than the ever-present I AM" (SH, 256). In place of this personal Trinity of the Christian Creeds, she places a new trinity of ideas:

"Life, Truth, and Love constitute the triune Person called God—that is, the triply divine Principle, Love. They represent a trinity in unity, three in one—the same in essence, though multi-form in office: God the Father-Mother⁷; Christ the spiritual idea of sonship; divine science or the Holy Comforter" (S. H. 331).

It hardly needs to be said that this is by no means the Christian doctrine of the Trinity, and that to the orthodox Christian it is simply blasphemous to substitute "Divine Science" for God the Holy Ghost.

AS YET we have said nothing of the cardinal doctrine of Christian Science: that sin, disease, and death are illusions, non-existent except in the minds of erring persons. This whole doctrine Mrs. Eddy sums up in what she naïvely describes as a "self-evident proposition": "If God, or good, is real, then evil, the unlikeness of God, is unreal" (SH, 470). Not only is this far from a "self-evident proposition"; it is, indeed, a good example of *non sequitur*. One might as well argue that if dry land is real, then the sea, the unlikeness of dry land, is unreal!

⁴ *Our New Religion*. Cape and Smith, 1930.

⁵ See also the concise and pointed discussion of Mrs. Eddy's interpretation of Jesus Christ in *Modern Religious Cults and Movements*, by Dr. Gaius Glenn Atkins (Revell, 1923). Discussing her distinction between Jesus and Christ, he observes that the Christian Science teaching on this point "can be adjusted to Christian theology only through fundamental modifications of that theology" (page 169). Elsewhere, referring to Mrs. Eddy's Biblical exegesis, this distinguished Congregationalist scholar charges that "she violates all recognized canons of Biblical interpretation on almost every page" (page 164). And Dr. Fisher refers to her *Key to the Scriptures* as "a fantastic interpretation of a few chapters of Genesis and a passage in the Apocalypse" (*Our New Religion*, page 48).

⁶ Cf. Mrs. Eddy's hymn, "Blest Christmas Morn": "Dear Christ . . . The Bethlehem Babe . . . was but thy shade!"

⁷ Cf. the Christian Science version of the Lord's Prayer: "Our Father: Mother God, all harmonious, Adorable One, Thy kingdom is come; Thy art ever present. Enable us to know—as in heaven, so on earth—God is omnipotent, supreme. Give us grace for today; feed the famished affections; and love is reflected in love; and God leadeth us not into temptation, but delivereth us from sin, disease and death. For God is Infinite, all Power, all Life, Truth, Love, over all and All."

Sin, disease, and death are very real indeed. The Son of God Himself suffered and died in order that man's sins might be forgiven. That is the mystery of the Atonement, and it is the very center and soul of Christianity. If sin, suffering, and death are but figments of the imagination, the Atonement is simply meaningless. Christ died that He might overcome death, that death might be "swallowed up in victory." If there is no death, where is the victory? "The eternal Christ," says Mrs. Eddy, "in his spiritual selfhood never suffered." As for Jesus (note again the distinction): "He met and mastered on the basis of Christian Science, the power of Mind over matter, all the claims of medicine, surgery, and hygiene" (SH, 44).

Space does not permit us to enter here into a full examination of the claims of Christian Science. Enough has been said, we think, to indicate that Christian Science, whatever may be its merits, is not only not Christian but is definitely inimical to some of the cardinal tenets of historic Christianity. Doubtless, as Dr. Powell observes, this new system did not consist of "erroneous and strange doctrines contrary to God's word" in the eyes of Mrs. Eddy. In the eyes of the Church, it does so consist, to a large degree. Certainly it is difficult, if not impossible, to see how one can believe at one and the same time in the faith of the Apostles' Creed and in Mrs. Eddy's doctrines, without such mental gymnastics as rob words and sentences of their usual meaning and content.

Dr. Powell cites an imposing list of philosophers and scientists as "good company" kept by Mrs. Eddy. It seems to us that the comparison falls into the category of "interesting—if true." Some of the gentlemen named would perhaps agree that "there is but one Mind or intelligence" and that "belief that there is more than one mind is as pernicious . . . as are ancient mythology and pagan idolatry" (SH, 469)—but not, we think, the Christian ones. Some of them, perhaps, might endorse her view that "the daily ablutions of an infant are no more natural nor necessary than would be the process of taking a fish out of water every day and covering it with dirt in order to make it thrive more vigorously in its own element" (SH, 413)—but not, we think, the scientific ones.

That there is much of good in Christian Science cannot be denied. Many undoubtedly genuine cures have been wrought by its healing method, which is its chief *raison d'être*. But Christian Science has no monopoly on faith healing. Equally remarkable cures have been found through prayer in union with the Church, and without denying either the cardinal doctrines of Christianity or the divinely given science of medicine. The Church is re-awakening today to its mission of healing, and is making rapid strides toward regaining its old power of healing bodies as well as souls. But this it does, not in opposition to, but in coöperation with, the sciences of medicine, surgery, and hygiene.

At any rate we fully agree with Dr. Powell's conclusions. We, too, should like to see Churchmen "feel a quickening responsibility to support our own Church papers with such devotion as marks the true followers of Mrs. Eddy." May it some day be so.

OUR New York correspondent, the Rev. Harrison Rockwell, has drawn down upon his head the scorn of the *Nation* for a recent sermon in which he voiced a protest against the Federal Council's Labor Sunday Message. Not having heard nor read Fr. Rockwell's sermon, we are in no position to judge the merits of the *Nation's* criticism. It seems to hinge upon the question of whether the cure for the social ills of today is to be found in the mending of the present

order or in substituting some untried and supposedly better one. To us it would seem that that question is one on which Christians may legitimately differ, for the Gospel of Our Lord is certainly not dependent upon any particular type of social structure. Surely His precepts are intended to apply equally to men and women who are living today under an imperfect capitalistic system in America or an even less perfect soviet system in Russia, just as they did to the members of a theocratic order in Palestine and the imperialistic system of Rome two thousand years ago. The business of the Church is primarily to save souls, whatever may be the political and economic status of the bodies in which they are temporarily imprisoned. We suspect that it was some such obvious truism that Fr. Rockwell had in mind when he said that "politics, economics, and other matters" are "really beyond [the Church's] province."

But the really curious thing that emerges from this and similar editorials in the Liberal press is the fact that professional Liberalism, apparently, is limited to certain fixed and rigid channels, and the Church is welcomed into the Liberal fold only when it conforms to these channels. If, for instance, a Church organization intervenes in a strike on behalf of the oppressed workers, the action is acclaimed by the Liberal press; but if another Church organization expresses its approval of prohibition, it is roundly denounced for leaving its rightful province and entering the arena of politics.

Apparently it is all in the point of view.

ON SEPTEMBER 20TH, at a great meeting in Albert Hall, London, before 10,000 witnesses the three branches of Methodism in England united to form one Church. Doubtless the historic event will be fully reported by our London correspondent in due course. Meanwhile, judging

Methodist Reunion

from reports in the secular press, the occasion seems to have been a happy one, and the newly united Methodist Church has got off to an auspicious start.

This important step toward reunion is an occasion for rejoicing, not only among Methodists, but on the part of all who look forward to the ultimate reunion of Christendom. Consolidation within existing communions logically precedes reunion between religious bodies of different groups, and we hope that the example of the English Methodists in this respect will be widely followed. Certainly it ought to prove a powerful incentive toward the amalgamation of the Methodist bodies in this country, and it ought to have a good effect also on the other Protestant groups that are internally rent by political, racial, and other non-doctrinal or non-essential considerations.

Another encouraging indication among our separated brethren is the publication of a new and officially authorized Methodist service book which very closely parallels the Book of Common Prayer. The increasing demand among Protestants for a dignified ceremonial rooted in the history and tradition common to all of Christianity is a notable sign of the times, and one that seems to reflect the working of the Holy Spirit in bringing the many folds closer to one another.

One fact that is often overlooked is of the utmost significance in this whole difficult question of reunion; yesterday Christian men and women were content with their divisions and often intent upon increasing them; today there is a growing sense of the sin of schism and an ever-increasing desire for true Church unity. That in itself is a tremendous step forward, and brings the whole question down from the realm of the academic to that of ultimate practicality.

WE FIND OURSELVES so generally in agreement with the editorial viewpoint of the *American Church Monthly* that we greatly prefer to commend that periodical rather than to take issue with it. Nevertheless we feel that we must express vigorous dissent to the leader entitled *The Egocentric Aliens*, in the September *Monthly*, in which the editor expresses scorn for "a few aliens, who refused to take the oath of allegiance required for their naturalization as American citizens, because it included a promise to defend our laws against all enemies, which might, of course, involve bearing arms." The obvious and by no means original comment is made that these aliens, described as "some sort of pacifists," could "stay out of the Union" if they didn't like our laws.

In our own discussions of the Macintosh case, which the editor of the *Monthly* doubtless had in mind, we tried to make clear the fact that the ruling of the Supreme Court in this case has a far wider application than that of admission to citizenship. The decision specifically declared that every American citizen, whether native-born or naturalized, whether or not he has taken the oath in question, is bound to accept the judgment of Congress, not only in the important question of war or peace, but in all civil laws as well, as *the will of God*. Read the actual words of the decision:

"When he [Dr. Macintosh] speaks of putting his allegiance to the will of God above his allegiance to the government, it is evident . . . that he means to make *his own interpretation* of the will of God the decisive test. . . ." But our nation, the opinion continues, "must go forward on the assumption . . . that unqualified allegiance to the nation and submission and obedience to the laws of the land . . . are not inconsistent with the will of God."

In other words, the State can do no wrong. Anything consistent with the Constitution of the United States *must* be consistent with the will of God. Is the editor of the *American Church Monthly* willing to endorse that statement, without any reservation whatsoever?

Of course Dr. Macintosh is "some sort of pacifist." Isn't every Christian *some sort* of pacifist? Dr. Macintosh's particular brand of pacifism permitted him to serve as a chaplain in the Great War, and doubtless would have allowed him to act as a combatant in that war, had he not been a clergyman. Why? Because he felt that that war, so far as the participation of his (Canadian) government in it was concerned, was morally justified. Should we honor him less because he will not agree in advance to participate in *any future war* (however obviously unjust it might be) that the Congress of the United States might choose to declare?

The editor of THE LIVING CHURCH is no pacifist, in the usual loose sense of the term. He supported the government of the United States in the last war as whole-heartedly as his age would permit. He would willingly have fought in any one of the major wars in which this country has been engaged. He is in thorough accord with the government's present policy of national defense, and has taken the oath of allegiance as a member of the Officers' Reserve Corps—the same oath as that required for admission to citizenship. But he has *not* agreed, either through the taking of that oath or otherwise, to surrender his conscience without reservation to the keeping of Congress, nor does he intend to do so. He will "render unto Caesar what is Caesar's," but his conscience, which is of God, he will render only unto God.

That, we think, is the cardinal issue involved in the Macintosh decision, and to the Supreme Court's ruling on that

issue we continue, with such unquestionably loyal citizens as Charles Evans Hughes, John W. Davis, Fr. J. Elliot Ross, Rabbi Edward L. Israel, and many other distinguished Americans of every Creed, to take exception.

A GAIN the nations of the world are gathered about the round table at Geneva to discuss disarmament and peace. Added force is lent to their deliberations by events that have transpired during the summer recess. Chief among these, of course, is the German demand for the right to increase her armaments, in view of the failure of the other nations, thus far, to effect any considerable reduction in theirs. The German challenge naturally met with prompt refusal by England and France, coupled with a charge on the part of the French premier that Germany is already secretly building up an armed force in excess of that permitted by the Versailles Treaty. But if the German note results in posing to the Geneva conference the definite choice between adoption of the Hoover plan or some other actual and immediate course of arms reduction on the one hand, and a re-militarized Germany on the other, there may be some real action along the lines of the former alternative.

Meanwhile in South America hostilities continue unchecked between Paraguay and Bolivia, Peru and Colombia are at swords' points, and Brazil is torn by civil war; in Asia, Japan is strengthening her puppet state of Manchukuo, civil war has broken out anew in Shantung, and Persia has acquired a small navy.

Not a very encouraging outlook, is it?

ANSWERS TO CORRESPONDENTS

E. A. L.—Canon 11 provides for the ordination of "any minister who has not received episcopal ordination . . . without giving up or denying his fellowship or his ministry in the communion to which he belongs." This canon does not apply only to the ministers of specified Churches but to any person who "shall satisfy the Bishop that he has resided in the United States at least one year; that he has been duly baptized with water in the name of the Father and of the Son and of the Holy Ghost; that he holds the historic faith of the Church as contained in the Apostles' Creed and the Nicene Creed; that there is no sufficient objection on grounds physical, mental, moral, or spiritual; that the ecclesiastical authority to which he is subject in the communion to which he belongs consents to such ordination; that he will not knowingly admit to the Holy Communion any person who has not been baptized with water in the name of the Father and of the Son and of the Holy Ghost; and further, the Bishop shall charge him that the Church hopefully anticipates the use of the Apostolic practice of Confirmation among his people." Certain other conditions and restrictions are also attached to such ordination.

L. B. M.—The Order of the Fleur-de-Lis is a Church club for girls and young women established as a means of building up their religious life and character through observance of a threefold vow of purity, loyalty, and service. The headquarters of the Order are at the Massachusetts Diocesan Office, 1 Joy St., Boston, from which further information may be obtained.

ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

STORM RELIEF IN TEXAS

C. A. Santer, La Porte, Indiana	5.00
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St. Andrew's Sunday School, Bridgeton, New Jersey	\$ 2.00
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The Living Church Pulpit

For the Nineteenth Sunday after Trinity

HIS OWN CITY

BY THE REV. HENRY SCOTT MILLER
RECTOR OF ST. JAMES' CHURCH, SKANEATELES, N. Y.

"He came into his own city."—ST. MATTHEW 9: 1.

IF ONE WERE TO ASK A PUPIL of one of our Church schools what place is meant by Jesus' "own city," the answer would very likely be either Bethlehem, the city of His birth, or Nazareth, the scene of His early life. But St. Matthew is here speaking of Capernaum; a city which was His only by adoption and in which He never had a home, but which, early in His public ministry, became a sort of center of His activities—chosen, apparently, because of its favorable location and easy accessibility to those who sought His help. It was the home of Peter and Andrew, His first disciples; and in their house Jesus found both shelter and companionship. Richly did He repay their hospitality by the cure of Peter's wife's mother of a fever; His ministrations began with those who, for the time, constituted His own household. He entered into the synagogue worship of the city, identifying Himself with the religious life of the people; and, whenever He spoke publicly, astonished His hearers by the wisdom of His teaching and the authority of His utterance. He made Himself readily accessible to the needy and infirm of the community, and those who were drawn thither from the surrounding countryside by the fame of His cures never failed to find the help they sought of Him. Perhaps most significant of all His acts there was the call of Matthew, a despised and religiously outlawed tax gatherer, to become one of His disciples—a call which meant not only a singular honor for an unpopular citizen, but, for Matthew himself, the realization of his personal worth and an open door to undreamed-of powers of service.

And so, Capernaum became in very truth "His own city," in a sense deeper and more significant than even the circumstance of His birth. It offered Him a favorable field for the work which His Father had given Him to do; its humble citizens were responsive, eager to learn, and willing to obey. It was "His own" because its varied life became permeated with His spirit and enriched by His pervading personality. This is the only sense in which a community can ever be said to be "Christian," however active the Church may be in its civic life. One thinks of the village of Oberammergau as in some sense the counterpart of Capernaum in the modern world: what every city ought to be—a place where the spirit of Christ and His Passion is, as it were, the very daily food of its inhabitants.

Capernaum is a type of that inner city of your soul, to which Jesus comes, at first as a stranger, then to remain—if you will have Him—to be the great transforming influence of your life. Is this city in which you live "His own city," as He meant it to be—or is it still yours, a place of selfishness and pride? Its house of worship may be a neglected spot, overgrown with weeds, forgotten in the midst of lesser claims and interests; but His Word can make of it a place of enlightenment and His presence reconsecrate it to its holy purpose as a Temple of His Spirit. The sickness of body and mind under which you lie helpless will yield to His healing touch; the fever of mental and moral confusion will be allayed by the blinding light of His glorious Gospel; your secret sin understood and vanquished by His love. The sense of discouragement and apparent failure will give way to a new understanding of discipleship when, in the midst of your daily work, you hear Him say, "Follow Me." And so, by the simple fact of His indwelling presence and the power of His Sacramental life, the city of Self will become "His own city," and our soul's habitation will be for us a citadel of peace and safety because every part of it belongs to Him.

Mary Baker Eddy

A Clergyman's Estimate

By the Rev. Lyman P. Powell, D.D., LL.D.

Rector of St. Margaret's-in-the-Bronx, New York

NEWS all through her vivid life, often a storm center in the news columns of the daily papers, Mary Baker Eddy had to wait till she was gone to "make" the editorial page. Then throughout the land editors of many faiths, and none, exhausted adjectives in praising her. There has been nothing altogether like it since this century came in.

Why this abrupt break between "newspaper" men and editors because on December 1, 1910, a woman nearing 90 came home from her daily drive in a Boston suburb, wrote her last recorded word, "God is my life," and two days later closed her eyes to earth? Facing this question after a somewhat critical but mainly judicial attitude several years before, those extraordinary editorial tributes swam in bewildering unexpectedness before my eyes, and I gradually began to visualize:

A woman, who near her threescore years published a book, which next to the Bible has become one of the most read and best loved books ever written.

A woman, who near her fourscore years saw the organization she established girdling the globe, its services every Wednesday evening as well as every Sunday morning, largely attended, its financial support assured with adequacy and dignity, whether times are hard or times are easy.

A woman, who, near her fourscore years and ten, established in the *Christian Science Monitor* what the editor of the Methodist denominational organ published in Cincinnati, writing in 1929, describes as a daily paper "which stands high above our American daily papers, both as to contents and to form," and Lloyd George pronounces perhaps the best daily paper in the world.

To a better understanding of Mrs. Eddy and her teachings, many besides me on both sides of the Atlantic have of late years been drawing; and such men in England as the late Archbishop of Canterbury and the new Archbishop of York and such bishops in our Church as the late Bishop Slattery and the present Bishop Coadjutor of Missouri, Dr. Scarlett, have been indicating a more kindly attitude.

Why not? "By their fruits ye shall know them" is still applicable to all who call upon the name of Christ; and the fruit of Mrs. Eddy's teachings are Christian Scientists themselves.

Feeble jokes about senseless smiling and Pollyanna babbling are less often heard today. Only the uninformed now think of Christian Scientists as crude, ill-bred, unlettered, inefficient. There are now too many of social eminence, cultural accomplishments, and constructive achievements following in the train of Mrs. Eddy, for Christian Scientists to receive such treatment at the hands of those who do not understand them as a while ago. When in his study of American civilization Count Keyserling (not a Scientist) observes that every spiritual American actually belongs, "whether he knows it or not, to the wider circle of Christian Science," a closer observation of the fruits now ripening of Mrs. Eddy's sowing would seem to be in order.

CHRISTIAN SCIENTISTS certainly go to church, even though they have no Fosdick or Norwood to preach to them. The midweek service, practically abandoned by most churches, is in their fold well attended, no matter what the weather. No real Christian Scientist committeeizes his religion, or shifts to any group his personal responsibility to be every day religious. Every day he reads his Bible and his text book, which he honestly believes to be the key to the Scriptures. To the support of his cause he gives not the least but the most he can afford. He is sure that his religion brings him something of which money is at best a small expression; and without special urging he is therefore glad, as a matter of course, to meet the "acid test" which stewardship

suggests. That is why the original mother church in Boston was built and paid for in the financial depression of the early '90s, why the *Christian Science Monitor* was established following the financial strain of 1907, and why the new publishing house, to cost \$4,000,000 is in these hard times going up successfully. Gratitude in Christian Science does meet the test of the worst business depression.

Confident that he finds in the teachings of Mrs. Eddy the simple Gospel of Christ Jesus, and that in Christ Jesus he has himself become a new creature, the Christian Scientist would share his findings with those who have them not. Wherever he may be—and now the Christian Scientist is almost everywhere—he is a non-proselyting missionary. He has good news and he feels constrained to tell it. In consequence the world over there are now 2,592 Christian Science churches and societies among the humblest and the highest, and there is also more truth than fiction in the recent observation of one of our own most eminent clergymen that Christian Science "will continue to flourish as long as the Church refuses to learn the lesson it would teach."

But no explanation of its growth can explain it which does not give a true account of its discoverer and founder. Any estimate of Mrs. Eddy to carry weight today must rest solidly on the sources. The reading public now wants something more substantial than opinions, something more substantial even than judgments based on hearsay, or on the use of *some* of the material, or on "texts torn from the context." What, therefore, I am now saying is born of a study of all the earlier materials available, some of which I personally obtained from Mrs. Eddy's contemporaries, and also of the almost countless materials collected since 1907 by the mother church in Boston, and for the *first* time made accessible to me in the preparation of my recent book, in which 44 pages are given to documentation from those sources.

Whether or not my estimate of Mary Baker Eddy is accepted, in modesty I claim for it the consideration arising from a larger use of original sources than has been possible to any other writer; including the spoken or written recollections of many who knew Mrs. Eddy well, the general correspondence of the movement, originals often in her own handwriting of more than 8,000 letters which Mrs. Eddy wrote to others as well as many letters others wrote to her, numerous books—including her own writings—which she habitually read and often marked, and multitudinous other materials carefully preserved in fireproof vaults, and in large part brought together in recent years.

MARK TWAIN'S ATTACKS on Mrs. Eddy about 1906 came because, after glancing through many of her published writings, he thought he found in them several different styles which no one human being—he thought—could possibly use. But the original sources I have studied furnish evidence abundant in her own handwriting that she had about as many different styles of utterance with voice and pen as she had interests. By actual count in her published writings hers was a vocabulary of 18,000 words, which makes her second in vocabulary only to Shakespeare among those who have written in the English tongue.

The writing of *Science and Health* was in itself in the circumstances a creative achievement of high significance. To P. P. Quimby, Mrs. Eddy had come in 1862 with a semi-invalidism dating back across the years, and also with a glowing faith that God would use Quimby for her cure. When her expectations seemed for the time to be largely met, she at first gave Quimby more credit than he claimed for her improvement. At last driven

back upon herself, she dug deeper into her own understanding, reached farther out toward God, until at last she was convinced that she—not Quimby—had discovered Christian Science, which she did discover in a larger sense than ever Columbus discovered America. Hers was no peep at a new world and then a scuttling back to the old. Hers was that real discovery which consists of finding an age-old truth, appropriating it, making it work in one's own life, sharing it with others, and liberating it for the redemption of the world from sickness, sin, and death.

What was that age-old truth Mrs. Eddy preached and also practised in season and out? Did it consist of "erroneous and strange doctrines contrary to God's word?" That was not her opinion. In the preface to *Science and Health* she said: "the Bible was her sole teacher." She counselled her students to follow her only so far as she followed Christ, and any tendency to pair her with Christ she characterized as "sacrilegious."

Since to her God was "All-in-all" and also "Spirit," she naturally pitched her metaphysical tent among the advanced idealists who claim there is no reality save thought. Not all my readers may agree with her. All will at least admit she keeps good company, including Democritus of Abdera, Plato, John the Scot, our own Bishop Berkeley, Jonathan Edwards, Lotze, approximately Emerson, Millikan, Haldane, Eddington, Jeans, Einstein declaring that "space is eating up matter," and that "God is as valid as a scientific argument," and Ernest Dimnet possibly packing to "move over" in his new book, wherein he observes that, "The notion of matter tends to become less and less material."

To Mary Baker Eddy metaphysics was no diversion of an idle hour. What she believed she tried to practise. Observing that Jesus stressed healing, she too stressed healing and taught her followers to stress it, "nothing doubting." But she interpreted healing in the large and liberal sense she found in the New Testament. Her words no one can misunderstand. "Healing physical sickness," she says, "is the smallest part of Christian Science. It is only the bugle call to thought and action, in the higher range of infinite goodness. The emphatic purpose of Christian Science is the healing of sin; and this task, sometimes, may be harder than the cure of disease; because, while mortals love to sin, they do not love to be sick."

IF SOME CHURCHMEN regard Mrs. Eddy's theology as incomplete and her discussion of the sacraments as meager, they will of course take into account that her background was that of the New England hills where in her youth the Church's life was fitful and infrequent. We had few churches up her way. How could she learn about the teachings of our Church? There was no one to teach her. St. Paul's question was then pertinent: "How shall they hear without a preacher?" The Churchly missionary zeal was yet to be awakened. In fact, it was not till 1835, when Mary Baker was a girl of 14, that we Episcopalians, in General Convention assembled, officially admitted that we are all missionaries.

As God as "Spirit" and also "All-in-all" became more real to her, she accepted with increasing literalness the teachings of Christ Jesus as "His Son, one Christ," and once observed "I cannot be a Christian Scientist unless I leave all for Christ." For many a year she had high hopes of reviving in the Church of her upbringing the apostolic teaching which she found in the New Testament. Once for six months she preached her simple gospel in a Baptist church. Once she remarked that she would rather see a good Congregationalist than a poor Christian Scientist. Once she wrote: "I love the Orthodox Church; and, in time, that Church will love Christian Science." But what she wished was not to be, and so at last, regretful but forward-facing, she went out "seeking a better country, that is an heavenly"; and a little while before she passed away she wrote Hamilton Holt, then editing the *Independent*, "I love the prosperity of Zion, be it promoted by Catholic, by Protestant, or by Christian Science."

In my long ministry I have known little of diversion. Some

friends play golf; some of them travel; most of them take a real vacation when the summer comes. I have never learned to play anything. Even my traveling abroad and at home has usually been to speak or gather money for Church upbuilding. As for a summer vacation, not perhaps a half dozen times in more than thirty years have I known carefreeness in the summer. After much experimenting I have found that summer is the best time—particularly in a missionary parish such as mine—to find people home, and to bring up my parish visiting to its average of at least 1,200 calls a year. My one recreation has been writing, usually of a mediatorial character. Beginning while I was still a Fellow at the University of Pennsylvania when University Extension was starting in this country, I actually dared to measure lances in the *Atlantic Magazine* with the distinguished George Herbert Palmer, who was sure that the extension of the university to those outside of university walls would be at the expense of intra-mural teaching. Few years have passed that I have not given to the world a book and sometimes many magazine articles. I have had the pleasure of writing articles for magazines and encyclopedias and books about such men as Washington, Jefferson, Hamilton, Lafayette, Jonathan Edwards, William E. Channing, Abraham Lincoln, Horace Bushnell, and Phillips Brooks.

In all my writing I have endeavored to find the point of union of my subject with the outside world, and also to indicate the fruits of every life which I have ventured to describe.

For sheer human interest and large spiritual vision, Mary Baker Eddy seems to me to rank high. Many of us outside her fold I am convinced have something to learn from her, or from those who properly represent her. True Christian Scientists take Jesus literally. They place no limit on faith. They have helped the sick, if one is to accept the judgment of Dr. William Mayo of Rochester and Dr. Richard C. Cabot of Boston. Thomas L. Masson, successively on the editorial staff of *Life*, the *New York Times*, and *Saturday Evening Post*, and not himself a Scientist, says, from personal observation, that "they pay their bills, erect beautiful edifices without effort, heal diseases according to the teaching of Christ, and, owing to the strict discipline of keeping their minds pure, are exceedingly prosperous." They have developed a regularity in church attendance perhaps unequalled among Protestant churches; and an efficiency in financing their churches without "begging" that invites the serious attention of many a struggling church. They have rallied families as well as individuals to a daily study of the Bible which many a parish may find helpful as I have found it in my parish.

They read their daily, weekly, monthly, and quarterly periodicals with a regularity which is unique. Their daily paper, the *Monitor*, has (the figures are of 1931) a paid circulation of 137,056; their weekly organ, the *Sentinel*, has a paid circulation of 191,146; their monthly medium, the *Journal*, has a paid circulation of 127,781; and the *Christian Science Quarterly* used by all their Bible readers every day has a circulation of 716,839. All these publications and others are financially successful as well as spiritually useful—and Mary Baker Eddy, long since gone to "where beyond these voices there is peace," is responsible for them all.

I am glad, amid the engrossing duties of a rector, to do my bit to make her better known among the spiritual leaders our country has produced; and I hope that some who read these words may feel a quickening responsibility to support our own Church papers with such devotion as marks the true followers of Mrs. Eddy in whatever country they may live.

FIFTY-FOUR YEARS AGO IN JUNE

THE LAST SERVICE in the first chapel of Trinity College, Hartford, Conn., was held in Seabury Hall, which was designed by Samuel F. B. Morse, inventor of the telegraph; and the first service in the second chapel was held in September, 1878, and was conducted by the Rev. Dr. Thomas Ruggles Pynchon, president of the college, who also preached the first baccalaureate sermon in that chapel in June, 1879.

The Enduring Church

A Sermon Preached on the 300th Anniversary of St. Luke's Parish,
Isle of Wight County, Virginia, September 16, 1932.

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

Rector of St. Paul's Church, Baltimore, Md.

"Upon this rock I will build my church; and the gates of hell shall not prevail against it."

—ST. MATTHEW 16: 18.

WE ARE HERE this morning to continue the celebration of the 300th anniversary of the oldest parish church of the Anglican communion that remains standing on the North American Continent.

We are gathered in a sanctuary rich in memories of those heroic pioneer days when, largely as a missionary enterprise, English civilization and the English Church were planted on these shores. You may see here memorials to Captain John Smith and Sir Walter Raleigh, to the Rev. Alexander Whitaker, who baptized Pocahontas and married her to John Rolfe. You may read the name and legend of the first faithful and saintly chaplain who crossed the inhospitable seas to be a watcher for souls. Almost the first sound breaking the awful silence of the American wilderness, which before had quivered only with the scream of the eagle and the war whoop of the Indian, was the voice of the Rev. Robert Hunt leading the grateful congregation at Jamestown in the noble worship of the Book of Common Prayer. Behind that pioneer group lay the strenuous and complex history of the English Church, with its great tradition, Catholic and Protestant, its struggles and vicissitudes, with its Cranmer and its Laud, both of whom forfeited their lives in her service, its Wiclif, Tyndale, and Miles Coverdale, translators of the English Bible, with its gentle George Herbert, and its eloquent wise and inspired Bishop Jeremy Taylor.

Back of that still, in 1215, was Magna Charta, when at Runnymede the liberty of the Church of England was claimed and eventually achieved three centuries later: "*Quod Anglicana Ecclesia libera sit*"—That the Church of England may be free.

Still further back was the early British Church with its poverty, heroism, and devotion, yet out of its scanty means sending its bishops in the fourth century to the councils meeting on the Continent, and later blending its own life with that powerful missionary group which, headed by St. Augustine, came over to help evangelize our Anglo-Saxon forbears in 596. And further back still were the great councils of Nicaea, Constantinople, Chalcedon, Ephesus, and the rest. It was at that period that the Nicene symbol was formulated which is accepted today by nineteen-twentieths of Christendom as the noblest and most widely-accepted creed of Christian men.

And then further back still lies the apostolic Church, the Church of St. John, St. Peter, and St. Paul, and the hillsides and lakesides of Galilee; and Good Friday and Easter, and the day when the risen Lord Jesus, breathing His own breath upon those He had chosen and trained, said, "As My Father hath sent Me, even so send I you." "Go, make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you, and lo I am with you always, even unto the end of the world." Three hundred years of history—that in a new country like ours seems a long while. But it is only a fragment of the long history of Christianity through

THIS SERMON was delivered at the celebration of the tercentenary of St. Luke's Church, Isle of Wight, Va.—probably the oldest non-Roman church in America still standing in its original walls. ¶ The preacher, member of a family that has given many able sons to the service of the Church, took this opportunity to restate briefly and simply the genius and strategic position of the Anglican Church as a focal point for Christian unity.

more than nineteen centuries. Would to God that Christian people were less provincial in their outlook and, as they study the history of secular institutions, would seek to become better informed about the story of the Christian Church. During the past three hundred years our branch of the Church in Virginia has passed through many vicissitudes, just as the law of moral and spiritual variability operate in the life of every person before me. There

have been years when the great majority of her clergy were men of high devotion and faithfulness, going on their errands of mercy and of love in the spirit of their Master to preach the gospel, lead the worship of the sanctuary, baptize the children, visit the sick, catechize and instruct the young, comfort the sorrowing. What would have been the life of this colony during the seventeenth century without the ministrations of those clergy of the Church of England, many of them graduates of English and Scotch universities, and men of the deepest piety who came hither to face the perils of the American wilderness?

In his *Institutional History of Virginia in the Seventeenth Century*, the ablest and fairest book yet produced dealing with that period, Philip Alexander Bruce, from original documents, presents the clergy of that century as a whole in far better light than the partisan and often hostile pamphlets of the period describe them. And yet in the course of years the unworthy and even scandalous ones were far too many, and did great injury to the cause of religion. In the words of Hammond, "Many came who wore black coats, could babble in the pulpit, and roar in the tavern."

FOR one hundred and seventy-five years the office of bishop in this Episcopal Church remained vacant. Part of the time the Bishop of London did not even have legal jurisdiction in the colony. There was no one to confirm, ordain, or to be the overseeing or directing head, and no one to administer discipline. It is the most flagrant lapse in duty in the entire history of the English Church. Candidates for holy orders had to incur the expense of a double crossing of the Atlantic Ocean in a frail bark under sail. About one-fifth of all who went over never returned. Young men, as was natural, went into other ministries, and the colonial Church suffered terribly in many ways. How far have we traveled as a Church since then! How impossible would it be to repeat that sad history today?

I think the *power of recovery and renewal* in this ancient Church is one of its most remarkable characteristics. Wherein does it lie? Surely in no exclusive title to divine grace, for we see the witness of the Spirit in holy and fruitful lives among all those who profess and call themselves Christians. I think the power of renewal and also of balance lies in this Church's hold upon the objective reality of God, and the meaning of the Incarnation as well as upon Christian experience.

As we look back over our American past, we see some wonderful gains. First of all, we have broken away from the tradition of Constantine and established religious toleration. It is

today *only the atheists who persecute and proscribe*, but alas, they *learned their lesson from perverted Christianity*. And in the very forefront of this struggle for liberty of conscience were the Englishmen of these southern colonies with their fine English sense of fair play.

You know the eldest Calvert of Maryland was nurtured in the Church of England. In 1636, Cecilius Calvert in a letter to his governors writes: "I will not myself or any other directly or indirectly trouble, molest or discountenance any person professing to believe in Jesus Christ for or in respect of religion." And 140 years later in the Virginia Convention of June, 1776, a group of distinguished Virginians reported this Declaration of Rights: Article 16 says: "That religion or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence; and therefore, according to the dictates of conscience; and that it is the mutual duty of all to practise Christian forbearance, love, and charity toward each other." The members of this committee, nearly all of whom belonged to the Church of England, included such men as Thomas Jefferson, Patrick Henry, James Madison, Edmund Randolph, William Cabell, George Mason, Thomas Ludwell Lee, in all thirty-two of the ablest men in the Convention. Of course Jefferson's statute of Religious Freedom flowed directly from this sixteenth section of the Declaration of Rights. This led directly to disestablishment, to an unjust disendowment, but the Church of England in the colonies was disestablished by its own members, not by others. The Church of England and her daughter Church in America were both at a low ebb for some years following the Revolution. It is said that on Easter Sunday in the year 1800 there were just six communicants at St. Paul's Cathedral, London, and that when Bishop Meade left the diocesan convention of Virginia in 1812, he exclaimed "Lost, lost, lost." And then under God a deep-rooted revival began, and the old Church commenced to come into her own. She completed her organization by the election and consecration in England and Scotland of three native bishops. Then came the powerful impulse of the Evangelical revival, started, we must remember, by a group of Church of England men at Oxford, and including besides the Wesleys scores of leaders in the English Church whose followers remained in the Church of England, and there did their blessed work.

And then a little over a hundred years later another movement within the Church of England took its rise in this same Oxford, and led by John Keble, Dr. Pusey, and John Henry Newman; this too came at a time of great spiritual depression, and has made a very great spiritual contribution to the life of this Church. Indeed, the Oxford Movement of 1833 has in the past hundred years left its mark upon even a large part of Protestant Christendom. Some of the brightest names in the calendar of the English Church—Canon Liddon, Dean Church, Illingworth, Bishop Edward Stuart Talbot, Bishop Charles Gore, Scott-Holland, the present Bishop of London, and the Archbishop of Canterbury, are all members of this school. Then in the middle of the last century was started a Liberal or Broad Church movement, containing the splendid names of Frederick Dennison Maurice, Dr. Arnold, Charles Kingsley, and today Archbishop William Temple and W. R. Inge, the brilliant dean of St. Paul's, London; and in this country America's greatest preacher of the last generation, Phillips Brooks. Worthy of honor is the Church out of whose bosom have come such men. And when I think of them with their diversity of gifts, I love the great inclusive phrase of St. Paul, "Whether Paul or Apollos or Cephas or Christ, all are yours!"

NOW let me cite briefly some of the traits of this branch of the Church of Christ.

1. I note first the faithfulness of her witness to Our Lord Jesus Christ in the completeness of His humanity and in the glory of His divinity. She has handed on the two great creeds. She has inherited from the Christian centuries the Christian Year, the most effective instrument for presenting the religion

of Jesus Christ Our Lord in its entirety ever vouchsafed to men.

2. Next, her service in securing the Bible in our own tongue and in the native speech of all the peoples to whom she ministers, her work of translation from the days of Wiclif on, and the great service that her scholars have rendered to sane Bible criticism—such men as Bishops Lightfoot and Westcott and Drs. Hort, Rawlinson, and Sanday, and a growing host of others. I once heard the late Dr. John A. Broadus, the distinguished head of the Louisville Baptist Seminary, say that for thirty years he had drunk at the fountains of the biblical scholarship of the Church of England.

3. Next, I love her for her sense of history and continuity and the far backward reach to the uplands of Judea itself of her Church order. It is like a great mountain range running through a continent. I know she is censured for not taking the popular view that her ministerial order derives only from the age of the Protestant Reformation. Indeed, a prominent editor a few months ago wrote an editorial under the caption, "Is the Episcopal Church a *Christian Church?*" But it must in honesty be confessed that this Episcopal Church is both Catholic and Protestant. Protestant it is assuredly because it stands stoutly, with many of our brethren of other communions, for freedom and toleration, for the Scriptures in our own tongue, and the opportunity to read and study them, for the immediate approach of the soul to God. But we are Catholic in the sense that we hold fast those things which have been in the Church from the beginning—its form of organization, the two ancient creeds, the Bible, and the two sacraments of the gospel. And being both Catholic and Protestant we have a chance to be a *bridge Church*, helping to unite the divided Church of Christ, and to make it what Christ meant it to be, His kingdom, the kingdom of the love of God upon earth.

Many years ago Count Joseph de Maistre, a devout Roman Catholic layman and scholar, wrote these words: "If ever Christians reunite, as all true, sound considerations make it their primary interest to do, it would appear that the movement must take rise in the Church of England; it is most precious, for like a chemical medium it possesses the power of harmonizing natures otherwise incapable of union. We Roman Catholics are too far off, but the Anglican Church is a medium which touches us with one hand, and with the other those whom we cannot touch."

But if we are to be a bridge Church, we must not break down one of the abutments of the bridge.

4. And then I prize the Church because of her reverent and definite sacramental life. From the earliest ages the life of Christian believers and their families has centered definitely around the two sacraments of the gospel and the sacramental life of the Church. "Repent and be baptized every one of you for the remission of sins." "Take, eat, this is My Body; *drink ye all of this*, for this is My Blood of the New Testament." "Feed My sheep, tend My lambs." How beautifully faithful on the whole has our mother Church been to these great words. How gracious and tender and faithful in the main has been her work of gathering the little children in the covenant of Holy Baptism, where boys like George Washington, and Robert Edward Lee were made members of Christ, children of God, and heirs of the kingdom of heaven," and brought up in the nurture and admonition of the Lord. And then all the world over the central object as you come into one of our churches and face the sanctuary is not the pulpit or a lectern but the *Lord's Table*, the *Christian altar*. And surely one of the most inspiring and uplifting offices for the administration of the Holy Communion is that of our Book of Common Prayer. Writing in the *Guardian* several years ago, an English Roman Catholic paid our Prayer Book office this tribute: "If the priests and laity of the Roman Catholic Church in England and Ireland would consider how the glorious liturgy of the English Church is in the hands of all, known of all, loved of all, exercising a holy, majestic, divinely-soothing influence over all, it might make them think. . . . Happy are the folk nourished on such spiritual manna. . . . Why then do I

praise the incomparable English rite? Not merely for the tender loveliness, the austere grace of its unforgettable phrases, the lingering music of its perfect cadences, its sacred aloofness and wise reserve. . . . It is because the English rite has such character and spiritual worth that I praise it. Not alienated from the common folk, not the possession of the elect only, not for the learned, the intellectual, those specially consecrated to the service of Almighty God; no, the English rite is for all. The Book of Common Prayer . . . expresses profoundest contrition without hysteria, ecstatic adoration without cloying sentiment, intensest pathos without whining, spiritual gladness without excess. We are rightly proud of our Shakespeare, our Milton. Yet I make bold to say that our English Prayer Book is greater, nobler, more precious than even these priceless literary treasures, and I prophesy with the utmost confidence that its influence will be more far-reaching in the future than it has been in the past."

The man who wrote this passage is *my spiritual kinsman* wherever he owns allegiance. My friends, what God does at the font and at the altar is far more important *than what I do at my best*. My state of mind and heart and will are important, but the *action of God is supreme*. And so when we come to the blessed Holy Communion of the Body and Blood of Christ, it is not a mere historical commemoration of a great past event, but the touching of the life of God, of the sacrifice of God in Christ, of the power of God lifting us as individuals into the strength of that communion of saints which is the hope of this world and the fruition of our life in the world which is to come. *We can measure some things, but we dare not set bound to the efficacy of God's grace*. "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth." "As often as ye eat *this* bread and drink *this* cup, ye do show the Lord's death till He come."

5. And then I love this Church because when her spirit is understood, she has a *genius for comprehensiveness*. Low Churchmen, High Churchmen, and Liberals may and for the most part do dwell at peace within her bosom. "We know in part, and we prophesy in part," and each of these schools and types has made a rich contribution to the life of this broad, inclusive Church. She goes steadily and calmly on her way, saying to her fellow Christians of other churches, "Grace be to all those who love Our Lord Jesus Christ in sincerity," yet holding in trust her ancient heritage as her special contribution to the Church of the Reconciliation. Her dream is wider, more brotherly, and I think more statesmanlike and more Christian than the dream of a *merely reunited Protestantism*. It is the dream of the reunion of Christendom, Catholic and Protestant alike, in fulfilment of Our Lord's prayer that "they all may be one." And though often misunderstood, she is endeavoring to *keep open the road* to this larger reunion when in God's own time and way it may come.

Meanwhile, in deep contrition for her own many past faults and failures, with many a litany upon her lips, she teaches all her children to cry, as we are taught in the beautiful collect for this week, "O Lord, we beseech Thee, let Thy continual pity cleanse and defend Thy Church." Never can any branch of the Church of Christ be *defended* until it is first *cleansed* and purified. After all, the first word in the title of the Church is *Holy*. "Christ loved the Church and gave Himself for it; that He might sanctify it, having cleansed it by the washing of water with the word . . . that it should be holy and without blemish."

What then is the deepest message of an old sanctuary standing amid the graves of saint and sinner, of the faithful and the unworthy? Is it not a recapture of the spirit of this prayer, "O Lord, we beseech Thee, let Thy continual pity cleanse and defend Thy Church." Believe in a pardoning, recreating God. Believe in a self-renewing Christianity. Believe in Him who ever lays His hand upon us, saying "Behold, I make all things new," and who has so far kept His promise, "Upon this rock" of faith in Me and a true confession of My name, "I will build My Church, and the gates of hell shall not prevail against it."

TRAINED MINDS NEED OF NATION TODAY So Declares Dr. Bernard I. Bell; Says Colleges Too Practical

ACCORDING to the New York *Times* of September 18th, the Rev. Bernard Iddings Bell, D.D., warden of St. Stephen's College, Annandale-on-Hudson, in his annual report to Dr. Nicholas Murray Butler, president of Columbia University, declared that "the nation stands in need of college graduates with trained minds, who have been taught to think accurately and competently on many subjects rather than specialized technicians."

"Many investigators," the *Times* continues, "have expressed doubt as to the practicability of continuing a college such as St. Stephen's, which attempts 'to educate men rather than train them for practical pursuits,' Dr. Bell asserts. He also warns that the financial condition of the college will become critical by July 1, 1933, necessitating some arrangement between the college and university by January 1, 1933, in regard to financing the academic year 1933-1934.

"Dr. Bell's report says in part:

"The discussions about the future of the college, which were incident to an investigation made by the university, centered, it seems to the college, around the question of whether or not it is possible in this generation to secure a sufficient number of students properly prepared for work in the kind of a college which St. Stephen's aims to be, desirous of such education as the college is prepared to assist, and willing to pay the modest but still considerable amount which the college is forced to charge.

"The college authorities are themselves inclined to believe that the securing of such students is difficult, but St. Stephen's College, nevertheless, is quite sure that the attempt to provide such a college, even in America today, is not only advisable but educationally necessary.

"This is not the kind of education which the average man in America desires at the moment for his son, nor is it the kind of education which most of the sons themselves wish.

"More and more America's undergraduate colleges have conformed to this general desire. The average young man goes to college with the expectation that the college will make him primarily a more effective producer or distributor of this world's wealth. It is, we believe, foolish to deny that this is true."

"Dr. Bell points out that it is impossible for students in a country college like St. Stephen's to devote any considerable portion of their time to earning a living. It is also a grave question whether the devotion of student time to remunerative employment is helpful to serious concentration upon intellectual tasks, he adds.

"The budget of St. Stephen's College has been considerably cut, Dr. Bell reports. The gross expenditures have been reduced from \$227,883.56 for the year ending June 30, 1932, to \$202,199.30 for the year ending June 30, 1933. The total estimated deficit was reduced from \$67,550.06 to \$42,249.30."

THE MINISTRY OF SUFFERING

HOW LITTLE we realize the value of suffering. In the early days men scourged their backs with whips and irritated their breasts with hair shirts that they might subdue their bodies to the spirit. Today we have swung so far from this idea that we look upon all suffering with horror. Yet nature refuses to allow us to escape. We have learned that it is unnecessary for us to add to the measure each has meted out to him. We suffer still—suffering of the body and of the mind. Can we not learn from the early Church and offer this suffering to our Lord as an act of appreciation for His suffering for us? Does my head ache?—then let me kneel and say, "Lord, as Thou didst endure the pain from the crown of thorns so give me grace to endure this pain in communion with Thee." Am I distressed because of daily needs?—then let me kneel and say, "Lord Jesus, as Thou didst go about with nowhere to lay Thy head, I offer my need in sympathy with Thy need." Am I lonely and heart heavy?—then let me lift my heart to the Man of Sorrows and say, "Blessed Lord, I offer my sorrows to Thee in longing to bear Thy sorrows with Thee." And lo! when we do this our suffering is turned to joy.

—Constance Garrett.

THE WILLIAMS FAMILY

By O. R. ROWLEY

AMONG the noted families whose sons have taken holy orders, the Williams family stands high, having contributed no less than thirty-eight bishops to the Anglican communion throughout the world, and of that number three rejoiced in the name of John.

The diocese of Lincoln in 1621, and Chichester in 1696 each had a John Williams. He of Lincoln subsequently became Archbishop of York. On this side of the water the diocese of Connecticut had a John Williams, who for twelve years was also Presiding Bishop of the Church in the United States. Quebec's fourth bishop was James W. Williams, while his son, L. W. Williams, is sixth and present bishop of the diocese. The first and third bishops of Quebec, Mountain by name, were father and son. Quebec is the only diocese in the Anglican communion, where on two occasions father and son occupied the see. The first and third bishops of Nova Scotia were father and son, but their name was Inglis. The diocese of Waiapu in New Zealand furnishes an even more unique instance of what never before has happened in any Anglican diocese in the world. Its first bishop, W. Williams, was consecrated in 1859. His son, W. L. Williams, became the third bishop in 1895, and the latter's son, H. W. Williams, became the sixth and present bishop in 1930. Thus, father, son, and grandson have occupied the see of Waiapu for thirty-six of the seventy-one years of its history.

At the Lambeth Conference in 1908, there were present no less than seven bishops with the surname of Williams, namely the Bishops of Waiapu, Marquette, Bangor, St. John's Kaffraria, Huron, Tinnevely, Madura, and Michigan. They met frequently, and their meetings provoked a considerable amount of amusing talk, with the result that the Bishop of Marquette, the Rt. Rev. G. Mott Williams, whose genial wit always gave delight to his numerous friends and acquaintances, composed and dedicated to his brother in the faith, the Rt. Rev. C. D. Williams, Bishop of Michigan, the following poem:

THE ROYAL FAMILY

From King Williams who was Norman to King Williams who was Dutch,
When anything was doing, we have not been backward much,
(The family pride was chastened by the King they called "The Red";
For his death, though accidental, was unanimous, 'tis said.)
Imperial Germany, as well, the family holds in fee,
Since Kaiser Williams there can tell what royalty should be.
There are Williamses in Congress: they have led at Bench and Bar.
They've been merchants, sailors, governors—oh, it's everywhere they are.
Since he of Kars was famous, they have been tremendous fighters,
And now their present aim is to acquire all the mitres.
There is Williams of New Zealand, Bishop Williams who is Welsh,
Quebec's apostle, and his son elect of something else,
Old John our noble Primus, and he in far Japan,
While the diocese of Huron puts a Williams in the van.
I really couldn't name them all, there's too much else to do;
But ere we let the matter fall, we'll mention Me and You.

The bishops referred to in the poem were: W. L. Williams, then Bishop of Waiapu, New Zealand; W. H. Williams, then Bishop of Bangor, Wales; "Quebec's Apostle," the late James W. Williams; and his "son elect," the present Bishop of Quebec, who at that time declined election as Coadjutor Bishop of Ontario, with title of Bishop of Kingston; "Old John," formerly Bishop of Connecticut and Presiding Bishop of the Protestant Episcopal Church of the United States, who died in 1899; "He of old Japan," the late Channing M. Williams, Missionary Bishop in China and Japan of the same Church, who died in 1910, and David Williams, then Bishop of Huron, who subsequently became Archbishop of Huron and Metropolitan of Ontario, and who died in 1931, revered and lamented.

The present Bishop of Waiapu, the Rt. Rev. H. W. Williams, has in his possession, not only a copy of the poem, but photo-

graphs, mounted and framed, of the seven bishops, with the surname of Williams, who attended the Lambeth Conference in 1908, which his venerable father, the then Bishop of Waiapu, took back with him to New Zealand, on his return from the conference.

And who will ever forget the saintly A. L. Williams, formerly Bishop of Nebraska; the kindly and courageous C. D. Williams, formerly Bishop of Michigan; and the loved and loving G. Mott Williams, formerly Bishop of Marquette.

Historical records indicate that the members of the Williams family who have become bishops in the Church of God were all endowed with charming personalities, but none more so than our own beloved Bishop of Quebec. Some few years ago a stranger visiting Quebec, out for a constitutional with a Quebec layman, asked the name of the distinguished looking cleric on the opposite side of the street, and instantly came the reply, "That's our Bishop, a dear, good man," and so he is regarded, not only in the diocese of Quebec, but throughout the whole Church in Canada.

A TRIBUTE TO A PRIEST

By THE REV. LAURENCE B. RIDGELY, S.T.D.
CANON SACRIST OF GRACE CATHEDRAL, SAN FRANCISCO

THE DEATH of the Rev. David John Evans removes from the earthly scene in the diocese of California a picturesque figure, a piquant personality, and a vivid spiritual influence—a man, a priest, and a pastor long revered and deeply loved to the end. He will be greatly missed.



Rev. David John Evans

Born 74 years ago, in Aberavon, Wales, graduating with honors from Jesus College, Oxford, in 1879, he came to New York as a deacon and was ordained priest by Bishop Potter in 1890. For two or three years he was associated with the late Rev. Dr. Walpole-Warren, at Holy Trinity, New York City, when it stood at Madison avenue and 43d street. Then, after ten years at Middletown, he was called to Grace Church, San Francisco, in 1904. There for six years he exercised a marked influence in the life of that

city, and when, in 1910, Grace Church was merged into the Cathedral corporation he was called to be rector of All Saints', Palo Alto, at the gates of Stanford University, and made an honorary canon also of Grace Cathedral. Here, too, he made his influence deeply felt in that important community. In 1926, on account of age, he was elected rector emeritus, but continued to live in Palo Alto and to be active and helpful in the parish life.

Vigorous and keen to the last, his death came while he was away with his wife on a visit at Mt. Lassen, in northern California, with his son, David Evans, Jr., who is in the forestry service for the United States government at that point. The end, due to cerebral hemorrhage, though sudden, was quiet and peaceful. His body was taken back to Palo Alto, and interment made in Mountain View Cemetery, Oakland.

HANDS may not have the cunning of a Bezaleel, but they can be gentle, ministering hands. Our feet, too, may be treading the obscure ruts, yet willing feet for His revealed requests. And our lips. Someone once prayed: "Lord, take my lips, and speak through them. Take my mind and think through it. Take my heart and set it on fire."

If only thus we live and pray, what channels we could be! Vessels of honor, for and in the Potter's hand. Made, not only by Him, but for Him.
—William Mealand.

Man and Machine

By Clinton Rogers Woodruff

SOME IDEA of what is meant by mass machine production may be gathered from a despatch from a western city some months ago which recounted that the automatic machines in a factory located there were turning out 10,000 automobile frames a day. In commenting on this plant a writer in *The Iron Age* said:

"The impression one gathers after watching that plant at work, turning out its product at the rate of 450 automobile frames an hour, may perhaps be expressed by the statement of the guide who showed me through the works.

"He said that professors in mechanical engineering at universities within striking distance of Milwaukee are handling a psychological problem with their students in the following manner: As the seniors approach the end of the course—as, indeed, they see the finish a short distance ahead and believe that there is nothing more for them to learn—their bumptiousness is taken out of them by a visit to this plant.

"In groups of a dozen, a score, or more, they are passed through the plant, where they see the array of automatic, synchronized machines in operation, many of them without a man anywhere near. And, with chastened spirit, they depart, with the idea that perhaps there may be something left to learn, after all."

In such perfection of mechanical development we have one of the principal causes of the present serious problem of unemployment; just think of it: A machine that collects all the required parts for the frame, and assembles them, puts in all the rivets, finally "setting" each rivet by forming the rivet-heads. One conveyor system takes care of the first function, a so-called "nailing machine" assembles the frame and puts in the rivets, while another handles the riveting. All three sub-units are synchronized and operated with one single motor. The entire plant is geared up to a production of 450 frames an hour. On the average, each operation must be performed in a matter of eight seconds. This period covers not only the manufacturing operation, but also the time interval required for bringing into position, withdrawal of working tools, and movement to the next position. From the automatic inspection machine, which straightens and checks every piece of strip steel as received from the mill, to the delivery of an enameled automobile frame into storage takes 90 minutes. During this period the steel is passed through the pickling vats, delivered to the automatic machinery, completely processed, assembled, inspected, washed clear of all grease and dirt, painted, and finally baked.

This is industrialism in a far greater degree than that which ushered in the Industrial Revolution a century and more ago and which enthroned the "Moloch Cult of Gain" concerning which Leo XIII in his famous Encyclical said:

"The ancient workmen's guilds were destroyed in the last century (the eighteenth) and no other organizations took their place. Public institutions and the laws have repudiated the ancient religion. Hence by degrees it has come about that workmen have been given over, isolated, and defenseless, to the callousness of employers and the greed of unrestrained competition."

This process of mass production is not without its defenders. My long-time friend, Edward A. Filene, the Boston merchant, in one of his recent books in which he discusses *Successful Living in a Machine Age* (New York: Simon & Schuster, \$3.50), declares that "mass production means 'that the greatest total profits can be obtained only if the masses can enjoy a higher and ever higher standard of living.'" It is "production for the masses" and "necessitates the abandonment of class thinking." "It is not standardizing human life. It is liberating the masses, rather, from the struggle for mere existence, enabling them to

give their attention to more distinctly human problems." . . . "Mass production includes the whole world" and "cannot leave anybody out of its benefits."

He by no means claims, however, that mass of production has fulfilled his prophecy. It has only just begun, but "the way has been discovered and it is the way of human liberation." It will revolutionize all human relations and compel "those who would be great among us to become the servants of all."

ANOTHER DEFENDER is Robert Bowden who won the John G. Agar \$3,000 prize for the best book on the Soul of America, to which prize reference has already been made in these pages. Under the title of *In Defense of Tomorrow* (Macmillan, \$2) he gives a defense and interpretation of the Machine Age:

"Science," says the writer, "is the basis of modern civilization because of its utter impartiality and because of its sense of kinship, caste, or race; is not fed by superstition nor puffed up by idolatry.

"Side by side with this amazing growth of science, which is also the basis of prosperity and world unification, has come a steady deepening of human sympathy, and the extension of it to all weak and suffering. Human life has been extended by more than a fourth, and one-third of all disease has been lifted from civilized peoples in a half century.

"The seventeenth century, which saw modern science adolescent, ended judicial torture and religious barbarities for England. The eighteenth, which carried science further, saw France abandon torture, and England and France begin to free their slaves and protect their women and children by law. The nineteenth saw Japan in the Orient, touched by modernism and science, begin to discard the shackles of caste; saw the triumph of science further in the intellectual sphere, and humanized the law, and began the systematic raising of the poor, and the systematic national training of the young.

"Science, founding a firmer basis and stimulating motive for the coöperation of mankind, goes widening down the centuries, and sympathy and pity bind the courses together. This must be set down as a distinct cultural gain for the machine age."

If Carlyle was right when he said that "the true insight of genius is coöperation with the real tendency of the world," then we should follow Filene and Bowden; but how are we to know what is the "real tendency of the world."

We might as well adjust our minds to the fact that the machine age is going to continue, but under what form is another question. Arthur Dahlberg, a thoughtful writer, has given us a real contribution in his *Jobs, Machines, and Capitalism* (Macmillan, \$3). When we consider the present situation, when we have too many men and too few jobs, what are we to do with our surplus man-power in this age of labor-saving machinery? Dr. Dahlberg makes the interesting suggestion that we might shorten by statute the number of hours at which labor may be employed, and thus absorb the surplus man power. Prof. Edward Alsworth Ross in his Introduction says:

"Here is something altogether new—an analysis of contemporary private capitalism by a man who is an engineer and a draftsman as well as an economist and a doctor of philosophy in the field of sociology. The author has no hobby to ride, no axe to grind. He has no other purpose than to make the reader see just how our machine system works. . . . I believe it would be well for economists, sociologists, and business leaders to sit down with this book and travel it through. If the author is the victim of a fallacy there are a lot of us who have not been bright enough to see it. With Communism being worked by seven or eight per cent of the human race it behooves the spokesmen of private capitalism to consider seriously how this rival

system of ours can be made to work with greater benefit to our people."

THE RESULTS of the 1931 World Social Economic Congress on Social Economic Planning held at Amsterdam are being published in two books. The first, under the title *International Unemployment*, has just appeared and contains statistical studies of fluctuations in employment in the last two decades in the United States, Canada, Great Britain, Germany, Russia, and several other countries. The second, with the title *Social Economic Planning*, will present the material of the Congress. The International Industrial Relations Association (The Hague), which is the publisher, has issued reprints of the two Congress reports on Russia, which may well be read together. The first is a statistical study of employment and unemployment in pre-war and Soviet Russia, with data on wages and labor conditions not otherwise available in English. It was prepared by Dr. Susan M. Kingsbury and Dr. Mildred Fairchild of Bryn Mawr College. The second, on social economic planning in the U. S. S. R., is the report of the Russian delegation at the Congress, prepared by them as members of the various planning institutions of the Soviet Union.

Miss Mary Van Kleeck, who made such a telling address at the recent Philadelphia session of the Conference of Church Social Workers in conjunction with the Girls' Friendly Society, is the American vice president and distributor. Her address is 130 East 22d street, New York City. Reference is made to this volume and to the two reprints in this connection because they deal with the problem of unemployment which is one of the most important by-products of the Machine Age.

As compared with the books already referred to, Everett Dean Martin's *The Conflict of the Individual and the Mass in the Modern World* (New York: Henry Holt & Co. \$2) may be regarded by some as academic but it is none the less important and suggestive because of that fact. Some idea of its style and its thought may be gathered from this paragraph:

"I have called the modern State a new Church; in a sense I think I have shown that it is. But I fear that such a comparison is very unfair to the Medieval Church; for what a Church this new one is; a soulless mechanism to which men look for redemption of the world and salvation from themselves; its creed, the teachings of Rousseau; its priesthood, the professional politician; its acolyte, the policeman; its offering, the income tax; its litany, the party campaign; its communion, the exercise of the vote; its sacrament, the baptism of war; its Heaven, business prosperity passed around; its dreaded Hell, its own logical end in the dictatorship of the Proletariat; and its God, the self-idolatry of 'the People' as mass."

In *Onward Industry* (Harper & Brothers, \$6) we have a comprehensive study by two men, James D. Mooney and Alan C. Reilly, who have had extended experience as officials of large corporations. They maintain that human experience in many phases of organization demonstrates that the formulation and application of fundamental principles are necessary to effective organization and the functioning of the individuals who compose it, if modern industry is to cope with its problems and serve society as it should. They recognize the contribution the Russian experiment has made to the building of a national economy, but they believe that all "the Russian system offers us is a strictly dependent security; the individual must always remain at the mercy of the State. It is here, if anywhere, that the Russian ideal may be open to criticism on both practical and moral grounds."

Our authors believe that personnel policies that fail to provide "complete economic security . . . are deficient in the cardinal principle of justice." This, along with the problem of coördinating the economic system, furnishes a real challenge to industrial leadership under capitalistic organization, and makes Ida M. Tarbell's *Owen D. Young: A New Type of Industrial Leader* (Macmillan, \$3) doubly interesting. Young, the guiding spirit of the General Electric Company and the Young

International Plan is one of the leaders of the day and Miss Tarbell has told his story with her usual force and felicity. In speaking of his relations to the General Electric she makes this pertinent statement:

"It is not impossible that Charles Coffin with his far reaching intuition may have felt that a great institution like the General Electric should have on its board a man charged with research into policy, as Mr. Whitney was charged with the direction of research in science. Might it not be that the relations of business with the world outside the institution should be closer than had been admitted? Could they establish a research laboratory in human industrial relations—in public relations? I do not know that this was in Charles Coffin's mind, when he asked Owen Young to join the company in 1912, but it does look as if what he got was a man who ever since he has been in the concern has been laying the foundations of a new department in industry, one in which human relations in the broadest sense, relations to men, to society, to government, to the world, have been subjected to the same patient research as are the forces of nature in Mr. Whitney's laboratory; and out of that research practical inventions for stabilizing, humanizing, pacifying, revivifying industry have come."

"EXPERIENCING CHRIST"

SEVERAL of the teachers at St. Stephen's Church school, Wilkesburg, Pa., have urged, through their rector, that for the benefit of teachers throughout the national Church, these statements, questions, and answers be given wider circulation. They were originally used in a teachers' dedication service at the opening of the Church school year.

Statement: Christ can be experienced. St. Paul the Apostle clearly testified to this Truth. With equal clearness we have seen the Master-touch in some lives of today.

Question: Are you willing honestly, confidently, and humbly to seek the Christ-experience?

Answer: We are so determined.

Statement: To teach convincingly the Principles of the Christian Religion we must acknowledge Christ as the main source, as well as make a sincere effort to absorb those Principles in our own lives.

Question: Are you prepared to pay this price of acknowledgment?

Answer: We will try to meet the challenge.

Statement: It is vitally important to keep in mind that teachers are just as much the objects of their pupils' scrutiny as the reverse.

Question: Will you not, therefore, endeavor to put as much emphasis on their thought of you as on your concern for them?

Answer: We pledge ourselves to this recognition.

Statement: The Church, on Christ's own declaration, was founded by Him, and, therefore, is a Divine Institution—to function in the world for all time.

Question: Ought not, then, loyalty to Christ to include loyalty to His Church equally?

Answer: Yes, it should, and, as far as we are concerned, it shall.

Statement: The Mission of the Church has been definitely pointed out by the Founder—to propagate His Teachings—the Principles of the Christian Religion.

Question: Does this not obligate all teachers to give their pupils the clearest conception of the Church's supremacy as a religious educational factor?

Answer: It does, and we will not knowingly be indifferent to our obligation.

Statement: Teaching the Principles of the Christian Religion, through the Church school, is both a responsibility and a privilege. We must, therefore, draw from Christ—experience Him; and also be at our human best—thoroughly prepared—in deep interest and informational equipment.

Question: Are we alive to such a combination of challenge and opportunity?

Answer: We are, and under the domination of this viewpoint we will go forward.

CHURCHWOMEN TODAY

A Page Devoted to the News, the Work, and the Thought of the Women of the Church

Ada Loaring-Clark, Editor

THE CHURCHWOMAN'S CLUB of the diocese of Pennsylvania is one of the most helpful assets of the women of this important Church center. It is housed in a suite of rooms in the old parish house of St. James' Church, Philadelphia. Its program is a comprehensive one and it aims to bring together the Churchwomen of the diocese for social life within the Church; to provide an opportunity for the discussion of Church topics, for lectures, and Bible classes, and to gradually weld together the many women of the parishes into a solid body for diocesan influence and work.

Churchwoman's Club

Music, moving pictures, travelogues, missionary talks, pilgrimages to diocesan institutions and places of interest in the history of the Church, all take their part in a carefully balanced program. A library of books and magazines is a source of education for the members. A similar project should be of tremendous value to Churchwomen in all large cities.

WINDHAM HOUSE, the national graduate training center in New York, has been, for the fourth summer, filled with a live and interesting group of students who were attending the summer session at Columbia University. There were fifteen residents coming from widely scattered parts of the country: California, North and South Carolina, Florida, Illinois, Mississippi, South Dakota, Maryland, Ohio, the District of Columbia, and Porto Rico. Six of these young ladies are student workers in colleges; one is a director of religious education in a large New England parish; four are undergraduates working in the daily vacation Bible schools in the city; and the others are preparing for teaching, nursing, and other types of work. The household represents a great variety in training and outlook on life. They are bound together at Windham House in happy fellowship, earnest study, and corporate worship, through their love for the Church and their desire to serve her better.

Windham House

NO RECREATIONAL FACTOR in our life today plays a more important part than the Moving Picture show. It has become an integral part of the life of the family. We gladly note the improvement in standard that is gradually being effected. Our synod in the eighth province recently passed valuable resolutions which called on all Church people to do everything in their power to cooperate in raising the standard of plays and to use our Christian discrimination in our patronage of Moving Picture shows.

Motion Pictures

THE PART we women should play in the Every Member Canvass is a very important one and it is none too soon to commence preparatory planning and the arousal of parochial and personal interest. Just as it is impossible to run a business organization without money, so it is impossible to run a Church parish without money. Our money supports picture shows, golf and tennis clubs, women's clubs, and fraternal orders! How much more should our money support our Church which is the foundation and inspiration for all that is best in life.

Every Member Canvass

THE BISHOP TUTTLE SCHOOL is the training school for social work and religious education provided by the Woman's Auxiliary for young Negro women. It was opened on the campus of St. Augustine's College, Raleigh, N. C., in 1925 and paid for from the generous corporate gift of Auxiliary women. Miss Bertha Richards, the school dean, tells us that

Bishop Tuttle Training School

"there are thirty graduates at work in responsible positions in city and country: in the north, the south, and west. The type of position they hold will suggest the preparation they receive. They are case workers—supervisors and matrons in the Church Mission of Help, associated charities, Church schools, and in community centers, state schools for delinquents, the Travelers' Aid and Prison Associations. One is a field worker under the Woman's Auxiliary, working from headquarters in New York."

The two years' course is in three departments: Christian social service, religious education, and home economics. Social work includes case work, community organization, and child welfare, with field work under the state and county boards of public welfare. The graduates function in all the agencies of Raleigh and in two neighboring centers, one our own Church community house and playground. Religious education provides training in modern methods of Church school organization and the opportunity to learn advanced and abnormal psychology, as well as leadership in groups and clubs for every age and activity. Home management supplies experience in all phases of housekeeping, including one month of cooking each year and the practical planning of budget and other problems with which everyone struggles.

The building has proved adequate in every way for the happy family life of the school. The chapel is the center, and the daily services the girls are trained to conduct, with the quiet devotional life, and the regular reception of the sacraments, provide spiritual food so necessary in the life of one training for a Church worker.

Classes in St. Augustine's College are open to the students of the Bishop Tuttle Training School. St. Agnes' Hospital Training School for Nurses gives a class in practical nursing, as well as field work among the patients. Campus activities are many and varied.

For admission to the Tuttle school applicants should be graduates of college, or, if they have completed two years of college work there must be suitable experience added. The appeal is to those young Negro women of the Church who see the opportunity and privilege of work among those of their own race; and who have the will to fit themselves to render such help through a course of technical training that is spiritually directed. Enquiries may be addressed to the dean, Miss Bertha Richards, Bishop Tuttle Training School, Raleigh, N. C.

ALLIED YOUTH is a direct challenge to the forces of lawlessness, immorality, and those various isms that would change our constitutional government. Since last September 250,000 young men and women, under 30 years of age, have united with this society in all parts of the country. Headquarters are in New York City.

THOSE who are interested in our Holy Cross Liberian Mission will be happy to know that a second doctor has been added to the staff of the Hospital. Fifteen hundred treatments a month was entirely too great a burden for one doctor.

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

THE MONASTIC DIURNAL. The Rev. Winfred Douglas, Mus.D., canon of Fond du Lac, has given to the Anglican communion a breviary complete, simple, and altogether usable. The book is a joy in contents, in arrangement, in rubrics, and in format. It is a really great piece of work, beautifully done. Anglican communities ever since their renaissance, now about a hundred years ago, have been stumbling along endeavoring to use versions of the Roman Breviary, more or less well adapted to Anglican use. In 1918 the Community of St. Mary began using the old Benedictine Diurnal and Canon Douglas has spent these intervening years in study with that Community to bring the new Diurnal to its completeness and perfection through the use and experimentation by these Sisters.

Without doubt the new Diurnal will, almost at once, become the universal "use" of Anglican Communities wherever the Office is said in English, and it is to be hoped that an ever increasing number of bishops, other clergy, and seminarists will, now that there is available for them this splendid work, order their lives, as those in holy orders should, by the daily recitation of the divine Office. To quote from Dr. Douglas' preface:

"The Monastic Office was first set forth in all its essential features and in much of its detail about the year 535 A. D. in the Holy Rule of St. Benedict, the father of Western monasticism. It was the first complete and enduring order of daily praise and prayer in European Christendom. For fourteen hundred years it has voiced the worship of an ever-increasing circle of devout men and women. It came to England with St. Augustine, the first Archbishop of Canterbury, and was the Prayer Book of those who more than any other group of Religious formed and influenced the Church of England—men such as St. Wilfrid, St. Benedict Biscop, the Venerable Bede, St. Dunstan, St. Anselm. For centuries the Archbishops of Canterbury wore the Benedictine habit, and many of the greater English Cathedrals resounded with Benedictine praise.

"The Monastic Office was planned from the first for busy men, working at both mental and manual labor. Its recitation was called by St. Benedict the Work of God, '*Opus Dei*'; the primary spiritual labor 'to which nothing is to be preferred.' For Anglican Religious, who are predominantly of the mixed type, and therefore engaged in external works of mercy, and for our frequently overburdened parochial clergy, it is an ideal Office because it combines great variety with comparative brevity."

WALTER B. PITKIN has a well established reputation as a psychologist and journalist which is well sustained in his *Short Introduction to Human Stupidity* (New York: Simon and Schuster, \$3.50). Psychology has fairly successfully explored the realms of sub-normal insanity and the heights of genius; but "the sprawling areas of ubiquitous, average, perennial history-making stupidity" have been almost completely neglected. Now Pitkin brings together his life-long researches in this fascinating field. It is to be noted that he calls it a *short* introduction to the history. In his "Prolegomenon," as he prefers to call the introduction, he points out how we are, in this year of grace, 1932, masters of earth and air, fire and water. We fly faster than the birds; we dive the deeps; we disembowel mountains and chew forests to chaff; over nature we exercise powers much vaster than our forefathers credited to the gods. But are we gods? Hardly! Demons, perhaps; and of earth we have made Pandemonium. For every billion in coin value that ingenious men

have added to our store, other men have destroyed a billion, sometimes in coin value, sometimes in human worth, by wars, tricks, speculations, gaming, fraud, chicaneries, plagues, lies, outrages, and—above all—mortal dullness. For every cunning fashion-work which some thinker has devised for making cheap the good usables, others who cannot think have profited and defrauded and mismanaged colossally, so that as fast as wealth piles up somewhere decay and misery abound elsewhere in harmonious equations. In his opening he reviews the stupidity of statesmen, the blunders of investment bankers and field marshals, and the lowly behaviour pattern of an impatient citizen of Pittsburgh who poured kerosene into his smoldering corn-cob pipe and died of his wounds. It is altogether a most interesting and informing book, abounding as it does in illuminating incidents and illustrations.

C. R. W.

HISTORICAL RECORDS AND STUDIES. Published by the United States Catholic Historical Society: New York, 1932, pp. 255.

THIS is the fourteenth volume in a series describing phases of Roman Catholic work in the United States. It includes eight papers, by different writers, and most of the themes concern the Roman Church alone. A rather fulsome account of Cardinal Hayes' visit to San Antonio's Bicentennial in 1931 occupies 10% of the book. Nearly one hundred pages sketch the life and work of Ignatius Cardinal Persico.

The early mission of Jesuits and Capuchins in New York and Pennsylvania is told at length, and the story is one of courageous struggle amid many difficulties, one being the indifference and stupidity often emanating from the Vatican. The opening article on contemporary American Protestantism is a signal instance of the constitutional inability of many Roman Catholic authors to write dependable history concerning other kinds of Christians. Of course our branch of the Catholic Church is either ignored, or caricatured as "one of the Protestant denominations." Census figures which include all Roman Catholic babies as well as adults, and which exclude all non-Roman Christians under 13 years, are inaccurately handled. In spite of these needless blemishes, however, the article is interesting, and has some value. The book on the whole is well written.

JOHN HENRY HOPKINS.

ONE of the most fascinating books on missionary work in existence is to be found in the Rev. David Jenks', S.S.M., recent volume, *Six Great Missionaries of the 16th and 17th Centuries* (Mowbray, \$3.00). Not only is the book delightfully written, but it deals carefully and impartially with the missionary work of the Christian Church at a period when missionary work is scarcely known to have existed. The author has chosen six names from the roster of earthly oblivion, set the characters in their proper frame, historically and intellectually, and then sketched in their lives and work and the outline of the results they obtained. The result is not the mere propaganda that is so often associated with missionary writing, neither is it a repetition of the obliquies often hurled at Roman Catholic missions; rather it suggests the findings of an unprejudiced observer keenly sensible to both virtues and mistakes in the men of whom he writes. Above all, it offers material for much thought regarding missionary ideals and practices over which every missionary and every missionary contributor (and that should include us all) would do well to ponder.

W. F. L.

NEWS OF THE CHURCH

Priests' Institute Is Successful Innovation

Clergy from Philippines, Florida, Maine, and New Hampshire Attend

KENT, CONN.—Kent School was host to an institute for clergy the first week in September. This institute, held under the auspices of the Catholic Congress, and the first of its kind in America, was so successful that it will become an annual affair. It is patterned along the lines of the summer institute held at Oxford University each year, and is planned to afford a period of serious study for clergy.

The attendance was limited to forty and every place was filled. The institute opened Labor Day evening with supper and closed Friday of the same week at 2 o'clock with benediction.

In the mornings Professor Urban of the philosophy department at Yale gave a course on Philosophy and Religion. Fr. Huntington gave a course on Moral Theology, and Fr. Gregory Mabry, rector of St. Paul's Church, Brooklyn, gave a course on The Priest and His Interior Life, and also led the meditations and acted as precentor. Fr. Mayo was guest master and the headmaster of Kent School was, of course, the host. Twelve of the older boys returned for the week to take charge of the rooms and the dining hall, and to arrange the chapel services.

The afternoons were left open for relaxation and conferences and discussion groups upon the subjects presented in the morning lectures.

Each evening there was an address followed by a round table discussion. The first evening Fr. Huntington talked of the Christians' duty and opportunities in the face of present world conditions.

Tuesday evening, Prof. Chauncey Brewster Tinker of Yale University read a paper on the place of religion and the spiritual life in the life of an educated man.

On Wednesday evening Professor Pottle of the Yale Graduate School and the University English Department read a paper on the evidences of the unbroken Catholic character of the Anglican Church in old English Literature.

The last evening Fr. Bartter of the Philippines gave a long and fascinating description of the work there. All of the evening addresses were followed by animated discussion which closed only when the bell for compline rang.

The extreme heat of Labor Day changed to clear, cold weather and the discussions were held before the huge fireplace in the dining hall. As has been noted, every place in the institute was filled; several applications, in fact, had to be declined. Priests came from as far away as Florida to the south, Maine and New Hampshire to the north, and the Philippine Islands to the west, and nearly every one stayed from be-

BISHOP MOSHER HAS NARROW ESCAPE

MANILA, P. I.—Bishop Mosher had a narrow escape from serious, perhaps fatal, injury when a Chinese houseboy in his employ went insane, seized a knife and attacked a laundryman on the porch at Bishopsted, Manila. Bishop Mosher, hearing the groans, rose from his study desk, and as the houseboy came toward him holding the knife menacingly in his hand, commanded him to stop. The boy, apparently accustomed to his voice of authority, stood still, until the police and an ambulance were summoned. The laundryman died a few hours later in the hospital.

Bishop Stevens Dedicates U. S. Battleship's Altar

A Hero of the High Seas in 1918, Ship Is Now Used by Training Squadron

LOS ANGELES—On September 11th, the Rt. Rev. Bertrand Stevens, D.D., Bishop of the diocese, dedicated the altar and accompanying furnishings on the U. S. S. *Arkansas*. The service in honor of the ship's twentieth anniversary was held on the port forecabin of the main deck. Signal flags were displayed and the pulpit was draped with the Union Jack.

Many are the tales that might be told of the sturdy ship's heroic service during the World War—as, for instance, when in July, 1918, being underway for war maneuvers with the Grand Fleet, she sighted and fired upon the enemy submarines. She was present at the meeting and surrender of the German High Seas Fleet at the Firth of Forth, November 21, 1918. She has also taken several of the Presidents of the United States on important missions.

The ship was modernized at the Philadelphia Navy Yard in 1925-1926, and at that time became the flagship of the Scouting Fleet. She has, therefore, seen but five years of active service in her present capacity of a first line ship. She became the flagship of the Training Squadron on May 28, 1931.

The Bishop was assisted in the service by the ship's chaplain, the Rev. D. L. Quinn, the Rev. J. Harold Douglas, chaplain of the U. S. S. *Salt Lake City*, and the Rev. Oscar J. Nurse, rector of St. Peter's Church, San Pedro.

ginning to end, and a considerable amount of serious work was accomplished.

Mr. Titus, business manager of Kent School, had charge of the business arrangements, and everyone on the school staff assisted in taking care of the institute.

A number of other clergy and seminarians were guests of the institute and the school during the sessions.

Western Canada Is Machray Victim

Rupert's Land Chancellor, Charged With Misappropriation of Funds, Causes Loss to Entire Section

TORONTO, Sept. 21.—A great financial loss amounting to some \$800,000 has come to the Church in Western Canada. The episcopal endowment funds of the missionary districts of Moosonee, Keewatin, Athabasca, Mackenzie River, and Yukon have been seriously depleted or entirely lost, while much of the endowment of the diocese of Rupert's Land has been lost.

Pension funds of the province of Rupert's Land and the endowment of St. John's College, Winnipeg, are gone. All of these had been entrusted to Chancellor Machray, of the diocese of Rupert's Land, who is now faced with the charge of misappropriation of nearly a million dollars of the funds of the University of Manitoba, of which he was chairman of the board of governors and bursar. Mr. Machray is now seriously ill. The trouble is thought to have begun with unsatisfactory investments, especially in loans on land, the value of which has been greatly depreciated, and with general bad management.

At the executive board meeting of the Missionary Society it was decided to help meet the emergency by an appeal to the bishops and clergy throughout Canada to make up for the next three years the salaries of the missionary bishops, to which the agents of the Missionary Society have been asked to give 7% of their salaries. An appeal is to be made to the laity throughout Canada on a three year basis to an Episcopal and Clerical Endowment Fund to be invested through the Consolidated Trust Fund of the General Synod.

The Primate has issued a statement to the effect that all funds of the General Synod and its boards are intact and well invested.

THEOLOGICAL COLLEGE ALUMNI CONFERENCES AT TORONTO

Some three hundred clergy are in Toronto this week for the annual alumni conferences of Trinity and Wycliffe Colleges.

Devotional addresses are being given at Trinity by Archdeacon W. P. Robertson of Hamilton and at Wycliffe by Archdeacon Alston of Hastings, England. These gatherings generally boast a good attendance.

The two groups will meet at a joint luncheon on Wednesday. They are sharing certain features of their programs. A series of lectures will be delivered at the combined sessions by the Rev. Dr. Lindsay Dewar, Canon of York, England, dealing with the application of modern psychology

GOVERNOR ROOSEVELT GOOD CHURCHMAN

SALT LAKE CITY—While on his recent speaking tour throughout the country, Governor Franklin Roosevelt attended services in St. Paul's Church, this city, with his son and daughter-in-law, Mr. and Mrs. James Roosevelt. The Governor is credited with the statement that he would not allow political activity to interfere with his religious duties.

The service was in no way a patriotic one, it being as it would have been had the Governor not been there. The Rev. A. E. Butcher is rector of St. Paul's.

in religious work. This topic is expected to attract wide attention at the conferences.

HONORARY DEGREES CONFERRED BY TRINITY COLLEGE

This evening at a special convocation the Bishop of Ottawa on behalf of Trinity College will confer the degree of Doctor of Divinity, *honoris causa*, on the Bishop of Edmonton, Dean Salmon of Ottawa, Archdeacon Warren of Toronto, and Canon Simmons of Honan, China.

GREAT NOVELIST TO BE BURIED AT BELLEVILLE

Arrangements have been practically completed with regard to the funeral of Sir Gilbert Parker, Canadian-born novelist, which will be held at Belleville, Ontario, September 24th or 26th, according to Colonel Ponton of that city.

The Lord Bishop of Ontario, former rector of St. Thomas' Church, will officiate at the funeral, which will be held in St. Thomas' Church. A representative from both the Dominion and Ontario governments will attend, as will the Grand Master of Masons, the Hon. G. Howard Ferguson, High Commissioner of Canada to Britain, and many other prominent persons.

The service will be choral, and Superintendent Fetterly of the Ontario School for the Deaf will lead the entire school to pay tribute to Sir Gilbert, who was formerly a teacher there.

The remains will be deposited in the Belleville mausoleum, where the body of Lady Parker rests.

The Argyll Light Infantry will attend in force, and the Bay of Quinte Lodge, Toronto, of which Sir Gilbert was a life member, will also attend.

WHERE THERE'S A WILL SOMETHING HAPPENS

SEATTLE, WASH.—A quite successful work has lately been conducted in Seattle by a layman. All Saints' parish, left vacant by the retirement of the Rev. T. A. Hilton from the active ministry, was temporarily placed under the care of Raymond Holmes, a well known local journalist.

Mr. Holmes has built up an efficient choir and considerable congregation as well as Church school, and with loyal help has established a branch school in the Columbia City district.

Two New York Priests Assume New Duties

Rev. Messrs. T. A. Sparks and W. J. Dietrich to Fill Vacancies in Trinity, St. James' Parishes

BY HARRISON ROCKWELL

NEW YORK, Sept. 22.—On Sunday, September 18th, the Rev. Thomas Ayres Sparks began his new work as priest in charge of Trinity Church, New York. In this office he succeeds the Rev. William B. Kinkaid, now in charge of the American Church in Munich. By reason of his long ministry as rector of St. Clement's Church, West 46th street, and due to his participation in many local Church activities, Fr. Sparks has a wide acquaintance throughout the city and diocese. Hence, in this column we accord him not an introduction but the assurance of a sincere welcome upon his return to New York. During the past two years he has been rector of the Church of the Good Shepherd, Rosemont, Pa.

As the time for the probable election of a rector for Trinity parish comes closer great interest is manifested in the decision of the vestry. To date no information whatever has been given out concerning the likely result of their meeting to elect.

Also on Sunday last, the Rev. William John Dietrich, Jr., entered upon his new duties as vicar of Holy Trinity Church, St. James' parish, where he succeeds the Rev. Dudley S. Stark, now rector of St. Chrysostom's Church, Chicago. After a successful rectorship at St. Stephen's Church, Port Washington, L. I., where he has been for five years, Mr. Dietrich comes to direct one of the larger congregations of New York, and to work in one of the best equipped plants that the American Church has.

CITY MISSION SOCIETY NOTES

It is difficult to imagine an uninteresting news item emanating from the City Mission Society. Apart from mere news value each report manifests a great ministry, great in scope and in effectiveness.

The nature of the times is keenly reflected in the appeals made to this society. Unemployment has meant loss of homes and of health. At St. Barnabas' House a greatly increased burden has been placed upon the directors with a daily average of 173 women and children cared for there. Undernourished babies have presented an acute problem to the staff at Edgewater Crèche, and there the average daily census has been 36. Down at San Salvatore Church for Italians free lunches were provided for an average of 68 little tots each day of the summer. The report of the society's work in its fresh air department shows the impressive total of 1,800 children and mothers sent away during the season. Beyond the provision of outings, a new feature was added this year in planning diets and rest periods by reason of widely-prevalent undernourishment among the majority of those who went away. And now that the

summer is over, the City Mission Society has resumed its care of convalescents in the Schermerhorn Home at Milford, recently vacated by the last party of fresh air visitors.

ITEMS

Bishop Perry will be the preacher on Sunday afternoon, October 16th, in St. Paul's Chapel, Broadway and Fulton street, at the annual British Harvest Festival.

The rectorship of St. Peter's Church, West 20th street, is now vacant, due to the resignation of the Rev. William F. Bumsted, who has become rector of Christ Church, Delaware City, Del.

The Church of the Transfiguration, New York, will observe the first Sunday in October as Founders' Day, it being the 84th anniversary of the beginning of that parish.

The Rev. Dr. H. P. Silver, rector of the Church of the Incarnation, has had the recent misfortune of breaking an arm.

The Rev. William H. Owen, rector of Holy Trinity Church, Seaman avenue, was given a welcome home from vacation on Sunday last by the members of his congregation. The reception had added significance in that it made recognition of Mr. Owen's ten years of service as rector of the parish.

One of the outstanding opinions expressed at the convention of the Federated Russian Orthodox Clubs, held here in the first week of this month, was that the Russian Orthodox Church is faced with extinction in the United States unless it can hold the younger persons of Russian descent within its fold. Sunday schools with instruction in English is one of the items of the committee appointed to deal with this evidently critical problem.

Clergy of all denominations are invited to attend the meetings of the Institute of Family Relations. At the first one, which is to be held at 2:30 p.m., on Thursday, October 6th, at the Russell Sage Foundation, the speakers will be Dr. Victor C. Pedersen, the president, and the Rev. C. Rankin Barnes of the National Council of the Episcopal Church.

Vernon De Tar, formerly organist at St. Luke's Church, Convent avenue, has become organist and choirmaster at Calvary Church where he succeeds William R. Strickland, Jr., now assistant organist at Grace Church.

RED WING, MINN., LAYMEN ADOPT DECLARATION

RED WING, MINN.—Thirty-one laymen of Christ Church, Red Wing, caught a new vision of their opportunities for service in the Church at their two-day week-end conference at Frontenac, under the leadership of William F. Pelham of Chicago. Out of the conference came a declaration of some of the opportunities and a strong recommendation for similar conferences in other parishes.

"We find a general appreciation of the fact that the laymen can exercise a powerful influence in furthering the interests of the Church by personal examples of right living according to the principles of the Master," declare the findings of the group. "We find among those present an earnest desire to further the religious interests of the community to the end that we may all approach a little nearer the ideals of the Master.

"We believe that the course of the younger generation in religious matters will in a large measure be determined by the examples of their elders. . . . We believe that only by the unselfish consecration of our lives to the ideals presented by the lowly Nazarene can we really do effective work. And to that end we recommend regular and earnest prayer. We firmly believe that conferences of this nature generally held would prove a powerful influence for good in every parish."

The conference personnel was limited to vestrymen and zone chairmen of the parish conference.

Historical Facts of The Oxford Movement

Archbishop of York Approves Cen-
tenary Celebration—Church
Courts Reform Suggested

BY GEORGE PARSONS

LONDON, Sept. 9.—The Archbishop of York, in commending the celebration of the Oxford Movement Centenary to his diocese, says:

"The Oxford Movement has its place in a series of spiritual revivals which have greatly enriched the inheritance that we, as Churchmen of the twentieth century, have received. It was preceded by the great Evangelical Revival, in which it is itself rooted. The great Tractarians had been profoundly influenced by that revival, and no commemoration of the Oxford Movement can be intelligent which does not begin with thanksgiving for the Evangelical Revival. . . . The Oxford Movement was followed, almost accompanied, by the Liberal and Christian Social Movement, in which Thomas Arnold, Charles Kingsley, and, above all, F. D. Maurice, are the most conspicuous names. At first this was regarded with hostility by both Evangelicals and Tractarians. But the work of Westcott and of Charles Gore has led to a mingling of the streams, and our inheritance is of a Church life which has received all these tributaries, and carries them forward together inextricably intermingled.

"But it is the Oxford Movement which is best qualified to serve as the occasion for celebrating them all, because its special emphasis was upon the unity of the Church's corporate life. At a time when the Church, as a spiritual society, had been so identified with the nation as to become almost a department of State, the great Tractarians recalled it to a sense of its divine mission, to an understanding of its supernatural life, and to an appreciation of its unity in faith and order with the historic Church of all times and of all places."

BISHOP OF LINCOLN RESIGNS

The Bishop of Lincoln (Dr. Swayne) is resigning the see in November on the grounds of ill health.

Dr. Swayne, who is 70, is an Oxford man (New College), and took a first class in theology. In 1892 he was appointed to the great industrial parish of Walsall, and nine years later came to London as vicar of St. Peter's, Cranley Gardens. In July, 1918, he succeeded Bishop Welldon as dean of Manchester, but in little more than a year he was appointed Bishop of Lincoln in succession to Dr. E. L. Hicks, and there for more than twelve years he has continued to display his characteristic qualities of pastoral devotion and wise and sober administration.

THE CORNWALL INCIDENT

The recent deplorable incident at St. Hilary's, Marazion, Cornwall, when a band of Kensitites forcibly removed from the church certain ornaments, which had been ordered by the Chancellor of the Consistory Court to be removed, has called attention to the need of a reform of the Church's Courts. On this matter the Bishop of Chichester writes:

"The difficulties of forming a satisfactory Final Court are not small. But a series of recommendations has been adopted by the Church Assembly Commission over which the present Archbishop of Canterbury presided, a commission containing, among others, the Bishop of Truro, Dr. Darwell Stone, Sir Lewis Dibdin, the late Lord Phillimore, and the present Lord Chancellor. They made it plain that the Final Court ought to be a Court commissioned by the Crown to hear appeals to the Crown for lack of justice in the Ecclesiastical Courts—and should consist of a permanent body of lay judges appointed by the Crown. But they also made it plain that where any question arose in an appeal before the Final Court as to the doctrine, discipline, or use of the Church of England, such question should be referred to an assembly of the bishops of the provinces as a body, who could call in advisers, and the opinion of the majority of such an assembly on such a question should be binding on the Court. It is very much to be desired that these and the other recommendations of the Ecclesiastical Courts Commission should now be speedily brought before the Church Assembly with a view to legislation."

BRIGHTON CHURCH AMALGAM

A commission will shortly be appointed to consider the amalgamation of several Brighton churches. Leading authorities in the diocese consider that there are too many churches in the center of Brighton and not enough in the outskirts, where large new communities have been rapidly growing up in recent years. A new church to take the place of a small temporary building is urgently required at the Brighton Corporation's garden village at Moulscot, and very soon another new church will be needed on the extensive building estate at Whitehawk, in the northeastern extremity of the town. The famous seaside town on the south coast has almost quadrupled itself in the last forty years.

DEATH OF SOUTHWARK CANON

The death of Canon Maplesden, of Southwark Cathedral, at the age of 68, removes one of the chief Church educationalists of the time. He had guided the religious education policy of Southwark diocese for many decades, and few clerics were better known and respected. He was also the first director of religious education in the diocese of London, and his appointment inaugurated that great reform of which Bishop Perrin was the father—a joint Church education policy for the two dioceses, and a single negotiating medium for the Church schools, with the London County Council and other authorities within the borders of these dioceses.

NEW HEADMASTER AT ST. GEORGE'S
SCHOOL, JERUSALEM

The Bishop in Jerusalem has appointed the Rev. J. P. Thornton-Duesbery to the headmastership of St. George's School, Jerusalem, in succession to the Rev. C. R. N. Blakiston, who is compelled through ill health to retire shortly.

Mr. Thornton-Duesbery, who is fellow, chaplain, and librarian of Corpus Christi College, Oxford, is the only son of the late Bishop of Sodor and Man, and is known for his scholarship and his contribution to evangelistic and missionary work. In 1927 and 1931 he visited the Near East, and he has spent the summer in Jerusalem.

Chicago Preaching Mission Scheduled

With Dr. H. W. Prince as Diocesan
Chairman, Plans Already Made—
The Massie Slaying in Hawaii

CHICAGO, Sept. 24.—Declaring that as a result of the economic depression the time is ripe for a great spiritual re-awakening, the Rev. Dr. Herbert W. Prince, rector of the Church of the Holy Spirit, Lake Forest, this week announced plans for a diocesan-wide mission, to be held the first week in Advent, November 27th to December 4th. The plan was developed at the suggestion of Bishop Stewart.

Renewed discipleship will be the keynote of the mission.

Bishop Stewart first suggested the plan at his conference with the clergy at Doddridge Farm in June. He expressed a feeling of a need for a plan which would stimulate the spiritual life of the diocese. He also suggested the mission be held just before or after the every member canvass. It is now expected that the canvass will be completed in each parish and mission before Advent and that the canvass will be utilized as a means of making the mission known to all members of the diocese.

The mission plan as outlined Monday by Dr. Prince calls for a simultaneous mission in each church. The missionaries will be clergy of the diocese. In some cases, clergy will preach their own missions; in others, they will exchange with nearby clergy. The general plan is to open the mission Sunday, November 27th, and to hold four services daily: an early Communion service; a morning service for Churchwomen; an afternoon service after school for children; and a general evening service.

The Bishop has named three committees to work with Dr. Prince in the endeavor. They are: subject material and bibliography: the Ven. W. H. Ziegler, chairman; the Rev. Messrs. H. L. Bowen, Howard E. Ganster, E. Ashley Gerhard, David E. Gibson, Alfred Newbery, George W. Ridgway, G. C. Story, William B. Stoskopf, and E. S. White; coordination and exchange: the Rev. Dr. George H. Thomas, chairman; the Very Rev. Messrs. John H. Edwards, Irvine Goddard, Hugh M. MacWhorter, Charles L. Street; the Ven. F. G. Deis; the Rev. Messrs. Duncan H. Browne, Victor Kennan, and Christoph Keller; promotion: the Rev. Leland H. Danforth, chairman; the Rev. Messrs. Crawford W. Brown, John C. Evans, John Higgins, Charles T. Hull, J. E. Kuhns, J. R. Pickells, Edwin J. Randall, and Irwin St. John Tucker.

CANON KIEB DEFENDS HAWAIIANS

A defense of the Hawaiian people with relation to the Massie "honor slaying" case was voiced by Canon James F. Kieb of Honolulu, speaking Monday before the clergy's round table at its first fall meeting. The Rev. Alfred Newbery, new president of the round table, presided.

Canon Kieb said the Massie case was grossly exaggerated by "cheap journals" and that the whole situation with regard to the natives has been misrepresented. The Hawaiians are a docile, peace-loving peo-

ple, he said, and cases such as the Massie one are about as numerous as similar cases in Chicago, perhaps less numerous.

REV. A. B. WHITCOMBE HONORED

The Rev. A. B. Whitcombe, rector of historic St. Peter's Church, Grand Detour, was honored Thursday of this week when the Silver Beaver of the Boy Scouts of America was conferred upon him. Seven hundred were present at Oregon, Ill., when the award was made by Arthur Schuck of New York, chairman of the division of operations of the national Scouts.

The award is the highest granted by Boy Scouting and only one is granted within each council of 3,600 members. It was given to Fr. Whitcombe in recognition of his twenty-one years of service to the organization as commissioner for Lee County.

CANON GIBSON CELEBRATES

A long line of unemployed and hungry men stood outside the office of Canon David E. Gibson at the Cathedral Shelter on Wednesday. The day so far as this is concerned was no different from other days. But it was recalled by Canon Gibson's friends that the date was the thirtieth anniversary of his ordination and marked the completion of thirty-six years of service as layman and priest to the Church.

An interesting feature of this long service is the fact that it has virtually all been in the same place—for twenty-three years at the Cathedral of SS. Peter and Paul; for thirteen years on the same site as the Cathedral Shelter.

A few figures indicating what Canon Gibson is doing today were revealed. During the past four months, the Shelter lodged free 12,149 persons; fed free at the Shelter, 18,680, provided clothing for 10,561, and gave financial assistance to 3,151. The Shelter is one of the institutions recognized by the Joint Emergency Relief Commission and bears a heavy burden with regard to the unemployed situation in Chicago.

PRIEST BRINGS TRUCK OF FOOD

One of the largest gifts yet received by the Friendly Farms Committee in its work of collecting and canning foodstuffs for the needy of Chicago came on Tuesday of this week from the Rev. Quinter Kephart, priest in charge of St. Paul's Church, La Salle. It was a complete truck load of fruits and vegetables—70 bushels and 435 pounds. It represented a personal gift from Fr. Kephart.

The items in the load were: cabbage, 435 pounds; potatoes, 20 bushels; turnips, 10; beets, 5; peppers, 5; string beans, 9; tomatoes, 10; onions, 4; apples, 3; pears, 4.

Another truck load is expected on September 27th from St. Andrew's Church, Farm Ridge, the Rev. Benjamin E. Chapman, rector. This load will be part of the produce with which this strictly rural parish is paying its quota this year.

The canning work is progressing rapidly; each day brings new allotments. Lake Forest this week sent in over 500 cans of vegetables. Approximately 6,500 cans have now been put up and are ready for distribution to institutions as needed.

PLAN CHAPLAIN CLINCH MEMORIAL

Plans are under way for the erection of a chapel at Camp Grant, Illinois National Guard camp, near Rockford, in memory of the late Rev. N. B. Clinch, priest of the diocese of Chicago. Chaplain Clinch was nationally known among World War service men, having served as senior chaplain of the 89th Division overseas.

A considerable sum of money already has been contributed and the Guard leaders hope to promote the plan until a sufficient amount is available to erect a suitable chapel.

NEWS NOTES

Fifty clergy and laity of south side parishes met at St. Paul's Church, Kenwood, Monday night for the initial meeting of the Chicago deanery, south. Dr. George H. Thomas, dean, presided. The Rev. H. L. Church presented the situation with regard to three missions—Incarnation, All Saints' (Roseland), and St. Joseph's, Pullman. Archdeacon Deis spoke on the Doddridge Farm conferences and J. E. Boyle on the publicity work of the diocese.

Emmanuel Church, Rockford, this week celebrated the forty-third anniversary of its boy choir. Former choir mothers were presented with Florentine crosses at the celebration.

Eighty clergy were present for the opening of the Doddridge Farm conferences on the program, Thursday night. The laity will be in session over the week-end. Bishop Creighton and Mr. Franklin, national treasurer, were in attendance.

Church of the Ascension, Chicago, will start celebrating its seventy-fifth anniversary on October 2d. Bishop Stewart will be present for the opening services.

OPENING OF NEW ST. AGNES' SCHOOL, ALBANY

ALBANY, N. Y.—The sixty-third annual opening of St. Agnes' School for girls, September 21st, took place this year in the new building erected on the outskirts of the city. The structure is a dignified stone building, planned in accordance with the highest standards of education, and situated on a thirty-three acre campus that commands a panoramic view of several ranges of mountains beyond a spreading countryside. The facilities for outdoor recreation are of the best and can hardly be matched by any other school.

Despite the fact that various schools have retrenched and not a few have been closed, St. Agnes' opened with an increased enrolment. There was marked enthusiasm for the new home of the school, faculty, pupils, and many alumnae, parents, and friends joining in the exercises which were conducted by the Rt. Rev. G. Ashton Oldham, D.D., Bishop of the diocese and president of the board of governors of St. Agnes' School.

St. Agnes' School was founded by the first Bishop of Albany, the Rt. Rev. William Crosswell Doane, D.D., and the old school is one of the traditional places of Albany. Under the leadership of Bishop Oldham, the grounds were acquired and a modern building, the first unit of the new school, constructed. The cornerstone was laid by the Bishop and Governor Roosevelt last October. The school now has adequate facilities to provide admirable education for girls. The dormitory section of the building is to be a memorial to the Rt. Rev. Richard H. Nelson, D.D., second Bishop of Albany, and various rooms and parts of the building and its furnishings are being endowed as memorials.

Western Seminary Begins 50th Year October 10th

Tutorial System Inaugurated; Trustees Approve Merger

EVANSTON, ILL.—Western Theological Seminary is to open for the fiftieth academic year on October 10th. The faculty remains the same with the addition of five tutors.

Western Seminary is definitely setting in operation the tutorial method of study, in line with the most advanced educational policies of the present day. A tutor serves as an intermediary between the professor and the student, and makes sure that the student really covers the ground that is expected of him. Men who have difficulty in study, or who have not acquired proper methods, find the tutorial system a great help; while at the same time the best students find it a decided advantage.

The next Hale Sermon at the Western Theological Seminary is to be delivered on November 9th, in the Anderson Memorial Chapel, Sheridan road at Haven street, Evanston. The preacher is to be the Rt. Rev. Frank E. Wilson, D.D., Bishop of Eau Claire, whose subject is "What Will We Do With It?—the Episcopal Church and the Non-Anglo-Saxon Elements in the United States." Bishop Wilson has made a wide study of the prospects of Church reunion here in the west and northwest, and believes that the next few years will mark considerable progress in the direction of Church unity.

Prof. and Mrs. Johannes Hempel of Göttingen, Germany, are to be the guests of Dean and Mrs. Frederick Grant of the Western Theological Seminary from October 17th to the 24th. Dr. Hempel is professor of Old Testament in the University of Göttingen, and is editor of the leading Old Testament journal in the world, known as *Die Zeitschrift für die Alttestamentliche Wissenschaft*; and is also the author of a number of books.

During his visit, Professor Hempel will address the Chicago Society of Biblical Research at its meeting on October 22d, when the society will be the guests of the Western Seminary. His subject is "Limits of Anthropomorphism in the Old Testament." Professor Hempel also has speaking engagements at the University of Chicago Divinity School, and other theological institutions in and about Chicago.

The trustees of both Western Theological Seminary and Seabury Divinity School, Faribault, Minn., have unanimously approved the proposed merger of the two institutions. The details of the consolidation are now being worked out by the legal advisors, George A. Mason representing the Western Seminary. It is hoped the contract to be drawn up between the two schools may have the approval of the boards some time this winter, so that the union may be effected as soon as possible. The consolidation will greatly strengthen both schools, and will give the Episcopal Church in the West and Northwest an outstanding theological seminary.

German Agitation Alarms Americans

Roger W. Straus Warns Against
Hitler Propaganda; Appeals for
"Community-Mindedness"

NEW YORK—A summons to Catholics, Protestants, and Jews to cultivate "community-mindedness" and a warning that the Hitler agitation in Germany emphasizes the need of preserving religious liberty in the United States are contained in an article by Roger W. Straus, co-chairman with Newton D. Baker and Carlton J. H. Hayes of the National Conference of Jews and Christians. The article reports and summarizes the work of that organization during the past twelve years.

Quoting Dr. Adelaide T. Case of Columbia University as asking how there can be any religious tolerance when youngsters of 9 and 10 have such bitter ideas of other religions, Mr. Straus observes that "the national conference has been experimenting in a score of public schools with programs for assembly periods dramatizing good will." A survey of Sunday school material looking toward the same end is also in progress.

The holding of thirty seminars and round tables of representatives of the three religious bodies, including a notable three-day one in Washington, is reported, together with other approaches toward mutual understanding and goodwill. Special credit is given to the religious press, without the support of which "the work would not have been nearly so effective as it has been."

Discussing anti-Semitism in Europe, Mr. Straus says:

ALARMING SITUATION IN GERMANY MAKES DUTY CLEAR

"The current anti-Semitic emphasis of the Hitler program in Germany, while not at first directly affecting the situation in the United States, aroused not only the Jews of this country, but all liberal-minded men and women. Christian associates of the national conference, as individuals, in articles to the lay and secular press, and in public addresses condemned this part of the Hitler program, and gave ample proof that anti-Semitism would alienate a large body of influential American opinion. Editorials in the weekly journals of five large Christian denominations were outspoken in opposition to Hitlerite anti-Semitism. Recently it has been determined that Hitlerites have formed cells in this country; ostensibly these cells are for support of the German fascist movement, but if their power should grow they are bound to have a bad effect in the United States.

"The alarming situation in Germany today should make our duty clear to us in the United States. We are not 'Jews in America,' or 'Protestants in America,' or 'Catholics in America'—we are 'American citizens.' Should the Nazi philosophy of state make headway in our land the very principles underlying our governmental structure would be violated."

Mr. Straus concludes his report with the following appeal:

Paul Rusch Is Boston Guest

Is Speaker at First Fall Meeting of
Church Service League—Teacher
Training Schools

By ETHEL M. ROBERTS

BOSTON, Sept. 24.—An evangelistic note singularly strong and appealing was struck at the opening of the series of diocesan monthly Church Service League meetings in the crypt of St. Paul's Cathedral last Wednesday afternoon when Paul Rusch, teacher in St. Paul's University, Tokyo, told of the compelling call that came to him to enter upon the work and of what it and a few of its great leaders in Japan mean to him and to the Church at large. The women present had been told by the presiding officer, Miss Corey, that the important thing in the present crucial time is to keep up the great spirit of the Church; quite regardless of the fluctuation of material income, the output of spirit must be triumphant. When Mr. Rusch, in the course of his talk, spoke of a colony of lepers asking him how they could help in the work and of the resultant prayer group now functioning in that colony, praying for us and the Church, the women present felt in the tide of something very wide, very deep, that dwarfed international narrowness and fiscal upheaval.

Mr. Rusch will return to Massachusetts to fill a series of engagements beginning November 6th and continuing for at least eight days.

At the Church Service League meeting, Miss Corey made two announcements. The sum of \$1,600, adopted for 1932 as Massachusetts specials in the women's budget, is within one hundred dollars of being attained. This sum covers fourteen missionary items, only three of which are diocesan. The announcement of the resignation of Mrs. Albert L. Sylvester as vice-president for women's work in the southeastern district was received with deep regret. There is no parish nor mission station in her district that has not been actively helped by her during her years of office.

TEACHER TRAINING SCHOOLS SCHEDULED

Teacher training schools will be held under the supervision of the diocesan department of religious education in several parts of the diocese. Through the selection of five centers in addition to the usual school in the Cathedral Church of St. Paul, every parish of the diocese has a school this au-

"Our task, then, is evident: continue to organize activity to increase understanding, appreciation, and cooperation between these cultural groups. I hope that every man and woman comprehending and supporting the great American principle of religious freedom will either in cooperation with present organizations, or in their own individual way, contribute what each can to the up-building or community-mindedness between Jews and Christians—on such a basis we can look to the future hopefully."

tumn within reach. The places and dates are:

Cathedral Church of St. Paul, Thursdays, October 6-Dec. 8; Lowell, St. Anne's, Tuesdays, October 4-November 1; New Bedford, Grace, Wednesdays, October 19-November 16; North Attleboro, Grace, Mondays, October 3-October 31; South Weymouth, Holy Nativity, Mondays, November 14-December 12; Whitman, All Saints', Tuesdays, October 4-November 1.

Additional training schools will begin on January 1st in Taunton and Fall River.

A series of important lectures on four consecutive Monday nights will begin November 28th and continue through December 16th. These Advent lectures will be held in the Episcopal School and be given by Dean Washburn and the members of the school faculty. On each of the four Monday evenings will come two lecture periods and a short service with addresses in St. John's Memorial Chapel. The advantages through these lectures on Church History, Prayer Book, Bible, and Missions, are offered to the clergy and laity of the diocese to whom a more complete announcement will soon be made by Bishop Sherrill.

Still other educational opportunities are available through the courses at the Boston Y. W. C. A., sponsored by a committee representing six religious communions of which one is ours. This autumn's list of special classes is the third in which our committee on adult education has been interested. The scope is wide; it includes: Your Child, for parents of and workers with children under 8 years, conducted by Mrs. H. P. Wiley of the nursery training school of Boston and beginning October 4th at 8 P.M. Understanding Yourself and Others, ten talks by Dr. Marianna Taylor, psychiatrist, beginning October 4th, at 6 P.M. Understanding Your Neighbor, a discussion of vital faiths to be held without charge for young people for three sessions beginning November 3d, at 7:30 P.M. Living in a Friendly World, four discussions on evolution, prayer, immortality, in the light of modern science, led by Dr. Kirtley F. Mather of Harvard University, beginning October 6th at 7:30 P.M. China, Past and Present, ten talks by Dr. Wynn Fairfield, beginning October 3d, at 8 P.M. Another course, sponsored by the same committee, has been arranged with reference to the prevalent unemployment and enables those enforcedly idle to keep up typewriter speed under supervision.

DR. SAMUEL TYLER ASSUMES NEW DUTIES

The Rev. Samuel Tyler, D.D., newly appointed minister to the evening congregation of the Cathedral Church of St. Paul, preached his first sermon there last Sunday evening. He took part in the morning service too, and thus had the opportunity of meeting both congregations informally after the services. Dr. Tyler, friend of Dean Sturges since student days in Yale, was called to the Cathedral last June, following the resignation of the Rev. Charles Russell Peck who is now rector of Trinity Church, Concord. Dr. Tyler was rector of St. Luke's Church, Rochester, N. Y., for sixteen years. He is not a stranger to Massachusetts for he came to Newton as a child and spent his boyhood years there; he is a graduate of the Epis-

BISHOP WILSON BREAKS AFFILIATION WITH LEGION

EAU CLAIRE, WIS.—Because he contends that the demand of the American Legion for the immediate payment of the soldiers' bonus is unpatriotic in principle, which at the same time destroys the confidence of the populace in the former service man, the Rt. Rev. Frank E. Wilson, D.D., Bishop of Eau Claire, has withdrawn from that organization, according to the *Milwaukee Journal* of September 26th.

Bishop Wilson has for twelve years been active in Legion affairs, serving many times as post and department chaplain.

The Bishop in his letter of resignation says in part:

"Already one-quarter of the entire national budget is mortgaged in favor of the veterans. The cost of the present legislation is bound to increase and the indications are that still further demands will soon be made upon the national treasury. Such a state of affairs is an unwarranted imposition even in normal times and it is nothing less than vicious under present conditions."

copal Theological School, Cambridge. In addition to having full responsibility for the evening congregation of the Cathedral, he will devote much of his time to pastoral work.

NEWS BRIEFS

The Church Garden, started by Grace Church, Lawrence, for the meeting of economic needs of parishioners, proved successful although its output would not have sold in open market at a profit. The produce from a comparatively small plot of land was 22 bushels of potatoes, 2 bushels of carrots, 1 bushel of cabbages, ½ bushel of tomatoes, 2 bushels of corn. One day's employment was given to 48 men; 14 men volunteered labor; 32 persons supported the work by gifts; 34 families were supplied with vegetables.

Two angle-brackets from the old roof of St. Nicholas' Church, Newbury, England, have been sent to All Saints' Church, West Newbury, in this diocese. The Rev. Glenn Tilley Morse, rector of the West Newbury parish, has had it at heart for twenty years to incorporate something from the Church in the namesake town in our local church building. Fr. Morse hopes to send some help toward restoring the roof of old St. Nicholas' which is four hundred years old and much damaged by beetles.

"The Church and Her Ways" is the title of the instruction that will be given each Sunday evening for the next month or so in place of the evening sermon in St. Paul's Church, Brockton. The Rev. Dr. Matthews, rector, through this series of instructions will aim to teach the beauty, dignity, helpfulness of the Church both to those new to them and to those whose spirit of appreciation has flagged.

Dean Sturges of the Cathedral Church of St. Paul will give readings from the great stories and poems of the Old Testament at the 12:10 P.M. Saturday noonday services, beginning October 1st. These readings will be broadcast from Station, WNAC.

A preaching mission in the Church of the Holy Trinity, Marlborough, is to be conducted, October 9th to 16th, by the Rev. W. V. M. Hoffman, Jr., S.S.J.E. The Rev. Albert Chafe is rector of this parish.

Impressive, as it is every year, was the service held September 11th in the Cathedral Church of St. Paul when the British Naval and Military Veterans' Association honored the memory of departed Canadian and British war heroes. The Oliver Ames Post of the American Legion did escort duty to the British societies on the march to the Cathedral. Dean Sturges led the service, reading prayers and scripture. Dr. Sullivan of Newton Centre gave the address, deploring war but paying tribute to those who died for great principles and great ideals.

NEBRASKA PRO-CATHEDRAL TO CELEBRATE ANNIVERSARY

HASTINGS, NEB.—On December 5th, St. Mark's Pro-Cathedral, a beautiful building on the plains of Nebraska at Hastings, will celebrate the 10th anniversary of the laying of its cornerstone. And 20 years ago this year, in 1912, Hastings was established as the see city of the diocese by Bishop Beecher.

The original St. Mark's Church was erected in 1880 at a cost of \$1,200, and until 1912, though the church had long proved inadequate, nothing had been done toward building a more substantial structure. After the establishment of Hastings as the see city, however, things began to hum, and Dr. Ralph Adams Cram of Boston, Mass., was secured to draw plans for a Cathedral.

In 1922 the cornerstone was laid. Four years later, the Rev. Francis Robert Lee, then in charge of old Christ Church, Chillicothe, Ohio, was called to become dean and rector of St. Mark's. He continued to carry on the work begun toward a Cathedral for the diocese of Nebraska and in 1929 the first service was held in the present edifice.

Many memorials are included in the furnishings of St. Mark's: the pulpit, given by friends of Bishop Beecher; altar rail, lectern, windows, etc. Two of the greatest benefactors are Claus and Thomas Frahm, through whose unsolicited benefactions the high altar, reredos, credence table, Bishop's throne and kneeler, sedilia, sanctuary paneling, the Austin organ and console, choir screens, stalls, and frontals, rood beam, litany desk, bronze lanterns, nave pews, Cathedral chairs for the chapel, and the narthex were installed.

BISHOP JENKINS NEVADA'S ANTI-GAMBLING CHAIRMAN

RENO, NEV.—The Rt. Rev. Thomas Jenkins, D.D., Bishop of Nevada, was recently waited upon by a group of prominent citizens of Nevada, both clerical and lay, and was asked to be acting state chairman of the Anti-Gambling Committee which was forming in an attempt to outlaw the gambling now allowed in the state. Organization of each county in the state has been completed and an initiative petition goes out this week to all of the local chairmen for signatures. In order to present the matter to the next legislature it will be necessary to secure from 3,500 to 5,000 names. The Bishop and others in charge are optimistic over the situation and look forward to the success of this enterprise.

PENNSYLVANIA'S TRAINING SCHOOL OPENS OCTOBER 5TH

PHILADELPHIA—The Church Training School of the diocese of Pennsylvania will open an October 5th for the winter term. This is one of four schools in the United States which offer resident training to young women who wish to prepare for work under the Church.

The training consists of a two year course in Church history (including missions), Prayer Book, doctrine, Christian mysticism, Bible, with additional courses in

religious education, psychology, sociology, social case work, hygiene and sanitation, voice culture, and practical experience in institutions, hospitals, and settlements.

The courses are designed for women who desire to enter work in Church social service, religious education, to go into mission fields, or to prepare for the life of a deaconess. Programs are also arranged for women who wish to enter as special students or for post-graduate work.

NEWTON D. BAKER ADDRESSES OHIO CLERGY

CLEVELAND, O.—Ninety of the clergy of Ohio, together with a number of laymen, met with the Bishop and field department for conference at Kenyon College, Gambier, on September 18th, 19th, and 20th. The opening address was given by the Hon. Newton D. Baker. Dr. Baker, one of the keenest political minds in this country, always speaks from a high plane of social and religious experience, so his opening address on the Relation of the Church to Modern Society was the keynote of the whole conference and was referred to again and again by the speakers who followed in a two-day program.

The speakers on the program on Monday were the Rev. Charles Collett of national headquarters, the Rev. Dr. Niles Carpenter of the University of Buffalo, and the Rev. Lewis Whittmore of Grand Rapids. These three speakers led the conference on the Program of the Church, on Social Service, and on Religious Education. The attention was keen throughout and the discussion was always helpful. On Tuesday the Rev. Walter Tunks of Akron, who is chairman of the diocesan field department, struck a very high note of challenge to the clergy and laity and asked them to make their very own the text for this fall's campaign, "Ye shall receive Power." Bishop Rogers closed the conference with his message of spiritual uplift and benediction.

Kenyon College is the ideal place for the holding of such a conference and the clergy returned to their parishes with a great inspiration to carry on.

HOLLIS, L. I., CHURCH TO SUPERVISE COMMUNITY SCHOOL

BROOKLYN, N. Y.—A venture of faith is being made by St. Gabriel's Church, Hollis, N. Y. In the face of these difficult financial times, the parish, under the leadership of the Rev. Frederick L. Barry, who has been rector only a year, is making a considerable enlargement of the church building, and adding another story to its parish house. The total cost will be about \$25,000. The seven new class rooms thus provided will be used not only for the Church school, but also for a community week-day school which will open this fall with the kindergarten, first and second grades. Accredited public school teachers have been procured, the work will be under the supervision of the state board of education, and there will be no religious education included in the curriculum except upon request. A nominal charge will be made for tuition. The rector is to be the head of the school, and will teach such courses in the Bible as are desired by the parents.

Lake Kanuga Is Host to Sewanee Provincial Synod

Gathering of an Enthusiastic 300 People
Hear Inspiring Topics

LAKE KANUGA, N. C.—Characterized by addresses of an unusually high order, an attendance that exceeded all expectations, and a contagious enthusiasm that was good to see, the synod of the province of Sewanee held its meeting at Kanuga Lake, September 13th to 15th. As a place for the meeting of the synod, this place proved ideal. For five years a conference center for the work of the Church, it was able to care for some 300 people under one roof and in one dining room, and thus provided opportunity for three days of fellowship as well as fine facilities for work.

There were many high spots, one of which was an address by the Rt. Rev. Edwin A. Penick, Bishop Coadjutor of North Carolina. Given the prosaic subject, *The Church in the Fourth Province*, he clothed it with such thoughts and words that his hearers were electrified. Speaking of his concern for the present and future of the Church in the province, he struck out with bold utterances on such topics as the industrialization of the South, the Negro question, the Untaught Laity, and the Quality of Our Witness to Christ.

The synod heard with great interest three representatives of the National Council: the Rev. Dr. Robert W. Patton, the Rt. Rev. Frank W. Creighton, and Spencer Miller. Dr. Patton at the mass meeting of the department of missions presented the need of a further growth in missionary zeal. Bishop Creighton addressed a joint meeting of the synod and the Woman's Auxiliary.

Spencer Miller came back after three years to make the chief addresses at the mass meeting held by the department of social service. He came back to reveal a tremendous growth in the quality of his own thinking.

The provincial department of religious education, as usual, gave a good accounting of its stewardship. Under the leadership of the Rev. Dr. Gardiner L. Tucker it has obtained astonishing results. Attention was called to the fact that of the 90 Church conferences held in the whole Church this year, 39 were in the province of Sewanee, with an attendance of 4,000.

The synod was thrilled by the address and report of its own missionary to the deaf, the Rev. Robert C. Fletcher.

Of great interest to the synod was the report of the committee on Negro work, which for two years has been studying the situation. The report, read by the Rt. Rev. T. D. Bratton, embodied valuable findings and suggestions. The report was re-submitted to the committee for further study, and the Conference of Negro Workers was asked to name four members of its own race on it.

The Rt. Rev. H. J. Mikell, Bishop of Atlanta, was reelected president of the synod for a term of three years.

The synod will hold its 1933 meeting in either Birmingham or Montgomery, Ala.

FOND DU LAC YOUNG PEOPLE TO STUDY OXFORD MOVEMENT

FOND DU LAC—Thirty young people representing the parishes at Plymouth, Fond du Lac, Oshkosh, Neenah-Menasha, Appleton, Wausau, Wisconsin Rapids, and Waupaca met at the Grand View Hotel, Chain of Lakes, near Waupaca, September 10th and 11th, with Bishop Sturtevant, the Rev. L. D. Utts, the Rev. A. J. DuBois, and Gilbert Hall as leaders. It was felt that much would be gained by having a more or less uniform study program for all young people's societies in the diocese, and the young people enthusiastically resolved to study the Oxford Movement in order to gain a background for the observance of the Oxford Centenary next year. The Rev. Mr. DuBois was appointed to compile the study programs, to be based on a recently published series under the title, *Heroes of the Catholic Revival*. The group also resolved to hold a two-day young people's conference at Appleton during the Christmas holidays.

RHODE ISLAND PREPARES FOR ITS EVERY MEMBER CANVASS

PROVIDENCE, R. I.—Leading laymen and about fifty clergy of the diocese maintain that one of the reasons why Rhode Island has formed the habit of meeting its pledges to the general Church is adequate preparation weeks and months in advance for the every member canvass. This year a conference of the clergy was held at St. George's School on September 15th and 16th with the Rt. Rev. Granville Gaylord Bennett, D.D., who is assisting Bishop Perry, in charge.

On the first evening, the Rev. A. H. Beer, fresh from the Dominican Republic, described his work and Lewis D. Learned, executive secretary, told about what is being done in Rhode Island. At the close of their addresses, the conference asked and answered questions.

On Friday, the day began with Holy Communion, celebrated by Bishop Bennett, assisted by the Rev. Arthur Rogers, D.D., acting chaplain of St. George's School. After breakfast the question how to secure the interest of the whole membership of the Church in the support of its work was discussed.

The every member canvass was set forth by Philip Stafford, field secretary of the diocese of Massachusetts, who described the preparation for the canvass. The Rev. Irving A. Evans, rector of Christ Church, Lonsdale, outlined what can be done in a parish in a manufacturing village; the Rev. John B. Lyte, rector of St. George's, Newport, the city parish; the Rev. W. H. Langley, rector of St. Mary's, Portsmouth, a rural parish.

Evangelical Education Society to Meet

PHILADELPHIA—The seventieth annual meeting of the life and contributing members of the Evangelical Education Society of the Church will be held on October 20th, in the board room of the society, No. 130 South Twenty-second street, Philadelphia, at 3:45 P.M., for the election of officers and the transaction of such other business as may be brought before it.

REGIONAL CONFERENCES IN THE DIOCESE OF HARRISBURG

HARRISBURG—The Rt. Rev. Robert Nelson Spencer, D.D., Bishop of West Missouri, and the Rt. Rev. Thomas Campbell Darst, D.D., Bishop of East Carolina, will be speakers at three regional conferences to be held in the diocese of Harrisburg: in St. Luke's Church, Altoona, Pa., October 5th, in St. James' Church, Lancaster, Pa., October 6th, and in Trinity Church, Williamsport, October 7th. Others on the program, who with the Bishops will conduct a School of Methods, will be Spencer Miller, Jr., head of the Department of Industrial Relations of the National Council, and Miss Helen Brent of William Smith College for Women, Geneva, N. Y. Miss Brent is a sister of the late Bishop Brent.

Each conference will open with a celebration of the Holy Communion, the Rt. Rev. Wyatt Brown, D.D., being the celebrant. This will be followed by a quiet hour conducted by Bishop Spencer. In each place, a get-together supper and mass meeting will close the conference in the evening. These conferences are planned to develop financial, inspirational, evangelical leadership, and devotional elements in the life of the people of the diocese. On Sunday evening, October 9th, two great services will be held in St. Stephen's Cathedral, Harrisburg, and in Christ Church, Williamsport, with combined choirs from parishes in each neighborhood.

These conferences are being held under the auspices of the field work department of the diocese, the Rev. Squire B. Schofield, chairman, and the committee on evangelism, the Rev. Arthur G. W. Pfaffko, chairman.

SEWANEE TRAINING SCHOOL HAS SUCCESSFUL SESSION

SEWANEE, TENN.—The Sewanee summer training school has just finished a good season. The new clergy school with Bishop Mikell reached more than forty clergy. The adult division under Bishop McDowell had 202 registrations, which is larger than last year. A notable feature was Auxiliary Day, when 140 women came to enjoy a program under the provincial president, Mrs. J. R. Cain.

The young people's division, headed by the Rev. Gordon Reese, had an unusual proportion of diocesan and provincial officers of the Young People's Service League. The Rt. Rev. Frank A. Juhan, D.D., Bishop of Florida, was elected president for next year in succession to Bishop McDowell, while Bishop Green will head the adult division, Bishop Mikell the clergy school, and Mr. Reese the young people's division.

SPIRITUAL SAVING THROUGH MATERIAL ACTS

NEW YORK—To the English Sisterhood working at the Holy Cross Mission in the hinterland of Liberia, a new Sister went out in September. As part of her preparation she has been learning to mend shoes, and goes out equipped with tools and leather.

LEXINGTON CHURCHMEN HOLD ANNUAL CONFERENCES

LEXINGTON—On September 14th, the clergy of the diocese of Lexington gathered together, one hundred per cent strong, for a conference at Margaret Hall, Versailles, Ky., at the call of the Bishop. On September 16th, the laity of the diocese did likewise, again at the call of the Bishop, more than fifty per cent of the parishes and missions being represented by enthusiastic delegates. This twofold conference was a new departure in the history of the diocese of Lexington, and it proved to be immeasurably worth while. Bishop Abbott conducted a quiet hour, delivered two lectures on preaching, conducted conferences on diocesan and parochial problems, and presided at all the sessions during the four days.

The Rev. Eric M. Tasman, field secretary of the National Council, spoke to both conferences upon the every member canvass and the program of the Church. Maj. Gen. George B. Duncan, U. S. Army, retired, a leading layman of the diocese, outlined a special plan for carrying out the every member canvass. The conferences closed with a special service at St. John's Church, Versailles, with Bishop Abbott as preacher.

CONFIRM AGED NEGRO SEXTON AT HAMPTON, VA., CHURCH

HAMPTON, VA.—On September 4th, the Bishop of Southern Virginia confirmed a class of 65 presented by Chaplain A. A. Pruden, Lieut.-Col. U. S. Army, retired, and priest in charge of St. John's Church, Hampton. This was the second class presented by Chaplain Pruden this year, the former class numbering 113, the largest in the history of the parish.

Preceding the night service Bishop Thomson confirmed Solomon Fosque, 83 year old negro sexton of the church, in an individual class. Capt. F. W. Darling and W. C. L. Taliaferro, wardens, sat with the aged sexton during the service. The distinction of being confirmed in St. John's was made in Mr. Fosque's case because of his long service and his loyalty to the church. He was born a slave, resides in the churchyard, and has already erected his tombstone over the grave given him by the vestry.

MICHIGAN WOMAN'S AUXILIARY HOLDS FIRST FALL MEETING

ANN ARBOR, MICH.—At the first meeting of the Michigan branch, Woman's Auxiliary, for the fall, held in Ann Arbor September 26th, Unity in Women's Work was presented by Mrs. William L. Torrance of St. Andrew's Church, Detroit, and Mrs. H. H. Nimmo of St. Paul's Cathedral, Detroit. The Ven. Leonard P. Hagger, archdeacon of the diocese, who accompanied the Pilgrimage of the Brotherhood of St. Andrew to Japan this summer, gave his impressions of Japan.

As an aid to parishes and missions planning bazaars this fall, there was on display at the meeting an exhibit of bazaar articles, the selling price of which could be less than \$1.00.

LEADERSHIP CONFERENCE IN DELAWARE

WILMINGTON, DEL.—A young people's leadership conference for the diocese of Delaware was held at St. Andrew's School, Middletown, September 9th, 10th, and 11th. The theme of the conference was, Lord, what wilt Thou have me to do? The Rev. A. W. Mayer, rector of St. Thomas' Church, Newark, chairman of the youth committee, made the opening address on Why We Are Here. Saturday's program began with a quiet hour of self-examination conducted by Bishop Cook. After breakfast the Bishop held a forum hour on Our World Today. Three groups were then formed for discussion of the three parts of the Bishop's address—the devotional life of the individual, social relationships in the small circle of friends, and attitudes toward world problems.

After Evensong Bishop Cook held a question box. The questions and the discussions produced showed much thinking on the part of the young people. Among the questions were: If God knows what we want, why do we pray? What makes an ideal Sunday School? Can Conscience always be a guide?

On Sunday morning there was a corporate Communion before breakfast followed by a closing service with an address by the Rev. R. R. Lytle, chairman of the diocesan committee of religious education. His subject was, The Call of the Church to the Young People to Follow Christ.

There were present thirty-two young people chosen from the different parishes by the rectors. The leaders felt that the conference had given a preparation for work in whatever field of endeavor each might be placed this winter.

The Rev. Walden Pell, headmaster of St. Andrew's School, was host and Miss Rowena Brown, executive secretary of the diocesan department of religious education, was conference executive. Others who assisted were Mrs. Pell, John N. MacInnes of the school staff, and Miss Isabel Wagner.

NEWARK'S TEACHING MISSION SCHEDULED FOR OCTOBER 15TH

DELAWARE, N. J.—The object of the annual Laymen's conference and the annual clergy conference of the Diocese, held recently at the Girls' Friendly Society Holiday House, Delaware, was to prepare for the teaching mission on the Great Commission, which will be conducted in the various parishes of the diocese on October 15th to 19th, and 22d to 26th, and November 19th to 23d, as may prove convenient.

At the conference first mentioned, forty-two parishes were represented by eighty-three laymen. Ninety-eight clergymen attended the other conference. The Rt. Rev. James M. Maxon, D.D., Bishop-Coadjutor of Tennessee, and the Rev. Oliver J. Hart, D.D., rector of St. Paul's Church, Chattanooga, gave the lectures, the topics of which were the history of the teaching mission, its spirit, experience in conducting it, and advice concerning it, and how to manage the follow-up work always incidental to it.

† Necrology †

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

HARRY MIDWORTH, PRIEST

DETROIT, MICH.—The Rev. Harry Midworth, veteran retired priest of the diocese of Michigan, died in the Receiving Hospital at Detroit, late in the afternoon of September 19th, from injuries sustained earlier in the day when he was struck down by an automobile.

Mr. Midworth was born in England in 1859. He was ordained to the priesthood in St. Paul's Cathedral, Detroit, in 1920, and spent all his ministry in the diocese of Michigan. From 1921 to 1922 he served as locum tenens in St. Peter's Church, Detroit, and in 1922 assumed charge of the Church of Our Saviour, Detroit, retaining his rectorship until his retirement from active service in 1930. Since his resignation he had been giving freely of his time in service to parishes and missions of the diocese under the Ven. Leonard P. Hagger, archdeacon.

GERALD D. VIETS, PRIEST

BROOKLYN—At his home on Fort Hamilton Parkway, this city, the Rev. Gerald Digby Viets, rector of St. John's Church in the suburbs since 1929, died presumably of a heart attack on September 17th during his sleep. Mr. Viets, who was unmarried, is survived by an only brother, Harry Viets of Winsted, Conn.

A native of Nova Scotia, Can., Mr. Viets attended Kings College School, Windsor, N. S., before coming to the General Seminary for his theological training. In 1924 he was ordained to the diaconate by Bishop Burgess and was priested the year following by Bishop DuMoulin. His entire ministry was spent in Long Island, where at St. Mary's Church, Brooklyn, he served as assistant from 1924 until 1926, then going to St. John's, Brooklyn, as priest in charge until he transferred to the suburban St. John's.

HARRY C. ANGELL

GRAND RAPIDS, MICH.—Harry C. Angell, missionary treasurer of the diocese of Western Michigan, died at his residence in Grand Rapids on September 22d, aged 74 years. Mr. Angell was a devoted communicant of St. Mark's Pro-Cathedral and has been a diocesan treasurer for many years. He was a well known Churchman and was a deputy to General Convention and to the provincial synod.

The burial service was held on September 24th at St. Mark's Church, Bishop McCormick and Dean Jackson officiating, and many of the diocesan clergy and laymen being in attendance.

MRS. HENRY W. DOWDING

PORTSMOUTH, VA.—Netta Van Patten Dowding, wife of the Rev. Henry Wallace Dowding, associate rector of Trinity Church, Portsmouth, died suddenly on

August 23d, death being due to a fall in which she sustained a broken hip. Funeral services were conducted at Trinity Church, Portsmouth, on August 25th by the Rt. Rev. Arthur C. Thomson, D.D., Bishop of Southern Virginia, assisted by the Rev. William A. Brown, rector of St. John's Church, Portsmouth, and the Rev. Charles E. Shelton, pastor of the First Congregational Church, Portsmouth.

Mrs. Dowding was born in Aylmer, Ontario, Canada, February 5, 1864, but had spent the greater part of her life in the United States, and with her husband and family had made her home in Portsmouth for the past twenty-five years.

Besides her husband, Mrs. Dowding is survived by one son, Phillips Brooks Dowding of Portsmouth; and three daughters, Deaconess Dorothy Dowding of New York City, who was in England at the time of her mother's death, Miss Grace Dowding of Baltimore, and Mrs. G. Lewis Provost of Bellows Falls, Vt.; also one sister, Mrs. Olive Newcombe Foote of Portsmouth, and two grandsons, William Van Patten Dowding and Phillips Melville Dowding of Portsmouth.

MISS ANNIE M. MERRILL

PORTLAND, ME.—Miss Annie Mary Merrill, for many years a prominent member of the Cathedral Church of St. Luke, Portland, died in South Portland September 8th, at the age of 75. For a long time she was active in the work of the diocesan Woman's Auxiliary, and was honorary directress of the Maine altar society. A daughter of the late J. Ambrose and Sarah Elizabeth Merrill of Portland, her surviving relatives are Dorothy A. Davis, F. Carl Davis, Willard F., Philip C., and Albion Keith. A Requiem Mass and the burial service were conducted from the Cathedral by the Very Rev. J. Arthur Glasier on September 10th, and interment was made in Evergreen Cemetery, Portland.

EMILY M. W. PEABODY

GLASTONBURY, CONN.—On September 6th in this city occurred the death of Emily M. Welles Peabody, daughter of the late Rev. Douglass G. Peabody and Mary (Welles) Peabody.

Funeral services were conducted by the Rev. Edward G. Reynolds, rector of St. James' Church, and interment was made in the churchyard.

Miss Peabody is survived by a brother, Douglass Welles Peabody, of Atlanta, Ga.

MRS. KATHERINE A. ROGERS

PATERSON, N. J.—Mrs. Katherine A. Rogers, active in the work of Trinity Church, Paterson, died on September 12th. She was the widow of the late William Rogers. The funeral took place on September 15th, with the Rev. Charles J. Child officiating.

She is survived by her mother, a son, a daughter, three brothers, and a sister.

MRS. HENRY W. SHERRILL

BOSTON—Mrs. Maria Knox Sherrill, widow of Henry W. Sherrill and mother of the present Bishop of Massachusetts, died on September 18th in the 77th year of her age.

Funeral services were held in the Church of Our Saviour, Brookline, on September 20th. The sentences were read by the Rt. Rev. Samuel G. Babcock, D.D., Suffragan Bishop of Massachusetts; the psalms by the Very Rev. Philemon F. Sturges, D.D., dean of the Cathedral Church of St. Paul; the lesson by the Rev. Henry B. Washburn, D.D., dean of the Episcopal Theological School; the prayers were said by the Rt. Rev. William Lawrence, D.D. Burial was in Richmond, Mass., on September 21st.

Mrs. Sherrill was born in Lowville, N. Y., in 1855, the daughter of Samuel P. and Mary J. (Knox) Mills. She married Henry W. Sherrill in 1880 and made her home in Brooklyn, N. Y., for many years; there her husband died in 1900. For the past thirteen years, Mrs. Sherrill had made her home in Boston. She was a life-long member of the Church and always interested in its activities. Besides the Rt. Rev. Henry K. Sherrill, she is survived by another son, Goldthwaite Sherrill, of Boston, and by three grandsons, sons of Bishop Sherrill.

JULIA ANN SMYTHE

WILLIAMSPORT, PA.—Mrs. Julia Ann Smythe, widow of the late James Smythe, and the oldest communicant of Christ Church, Williamsport, died September 18th in her home in Williamsport. She was 95 years old, and had resided in Williamsport for more than forty years. She was long an active worker in Christ Church, having been a leader in the various organizations of the parish until her age compelled her to retire. For many years Deaconess Eliza A. Christman had made her home with Mrs. Smythe and had ministered to her comfort. The burial office of the Church was conducted on September 20th, at Christ Church by the rector, Canon Hiram R. Bennett. Interment was made in the family plot in Wildwood Cemetery.

MARY ST. JOHN WESTERVELT

CHICAGO—Mary St. John Westervelt, widow of John Corley Westervelt, and mother of John Corley Westervelt, Louise St. John Westervelt, and the late Thomas St. John Westervelt who died in 1919, died at her home, 1353 N. State street, on September 7th. She was in her 85th year. For nearly a quarter of a century she had been a devoted communicant of the Church of the Ascension. A Solemn High Mass of Requiem after the burial office was celebrated at the Church of the Ascension on September 9th. Interment was made at Ithaca, N. Y.

NEWS IN BRIEF

CENTRAL NEW YORK—At a special meeting of the vestry of St. John's Church, Cape Vincent, a resolution was passed granting to the Rev. John Fairburn the title of rector emeritus. The Rev. Mr. Fairburn served St. John's parish for six years from 1925 until his retirement from the ministry August 31, 1931.



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NEWS IN BRIEF

ALBANY—On September 18th, Christ Church, Ballston Spa, observed the 145th anniversary of the founding of the parish and the 65th anniversary of the consecration of the present church. The rector is the Rev. Charles E. Hill, under whose direction the church has undergone many changes and is now one of the most beautiful sanctuaries in the diocese.

CENTRAL NEW YORK—St. George's Church, Utica, the Rev. Donald C. Stuart, rector, has arranged for an eight-day preaching mission to be held in the parish beginning November 13th. The missionaries will be the Rev. Fr. Joseph, O.S.F., and the Rev. Fr. Andrew, O.S.F. of Mount Sinai, Long Island.—The centennial of Emmanuel Church, Norwich, was celebrated on September 17th and 18th, opening with a dinner in the parish house attended by prominent clergymen, including Bishop Fiske; the Ven. A. A. Jaynes, and the Ven. H. W. Foreman, of Erie, Pa., former rector of the parish. The program was under the direction of the present rector, the Rev. Lloyd Charters, whose eighth anniversary as rector is also being observed. Addresses by Bishop Fiske, Archdeacon Foreman, and the Rev. M. M. Goodman, Cleveland, Ohio, who was also pastor, featured the dinner, following which a preparatory service was held in the Church led by Bishop Fiske. Sunday morning three celebrations were held. Dinner for the visiting clergymen was held in the parish house following the service, and the observance concluded with confirmation at the church at Rockdale, near Norwich.

CONNECTICUT—The 200th anniversary of the founding of Trinity Church, Newtown, was celebrated at the morning service on September 18th, the Rev. Dr. George T. Linsley of Hartford preaching the sermon. On the 12th a reception was held, the Rev. Richmond H. Gesner, Bishop Acheson, and the Rt. Rev. F. F. Johnson welcoming the guests. Archdeacon Morehouse was one of the speakers, and also the Rev. Dr. William Beardsley of New Haven.—Speakers at the annual clergy conference at Choate School held September 27th to the 29th were the Rev. Shirley C. Hughson, O.H.C., Prof. Thaddeus Ames, M.D., of New York; Spencer Miller of New York; Prof. Johannes Hempel, University of Göttingen; Bishop Creighton; and the Rev. George A. Buttrick of New York. Bishop Acheson was general chairman.—According to a radio announcement, the holy vessels from the altar of Trinity Church, South Norwalk, were recently stolen but were found later by boys playing in a secluded place on the outskirts of the city. The vessels were very old and priceless.

GEORGIA—Bishop Reese, who spent August in Blowing Rock, N. C., with his son and daughter, the Rev. Dr. and Mrs. Henry D. Phillips, has returned home. While away he preached three Sundays at St. Mary's Memorial Church, Blowing Rock, and one Sunday at Trinity Church, Asheville. Before returning home he attended the provincial synod at Kanuga, N. C., others in attendance from the diocese being: the Rev. H. H. Barber, Church of the Good Shepherd, Augusta; the Rev. John A. Wright, St. Paul's Church, Augusta; the Rev. F. H. Craighill, Jr., St. Andrew's Church, Douglas; the Rev. Dr. C. H. Lee, Christ Church, St. Simon's Island; the Rev. C. J. Carpenter, St. John's Church, Savannah; the Rev. J. B. Walthour, Grace Church, Waycross, and W. J. Cranston, M. D., Augusta, besides fifteen members of the Woman's Auxiliary.

QUINCY—On October 4th and 5th representatives from all parts of the diocese will meet at St. Paul's Church, Peoria, for prayer, conference, and meditation. Bishop Fawcett will give the meditations to the Woman's Auxiliary. Fr. Brinker of Chicago will conduct a day of devotion for the clergy on Tuesday, and will speak at a public service in the evening. Separate conferences of the clergy and of the Auxiliary in the morning and a joint meeting in the afternoon are scheduled for Wednesday.—Christ Church, Moline, has been enriched by the gift of a wood carving of Christ as Teacher, done in panel form. It is the gift of Mrs. Robert C. Taft in memory of her husband.—The Rev. Rodney F. Cobb, rector of Trinity Church, Rock Island, returned recently from Japan and is now lecturing on the Brotherhood Pilgrimage tour to that country.—The Rev. William Francis Mayo, O.H.C., of West Park, N. Y., visited the diocese during the summer and preached in several of his former missions.—By the will of Miss Ellen Browning Scripps of La Jolla, Calif., who had for years been a benefactor of Christ Church, Rushville, the sum of \$50,000 is given to Rushville for the

care of Scripps Park and its community house presented by her to the city several years ago.—Paul F. Braun, choirmaster at St. Paul's, Peoria, has become head of the organ department at Bradley College of Music.

MAINE—The annual retreat of the clergy of the diocese was held at G. F. S. Holiday House, Camden, September 7-10. Nineteen of the clergy were in attendance; the conductor was the Rev. Fr. Spence Burton, S.S.J.E.; the meditation was based on the Salvation of Simon Peter, his vocation, illumination, humbling, and love.—At an emergency meeting of the diocesan council, held September 13th at the Bishop's House in Portland, diocesan aid was withdrawn from two missions, and the stipends of seventeen of the missionary clergy were reduced.—For three months the clericus of Southwestern Maine, through the voluntary services of eleven priests and five lay readers, supplied Sunday services at St. Barnabas' Mission, Rumford, until the coming into residence of the Rev. L. O. Diplock, deacon, in August. For three months the clericus has been supplying similar services at Christ Church, Norway, which has no clergyman in residence.

MICHIGAN—Two conferences, sponsored by the diocesan field department, were held recently in the Girls' Friendly Society Holiday House, Pine Lake. The first, for women leaders, was held September 21st-22d, and the second, for clergy and laymen jointly, on September 23d-24th. The Rev. Percy L. Urban, D.D., professor of Christian missions in Berkeley Divinity School; Dr. John W. Wood, executive secretary of the National Council's Department of Missions; and the Rt. Rev. Herman Page, D.D., Bishop of the diocese, were the leaders.—Parents, teachers, Church school members, and young people united in the annual enrolment of the Church school in St. Joseph's Church, Detroit, on September 18th. At a special vesper service conducted by the Rev. William R. Kinder, rector of the parish, which was preceded by a short organ recital by W. I. Green, organist, a candle-lighting ceremony was held, the lights from the central candle, representing parish influence, being taken by Richard Arms, president of the student council, and Harry Blakley, president of the Y. P. F. Miss Ida Jenks, director of religious education in the parish, and the rector planned the program so as to permit parents and teachers of the Church school members to become acquainted before the year's work began.

OLYMPIA—The Rev. H. H. Gowen, D.D., oriental professor at the university, who accompanied the Brotherhood of St. Andrew pilgrimage to Japan, reports a profitable though strenuous time, with the party in danger of death from characteristic Nipponese hospitality. During Dr. Gowen's absence in the Orient his ministry at the Florence Henry Memorial Chapel at the Highlands was carried on by the Rev. W. B. Turrill, formerly vicar of Trinity.—Everyone is rejoicing at the return of the Rev. Charles Stanley Mook to his parish of Old Trinity after a long and severe illness dating from January last. During his time in hospital, Trinity was ministered to by Bishop Huston and former Archdeacon T. A. Hilton, and while the rector was convalescing in southern California the parish was served very acceptably by the Rev. Hamilton West, a young graduate of Virginia Theological Seminary, who has since become student pastor at the University of Idaho and rector of St. Mark's, Moscow, Idaho.—St. Mark's Cathedral parish conducted a financial campaign for funds with which to meet its necessarily heavy obligations regarding the new Cathedral. Considering the times many regard the result as reasonably satisfactory.

ROCHESTER—The Rev. Samuel Tyler, D.D., preached his farewell service at St. Luke's Church, Rochester, on the last Sunday in August. He will be greatly missed in religious circles and in the new diocese of Rochester. St. Luke's is being administered by the curate, the Rev. F. W. Winnie.—Plans are being perfected by the twenty-three parishes in the Rochester deanery for a campaign for Church attendance throughout the month of October. The plan will include intensive advertising and calling by committees from all of the parishes with an intent of rousing Churchmen to their duties and of connecting up the unattached Episcopalians of the city with the various parishes. The Rev. Guy H. Madara, dean of the Rochester deanery, and a competent committee of laymen appointed by the convocation of the deanery are in charge and they will be assisted by committees from each parish.

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Classified Advertising

ANNOUNCEMENTS

Died

SISTER AGNES, of the Sisterhood of the Holy Nativity, entered into rest, at the convent in Fond du Lac, Wisconsin, on September 15, 1932. Burial was from the convent chapel September 17th.

ROGERS—At her home in Newport, R. I., September 19th, CORNELIA ROGERS, wife of the Rev. Arthur Rogers, rector emeritus of St. Mark's Church, Evanston, Ill., and daughter of the late Samuel G. and Louisa G. Arnold of Providence, R. I. Interment at Swan Point, September 21st.

"Her children rise up and call her blessed; yea, her husband also, and he praiseth her."

Memorials

CORNELIA HILL HOBART

CORNELIA HILL HOBART, 75, wife of Thomas Duncan Hobart, passed away at her home in Roanoke, Va., on September 9th. She was the daughter of Charles Montgomery Hill and Ellen Mills Hill, of Philadelphia. She is survived by her husband, two sons and one daughter, and six grandchildren.

Mrs. Hobart was an active and devoted member of the Woman's Auxiliary of St. John's Church from its organization in 1891, being its secretary from 1897 to 1907, when she became its president, which office she held until 1919, resigning to become president of the Diocesan Branch of the newly created Diocese of Southwestern Virginia. She was then elected honorary president of St. John's Branch. By virtue of her office as diocesan president of the Woman's Auxiliary she was ex-officio a member of the diocesan Executive Board. She was forced to resign the diocesan presidency of the Woman's Auxiliary in 1925 on account of ill health.

She always took an active interest in St. John's Church, having organized St. Agnes' Guild and the Altar Guild, and was choir mother for several years.

Such is the worthy record of this truly noble woman. Her personality shone with the polish of cultured forbears. Her Christian character radiated its glory in her countenance and reflected itself in the quiet dignity of her voice, in the charm of her bearing and the manifoldness of her gracious acts of service.

Her family, her friends, her associates in the Master's vineyard and finally her Bishop have been elevated by her helpfulness, and acknowledge with loving gratitude the contribution of her spiritually enriched life in all of its relationships.

As president of the Woman's Auxiliary, Mrs. Hobart exhibited in a marked degree those traits of Christian character and methods of leadership which are necessary to a proper adornment of such an office and to a suitably conducted organization such as the Woman's Auxiliary. Her memory will be treasured and the influence of her labors will live and bless. "Well done, thou good and faithful servant: enter thou into the joy of thy Lord."

ROBERT C. JETT.

DEACONESS H. ANNIE PEW

Deaconess Pew was trained in Philadelphia and set apart October 4, 1899. After extra training for rescue work she served for five years among colored people in the Church of the Crucifixion, Philadelphia, under the Rev. H. L. Phillips. From 1905 to 1911 she was in charge of Holy Cross House, a settlement in St. Louis, Mo. Ill health caused her to resign regretfully from this interesting work. Later she was at St. Nathaniel's Church, Philadelphia, and 1918 to 1923 in the City Mission, where in visiting at Sleighton Farms, among delinquent girls, she was greatly beloved. She was a semi-invalid for ten years and died on September 14, 1932. Deaconess Pew was a woman of indomitable will and great faith. Though often not strong physically she always carried on her beloved tasks in the Church with courage and enthusiasm. To her, at all times, service in the Master's cause was great joy

(Classified continued on next page)

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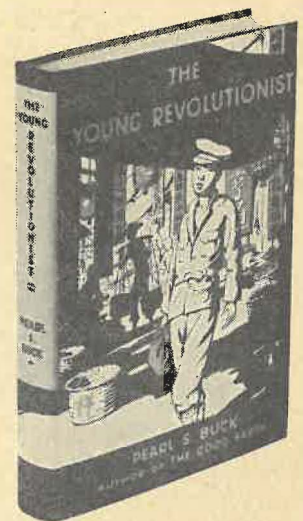
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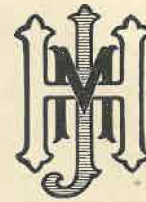
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Morehouse Publishing Co., 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis.