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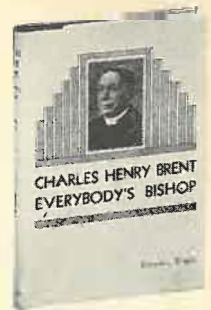
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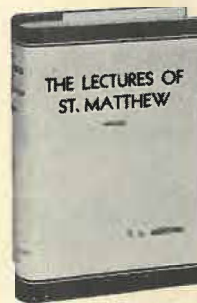
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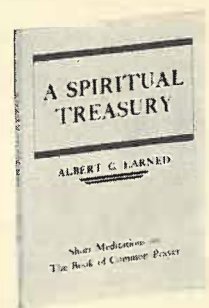
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The Living Church

Established 1878

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

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Church Calendar



SEPTEMBER

- 18. Seventeenth Sunday after Trinity.
- 21. Wednesday. St. Matthew. Ember Day.
- 23. 24. Ember Days.
- 25. Eighteenth Sunday after Trinity.
- 29. Thursday. St. Michael and All Angels.
- 30. Friday.

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.

CALENDAR OF COMING EVENTS

SEPTEMBER

- 27. Annual Meeting of the Province of the Northwest at Casper, Wyo.
- Annual Conference of Connecticut clergy at Choate School.

OCTOBER

- 4. Provincial Synod at Manchester, Vt.
- 12, 13. National Council meeting.
- 15. Newark Teaching Mission.
- 18. Provincial Synod of the Southwest at St. Louis.
- 27. Regional Catholic Congress at Christ Church, Bordentown, N. J.

CATHOLIC CONGRESS CYCLE OF PRAYER

SEPTEMBER

- 26. Trinity, Woburn, Mass.
- 27. St. James', Cleveland, Ohio.
- 28. All Saints' Cathedral, Albany, N. Y.
- 29. Convent of St. John the Baptist, Ralston, N. J.
- 30. St. Andrew's, Stamford, Conn.

OCTOBER

- 1. St. Luke's, Fair Haven, Vt.

NEWS IN BRIEF

MINNESOTA—The autumn conference of the clergy of the diocese of Minnesota was held at the Y. M. C. A. Camp at Lake Independence, near Minneapolis, on September 16th and 17th. A series of conferences for the laity will be held in the eight deaneries, beginning September 21st, and ending on October 7th.

CORRESPONDENCE

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

"The Arkansas Election"

TO THE EDITOR: I wish to thank you for your fair and just editorial [L. C., September 10th] concerning the recent election of a bishop by the diocese of Arkansas. Enclosed please find a copy of my letter to the members of the House of Bishops. You have my permission to publish the same if you wish to do so. . . .
 (Rt. Rev.) EDWIN W. SAPHORE,
 Suffragan Bishop of Arkansas.

[Enclosure]

To the Members of the House of Bishops.

My Dear Bishop: Because of the letters sent to the bishops of the Church relating to the Church in Arkansas, I am constrained by considerations of justice to our diocese and to the Very Rev. John Williamson, Bishop-elect, to submit to you the following facts:

First. Regarding the letter of the Rt. Rev. G. Ashton Oldham, D.D., Bishop of Albany:

The diocese of Arkansas includes the whole state which is more than 4,000 square miles larger than the state of New York and the facilities for travel are meager as compared with those of the Empire State.

The diocese of Arkansas is in reality a mission field. We have only fourteen parishes able to support rectors and twenty-five parishes and missions unable either individually or in groups to support clergymen.

We have no archdeacon to aid the Bishop, and the work of the Suffragan Bishop is not only to overlook the dependent parishes and missions but as far as is possible to conduct services for them. I was archdeacon when elected Suffragan Bishop and my duties remained the same except that I could administer confirmation. This was very important, especially when I was visiting remote places. A Bishop of Arkansas would require either an archdeacon or Suffragan Bishop to aid him in the proper care of the small and scattered flocks. And in addition he would find it necessary for himself to conduct services regularly at stated times in one or two missions as Bishop Winchester did as long as he was able to do so.

Concerning the expense to the diocese of having two white bishops:

I have voluntarily reduced my salary to \$3,000 without a house.

The Convention which elected Dean Williamson fixed his salary at \$3,600 and we have no episcopal residence.

The total of \$6,600 for the support of two white bishops in the diocese of Arkansas is, I venture to think, much less than the diocese of Albany expends in the support of one bishop.

Had Bishop Oldham been acquainted with the above facts, I do not think he would have issued his letter.

Regarding Bishop Demby, I would remind the bishops that it was in pursuance of resolutions adopted by the synod of the Seventh Province that the diocese elected Bishop Demby to care for the work among the people of his race throughout the province. And the several dioceses and missionary districts of the province united in providing his salary until the National Council made provision for it. And so Bishop Demby is in reality a provincial Suffragan Bishop.

Bishop Oldham states in his letter that "the

total grants yearly from the National Council amount to \$17,172."

I have an official statement from the Department of Domestic Missions of the National Council of grants made to the diocese in 1931 from which the following figures are a copy:

For white work from the National Council\$3,115
 For Negro work from the National Council\$6,667

Total from the National Council\$9,782

For white work from United
 Thank Offering\$1,466.66
 For Negro work from United
 Thank Offering 600.00

Total from United Thank Offering...\$ 2,066.66

Total from both N. C. and U. T. O. \$11,848.66

The itemized grants of the National Council for white work are as follows:

Rev. W. S. Simpson-Atmore, warden, Helen Dunlap School\$1,200
 Rev. S. H. Rainey, student pastor at Fayetteville 900
 Rev. Gustave Orth, mountain missionary at Havana 800
 (above is all special work)
 Rev. R. Fairchild, missionary at Mammoth Spring 173
 Discretionary, Bishop Saphore 42

\$3,115

It will be seen from the above that all we receive for our vast missionary field proper is \$215 per year.

Second. Regarding Bishop Demby's letter and the joint letter of the Rev. S. H. Rainey and the Rev. W. S. Simpson-Atmore:

If Bishop Demby, when he received the Rev. Mr. Holt's letter, had regarded the "restrictions" contained therein as equivalent to the excommunication of the Negro clergy, as he appears to have regarded them three months later, he should have informed me at once of the receipt and contents of the letter and I would have endeavored to arrange a satisfactory settlement. As it was, I had no knowledge of the existence of the letter until a few minutes before the opening of the convention and no knowledge of the contents thereof until I saw it in print in the *Arkansas Gazette* about the middle of August.

I have been responsible for arranging the programs for three conventions, two of which were held in Trinity Cathedral and in both of which Bishop Demby assisted me in the celebration of the Holy Communion at the opening service and of course was administered to first. I arranged a similar program for the last convention and sent it to the Rev. Mr. Holt, rector of the parish which was to entertain the convention. Upon my arrival at Newport, I discovered that Bishop Demby's name had been omitted from the program. I assumed the reason to be that there was objection on the part of members of the Newport parish to a Negro, even a Bishop, receiving the Communion before all the white people who desired had received. A few minutes before the opening service was to begin, I saw Bishop Demby, accompanied by several Negro clergymen, and I informed him of the change made in the program. He then said that he had received an objectionable letter from Mr. Holt but did

not acquaint me with the contents nor was there time to go into particulars.

However, all the Negro clergy, including Bishop Demby, were present at the opening service. I supposed that, of course, they would receive the Communion as was their custom and their privilege at such time as they chose to do so.

Near the close of the administration, observing that none of them had received, I turned toward them (they sat in a group in the rear of the church), extended the paten, and paused an unusual length of time, waiting for them to come forward. Not one of them moved. I could do nothing more and so closed the service. And this is what they say is being "excommunicated."

But what relevancy has all this to the approval by the bishops of the Church of the election of Dean Williamson? All the Negro clergy voted on every ballot taken. They were not disfranchised. No clergyman in attendance at the convention could have been more aloof from the whole incident than was Dean Williamson. The two conventions preceding the last were held, as I have stated, in the Cathedral, of which the Very Rev. John Williamson is dean. And at both of them Bishop Demby assisted me in the celebration of the Holy Communion at the opening service and received immediately after myself, and neither the dean nor anyone else has, to my knowledge, expressed any objection.

I am reluctant to state the following facts but they may be illuminating:

In 1927 the Rev. Samuel H. Rainey, the author of one of the letters sent to the bishops and who seems so grieved at the treatment of Bishop Demby at Newport, was rector of the parish at El Dorado which was to entertain the diocesan convention of which Bishop Demby is a constitutional member, whose canonical duty is to be present.

A short time before the meeting of the convention, Bishop Winchester informed me that he had received a communication from the vestry of Mr. Rainey's parish protesting against Bishop Demby's presence in the convention and stating that if the wishes of the vestry could not be complied with, the parish must decline to entertain the convention. Whereupon Bishop Winchester advised Bishop Demby to remain away from the convention and send in his report to be read by the secretary, which Bishop Demby did.

And no protest was made by Bishop Demby to the bishops of the Church.

For a long time the people of the diocese had prayed that the convention which was to elect a Diocesan might be guided by the Holy Spirit. The prayer leaflet issued by the National Council included one in behalf of Arkansas that the convention might be "divinely guided in the choice of a successor to Bishop Winchester" and so the whole Church joined with us in our prayer.

The convention was conducted in a fair, orderly, and dignified manner and personally I am convinced that our prayers were answered and that the Holy Spirit did preside in our convention and that it was guided and governed by the mighty power of the Holy Ghost.

(Rt. Rev.) EDWIN W. SAPHORE,
Suffragan Bishop of Arkansas.

THE LIVING CHURCH feels that enough has now been published in our columns to do justice to both sides in the unfortunate controversy that has arisen over the Arkansas election. As we have no wish to prolong the public discussion of this matter and as our space is limited, we shall not admit to our Correspondence department further letters on this subject except for grave cause.—THE EDITOR.

"The St. Louis Affair"

TO THE EDITOR: Extended discussion of the St. Louis Affair in your columns is all very interesting and very informing. But is it to the point? The whole problem in essence seems no more than this: Is there any fixed standard of loyalty to the institutions and formularies of the Church; or are bishops, priests, and deacons an association of individuals commissioned by the Church and free to smash any covenant made just as soon as the terms thereof interfere with their taste?

Apparently our constitution and our ordination anticipate that bishops and priests at ordination shall make oath to observe the doctrine, discipline, and worship of this Church. Canons of General Convention also appear to have carefully defined the limitations of personal freedom in matters of worship and discipline. You may call to question the propriety of these provisions if you choose, but I don't know of any society or organization in which it would be regarded as creditable to accept office and repudiate obligations as mere scraps of paper. Men are not obliged to become bishops or priests if the terms are too restricted for the expression of their spiritual gifts: and it may be that the corporate mind of the Church which exacts such pledges is as just, as wise, and as Christian as the individual judgment which trusts the guidance of emotions and sentiments.

In the complicated situation of the day is there or is there not reason to desire or expect good sportsmanship from those at the top?

(Rev.) E. VICARS STEVENSON.

Plainfield, N. J.

TO THE EDITOR: All this discussion of the service held at Christ Church Cathedral, St. Louis, has made me sick at heart, and I do not wish to write anything to wound the feelings of anyone *but*, does the Methodist minister of Carlisle, Pa., [L. C., August 27th] realize that he belongs to a denomination which, in spite of the warning of John Wesley, left the mother Church and set up a schism? If a child rebels against his home he must acknowledge his fault and return before he can be considered a son once more.

(Rev.) G. WHARTON McMULLIN.

Bellmore, L. I.

A Priest's Vows

TO THE EDITOR: A plain man who holds his spiritual and intellectual integrity a thing of priceless value is led to wonder how many of the priests who act and write so individualistically reconcile their words and acts with their ordination vows. These vows were taken freely and without any compulsion save the inner consciousness of right.

To remain in the ministry of the Episcopal Church after one has come to disbelieve in its doctrines and sacraments and discipline is clearly to violate one of these vows. A man may hold that his conscience is above canons and the plain teaching of the Prayer Book and that these may lead one to "arrogancy, blasphemy, and megalomania." This is a matter between him and his God, but for such to remain a priest in the Episcopal Church is to lie, not unto men but unto God, and borders closely on hypocrisy. The way to go where he will not have to juggle with integrity is open. Priceless beyond value is spiritual honesty.

Some men seem to hold that a man is what he calls himself. His assumption of a title is taken to mean his right to that title. If I should call myself a Frenchman, I therefore

have all the rights and privileges of a Frenchman. Put this way, it sounds like rank nonsense and it is. But are all those who call themselves Christians really followers of Christ without doing anything further? Our Lord in His lifetime demanded definite acts from His disciples, and the Apostles required baptism of all who accepted Christ. Do our extreme Broads realize that this requirement of baptism excludes many calling themselves Christians as effectively as does the rite of Confirmation, and many of those excluded are not far from the Kingdom of God?

Loyalty and spiritual honesty demand obedience to that which a man is pledged to obey, and the laws of the Church are plain as to baptism and confirmation being the prerequisites to Holy Communion. They have no ambiguity. The rubrics and doctrines were in the Book of Common Prayer before any man living was ordained. He took upon him his vows with a full knowledge of them. What can one call the man who remains a priest in the Episcopal Church after he does not believe what he vowed to teach?

The world is crying out for honest leaders in politics, in industry, in commerce, and in religion, and the Church has men vowed to believe and teach certain positive doctrines who in defiance of their vow believe and teach the opposite. Are they honest?

(Rev.) H. P. SCRATCHLEY.

Arden, N. C.

The Doctrine of the Church

TO THE EDITOR: As one reads the various letters in your Correspondence Department all written by *priests* of this Church taking many and opposing views relative to the doctrine and policy of the Protestant Episcopal Church in the United States of America, his head begins to swim and he cries out as one suddenly taken with a spell of dizziness, "Where am I?"

Only the other day a young priest of my acquaintance asserted with the greatest assurance and calmness that the Episcopal Church no longer believed in the doctrine of original sin, basing his conclusion upon the fact that the phrase "forasmuch as all men are conceived and born in sin" did not appear in the baptismal office in the Revised Prayer Book. "What," said he, "was in the minds of the revisers when they left it out?" God only knows. Are we to be compelled to read the minds of men to determine the doctrine of our Church? I will confess that I should have asked him what he thought the prayer on page 274 meant, "Almighty and immortal God, the aid of all who need, the helper of all who flee to thee for succour, the life of those who believe, and the resurrection of the dead; We call upon thee for this Child, that he, coming to thy Holy Baptism, may receive remission of sin . . ." but I doubt that it would have made any indentation in the armor of his line of thinking.

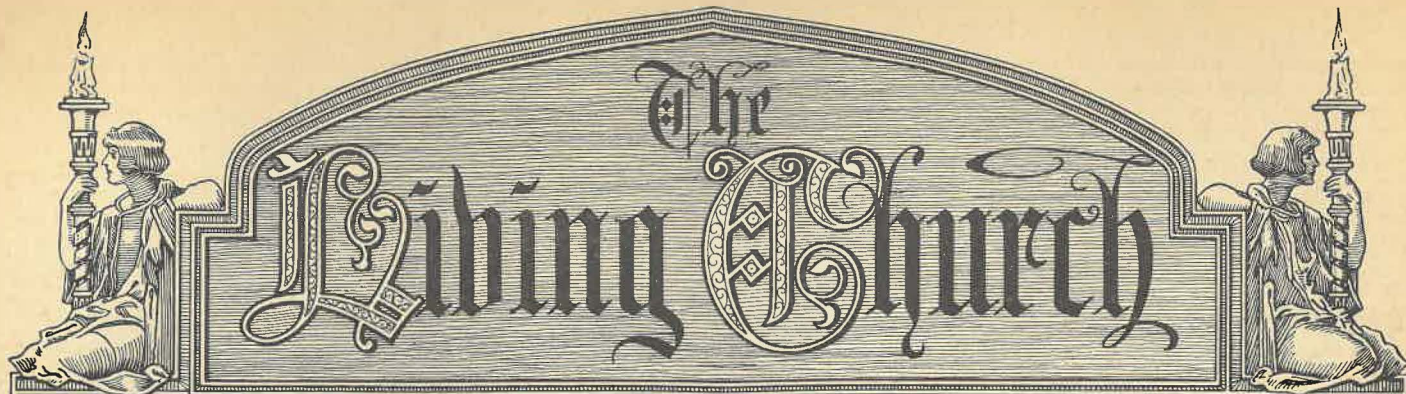
When such loose thinking and its necessarily accompanying handmaiden, False Teaching, is so publicly evidenced by priests of God, isn't it time that the Church here in America make a definite statement of its doctrine and its policy?

Let us have a commission appointed by the Presiding Bishop to draw up clear and unequivocal declarations of the Church's doctrine and a definite statement of its policy to be submitted to and ratified by the next General Convention so that there may be no longer such "blind leading of the blind" as is indicated by your correspondents.

(Rev.) J. WARREN ALBINSON.

Port Deposit, Md.

(For additional correspondence and clerical changes see page 495)



VOL. LXXXVII

MILWAUKEE, WISCONSIN, SEPTEMBER 17, 1932

No. 20

EDITORIALS & COMMENTS

South India

OUR LONDON CORRESPONDENT has, at our request, written for this issue a brief summary of the progress and present status of the South India Union Scheme. Following the meeting last June of the joint committee of the three Churches concerned in the proposed union, there has been a fresh outbreak of public interest in these proposals which has filled the English Church papers with editorials, letters, and articles throughout the usually dull summer season.

We have several times discussed the South India proposals in *THE LIVING CHURCH*. They are of interest and importance to American Churchmen because they propose the modification of various doctrines and practices that have been the heritage of the Catholic Church since the earliest days of Christianity, because our Church is planning to take over a sphere of missionary endeavor in South India, and because the project contemplates that the proposed United Church shall be in full communion with the Anglican Churches despite the fact that its constitution will be very different from those Churches in certain important particulars.

The cause of Christian reunion is very near and dear to our heart, as it must be to the hearts of all persons who sincerely and devoutly endeavor to follow in the footsteps of Our Lord. One of the most appealing prayers that Holy Scripture records is His petition for His followers, "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." And indeed it is largely because all Christians are not as one that multitudes of persons, instead of being drawn into the Church, turn away, finding it difficult or impossible to believe that God sent His Son into the world to save sinners, when His followers are so divided and scattered.

Thus it is a far from pleasant task to criticize any individuals or groups who are trying to heal these divisions among Christians, and to promote the unity for which Our Lord prayed. It is easy to recognize the sinfulness and scandal of schism, and to jump to the conclusion that any actions designed to heal these rents in the seamless robe of the Master are justified in view of the nobility of their aim.

But in our desire for unity, there are certain things that must not be overlooked. Our Lord said to His earliest disciples, "If ye continue in my word, then are ye my disciples indeed. And ye shall know the truth, and the truth shall make you free." Following out that promise, He left with His Church the Holy Spirit with the promise that "he will guide you into all truth," and under the guidance of that Spirit the disciples "continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers." And under the same divine guidance the Catholic Church, though beset in every age with threats and attacks from within and without, has stedfastly so continued.

When any proposal for reunion is made, it must be challenged by this question: Will this scheme, this project, lead us further into the truths of our holy religion, and will it enable us to continue more stedfastly in the apostles' doctrine and fellowship, in the breaking of the Bread of Life, and in the apostolic prayers?

And when this yardstick is applied by Catholic Christians to plans for hasty reunion based upon compromise, ambiguity, and the glossing over of fundamental differences, such plans are invariably found to fall short.

The South India Scheme is highly praiseworthy in its objective, and it may well be that in it lies the germ of a way whereby the Holy Spirit will eventually lead His people into all truth. But candor compels us to conclude that in its present form the Scheme is conducive, not to true unity, but to misunderstandings that can scarcely fail to lead to further disunity and a widening of the breach between Christians of different names.

WHEN all is said and done, the only kind of unity that is worth having is Catholic unity. A unity that emasculates the great fundamental truths of Christianity is worse than no unity at all. Unless the disciples continue stedfastly in the apostles' doctrine, which is the Catholic faith; in the apostles' fellowship, of which the apostolic succession is the pledge and seal; in the breaking of bread in the Holy Eucharist, duly celebrated by a priest of apostolic commission; and

in the prayers of the divine liturgy, it is of little importance whether or not they be united.

Measured by this standard, the South India Scheme falls down in at least two particulars. In its desire to be all-inclusive, the Scheme is vague or silent as to some of the most fundamental doctrinal questions. What, for instance, will the United Church teach with reference to the sacrament of Holy Baptism? Will it stand for the Catholic doctrine of regeneration, or will it minimize this essential sacrament and water down its meaning, as so many of the Protestant bodies have done? And what of the apostolic fellowship of the historic ministry—not the episcopate only, but the threefold ministry that arose under the guidance of the Holy Spirit in the early days of the Christian Church? True, it is planned to perpetuate the episcopate in the United Church. But it is specifically stated that in so doing no doctrinal significance is to be implied. The bishops, it appears, are to be successors of the apostles only in some vague magical sense, through a gesture of the laying on of hands performed, like the veriest superstition, not with any meaning, but solely because it has always been so and because that is a convenient way of setting apart administrative officials. And indeed, though eventually only ministers (priests?) ordained by these bishops-without-theory are to be recognized as lawful dispensers of the Word and sacraments in the South Indian Church (with possible exceptions), during the first thirty years or so all ministers of the uniting Churches are to be counted as possessing equally valid orders.

And here let us insert, parenthetically, a brief observation with reference to that much-abused word, "valid." To state that a priest of the Anglican Church possesses "valid" orders, whereas a minister of one of the Protestant bodies does not, casts no reflection upon the Christian character of the Protestant minister, nor does it imply that no matter how godly a life he may lead or how many souls he may bring nearer to Our Lord, all the acts of his ministry are null and void and of no account. The channels of God's grace are not limited. One may experience it in a Protestant meeting house or a Jewish synagogue or, for that matter, on a golf course. But God has revealed to us certain very special and important channels of grace in the sacraments ordained by Our Lord, and He has provided a special priestly ministry, differing in function from the ministry of the layman, to act as stewards and administrators of these sacraments. The Catholic priest does not "come between God and man," as ignorant persons sometimes suppose, but he does re-present, in the sacrament of the Body and Blood of Christ, the eternal and all-sufficient sacrifice of Calvary. The Protestant minister, acting as the leader and representative of his congregation, neither possesses nor claims any such function. In that sense, his ministry is not "valid" in the eyes of the Catholic.

But we cannot here discuss in detail the merits and demerits of the Scheme as it now stands. Perhaps it is not yet too late to amend the terms of the project so as to make it acceptable to Catholic Christians. We earnestly hope and pray that such may be the case. For Anglo-Catholics are as much interested in Christian reunion as are other Christians—perhaps more so than most. But we insist that any proposed reunion must measure up to the standards of the Catholic Church; it must be Catholic reunion, or else it is only one more misunderstanding added to the many that have marred the history of the Christian Church.

Such reunion will come in due time, for Our Lord has promised that His Holy Spirit will lead us into all truth, and truth cannot be at odds with truth. Meanwhile our duty is

clear. We must preserve the essentials of the Catholic faith. We must see that any step that purports to further the cause of unity measures up to the standard of Catholicity. In short, we must "continue stedfastly in the apostles' doctrine and fellowship, and in the breaking of bread and in prayers."

And, with due respect to the observation of our London correspondent, fortunately the "last word" will not be with the General Synod of the Church in India, or with any human agency, but with God the Holy Ghost.

IS THE DEPRESSION at last on the wane? President Hoover has said so, with all the impressiveness and dignity of his high office. But Presidents have been wrong before in such matters, and Mr. Hoover, moreover, is a candidate for reëlection. More encouraging are the statements in such conservative economic publications as the weekly financial letter of the National City Bank, which in its current issue notes "a new spirit of encouragement and hope," and "a very heartening change in a quarter where improvement was essential."

But the man in the street has not yet felt much improvement, nor is he likely to do so in the immediate future. It is small comfort to one without a job to know that the security market is going up, unless and until that rise is interpreted in the reopening of factories and the rehabilitation of industry generally. And that is bound to be a slow process. The vast number of unemployed persons cannot be reintegrated in the industrial system over night, and there is certain to be much suffering during the coming winter.

The Church has its own contribution to make toward a renewed stability, as Dr. Van Keuren pointed out in his Labor Sunday sermon in the New York Cathedral, which we are publishing in this issue. We are not concerned as Christians and Churchmen either with the preservation of the existing social order or with the inauguration of a new one. One does not have to be a believer in capitalism to be a Christian; neither does one have to advocate the overthrow of the capitalist system and the substitution of some other economic plan. But that does not mean that Christianity is not concerned with the functioning of the industrial machine, nor that the conduct of business is outside the realm of its interest. On the contrary, it is the duty of Christians to demand that the social order, whatever form it may take, function along Christian lines.

"Business is picking up; now we can afford to be ethical," says a story that is going the rounds. But business cannot become sound unless it is penetrated, saturated, bound up with Christian ethics. For what is business after all but the dealings of one man with another, the means of supplying one another with the necessities and luxuries of life?

Our Lord gave the formula for economic recovery centuries ago: "Bear ye one another's burdens." The experience of the past few years has given that injunction a new significance. We have *had* to bear one another's burdens. Has it taught us a lesson that will stand us in good stead when "times" improve? If it has, the depression has been worth while.

WE ARE ASKED by the Rev. Malcolm S. Taylor, director of evangelism for the Church's National Commission on Evangelism, to call attention to the week of penitence and prayer sponsored by the Federal Council of Churches. We have already done so through our news columns, but we gladly supplement the announcement by an editorial endorsement of the project.

Penitence,
Prayer Week

The week set apart for the proposed observance is October 2d to 8th, being that of the Nineteenth Sunday after Trinity. Its object is not simply the return of material prosperity, but "the correction of those causes of distress without which prosperity may prove to be other than a blessing." (One would, indeed, suppose that without causes of distress prosperity would not be so likely to prove other than a blessing, but the worthiness of the objective excuses the ambiguity of its expression.)

Leaflets containing suggested topics of meditation, scripture readings, and forms of prayer may be obtained from the Federal Council office, 105 East 22d street, New York, at \$1.00 a hundred. If the prayers therein set forth seem inadequate, the collect of the week, that of the Nineteenth Sunday after Trinity, is not inappropriate, while those for Christian service, for social justice, and for every man in his work, on pages 43 and 44 of the Prayer Book, will prove helpful to the observance, as will the general confession, which the official leaflet recommends.

WE WELCOME to the fellowship of Church journalism a new periodical for children, the *Junior Churchman*. Since the discontinuance of the *Young Churchman* there has been no general paper for our boys and girls of grade school age, and this new venture is intended to remedy that situation. The editor is the Ven. Harold E. Schmaus, Archdeacon of the northern deanery of Harrisburg, and it is published monthly by the Church Outlet Publishing Co., Westfield, Pa., at fifty cents a year.

New Periodical for Children

AS THE TIME APPROACHES for colleges and schools to reopen, it is again in order to remind rectors, parents, and other interested persons to send the names and school addresses of their young people to the appropriate chaplains. A list of these will be found on page 175 of the current *Living Church Annual*. In the case of secondary schools and others not listed, the parish priest in the school town should be notified and asked to get in touch with the student.

As Schools Open

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	
Galilee Summer Chapel, Lake Tahoe, Nevada	\$ 6.95
A. L. W.	5.00
M. L. W.	5.00
C. H. Greenough, Gloucester, Mass.	5.00
T. O.	1.00
Miss H. E. Mahan, Quogue, N. Y.	2.00
Miss Marian S. Puffer, Orange, N. J.	2.00
	\$ 26.95
Amount previously reported	133.00
Total to date	\$159.95
CHURCH RELIEF FUND FOR CHINA	
T. O.	\$ 5.00
WORK AMONG THE DEAF MUTES	
Galilee Summer Chapel, Lake Tahoe, Nevada	\$ 14.36

BISHOP QUIN writes to thank us for our fund for Storm Relief in Texas. "The money will be put to good use," he says. Let's make it \$1,000.

The Living Church Pulpit

Sermonette for the Seventeenth Sunday after Trinity



THE VOCATION OF A CHRISTIAN

BY THE VERY REV. RALPH E. URBAN
SUFFRAGAN BISHOP-ELECT OF NEW JERSEY

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called."

—EPHESIANS 4:1.

ST. PAUL is writing to Christians, and it is noteworthy first of all that he speaks of their life as Christians as a vocation. A vocation is a positive something to be accomplished. To the apostolic mind, therefore, the Christian life is no drab, aimless thing, not just a colorless "be good" which so many people have come to think it is; still less a "be good" which has come to mean not something positive, but a negative "don't be grossly bad."

The Christian religion is not perhaps over-popular, but it is because it is conceived of as such a dull, colorless affair. . . .

Properly understood the Christian religion is very clear cut, quite definite, and entirely different from anything else human life has known. It has its own high thoughts, its own distinct faith, its own clear and understandable philosophy; and these in turn involve an endeavor, a way of life, a vocation to which you and I are called. To this vocation we are set apart in our Baptism—for its work we are strengthened in our Confirmation; and to it we take renewed oath every time we receive the Blessed Sacrament.

What is this definite vocation? Not just to be good, for "good" has come to have too many different definitions. Many a man thinks himself good when others smile at his crude assumption. Others are sure they are not good, when in truth their lives answer to the chief Christian tests; and no really honest man thinks of himself as good at all.

Some one will say the Christian vocation is to follow Christ. And no doubt rightly understood that would define our vocation. But even that may be conceived of very individualistically and in the end therefore selfishly. And men left to themselves have too often misconceived Christ.

The epistle in which the text is enshrined is primarily an exposition of the Catholic Church (1) its character as the Body of Christ; (2) a Body meant to include all men after whose Head the whole family in heaven and earth is named; (3) through which is made known to us men the mind of God and the truth as it is in Christ Jesus; (4) through which the grace and virtue which is of God may become the possession of men.

And then the writer concludes: "I beseech you, walk worthy of the vocation wherewith ye are called." The Christian vocation is membership in the Church, fellowship in the Body of Christ, and Christians are to prove themselves worthy of this great honor, worthy members of the Church.

Modern religion does not for the most part think of the Christian life in that way. It thinks of the Church as quite incidental, an accident of the religious life. The apostle thinks of the Church as first, the one fountain and source of true life. It is in the Church that the idea of the good becomes virile and resplendent; it is in and by the Church that Christ becomes understood and the following of Christ not a rapid listening to precepts but a great adventure in living.

The apostle is large visioned. He thinks in terms of the salvation of all life, the lifting of our human nature above itself, the making of man into the likeness of God. And for this the Church is the instrument. It is the home and fount of ideals to be striven for; it is the home and fount of true wisdom and understanding; it is the source of power. And therefore to live the Church's life, to maintain and set forward the Church, is the real vocation of the Christian.

The Church and Industrial Recovery

A Sermon Preached in the Cathedral of St. John the Divine, New York City,
on Labor Sunday, September 4, 1932

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

Executive Secretary, Social Service Commission, Diocese of New York

"Such as I have give I unto thee; in the name of Jesus Christ rise up and walk."—ACTS 3:6.

THE SCENE was the Beautiful Gate of the temple in Jerusalem, at the beginning of the hour of prayer. A man lay paralyzed at the very threshold of life, unable to enter in, and asked Peter and John for help. Peter replied: "Such as I have give I unto thee; in the name of Jesus Christ rise up and walk." Then he took the cripple by the hand and lifted him, that he might enter the temple of life, leaping and walking and praising God.

It is a picture of today's social situation. Society, still partly paralyzed, but already on the threshold of a new era of human helpfulness and welfare. And Christian Churchmen and Churchwomen, like the Apostles, in a position to do great things toward the recovery of paralyzed social and industrial life, things that even the alms of improved industrial methods alone cannot do.

"Such as I have," cried Peter, "give I unto you." Such as we have! What have we men and women of Christ's Church—Christ's men and women—what have we to give toward social recovery and reconstruction?

One thing that we have is a helping hand. "Peter took him by the hand and lifted him up." Material assistance to those in need; but material assistance that lifts up, and puts into troubled people new ambitions and incentives; not assistance that pauperizes them and turns them into beggars. Indiscriminate giving by churches and by church members, in bread lines and to applicants on the street or at the house door, injures people more than it aids them. It keeps needy persons away from those who could help them to get on their feet; and it wastes money which is dreadfully needed for useful service.

Church people can give a helping hand that really lifts men up if they will: (1) Try in this emergency to take care of their own needy Church families. This can best be done after a good understanding of actual home conditions, and preferably a registration in the social service exchange. (2) Enable others to be helped by trained and experienced workers in the social agencies of the community. This requires our generous support of good social agencies, and a knowledge of the proper agency to whom needy persons should be sent. In short, we should lend a hand directly to our own Church people, and lend a hand to good social agencies to help the others.

But we Church people have more to give than a hand. Peter and John were going into the temple. We, too, have an objective, a goal. We are seeking the Kingdom of God's righteousness both for ourselves and for all of paralyzed society. That means that we should give our engrossing interest to all intelligent plans and methods for the improvement of human welfare in government, health, education, recreation, and industry. In the past, year by year, society has progressed under the guidance of a good God, not usually by junking established methods because of minor defects, but by evolving and developing these methods so that they may meet new conditions and new points of view. God works in society by evolution, not by revolution. Thus great and useful social systems, like capitalism, save themselves and increasingly minister to society by growing with the times. At present in the industrial field there are several important growth suggestions which are evolutionary but not revolutionary. Welfare-minded Church people should give to them hard study and prayerful consideration.

For example, an American plan for unemployment reserves; though it would not give to the unemployed important individual benefits, and it might increase unemployment among casual labor, would certainly accumulate great reserves toward a buying market in periods of depression, and would tend to promote more efficient business management, and stabilize employment among regular workers.

SHORTER WORKING HOURS would distribute work and increase the number of workers, if some method like, perhaps, the New Hampshire plan, could be put into operation for a satisfactory distribution of the cost among laborers, executives, and stockholders. Increased leisure time would increase recreational and educational problems and opportunities for churches and welfare agencies.

A more widely distributed and comprehensive system of free governmental employment agencies, under trained and experienced personnel managers, should be a great help to both capital and labor; particularly if through cooperation with educational institutions something worth while could be done in vocational planning, training, and re-training. Workmen's compensation, health insurance, old age security, and better housing are proving their worth on an ever widening scale.

The motive of these social movements is the quest of the Kingdom of God. We are trying to enter the temple through the beautiful gate of a more kindly social order. But these social movements are experimental. Widespread public interest and cooperation are required to avoid disastrous economic and social repercussions. Should these movements result in an enfeebled business world, or in a general weakening of initiative and responsibility they would retard the progress of human welfare. Even justice, mercy, social opportunity, and security are useless without personal backbone and honesty. Social responsibility can be safely distributed only along with a growing distribution of honor, integrity, and wisdom. Failure to do so has throughout history led to cycles of alternating distributed responsibility like democracies on the one hand, and highly concentrated responsibilities like monarchies and dictatorships on the other. It may be that the world is now swinging again toward the latter.

To methods of social development Church people can and should give intelligent direction. I do not believe that the Church should as a body commit herself to any specific economic or political method. But her people, as individuals, could intelligently inform themselves and enthusiastically concern themselves with these important social matters without in any way sidetracking the Church herself from her glorious spiritual mission.

For the gift of God to society is the Church's greatest contribution toward social and industrial recovery. More worth while even than helping hands or practical Christian ethics is the making real to men and women the presence of a good and guiding God among them, through Jesus Christ our Lord.

THINK what might result from such a sense of religious reality among stockholders, executives, and employes everywhere. Wise economists tell us that the depression has been fundamentally not economic and industrial, but social, moral, and psychological. There has been a lack of confidence in the future, and in the integrity and ability of individuals and institutions. In days of prosperity, men in offices and shops grew careless of their

(Continued on page 487)

The South Indian Reunion Scheme

A Summary of the Proposals, and Some Catholic Objections

By George Parsons

London Staff Correspondent of THE LIVING CHURCH

IT IS TRUE to say that nothing in modern ecclesiastical history has aroused such interest, nor furnished more ground for discussion among Churchmen generally, than the proposals which emanated from a joint committee, meeting at Bangalore in the autumn of 1928, to unite the Church of England in India with the "South India United Church," consisting of various dissenting bodies. The joint committee at Bangalore reaffirmed a resolution passed at Trichinopoly in 1926, that "in order to secure the full mutual recognition of the ministries of the uniting Churches, the existing ministers of the three Churches [*i.e.*, the Church of England, the South India United Church, and the Wesleyans] be accepted as Ministers of the Word and the Sacraments in the Church after union."

It was agreed "that, for thirty years succeeding the union, the ministers of any Church whose missions have founded the originally separate parts of the United Church, may be received as ministers of the United Church if they are willing to make the same declarations with regard to the faith and constitution of the United Church as are required from parsons about to be ordained or employed for the first time in the United Church." Following directly from the fact of union, "any communicant member of the United Church shall be at liberty to receive Communion in any of the churches of the United Church."

It was also proposed that, "when once the Union was formed, all henceforth who are to be ordained to the ministry of the Church are to be ordained by bishops." After a time, therefore, all will have been so ordained. But, as was pointed out by certain critics, during an interval, reckoned at thirty years, a large number of those who are to be fully recognized as ministers of the Word and Sacraments will have received no episcopal ordination, and during that period, at least, it will be possible for them to be admitted to the full pastoral charge of (hitherto) Anglican congregations—temporarily with the consent of the particular congregation and its minister, and permanently with the consent of the congregation and bishop.

The Bangalore proposals were subsequently considered in England by a committee of Anglo-Catholic scholars and divines, and an important report of this committee was issued early in 1929, signed by Bishop Gore, Fr. Paul Bull, Prebendary Mackay, and others. The report was notable for the moderation of its language, but was firm in its insistence that the threefold ministry (bishops, priests, and deacons) is "the only valid ministry of the Church, which has descended in orderly and legitimate succession from the Apostles, and that its recovery, where it has been lost, is the necessary condition of union." The Anglo-Catholics made other comments, but went on to declare that "if the obstacles we have named were removed by further negotiations, and the scheme consequently amended, the Church of India, in our judgment, could rightly enter into such temporary relations of communion and coöperation with the United Church as are contemplated in the present proposals, with a view to the attainment of full and complete intercommunion at the close of the intermediate period."

REVISED PROPOSALS

A JOINT COMMITTEE at Madras, which revised the proposals formulated at Bangalore, completed its work in April, 1929, and the resulting proposals were presented to the governing bodies of the societies represented in India and elsewhere. Briefly, the effect of the final proposals was as follows:

(1) All the communicant members of the uniting Churches will be at liberty to receive Holy Communion in any of the churches of the United Church.

(2) The ministry of the United Church is eventually to consist of bishops, presbyters, and deacons; but at the time of union the "initial ministry of the United Church" will be (a) the bishops of the Anglican dioceses of Madras, Tinnevely, Dornakal, and Travancore, plus some other bishops, who will be consecrated at the inauguration of the union. (b) All "the other ministers of the uniting Churches in the area of union, each minister retaining such standing as he had before union in his own denomination."

As regards the new bishops, the proposal was that they should be consecrated by "the laying on of hands jointly by the presiding bishop and at least two other bishops, and by the 'presbyters' of the South India United Church and the Wesleyan Church, with or without accompanying words."

(3) It is the intention and expectation of the uniting Churches that after thirty years every minister exercising a permanent ministry will be an episcopally ordained minister.

The proposal that a non-episcopally ordained minister should be allowed, under certain specified conditions, to administer the Holy Communion in what were Anglican churches was dropped, and in lieu of it mutual pledges were to be given, in full trust, that "no arrangements will knowingly be made, either generally or in particular cases, which would offend the conscientious convictions of any persons directly concerned, or which would hinder the development of complete unity within the Church, or imperil its subsequent progress towards union with other Churches."

The proposal (paragraph 2) to divide the Church of India into two provinces caused much adverse comment. Its purpose seemed to be to enable the Southern bishops to act without the judgment of the bishops of Northern India, who were not prepared to follow their innovations.

GENERAL SYNOD APPEALS TO LAMBETH

IN THE SPRING of 1930, the General Synod of the Indian Church considered the proposed scheme with great pains and care, and forwarded a report to the Lambeth Conference, in which it commented both on the satisfactory and unsatisfactory parts of the scheme, while asking for the counsel of the great assembly of bishops before sanctioning or refusing to sanction the proposals.

The Lambeth Conference, as will be recalled, gave a half-hearted blessing to the scheme, but also made it unmistakably clear that during the initial period the proposed United Church cannot belong to the Anglican communion. It was encouraged to go forward only on that understanding.

Meanwhile, the Scheme was meeting with adverse criticism from various denominations in South India itself. A minister in Hyderabad expressed the opinion that episcopacy would jeopardize the brotherly relations which exist in the Wesleyan Church, and was afraid of absorption into a community having sacerdotal tendencies! The Presbyterians objected to the term "historic episcopate," on account of its obvious ambiguity.

RETROGRADE PROPOSALS were made at a gathering in Madras in November, 1930, at which three communions were represented: the Church of India (Episcopal), the South India United Church, and the Wesleyan Methodist Church. It was agreed that these three communions "do not regard agreement on the constitution of a United Church as the final goal, or, indeed, as the most important thing" in their movement. But "organization there must be, and it must be as perfect as we can make it." It was agreed that the episcopate, the councils of presbyters, and the congregation of the faithful, all had their place

in the constitution of the early Church, and that "the preservation of these three elements in its organization is essential to the good order of the Church."

It was agreed to make various changes in the South India Reunion Scheme. The Wesleyan Methodists requested that there should be a more definite and explicit statement that it is not the intention of the Scheme that apostolic succession should be a doctrine of the Church. Accordingly, it was agreed that, instead of saying that the uniting Churches accept the historic episcopate in a constitutional form as part of their basis of union, "without intending thereby to imply or express a judgment on any theory concerning episcopacy," they would say: "But this acceptance does not bind the United Church to the acceptance of any particular theory concerning episcopacy, either as a qualification for the ministry or as a determining factor in its relation with other Churches." This amendment was accepted.

The Wesleyans sought, and obtained, a further clause with regard to the recognition of non-episcopal ministries. To the statement in the Scheme that "every ordination of presbyters shall be performed by the laying on of hands of the bishop and presbyters, and all consecrations of bishops shall be performed by bishops, not less than three taking part in each consecration," the following addition was passed: "The Uniting Churches declare that, in making this provision, it is their intention and determination in this manner to secure the unification of the ministry, but that the acceptance of this provision does not involve the denial of the validity or regularity of any other form of ministry."

With regard to what is to happen about exceptions to episcopal ordination at the end of the provisional experimental period of thirty years, it was previously agreed that "after this period of thirty years, the United Church will consider and decide the question of any further temporary exceptions to the general principle of an episcopally ordained ministry." To this it was now agreed at Madras to add the clause, "provided that the status of those already received as ministers shall not thereby be affected."

IN MARCH of this year (1932) a very grave letter was addressed to the Father Superior of the Oxford Mission to Calcutta by several eminent Oxford doctors of divinity and professors, concerning the "reply" of the synod of the Church of India, Burma, and Ceylon to the proposal of the South India United and Wesleyan Churches, that "in the meetings of the joint committee and in conferences directly organized by it, the members should be at liberty to unite in Communion services presided over by ministers of one or other of the Uniting Churches." (This letter has already appeared in THE LIVING CHURCH, but it may be well to recall that the signatories were emphatic in their condemnation of the proposed procedure, and gave a solemn warning that, if such a violation of Catholic principle were formally endorsed, they would no longer be in a position to advise an Anglican priest to continue to minister in the Church of India.)

No fewer than ten of the Indian bishops were in favor of giving this permission to ministers who had not received episcopal ordination; and it was only the resolute resistance of the Bishops of Nagpur, Assam, and Colombo which averted a disaster of the first magnitude to the Anglican communion.

The most recent meeting of the joint committee was held at Bangalore on June 15th last and the three following days. At this meeting a combination of Congregationalists and Presbyterians were responsible for some resolutions of critical importance, which they prevailed on the committee to accept. These concerned such matters as Confessions of Faith; in what sense the "historic episcopate" should be accepted; that those confirmed in any of the Uniting Churches be accepted as communicants in the proposed United Church; and the association of presbyters with bishops in the consecration of a bishop. All of which may be regarded as further retrograde steps!

This is as far as the matter has progressed. How much longer discussions on the Scheme are to be continued, and when the final stage will be reached, it is not possible to say at present. The last word will be with the General Synod of the Church of India.

LIFE TODAY ON TRISTAN DA CUNHA

THE LONELY ISLAND of Tristan da Cunha appears more and more frequently in the news. It was recently announced that a Brazilian scientific expedition, chiefly meteorological, is about to start for that island, to make a long stay. It includes about forty persons. Learning of this, the English S. P. G. missionary, the Rev. A. G. Partridge, is cutting short his furlough to return with the expedition to his post on the island.

Now comes word that Hans Knudsen, a Norwegian scientist, arrived in Rio de Janeiro early in July, on his way to install a magnetic observatory on Tristan da Cunha.

Far out in the south Atlantic, midway between Capetown and Buenos Aires, the island has a little colony of fewer than 200 people, among whom the English Society for the Propagation of the Gospel has carried on work for the past eighty years, missionary priests going out, one by one, for three-year terms, cut off from all touch with the world except for a ship's calling perhaps once or twice a year.

There is a little Church of native stone, a school house, and some twenty cottages with little struggling gardens, a small herd of cattle and a few sheep. A bare wind-swept mountain peak towers eight thousand feet above the little settlement, and a rocky coast and the stormy ocean surround it.

Bishop Watts of St. Helena, in whose diocese the island is included, made a visitation early in 1932, going over on the boat which was to bring the missionary away. The Bishop confirmed forty people in the church which, the islanders say, is the very heart and soul of the island. The service was one of great beauty save for sadness because their much loved priest was departing.

The British admiralty had sent along two doctors and two dentists at the same time. The doctors found the islanders in good health, and the dentists found so many perfect sets of teeth that even the *New York Times* was led to comment on the report. Their fine teeth defy explanation, unless by the fact that meat and flour and sugar are rare luxuries in their diet, and all food is rather scarce so that over-eating is unknown.

The people are friendly, simple, shy, and for all the rigors of their life would not hear of evacuating their lonely island, nor would it seem wise for them to be compelled to do so. Conditions do not demand it, and they could scarcely make a living elsewhere.

A Tristan welfare committee has now been formed in Capetown, coöperating with Douglas M. Gane of London, who for forty years has been the mainstay of the island and by sending supplies has made life possible there.

The island was named for the Portuguese admiral who discovered it in 1506.

In connection with the observance of Lewis Carroll's hundredth anniversary, it is interesting to learn that his brother, who was also a clergyman, was the second missionary sent by the S. P. G. to Tristan da Cunha.

TREASON

IF IT BE TREASON for a man to choose
To serve his God, no matter what the State
May order him to do, then mine the fate
Of those brave souls with conscience to refuse
To kill their fellow-men, although they lose
The plaudits of the crowd; yet hold no hate,
Not even when in filthy jails they wait,
Until the war clouds pass and peace ensues.

If it be treason to refuse to kill,
Then call me traitor! I will not obey
The order to destroy a human life.
I have a higher mission to fulfill:
To help mankind to find a nobler way,
The way of love, instead of war and strife.

E. GUY TALBOTT.

The Street Called Straight*

By the Rt. Rev. John N. McCormick, D.D.

Bishop of Western Michigan

IN A RECENT MAGAZINE a popular writer offers what he calls the seven most interesting streets of the world and enumerates them as follows: the Ghats of the Ganges in Benares, the Bubbling Well Road in Shanghai, Broadway at night in New York, the Street of David in Jerusalem, the Calle Florida in Buenos Aires, the Champs Elysées in Paris, and the Tala in Fez. Then he says,

"You may find the Grand Canal in Venice even more interesting. I know you will like the oldest thoroughfare in the world, the street called "Straight" in Damascus. It is mentioned in the Bible, although, believe it or not, it is not straight, but crooked."

How the street called "Straight" lost its original straightness is described in Lewin's *Life of St. Paul*:

"The old city, the nucleus of Damascus, is oval in shape and is surrounded by a wall. Its greatest diameter is marked by the Straight street, which is an English mile in length. At its east end is the gate, a fine Roman portal having a central and two side arches. In the Roman age and down to the time of the Mohammedan Conquest a noble street ran in a straight line from the gate westward through the city. It was divided by Corinthian colonnades into three avenues opposite to the three portals. A modern street runs on the line of the old one, but it is narrow and irregular. Though many of the columns remain, they are mostly hidden by the houses and shops. This is the street called 'Straight' along which Paul was led by the hand, and in which was the house of Judas, where he lodged. The traditional house of Judas lies on the south side of the street at a little distance to the east of the western gate."

To bring our reminders to a more recent date we may recall that during the French bombardment of Damascus in the troubles in Syria, there was a description in the daily papers of the damage caused by shells from the big guns falling in the street still called "Straight."

The record in the Acts of the Apostles, chapter 9, is, as you will remember, the story of the conversion of St. Paul:

"And there was a certain disciple at Damascus, Ananias, and to him said the Lord in a vision, 'Ananias.' And he said, 'Behold, I am here, Lord.' And the Lord said unto him, 'Arise and go into the street which is called Straight, and enquire in the house of Judas for one called Saul of Tarsus, for, behold, he prayeth and hath seen in a vision a man named Ananias coming in and putting his hand on him that he might receive his sight.'"

It is not my purpose to describe ancient or modern Damascus, nor to draw lessons from the narrative in the Acts, but as has frequently been done by other preachers, especially when such styles of preaching were popular, it is to draw a lesson or two from the street called "Straight."

It is quite obvious that we may draw many lessons from the streets of the world—any street in any city. The Corso of Rome, the Agora of Athens, the thoroughfares of London, or the sidewalks of New York. All streets have their identities, their memories, and their lessons whether they are straight streets or crooked streets, quality streets or quantity streets. Wherever he may be located, there is no more significant social unit than that unit of unknown value—the man in the street.

Ancient cities have now become quite familiar to us. It is not only Pompeii and Herculaneum that have been mapped out, but Ur of the Chaldees has been lifted from the pages of the Old Testament to the newspaper reports of the modern archeologist. But whether it be Ur or Babylon, Nineveh or Tyre, we now know that all the famous cities of the ancient world had their problems of straight or crooked streets and straight or crooked citizens. It

may be that municipal government has more conspicuously broken down at the present day in the United States of America than in other times and other places, but the crime and the shame of cities, as well as their pomp and circumstance, are an old, old story.

THE tale of every city is a tale of two cities—one, a city of shining sun, and the other a city of dreadful night. Experience shows that Damascus or New York, or any other city, may have straight streets, but crooked citizens, and also that it is far easier to straighten crooked streets than to straighten crooked citizens. The glory of a city is not so much its city planning for thoroughfares and boulevards, for parks and museums, but its city planning for civic righteousness and civic patriotism, for plain living and high thinking, for neighborliness and hospitality, for health and education—and, above all, for honest government and unimpeachable administration. Bread and circuses will not forever stifle the consciences or silence the voices of straight-thinking and straight-living citizens. They would much rather live on crooked streets than to be governed by crooked politicians. A street-cleaning department, with white wings, might have a figurative, as well as a literal application. The city beautiful of our dreams should be a city spiritually as well as physically beautiful. Beyond question, there is a demand more insistent than ever before in the history of cities, for the rectification of the moral highways and byways, and for marking on the moral map, in clear and shining letters, the street called straight. The city is the most conspicuous social unit. A city that is set upon a hill cannot be hid. The cry and the challenge of the present time is to clean up Wall streets and Main streets and Pennsylvania avenues, and to give us straight men living on straight streets.

When we pass from the parable of the city streets to the parable of the individual citizen, we may easily analyze and diagnose crookedness and straightness. Crookedness has superficial attractiveness, but it has deadly terminations. It may be the way that seemeth good unto a man, but the end thereof is the way of death. Sometimes we are reminded that the line of beauty is a curve, and winding streets entice toward mystery and adventure. But, not to overpress the figure, when we are walking on crooked streets we are apt to lose our bearings, to become confused, to run around in circles, and ultimately we are in danger of becoming lost. One crooked street leads to another, until we are bewildered and bedeviled into mazes and labyrinths. The old verse is always a real warning:

"O what a tangled web we weave
When first we venture to deceive."

A THOUSAND and one times during the present upheaval, men—old and young, trusted and honored—have turned and twisted from one crookedness to another, until they have finally landed in suicide or in prison. In the confusion of crooked streets, they lost their heads, and lost their consciences, and lost their souls. Thousands of other men, perhaps not so deeply involved, are finding themselves out of line and out of focus. The number of individuals and of groups, who have moved bag and baggage from straight street onto crooked street is rather appalling. What we know as the underworld—that land of darkness and of the shadow of death—is one vast metropolis, one might almost say, necropolis, of crooked streets. The land of the gangster, the racketeer, and the criminal, of high or low degree, is a place of crossing and double-crossing, and triple-crossing. It has no right-angles and no rectitudes. It is confusion worse confounded. Moral anarchy prevails, and those who enter its gates abandon hope, and health, and happiness, and until once they emerge again into the

* Sermon preached recently in the Cathedral of St. John the Divine, New York City.

upper realms of life they are to be considered among the missing and the lost. It is quite significant that the term generally accepted as most descriptive is the term "crook." There is a fine picture by Gerritt Benecker in which he represents the best type of the American workingman over the title, Men are Square. That is what we like to think is the real American type: men are square, men are straight. Crookedness is a lapse from the normal. Happiness and usefulness, beauty and fine living, follow upon right action.

"Straight is the line of duty:
Curved is the line of beauty:
Follow the straight line, thou shalt see
The curved line ever follow thee."

As this verse indicates, the advantages of straightness are manifest. In spite of relativity, in the moral world, a straight line is still the shortest distance between two points. Also, the man who walks on a straight street knows where he is going—he does not need to ask his way, does not interfere with other pedestrians—can usually move along with a clear eye and a firm step on errands of importance and tasks of honor, and moves toward a definite goal. He may meet with opposition and obstruction, but at least he can see the obstacles and face the enemies. When Our Lord set His face to go to Jerusalem He foresaw the dangers and the inevitable termination, but He pressed on straight ahead, even though the street at last became a Via Dolorosa, and at the end of the street there was a cross.

What just now hinders straight living and straight thinking is the shifting of landmarks and the removal of familiar signposts and standards. A young college man recently said, "How can we play the game when someone is always moving the goal posts?" To steady the world, to rectify conduct, to bring family life, economic life, and political life into line again, and to keep the moral world within bounds, there needs to be a replacement of the ancient and eternal standards of right and wrong, and a restoration of the well-tried markers and mile posts of religion. One of our foremost educators has recently said, "We are in a moral morass." In a bewildered society, confused by conflicting and competing guides, invited and incited now this way and now that, there is no wonder that the traveler loses the way and even forgets his destination. To use the slang of the day, he may be dressed up educationally and intellectually, but morally and ideally he seems to have nowhere to go. There is a call to straighten our winding and wabbling streets by restoring the ancient landmarks. If we are to emerge from conditions which are perilously near chaos, it is evident that we must think things through and think things straight. We cannot, without serious danger leading to tragedy, go on living in a crooked and distorted world. Our prayer is that God may give us leaders who can bring us out of the wilderness of witless wandering into the promised land of light, and life, and love—the city of sincerity and truth.

But some men may say, "How can these things be—how can the crooked be made straight?" This is not only the problem of organized society, but it is especially the problem of religion, and it is the problem which religion has abundantly and triumphantly solved. The prophets of the Old Testament, who were social leaders and ardent patriots, felt upon themselves the burden of national reformation. The city was to them—as it is to us—a tremendous problem. But they believed that national penitence might be followed by national regeneration. They believed that the city could be saved. They heard the message,

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins.

"The voice of him that crieth in the wilderness, 'Prepare ye the way of the Lord, make straight in the desert a highway for our God.'

"Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

"And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken."

They heard the voice of the Lord saying:

"And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them."

Their cry was "Prepare ye the way of the Lord, make His paths straight," and this was the cry repeated centuries afterward by John the Baptist, and it is the cry of all prophetic souls today. But now, as then, it is based upon national repentance and national reformation. The city can be saved if it repents in sackcloth and ashes. Civic regeneration, national cleansing, individual salvation are possible. A Pilgrim's Progress can always be made out of the city of destruction on to the city of God. So to the individual who knows his sins and wishes to repent, to the man who lives on a crooked street and wants to move to a straight street, we can say, "Go straight and keep straight. Christ has redeemed you, God will help you. The Saviour came to seek and to save the lost. He came to lead men out of dark and devious places and to set their feet on the right road. He said 'Follow Me' and He also said 'I am the Way.' He declared 'I am the light of the world. He that followeth Me shall not walk in darkness, but shall have the light of life.'"

Thus, in the power of God, we can emerge from the underworld into the upper world, from the gang to the group, from uncleanness to cleanness, and from sin to salvation. A city may be redeemed by redeemed citizens. If we hear the city or the nation appealing to us, "Is it nothing to you, all ye that pass by?" we can answer the cry by stopping, and heeding, and helping. Indeed, each one of us may say in this sense, "I am the State, I am the city, my streets *shall* be made straight and my darkness *shall* be made light."

Thus do we look for the accomplishment of that vision as old as the oldest city—the ideal of organized society, the dream of the world, the ideal republic, the real utopia, the Civitas Dei, the city which hath foundations whose Builder and Maker is God.

The late Studdert-Kennedy ended his last public address with this closing verse, fitting the spirit of this great social worker, as well as the spirit of our faith.

"We shall build on!
We shall build on!

"On through the cynic's scorning,
On through the coward's warning,
On through the cheat's suborning.
We shall build on!

"Firm on the Rock of Ages,
City of saints and sages,
Laugh while the tempest rages,
We shall build on!

"Christ; though my hands be bleeding,
Fierce though my flesh be pleading,
Still let me see Thee leading;
Let me build on!

"Till through death's cruel dealing,
Brain wrecked and reason reeling,
I hear love's trumpets pealing,
And I pass on!"

A recent writer in the *Survey* says: "While the economists are scanning the reports of car loadings and bank clearings, the ordinary man in the street has begun to search his own soul to discover again the truth that the things which are seen are temporal, while the things which are not seen are eternal." Our present duty would seem to be the ancient task of showing that temporal things and eternal things are not incompatible nor mutually exclusive, but slide off the one into the other. There is an interdependence between the national and the spiritual, and the economic welfare of the individual is bound up with his moral and spiritual well-being.

WHAT IS A CURRICULUM? An outline of experiences to be had, facts and relations to be learned, attitudes to be held, skills to be acquired.
—Henry Suzzallo.

Lawyers, Soldiers, or Shepherds?

By the Rev. C. A. Meader

Rector of St. Luke's Church, East Greenwich, R. I.

I

A MINOR but significant feature of the American Revolution was the prominence of lawyers among its early leaders. They have been permanent factors in American government. They always will be—properly so. But men of the law, as a class, are concerned with rights and rules, not with ideals—with what is, and has been, not with what ought to be. True, certain outstanding lawyers—men of light and leading in their day—have been men of deep human sympathies. Phillips Brooks, in a sermon, called Abraham Lincoln “the Shepherd of the People.”

It is this pastoral, protective instinct, this shepherding element which is the vital need of the government today. This need will not be met without a spiritual revolution—without an infiltration into political thought of ideals frankly Christian. Of course our times have no need to fear ecclesiastical intrusion into affairs of state. Richelieu and Becketts would be anachronisms—perils in the highway too well appreciated, as such, to require red light warnings.

By *Christian ideals* in public life nothing less is meant than insistence on certain moral qualities in public men. These qualities may be summed up in the phrase “compassion on the multitude.”

That phrase describes the outlook on human society which won for Jesus the leadership of the common people! It was such a compassion, such an outlook which made them style him by an old Messianic title. Saying, “This is of a truth that Prophet,” they accepted the leadership promised from far-off centuries in the words, “He shall feed His flock like a shepherd: He shall gather the lambs in His arms and shall gently lead those that are with young.”

II

IT IS the right and the duty of the disciples of Jesus today to seek this type of civic leadership. God knows, the multitude needs compassion, and needs convincing evidence that its rulers have this quality. Discernment and understanding are not enough in themselves to win the confidence of the multitude. Even that vague phrase—“public spirit”—lacks something of the flavor of the rich word, “compassion.”

The quality of the leadership men accept determines their happiness and peace. In the records of the past and in the life of our own times the story of human government presents many disappointments. It is over-cynical and pessimistic to say that there is more misgovernment than good government; it is stupid to ignore the great humanitarian gains between the civic and social life of the 18th century and the 20th; but it is safe to say that in the last hundred years, political science has not progressed as steadily as physical science. For advance in political science requires development of finer character, both in leaders and in society as a whole, while advance in physical science requires only research. It is easier to investigate the atom than to improve human nature.

III

THE HISTORY of our own country illustrates this truth. The founders of New England were moved, in part, to make their great migration by their opposition to what the world at large now holds, with them, to be an erroneous doctrine—that of the divine right of kings. The tyrannical application of that doctrine had wrought them injury. Here they founded commonwealths. The foremost of these—Colonial Massachusetts—was imbued with an ideal not far removed from the old prophetic vision of Israel. But as Brooks Adams, in his book, *The Emanci-*

pation of Massachusetts, has pointed out, the history of that commonwealth was marked by several instances of a failure to keep the civic life clear of a drift back into that same absolutism which its founders had fled. The pernicious idea expressed in the saying of Louis XIV—“*L'Etat c'est Moi*”—is as dangerous when it is cherished by a majority as when it is uttered by a monarch. Majorities, in practice, always tend to transfer their authority to oligarchies—groups of dominant men. Such a transfer is implied in the principle of representative government and is rendered still more inevitable by the practice of party government. Unless that transferred authority is exercised with scrupulous humaneness and recognition of the fallibility of all human judgment, democracy loses confidence in its agents and respect for its delegated authority.

IV

TWO features of democracy are supposed to safeguard the people from the peril that lies in the perpetuation of the fiction that “the king can do no wrong.” One is the right of every man to his day in court: the other is the endowment of the chief magistrate with discretionary powers.

The Yale University Press has just published a book by Professor Borchard containing a collection of sixty-five cases, mostly from recent American experience, in which accused persons were convicted of crimes of which they were later proved to have been absolutely innocent. All but sixteen of these convictions were due to overzealousness on the part of either the prosecution or the police.

The keystone of the structure of a court is the person and office of the judge. If in the operation of courts there arises a suspicion as to the integrity of court officers, if anything in the bearing or utterances of judges, on or off the bench, betrays personal animus for or against the accused in a criminal case, or for either party in a civil suit, the court proceedings are blemished in the eyes of the community.

But even after such a miscarriage of justice—never impossible, for officials are only mortal—there still lies hope in the office of the chief executive. That hope is forlorn if the latter, as a shepherd, has slight “compassion on the multitude,” if he lack either courage or vigilance, or devotion to the needs of the strayed and crippled sheep, if he lets the bruised reed be broken, if he shrinks from protecting the lowliest and the meanest, or from fending off from such even the rumor of injustice. If the governor of a state avoids the burden of his sacred office and seeks to shift the duty of decision to men not responsible to the electorate, if he is overawed by covert influences, if a reasonable criticism of the official acts of men in high public positions, judicial or executive, is met with evasion or arrogance, the foundation of public confidence in public authority is undermined.

V

THE LINE OF THOUGHT just presented comes to this conclusion. Since high personal character is the prime qualification for leadership, appreciation of character by the people as a whole is the only hope for the solution of society's problems. That is only one way of saying that *democracies will always be as well governed as they deserve to be*. The caliber of the leaders they produce depends upon their own ideals.

It is of supreme importance in our present crisis, with its apparent bankruptcy of industrial leadership, that we seek a constructive political leadership marked both by sympathy for the multitude and by insight into principles vital to our social welfare. Only such a combination of qualities can give us a leader-

ship of vision and value. In our past civic life soldiers have run neck and neck with lawyers in competition for political preferment. Leadership has always tended to fall into the hands of men who were fighters primarily and thinkers incidentally. Most men are like that. Any school boy can use his fists, but not every school boy can work out an original problem in geometry.

George Washington won local recognition in the Old Dominion, first of all, as a fighting youth. Later on it was as a successful general that he achieved the prominence which led to his becoming the first president of our republic. Since his day, fourteen of his successors have had some kind of military record. The twenty years which will end with the completion of President Hoover's present term will be the longest period in our national history without a soldier at the head of our government.

The eminence of the "first class fighting man" as a ruler is very ancient, with a strong anthropological background.

The thinkers of our times, who are trying to solve the industrial riddle, and upon whom, if they succeed, will devolve the task of teaching the rest of us the true solution, are heavily handicapped, because they do not fill the public eye and hold the public ear. Winners in the political game, conquering captains of industry, who have battled their way to the front, round by round, in strenuous competition, are more spectacular than are thoughtful students of human issues. Men of the former type have been in the saddle for a long time, and they are the very leaders who have brought us up against a blank wall. *Through the domination of such men we have come out at our present dead end of social progress.*

VI

SOME very shallow notions find utterance as to what makes for national safety. In an Atlantic seaboard city recently, a man addressing representatives of that group of societies which assumes for itself the group name of patriotic, declaimed against the social teachings of certain members of the faculty of Brown University, and of other thoughtful and public-spirited people.

Both the Conservative and the Liberal points of view have their respective values in a stable and healthy community. The exponents of both need to guard against the peril of the closed mind, or the mind that is open only to certain stereotyped propaganda. The Conservatives of that school would deny to students and thinkers and teachers the right of free and frank discussion which is one of the modes by which the Holy Spirit leads us into the Truth. The Radicals, on the other hand, in their contempt for the caution of old-fashioned honest folk, sometimes seem to question whether there so much as be any Holy Spirit, or at least whether that Spirit operated before they themselves came of age.

Why should we tremble at the suggestion of any possible modification of inherited institutions? This is no perfect world. It has been improved; it may be still further improved. Why shrink from the idea that there can be a response to the prayer, "Thy kingdom come, Thy will be done on earth as it is in heaven"? Why hold sacrosanct the dogmas and traditions of a capitalism that permits the coincidence of bumper harvests and mass hunger? That herds idle men in great cities while incessantly stimulating the development of devices and processes which must make more men idle? That in its stock and produce markets perpetuates the ethics of a David Harum ("Do the other man and do him *fast*")? That accepts as a matter of course methods of finance, investment, and merchandising which simultaneously destroy the results of one man's toil and thrift and reward the schemings of another man's cupidity?

Why scoff at those who hold that militarism is not only an anachronism and a nuisance, but an avoidable nuisance? Why look askance at organizations for social amelioration and advance, like the League for Industrial Democracy, or the National Council for the Prevention of War? It is the ultra-conservative who needs the old warning of Gamaliel—"if this counsel or this work be of God, ye cannot overthrow it." It puts a blemish on the word patriotism, to throw obstacles, in the name of patriotism,

in the way of those who would ask a hearing for a servant of humanity like Jane Addams, for progressive citizens like William Allen White, for educators like Mary Woolley and the late President Faunce, for ministers of religion like Dr. Cadman, or Henry Sloane Coffin, or Bishop Paul Jones. Incendiary speech is just as perilous when it stirs up prejudice from the vantage ground of the platform of a patriotic society as when it comes from the hot hearts of red radicals. It is futile to tar with one brush thoughtful, farsighted men like Norman Thomas and Stuart Chase on the one hand and the leaders of the new Russia on the other, calling them all, indiscriminately, Socialists and Communists, overlooking the fact that such great Americans as George William Curtis and Charles A. Dana and Henry Thoreau once experimented with communism without damning their own or anybody's souls and that socialists have the same standing in these United States as the proponents of any political or industrial plan.

Of course, not everyone who fails to reverence old ways is thereby constituted a deep student of life. Radicalism and wisdom are not synonyms. Not every restless spirit is transfigured by a noble vision; but there is something puzzling about the mentality of those public speakers who stand up in front of Sons and Daughters of the American Revolution—in front of you and me, descendants of revolutionary men, beneficiaries of Revolution—and solemnly warn us against the wickedness of Revolution. There are good revolutions and bad revolutions just as there is both wisdom and folly in the official direction of patriotic societies.

"The great world spins forever down the ringing grooves of change." There will always be changes; there will always be proposals of change. When the man of vision arises with his new program based on daring hopes, some would cast stones at him; and some would say, "Is not this that Prophet which should come into the world?" Perhaps he is the Prophet. Perhaps he deserves the stones. What have we seen to be the marks of the true prophet, the right leader? His right of leadership rests on a sacrificial manhood—not on a self-seeking ambition. His vision rises out of a pure heart. He has compassion on the multitude. He is a lover of mankind—a friend to all men—not simply of his own crowd, which votes as a crowd for its own pocket. He endures thorns as he follows the vision of his soul.

A TIME TO LAUGH

DELIVER us from the man without the saving sense of humor. How does he get through life without this soothing oil to ease the wheels and cogs of life's friction and jar? The only fun he furnishes is by his absence of humor. Even so great a man as Gladstone was said to have been devoid of it. Two of his friends resolved to test this, and one of them said in his presence, "When I was lying in my crib at about six months of age, I saw the nurse come in the room and drink up a whole pitcher of cream, sitting in the window; and I said, 'Just as soon as I can talk, if I don't tell my mother.'" "Utterly impossible," said Gladstone; "utterly impossible. It never could have happened. Contrary to all scientific laws." What a blessing it would be to rushing, striving America, if we would cultivate the grace of genuine laughter—not the foul mirth at the polluted jest, not the cachinnation of the vaudeville, but the healthy laughter that clears the mind, rests the nerves, and invigorates the whole body. Why is it so rare to find a man without an ax to grind who will sit down for a few minutes and swap a few good stories? It would lengthen all our lives.

Religion is mirth. The joy of the Lord is our strength. Christ opened His ministry as a merry-maker at a wedding. The Apostles at Pentecost were so full of delight that men said they were drunk. Did Christ ever laugh? A recent review article says Our Lord was lacking in a sense of humor on account of His infinite viewpoint of life. We cannot accept the statement. He was a perfect man as well as God. Mirth is essential to a perfect human nature. We once heard a man say he thought the Almighty must have a sense of humor because He made a monkey.

—R. H. BENNETT, in *The Christian Advocate*.

Progress in International Organization

By Clinton Rogers Woodruff

S O Professor Manley O. Hudson of the Harvard Law School entitles his book embodying his lectures on the Borah Foundation at the University of Idaho and published for that institution by the Stanford University Press of California. Hudson is easily the foremost American exponent of the League of Nations and the World Court. He has been identified with the former almost from the beginning, spending his summers in Geneva as a part of the League Secretariat. He tells in his usual clear and effective style the story of progress in international organization and especially of America's part in it. He believes, however, that the tragic part of the story is that "we have missed and are missing such an opportunity for educating ourselves as to our place in a coöperative international society." What is even more serious is "the lack of preparation of our own public opinion for America's collaboration in meeting the problems of our time and in the maintenance of peace." It is his conviction, which he several times reiterates, that no more than a few decades hence our generation will be chiefly distinguished by the progress it has made "in organizing the world for coöperation and peace."

Professor Hudson has done a good piece of work in this little book, which only costs \$1.50, to show how our horizons are vanishing, destroyed by the power of steam and ink and electricity. In the present century especially, men have found their contacts with other men and other nations multiplied past all earlier imagining. Willing or not, they have been forced to organize to meet these contacts, to attempt to make coöperation along international lines a reality, all of which our author brings out with incisive force. This book brings to mind a New Year's card I received several years ago from an old acquaintance which read thus:

"Slowly the spirit of internationalism revives. The League of Nations is smoothing out racial antagonisms and national rivalries. It offers a meeting place where men can discuss their troubles face to face, and make adjustments as friends before hostilities, rather than as enemies after a war. Men learn in the school of experience. They come in time to know even the teachers of false doctrines. The American and English elections were not reactionary at heart. Frightened people struck at threatening disorder. Bolshevism had challenged democratic institutions, and these great democracies took up the gage. What would you? Tyranny of the proletariat is no better than the autocracy of a czar. When universal suffrage has been attained, the work of the revolutionist is over, and that of the educator begins. For who by force can save a free man from himself? Only reason will serve, reason and understanding; and we have entered upon the slow and tedious process of getting understanding. Those who would mend the present order must have constructive, not destructive, ideas. They must recognize the good in the present order as well as the merits of newly discovered truths. In a word, they must build, not destroy—and the time is ripe for builders. With courage and good hope, then, let us once more to the task."

Another striking book on the League is William E. Rappard's *The Geneva Experiment* (New York: Oxford University Press. \$1.75) who believes that

"The League of Nations . . . is the most ambitious piece of international, or inter-state, machinery which has yet been built and, as such, it deserves close and objective study. But such study should, in part at least, be carried out upon the spot. *A priori* judgments from a distance, or from cold print alone, are apt to be misty, pedantic, and out of scale."

Rappard is a professor at the University of Geneva; the director of the Graduate Institute of International Studies, Geneva, Switzerland; a member of the Permanent Mandates Commission of the League of Nations. When we were in Geneva two years ago, we lunched with him and his delightful wife at their home "Valveran" on the shores of Lake Lemman, a short

distance out of Geneva, thus renewing our earlier American acquaintance, for Professor Rappard taught at Harvard some years ago which served to equip him to write fluently and understandingly in English.

He points out that there is a constant conflict between the principle of world unity and the dogma of national sovereignty. With this underlying conflict this valuable little book concerns itself. He shows that it is inherent in the covenant and then traces its course and effects in the subsequent development of both the structure and the functions of the League.

SPEAKING OF DISARMAMENTS leads me to call attention to Denys P. Myers' *World Disarmament: Its Problems and Prospects*. This is a World Peace Foundation book (\$1 during the Disarmament Conference, \$2.50 regularly).

Mr. Myers, who has been identified for years with the Foundation, points out that the renunciation of war—and in logic of its instrument, armament—as an instrument of national policy has been accepted as a world principle, but it cannot be said that nations as a whole are yet thinking of the political, defensive, and material aspects of armament in the terms of that premise. Insofar as the public of the states participating in the conference lack that conviction and the sense of coöperation and solidarity that it implies, the conference will exemplify the truth of Salvador de Madariaga's characterization:

"In effect every delegation goes to the conference determined to secure an increase in the *relative* armaments of its own nation, even though the conference may lead to an all-round reduction of *absolute* armaments. What matters for the expert is: (a) the national standing power in relation to that of the nation's potential adversary; (b) the national potential power (power for expanding armaments) in relation to that of the nation's adversary. It is clear that a cleverly conducted negotiation in conference may increase these two relative quantities even though the absolute values concerned be reduced.

"This explains the atmosphere of profound mistrust which prevails in disarmament conferences. Every delegate scrutinizes the most innocent-looking proposals with the utmost anxiety, lest his own relative position be sacrificed by his acceptance thereof."

Dependent exclusively upon the knowledge, temperament, and disposition of the peoples, whose views the delegates represent, is the extent to which the conference will be either a battle for national advantage and points of view or a coöperative effort to push forward "the possible measures which may, with mutual concession, help us toward the goal we all desire to reach."

This book is designed, and admirably fulfills its purpose, as an authoritative account of the whole disarmament problem. After explaining the so-called political, military, and national factors involved, and discussing the relation of arbitration and security to armament policy, Mr. Myers proceeds to a detailed analysis of the origins, structure, and development of the Draft Convention (the basis of the conference at Geneva), including especially an examination of the intricate question of the control of material and expenditure. He supplies just the information the student or layman needs to enable him to comprehend the problems and appraise the prospects of current movements for world-wide reduction of armaments.

The World Peace Foundation was founded by Edwin Ginn, the well known school book publisher. It is the American agent for the distribution of the publications of the League of Nations and its International Labor Office. One of its recently issued studies deals with *The Social Aspects of Rationalization* (\$2.).

In what does this rationalization movement, so characteristic of the present day, consist? In the systematic effort to get the most out of the resources—labor and materials—employed in

the various economic activities. Rationalization means that instead of traditional processes, established routine, empirical rules, and improvisation, use is made of methods that are the fruit of patient scientific study and aim at the optimum adjustment of means to ends, securing that every effort produces the maximum useful results.

The rationalization movement in industry was in full swing when the International Economic Conference met at Geneva in May, 1927, with the twofold purpose of preparing the way for international economic rapprochement and of improving the economic situation in the world. The whole work of the Conference was dominated by the idea of rationalization. The resolutions on international trade were inspired by the ideal of the rational distribution of work between nations. The resolutions on agriculture placed in the foreground the idea of the rational organization of the relations between agricultural producers and industrial consumers. Finally, the various industrial questions were studied from the standpoint of rationalization, particularly the question of international industrial agreements, this part of the program being headed by the problem of rationalization.

From these references it can be easily seen that rationalization may play a large part in effective world organization.

RETURNING to the subject of disarmament, at the Budapest Conference of the Federation of League of Nations Unions, it was demanded that at least a 25% reduction in armaments be made, a figure which originated in Lord Cecil's circles. This was opposed on the ground that since the figures for military expenditure amount, according to the Secretariat of the League of Nations, to 21 milliards, 569 million gold francs (as against 11 milliards in 1914) a 25% reduction would be entirely illusory owing to the fact that the cost of war materials and of maintenance of the effectives have decreased and are still decreasing in a way which would more than compensate for the proposed 25% reduction. The result would be that with the amount left after the 25% reduction the states would be able, not only to maintain their armaments at the same level, but even to increase them. The conclusion was that by supporting that figure for reduction the Congress would play into the hands of the war party.

If the reduction were fixed at 50% the situation would become the same as that which immediately preceded the last war and the state of armament would present the same dangers as in 1914, or even greater ones, since the sums authorized would have a higher purchasing power than in 1914. If military expenditure is really to be reduced below the 1914 level the total expenditure should not be more than 8 milliards.

On the basis of the foregoing arguments the president of the Conference, M. La Fontaine of Belgium, wished the Congress to demand not a 25% but a considerably greater reduction. The Congress, for whom the question of the "fall in prices" where military equipment was concerned was an unfamiliar one, avoided the difficulty by demanding that the reduction should in any case be sufficient to lower effectives, material and expenditure, to a level below that of 1914.

It has been emphasized time and again that the real remedy for the economic difficulties of Europe lies in the progressive organization of a European federation as envisaged and outlined by M. Briand,

"a federation that would aim at the formation of a European Economic Union as well as the carrying out of certain international schemes, the setting up of European public services, the whole scheme involving to union and peace."

The International Peace Bureau is believed by its supporters to have paved the way for the League of Nations. It challenges anyone who might doubt the exactitude of this statement to glance through the collection of resolutions of the Universal Peace Congress, where he will see that it was in these Congresses and later in the Inter-Parliamentary Conferences that the foundations of the League were laid. The year 1930 was epoch-making in the annals of the organizations of which the

International Peace Bureau is the center, as a result of two events which, in different directions, will certainly bear fruit. The first was the Balkan Conference, the second the General Conference of Peace Societies.

In the Balkans, perhaps more than anywhere else, everyone knows what war is, what evils result from it, and what wounds it leaves behind it. Rulers and subjects in that part of the world remember the mistakes made in the past; and although each state seeks to possess what it considers as its right, it is always toward amicable solutions that minds are finally turned. As for the positive results of the Conference, it is undoubtedly too early to judge their true value. Moreover, these results cannot all be defined by words and formulas. Some are of a moral character and will therefore make themselves felt only indirectly in the field of politics or economics. As for the other, tangible results, they will be—in proportion to the good will of the governments and to the political intelligence of the peoples concerned. Certain newspapers have stressed the difficulties which will be encountered on passing from theory to practice, from words to deeds, but they are negligible in face of the advantages of a Customs Union, of a moral rapprochement, of coördinated efforts. Six states of the peninsula represent a total population of 60 million inhabitants extending over a surface of one million, two hundred thousand square kilometers, *i.e.*, two and a half times the size of France, three and a half times that of Italy, and five times that of England. A Balkan federation would be an excellent market for agricultural products. It would open on to three seas: the Adriatic, the Aegean, and the Black Sea, with the Danube as an important waterway uniting Central Europe with Eastern Europe; but the federation would above all banish from the Balkans all idea of conquerors and vanquished and would establish equality in liberty and by solidarity. Is it not even now a proof of progress and success that delegations chosen by nations that for fifteen years have lived in enmity should meet and examine in common, with the wish to free and to make mutual concessions, problems on whose solution depends peace in the Balkans and perhaps even European peace? Albania has been persuaded to accede to the idea of a self-sufficing federation. Is Turkey to come out of its isolation and Rumania to associate itself with the other Balkan States? If the agreement between these six nations (whatever may be its form) is realized, as it is hoped it will be realized, it will mean that peace efforts are if not "insured," at least they are consolidated, not only in Western Europe but also in the whole of Central Europe.

In his *National Defense* (Farrar and Rinehart. \$3.) Kirby Page asks:

"As patriots and as human beings, shall we continue to rely upon armaments for security and justice, and stand ready to support war if our government decides that armed hostilities are necessary? Clear thinking concerning this question may be made easier if we remind ourselves of the realities of war in the past, and face squarely the nature of warfare as it would be in the future."

On the other hand we must keep in mind what Dr. James P. Lichenberger, professor of sociology at the University of Pennsylvania, said before the Woman's Club of Bala-Cynwyd, "We have not yet learned to adjust ourselves to the idea of an international world. We are still individualist and our social system has not yet quite caught up to our present economic system."

In *The Causes of War* (published by the English Macmillan's 7/6) we have a discussion by many well known men like Sir Arthur Salter; Sir J. Arthur Thomson; G. A. Johnson; Alfred Zimmern; and Wickham Steed, as submitted for presentation to the World Conference for International Peace through Religion.

NEW CONTACTS were made with a government Indian school in Idaho last year, where there are more than 200 young Indians, of whom nearly 100 were baptized and confirmed during the year.

Dositej of Nish

A Statesman of the Serbian Orthodox Church

By Donald A. Lowrie

Y. M. C. A. Director, Belgrad, Jugoslavia

FEW OF THOSE concerned with the ecumenical movements which have characterized Church relationships for the past decade can have failed to come in contact with Dositej, Bishop of Nish, in Jugoslavia. Ever since the war, his activities in all movements toward better understanding and co-operation between both Churches and peoples have made him a leader, not only in his own country, but in the whole of the Orthodox Church. He has pioneered for his own Church in many inter-Orthodox enterprises and in such international movements as the Y. M. C. A. his assistance has been invaluable.

The Bishop's past experiences and training have fitted him eminently for such activities. After finishing the theological seminary in Belgrad, city of his birth (1877), he spent four years in the academy in Kiev, one of the foremost theological institutions in the whole Orthodox Church. Graduating from the academy with honors, the young man returned to Serbia, but within a year was again engaged in study abroad, this time specializing in philosophy in Berlin and Leipzig. For the two years 1908 and 1909 he was instructor in the Belgrad Seminary from which he himself had graduated eight years previously. Another period of foreign study followed, this time in France and Switzerland.

From Geneva, Dositej was called to return to Serbia and undertake still more significant responsibilities. In the midst of the period of confusion and uncertainty between the close of the Balkan war and the beginning of the World war, the diocese of Nish had become vacant, and this comparatively young man was called to the position. He was consecrated Bishop of Nish in May, 1913.

Nish, as the Bishop will tell you proudly, is a city of great importance in Church history. It is the birthplace of Constantine the Great. To this day the site of the Roman camp where Constantine was born is only partially excavated. Near Nish one of the great Church councils was held. It is the largest diocese in Jugoslavia, having slightly less than a million Orthodox inhabitants. And the rôle Bishop Dositej has played in the momentous events in the history of his country and his Church have been commensurate with the significance of the diocese he has directed for the past nineteen years.

Shortly after the outbreak of the war, Bishop Dositej was taken prisoner by the Bulgarians and remained a prisoner of war for three years, part of the time being compelled to serve as a day laborer. Although his lot was no happier than that of the average prisoner of war, the Bishop cherishes only friendly feelings toward Bulgaria, and has always been one of the leaders in efforts for better relationship between the two countries. He was largely responsible for collecting the funds raised in Jugoslavia for Bulgarian relief at the time of the earthquakes in 1927, and was again sent to Sofia as a delegate from the Serbian Church for the funeral of the senior bishop of Bulgaria.

No one in the Serbian Church deserves more credit than

Bishop Dositej for the unification which was achieved after the war, and for the new Church constitution which has just now been promulgated. His enormous acquaintance in Belgrad enables him to use his good influence in many different political and government circles, and he is reckoned as one of the most influential men in the Church. No better choice could have been made, when the Serbian Orthodox Church was asked to send a man to help in the organization of the new Orthodox Church which developed in Czechoslovakia after the war. With characteristic energy and decision Bishop Dositej undertook the mission, and the prosperous and rapidly growing Orthodox Church in Czechoslovakia (it has doubled its membership in the last decade) owes most of its stability to the wise counsel and solid organization work of Bishop Dositej.



HIS HOLINESS, DOSITEJ,
BISHOP OF NISH

THE DIOCESE OF NISH bears evidence of the executive capacities of its Bishop. It publishes the only diocesan organ in Jugoslavia, the monthly *Pregled (Survey)*. It has the only priests' co-operative organization in the country, an institution combining mutual life and accident insurance, a retirement fund, and certain business undertakings necessary to Church life, such as the publication of literature and the manufacture of Church utensils and vestments. This coöperative has been so successful that plans are now under way to organize all the clergy of the country in a similar institution. A great orphanage opened after the war and an old monastery reorganized into a home for blind children are further evidences of Bishop Dositej's talent for organization. In the diocese of Nish more new churches have been built since the war than in any other two dioceses in Jugoslavia.

Of great assistance in his wide organizational activities has been the Bishop's capacity as a speaker. His wide experience and extensive acquaintance with religious literature in five or six languages, combined with genuine oratorical gifts, make him a very popular and convincing preacher. One journalist says of him "when the Bishop has finished speaking, there is not a person in the church who is not convinced, for a while at least, that what the speaker said was absolutely right." The Bishop's literary activity has included collaboration with all the important Church periodicals of Orthodoxy. Among these are *Duchovna Straza* and the *Vestnik (Messenger)* of the Serbian Church.

But a picture of Bishop Dositej which showed him only as a truly ecumenically-minded Churchman, a talented executive, and a successful pastor would be incomplete. Above all other traits, one senses his friendliness. Go with him on one of his frequent pastoral visitations in any town or city of his diocese. Everywhere he is received more as a father coming to see his children than as a superior dignitary of his Church. Children flock around him—even in the Cathedral pulpit he remembers to address part of his sermon to the children. Once I saw him in a children's

hospital. Instead of being frightened at his black robes and high black head-dress, as might easily have been the case, not a single child in the whole ward failed to reply to his beaming smile and to answer the remarks he found opportunity to address to each one.

He is a friend, not only of children, but of all those in need. His years in Russia gave him a lasting appreciation of that country and its people, and today of the hundreds who crowd to have a word with him on his reception days, half are Russian refugees who seek his help, material or spiritual. The first callers come before 7 in the morning; once, calling at his apartment on an emergency errand at 8 o'clock in the evening, I found two country priests waiting their turn to speak with him.

When Bishop Dositej was a boy in Belgrad, the place was an oversized town. Now it is a city with a quarter of a million inhabitants. The Bishop has grown up with this city to such an extent that he knows everyone of social or political importance. This makes him particularly useful in Orthodox affairs, and adds one more qualification to his fitness to hold the office of vice-president of the Holy Synod, in executive importance the office next to that of the Patriarch who, *ex officio*, is president.

In many respects, Bishop Dositej reminds one of the late Archbishop Söderblom. He is as prominent a personality in Jugoslavia as was Söderblom in Sweden. And he is almost as facile in many languages as was the Bishop of Upsala. Once in his modest home in Nish, I saw him reading a Czech newspaper and noted beside his bed a textbook for learning English and the latest volume by Karl Barth in the original German. He is thoroughly at home in French and Russian and his years in Bulgaria gave him a thorough knowledge of that tongue. Add to these his strong personality, warm with genuine friendship for all with whom he comes in contact, and it is easy to see why he reminds a visitor of the great Swedish Archbishop.

Bishop Dositej is active in a score of important movements not directly connected with the Church. He is vice-president of the Russian Relief Association, an ardent supporter of the Red Cross, and other charitable organizations. He is president of the Y. M. C. A. in Nish, and has given several addresses in the Belgrad Christian Association, especially for students. A man of broad interests and truly ecumenical spirit, Bishop Dositej has been of great service to the Christian cause, both within Jugoslavia and in inter-church relationships as well.

THE CHURCH IN THE PHILIPPINES

OUR OPPORTUNITIES here are unbounded," writes Bishop Mosher from the Philippine Islands, "and when the approach is made wisely and well, people respond in a way that is overwhelming. . . . I wonder sometimes how bishops at home would feel if they had a church in a place such as Upi, with its nearly 1,000 Church members, vacant for ten months except for such services as could be taken by a priest living sixteen uncertain hours away by water and a day's trip by pony or on foot over a recently opened and frequently closed so-called automobile road!

"I could mention many places not actually closed but so insufficiently staffed as to be most inadequately worked, where we cannot progress and scarcely even hold our own, where we are harassed and pressed, where we stand to lose the efforts of years.

"We are doing what we can to meet the situation by the one obvious means, that of a native ministry, but this must be slow, uncertain, and difficult. Our people have only recently emerged from what has been scientifically estimated as barbarism. It is a long step to the responsibilities of Christian priesthood."

The Bishop confirmed 417 during 1931: 203 boys and men, 214 girls and women.

Two new churches were consecrated, the Church of the Resurrection at Baguio, the gift of the Woman's Auxiliary corporate gift of 1928, and Corpus Christi Chapel at Suyu, one of Sagada's outstations. The latter is built of stone with corrugated iron roof, practically indestructible and needing the least possible repair. As always when an outstation church is built, the people contributed generously of labor and material, in this case leveling the hillside and carrying the stone.

WHY STAND YE HERE IDLE?

BY THE VERY REV. F. W. GOLDEN-HOWES

IN THE SOUTHEAST CORNER of the Zocalo, and toward the guard house of the National Palace, facing toward the south and with the Liberty Bell of the Republic of Mexico looking over their left shoulders, are some men standing, whose status and obedience to tradition did not change with the changing times that have come to the Republic in the last eighty years; since the revision of the Constitution in 1857 that had within it a promise of complete reconstruction in tradition, custom, habit of life, and the future of the State. There has been a continual see-saw since, but the abolishing of the influence of tradition, the change of custom, and the habit of life has not yet made itself evident with men and women of the older, and Indian families.

For generations, generations of the same families have occupied substantially the same place, with the same ideas in mind—perhaps since the time of the priests who accompanied Cortez, or certainly since the time of the formation of the ancient plaza of the city, an open place in the front of the Cathedral and the National Palace where the people could come and congregate, as near the heart, for their festivals, their worship, and for trading and politics.

The social structure, insofar as it can be distinguished, is formed on biblical and Churchly customs. The Church was, and is yet, the strongest force in the Republic, and consequently many modes of living have their root and branch in scriptural modes of living. There are perhaps ten or fifteen men there. Each is resting in his accustomed manner, that is, in the manner of his father before him. Some are standing like storks, shifting their weight from one foot to the other throughout the long day, while others are sitting on the roadway or their work baskets, and others are squatting on their heels in the approved Indian manner.

They are mechanics, or members of the semi-skilled trades. Plasterers, masons, bricklayers, carpenters, carvers of wood, workers in leather, cleaners of houses, and in fact representatives of all the small trades. The writer, in company with a friend whose Spanish could be better relied upon, approached one of the most ancient looking of these men, a man of the full measure of the threescore years and ten, and thinking of the scriptural story of the men in the market place, asked a question, experimentally couched in exact scriptural terms:

"*Por qué estás aquí todo el día sin trabajar?*" "Why do ye stand here all the day idle?"—or—"without work."

The reply was made instantly, and likewise with but little change from the text. By accident, or design, or again it may have been that it was because the Spanish language lends itself to the form of speech used:

"*Porque nadie nos ha dado trabajo! Señor.*" "Because no man hath hired us"—or—"given us work," the old man replied.

"What is your hire worth by the day?" was the next question asked.

"*Señor, Lo que es justo, eso recibiremos.*" "That which is just, that we shall receive."

Street cars are going by, motor buses are making the Zocalo noisy with the roar of their motors. There is not sufficient parking space for the automobiles. An occasional airplane passes overhead. The modern street jack whips the air with his voice. A modern city presses about them. How long, in the rapidly changing face of things, will they remain?

YOU DARE not call yourself a truly enlightened man if you have omitted from your study the one thing in life of supreme importance, and you have omitted the most important aspect of your study if you have never tried to look into the shining mystery of Him who has been proclaimed as the Light of the World.

—Bishop Fiske.

MOLOKAI

BY THE RT. REV. S. HARRINGTON LITTELL, D.D.
BISHOP OF HONOLULU

I HAVE HAD a thrilling experience recently in spending a day in the leper settlement on Molokai. Governor Judd took a large party on one of the navy destroyers to observe the conditions in which the lepers live, and to inspect new buildings which are being erected by the government.

In addition to a delightful three-hour sea trip each way, we had six hours on the curious shelf which hangs at sea level from the side of a cliff of eleven or twelve hundred feet in height. This secluded spot, about three miles wide and one and a half deep is one of the places well known throughout the world, not only because it is a leper settlement, but perhaps even more because of the romance and heroism associated with the name of Father Damien. I saw his grave and the grave of Brother Dutton in the little churchyard by the original church building erected by Fr. Damien sixty years ago. It is a moving spot, and I gave thanks for such a life and such a work as Fr. Damien's. In his day there were two or three thousand lepers in the community who were practically exiles and neglected almost beyond belief. In our time there are only four hundred leper residents, with about fifty other persons, largely medical staff and necessary attendants, and they are living in what is no longer comparative exile.

A modern hospital, ice house, laundry, recreation halls, including talkies twice a week, automobiles, cottages erected by the government and occupied by families or individuals for life as personal homes, a new athletic field soon to be opened, and a remarkably happy atmosphere in which religion forms the chief element—all these things explain why it is that the last forty-two persons afflicted with the horrible disease have gone over to live there voluntarily. Persons suspected of leprosy are required to live in a receiving station near the outskirts of Honolulu for observation and to receive the treatment, which consists chiefly of prescribed diet, and are confined to the grounds of that institution. In cases where it is advisable or necessary for persons to remove to Molokai they are taken over beforehand and are shown the much larger extent of the grounds and the evident cheerfulness of the people. In no case has pressure been required in the past two years to induce men and women to join the colony on the other island. The legislature has appropriated \$600,000 to carry out improvements, of which I have mentioned some. The modern homes for boys and girls consist of groups of detached buildings, the setting aside of an athletic field, the hope of good roads, and the increased attention paid to the entire subject of reducing or preventing leprosy, are some of the projects which will make Kalaupapa even more outstanding than it is.

There are two other leper settlements in our country; the first one being in Louisiana, I believe, and the other in the Philippines*; but for constructive study and care of the poor beings who have the disease, it looks to me as if our little island of Molokai were going to loom ever more and more largely in view. To the Church, the island has become the center of the only medical work that we have in the Hawaiian Islands. The Shingle Memorial Hospital at Hoolehua, which is in the middle of the island, up on the highlands which stretch at the top of the cliffs along nearly thirty-five miles from end to end of the island, is meeting an outstanding need of Molokai which is the last of the group to be developed, and where nothing like adequate medical provision had been made. Last week in the Cathedral in Honolulu, I baptized nine persons who were brought to the Church as the result of one patient treated in the hospital on Molokai. Of these, four were relatives of the patient who live in Honolulu, and two more are preparing for baptism now. We have baptized nineteen residents of Molokai lately, including six in the new and active mission among Japanese on the Libby Pineapple Plantation in charge of a Japanese postulant for Holy Orders who is principal of the Japanese language school at present.

The medical board which directs the work in the leper settle-

ment was included among the Governor's thirty guests, and stated that strange to say the island of Molokai has the two best planned and equipped hospitals in the entire Hawaiian Islands. (Of course Queen's Hospital, Honolulu, and the Hilo Hospital, and one or two others are far larger and better, but they are not county hospitals.) Outside of the cities, they mean, our Church Hospital and the new leper institution are the finest in the territory. I was surprised to see how few repulsive cases there are. Half a dozen are confined to hospital rooms, probably because of their appearance. There are few cases of actual physical disintegration, most of the cases either show very little, or consist in the swelling, inflation or distortion of the physical features.

I have wanted to make a visit to the settlement ever since we arrived in the Islands, but not having any responsibilities there, and knowing the usual red tape required for persons to visit the settlement, I did not take any steps to go over earlier. When the Governor made up his party, and the opportunity to see everything under the best possible auspices came, I jumped at the opportunity and feel now that one of the things that has been waiting the time and method of accomplishment has now been done. Now I know better one more of the essential factors of life in the Hawaiian Islands. This visit was an outstanding day in my life here.

THE CHURCH AND INDUSTRIAL RECOVERY

(Continued from page 476)

skill, time, and honor. When stern necessity no longer compelled us to give our best, we cheated. A conservative banker tells me that fully two-thirds of the bank failures during these recent years have been due to dishonesty. Carelessness, graft, disloyalty—these have been the roots of most of our social troubles. Now, as necessity again teaches us that honesty is the best policy, confidence is slowly returning.

But honor, integrity, and carefulness are much lovelier and more permanent when inspired by devotion rather than by necessity. When men, by reverence, study, and suffering begin to be conscious of a loving Power who walks with them—when, by hard daily experience and contact with actual living conditions they purge their vision of eccentricities so that they may see Him as He is—when out of the mists around them they themselves at last find the light of the glory of God in the face of Jesus Christ—then depression goes, and life takes on a quality which is abundant and eternal.

Ask yourselves what would happen in business, government, and society if honor, carefulness, and integrity prevailed, inspired not by necessity but by devotion to a living Lord? If because of love for Him men loved duties and responsibilities more than rights and privileges? If faith, hope, and courage were founded not on the shifting sands of pleasant circumstances, but on the enduring foundations of trust in God?

This is a gift of God which society cannot receive except through the Churches. Failure of industry and government is but a reminder that the Church has failed to furnish for them God-like men and women. We are being punished for our sins; we have failed to give society our greatest gift—the gift of God.

Government and industry have their own technical contributions to make toward business recovery. But the Church has these three gifts to give to paralyzed society: a hand which helps men to get on their own feet; a practical idealism which works for a better future; and, greatest of all, a means to say with power, "In the name of Jesus Christ, rise up and walk."

EVEN IN THE "good years" of our missionary work, there are more than 400,000 communicants who subscribe nothing regularly for the support of diocesan or general missions. If each one of these would contribute one dollar to the Whitsunday Offering, even though they "do not believe in foreign missions," such an action would hardly undermine their convictions! It would certainly be a gesture of fellowship toward those who do believe in the Great Commission.

—B. H. Reinheimer.

* See Bishop Mosher's article, A Visit to Cullion, in THE LIVING CHURCH of March 5, 1932.

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

JESUS AND THE GOSPEL OF LOVE. By Charles E. Raven, D.D.; Henry Holt & Co., 1932; 448 pp. \$3.00.

CANON RAVEN with great insight declares that the true defense of Christianity is its interpretation; it is to be commended rather than defended. The religion of Jesus can be summed up in the three Johannine words, Light, Life, and Love. In fact the most accurate portrayal of Christ and His real significance is to be found in the Fourth Gospel. The author argues for the essential historicity, primitiveness, and independence from Pauline influence of this very suspect document. In the building of his case Canon Raven rejects lightly much that is widely accepted in modern New Testament studies, and particularly anything which smacks of apocalyptic. After setting forth the Johannine picture of Jesus the author treats of subsequent interpretations from Paul through the "Fathers" down to the present time; interpretations which, in his mind, have been either misunderstood or are natural but shameful perversions.

In this connection we are of the opinion that much of the great contribution which the author might make to modern religious thought is vitiated by his insistence on arguing for peripheral and controversial points in the interests of his pet prejudices. The book is of course beautifully written and despite the above criticism may be commended for its many worthwhile passages, erudition, original viewpoint, and lucid style.

A. D. K.

FAITH, HOPE AND CHARITY IN PRIMITIVE RELIGION. By R. R. Marett. New York: The Macmillan Co., 1932. Pp. vii, 239. \$3.00.

THE AUTHOR is an anthropologist of the first rank. The present book was delivered as the Lowell Lectures then, in an expanded form, as the Gifford Lectures for 1931-1932, consequently the work is authoritative. It is not, however, so technical as to be beyond the comprehension of the general reader. The contents are somewhat wider than the title might suggest, the aim is to study "the religious experience of the savage in its emotional aspect" (p. 2), and "the first beginnings of the moralization of religion" (p. 26). Odious comparisons of the best in primitive religion with the worst in Christianity as though both stood on a common level, such as abound *ad nauseam* in the works of some well known writers, are not to be found here. The careful reader will discover for himself many things in primitive religion which have survival value; others, unfortunately, which have survived without the attribute of value. We cite a single example: "If religion is to further and consummate the work of conscience, it must so contrive that, having rescued his feet from the depths and turned his face toward the heights, it should recall the wayfarer to his immediate duty which is to climb as before" (p. 169); here primitive religion is in line with the psychology of William James and the teaching of the Catholic Church. F. H. H.

SAINTS AND SINNERS (Boston: Houghton, Mifflin & Co. \$3.50), is the title of the late Gamaliel Bradford's last volume of biographical sketches. His saints are Thomas à Kempis, St. Francis "the Vagabond of God," and Fenelon. His sinners are Cesare Borgia, Casanova "the Vagabond of the Devil," Talleyrand, and Byron. He unquestionably prefers the saints, viewing them from the Puritan point of view, as he does the sinners. It is almost needless to add that the volume is entertaining and instructive. C. R. W.

EVOLUTION AND THEOLOGY: THE PROBLEM OF MAN'S ORIGIN. By Ernest C. Messenger. Macmillan, 1932, pp. 313.

THE MAGISTERIUM OF ROME has certainly not given a hurried approval to natural science and its findings in regard to human origins and biblical origins. The famous Biblical Commission in 1909 decreed in favor of the historicity of the creation stories in Genesis, including the "peculiar creation of man" and the "formation of the first woman out of the first man." Hence, while all Roman theologians deny the origin of the human soul by organic evolution, there is difference about the evolution of the human body. Dr. Messenger is a Roman Catholic evolutionist, and that means that he must be very careful about matters on which most of us are absolutely careless, such as secondary causes, whether St. Augustine's *rationes seminales* are purely passive capacities or also potencies, whether we may reject St. Thomas' Aristotelianism about the influence of heavenly bodies on the origins of life on earth, and in general the whole great theological and philosophical question how any creature's activities are related to God's activity. Historically, the discussion of patristic and scholastic theories of evolution (there were such) is to us most interesting, though our yes or no to evolutionism will scarcely be affected by the argumentation of this book.

M. B. S.

A PARTICULARLY VALUABLE Pauline study for the present day Christian is *The Spiritual Pilgrimage of St. Paul*, by Frank H. Ballard (Harper & Bros., \$1.50). In tracing this pilgrimage, the author has had "one eye on the New Testament and the other on the life of today." He has sought to recapture and interpret the way by which St. Paul attained communion with Christ. To this end he has adopted the Hegelian three stage scheme of spiritual evolution and he has applied it to the experience of St. Paul with happy result. These steps of spiritual arrival are, first, the stage of Nature, a life of convention and tradition; secondly: the negative stage of life of personal experience, judgment and resolve, and the third stage, the reconstructive stage, in which the individual who has seen and felt reality for himself "takes the world problems upon himself and returns to the old world to assist in its spiritual reconstruction in the light of the new."

This is an illuminating study, and will well repay the close attention of those who may feel that the life and experience of St. Paul are incomprehensible and inapplicable to the life of today.

R. T. F.

CHRISTIAN MORAL PRINCIPLES. By Charles Gore. London: Mowbray. Milwaukee: Morehouse, 1932. Pp. vii, 123. Paper, 80 cts.

THIS BOOK of Bishop Gore's needs no introduction. The new edition, following upon several printings, testifies sufficiently to its value. For the sake of those who may have overlooked it, we may say that, consisting of a series of Lenten Addresses delivered in 1921, it is in many points curiously up to the minute. It deals with the Ten Commandments and such basic aspects of the Christian character as Humility, Charity (love, agape), the Use of Money, the Right Self Love. With the present issue is reprinted from *Dominant Ideas* the important note, extending over thirteen pages, on the Ten Commandments in the Christian Church. F. H. H.

NEWS OF THE CHURCH

Oxford Centenary Brochure Ready

Travelogue Lists Sailings, Hotel
Accommodations in London, Be-
sides Four Follow-up Tours

{Anglo-Catholic Press Bureau
{English Church Union

LONDON—A travel brochure giving the sailings, ocean fares, and inclusive charges for accommodations in London has been issued by the Anglo-Catholic Congress Committee for the convenience of those overseas who expect to attend the celebration of the Oxford Centenary July 8 to 17, 1933. Many items of general interest are given.

The Bishop of London will preside at the open-air Mass on Sunday, July 16th, which will be the principal service of thanksgiving during the celebrations. It has not been definitely decided where the service will be held, but it is expected that the largest stadium in the metropolis will be chosen. Forty thousand numbered and reserved seats will be available.

Bishop Chandler, president of the Anglo-Catholic Congress Committee, in a foreword to the travel booklet says:

"We are hoping that parties will be organized to come to London and Oxford for the actual celebrations in July, 1933. This booklet is designed to make travel conditions for such parties, or for the individual, very simple, and we hope that every member traveling from overseas will make use of this scheme and travel under the Congress badge and through Congress agents."

The Most Rev. James De Wolf Perry, D.D., Presiding Bishop of the American Church, and the Most Rev. Clarendon Lamb Worrell, Primate of All Canada, have joined the organization promoted for the commemoration of the centenary.

A pilgrimage to the Holy Land will leave London on April 27th, returning on May 26th, and a number of attractive English and Continental tours have been arranged to start immediately after the conclusion of the centenary celebrations.

Enrolment forms for members, and the badges and booklet may be obtained from the Anglo-Catholic Congress, 238 Abbey House, Victoria street, London, at the price of 50 cents, or from the Rev. C. Clark Kennedy, New Haven, Conn., U. S. A.

ELIZABETH, N. J., CHURCH NAMED IN KEAN WILL

ELIZABETH, N. J.—St. John's Church, this city, has been bequeathed \$25,000 by the will of Julian Halstead Kean, late president of the National State Bank, who died August 26th.

The only other beneficiaries are a sister, Mrs. Christine G. Roosevelt of New York City, and a brother, United States Senator Hamilton F. Kean, who receive the residue of the estate.

MILWAUKEE RECTOR HAS OPERATION; RECOVERING

MILWAUKEE—Word was received here from Massachusetts during the past week that the Rev. Holmes Whitmore, rector of St. Paul's Church, this city, and president of the diocesan standing committee, had undergone a rather serious kidney operation.

In a telegram received Sunday, September 11th, by the Rev. William O. Johnson, curate at St. Paul's, it is stated that the Rev. Mr. Whitmore is making rapid progress and expects to be back in Milwaukee at the expiration of his vacation period, October 15th.

Kenyon College and Elyria, Ohio, Parish Get Bequests

Mrs. Florence L. Rauh Leaves Bulk of
Estate to These Institutions

ELYRIA, O.—By the will of the late Mrs. Florence Lewis Rauh, Elyria, St. Andrew's Church, the Rev. Edwin B. Redhead, rector, has been left a bequest of \$10,000, payable immediately, in memory of her father, the fund to be known as the John Dyke Sunday School Fund and used for the advancement of Sunday School work, and a second bequest of \$10,000, likewise payable immediately, to be known as the Mary Dyke Musical Fund, the income from this to be used for the maintenance of Church music.

Besides these two funds, upon the death of her husband, Joseph Rauh, the family residence with all its contents and furnishings becomes the property of St. Andrew's parish and is to be used as a rectory. For the maintenance of this property a trust fund of \$25,000 is to be established. In addition to this another trust fund of \$25,000 is to be established for the maintenance of the church edifice. The income from these trust funds also will not be available until after the death of Mr. Rauh.

The eventual value of this bequest is estimated at \$125,000. Upon the death of Mr. Rauh, bequests are also to be paid to brothers, sisters, nephews, and nieces.

The entire residue of the estate, estimated at \$200,000, shall be paid to the trustees of Kenyon College. Of this, \$50,000 is to be known as the David Lewis Scholarship Fund. The income is to be used toward the education and support of worthy students in Kenyon college. The balance of said residuary trust estate shall be used for the erection of a suitable building upon the college campus, for the purpose of increasing the facilities of said institution, and shall be known as the David Lewis Memorial Building.

Mrs. Lewis Rauh was a life member of St. Andrew's parish and died recently at the age of 72, after an operation for acute appendicitis.

Evanston Church to Be Pro-Cathedral

Bishop of Chicago, Elected Rector of
St. Luke's, to Put Dean in Charge
—St. Alban's School Opens

CHICAGO, September 10.—Announcement was made today by Bishop Stewart of the designation of St. Luke's Church, Evanston, as the pro-Cathedral of the diocese. The Bishop has been elected rector of St. Luke's parish and will in turn appoint a dean who will have charge of all parochial duties and will discharge the customary pastoral and executive responsibilities of the rector.

A special meeting of St. Luke's parish has been called for next Tuesday night at which time the parish will be officially informed of the election of Bishop Stewart as rector and his designation of St. Luke's as his church or pro-Cathedral. The parochial status of St. Luke's will remain unchanged.

The chapter of the Cathedral of SS. Peter and Paul, elected by diocesan convention, will continue as heretofore to serve with the Bishop as conservators of the property and trust funds of the Cathedral of SS. Peter and Paul, such property and funds being in no wise involved in the pro-Cathedral arrangement. The Cathedral chapter will continue to develop plans for an ultimate Cathedral in Chicago.

Under a three-year agreement entered into by the Bishop and vestry of St. Luke's, it is provided that the Bishop is to receive no stipend, relinquishing such claim to the dean. It is also provided that the dean shall have all the privileges of a rector and exercise all his prerogatives, the Bishop at the same time reserving the right of approval or veto of all financial obligations of the parish. The diocese will assume none of the financial obligations of St. Luke's parish, past or future, except such expenses as are authorized by the convention of the diocese or by the diocesan finance committee. The agreement may be terminated within the three-year period upon six months' notice by the Bishop. In the event of the Bishop's death, the agreement then is automatically terminated.

The action of the Bishop in designating St. Luke's as the pro-Cathedral is the culmination of several offers on the part of St. Luke's vestry. Shortly after Dr. Stewart became Bishop of the diocese, the vestry offered St. Luke's as his pro-Cathedral, but he declined. Last May, after the resignation of the Rev. Dr. Charles E. McAllister as rector, the vestry repeated the offer. Finally in August, the Bishop decided to accept the renewed offer and to assume again the rectorship

of the parish under the arrangement as outlined. Discussing the arrangement, Bishop Stewart said:

"St. Luke's is very dear to me. I went to it as rector when I was 24 years old and when it had fewer than 250 communicants. I lived with it, grew with it, until I saw it reach a communicant strength of 2,000. Then when I was consecrated Bishop I said goodbye to it. The vestry offered it to me for a pro-Cathedral then, but I declined. I urged the vestry to secure a rector. It was my fondest hope that my successor would carry the parish forward to even greater success. My work lay elsewhere, for all the parishes and missions of the diocese are equally dear to me.

"And now without any planning or desire upon my part, I find myself once more associated with St. Luke's in an intimate way. . . . and I look forward happily to an association which will make St. Luke's in an even larger and broader sense a servant of the whole diocese. I shall shortly announce the appointment of a dean."

The status of St. Luke's will be similar to that of the Church of the Epiphany a few years ago. After the burning of the old Cathedral of SS. Peter and Paul in 1921, Bishop Anderson found himself without a church home and designated the Epiphany as the Bishop's church or pro-Cathedral, with himself elected as rector. Later he and the Cathedral chapter entered into a tentative arrangement with St. James' Church designating it as the Cathedral.

When Bishop Stewart succeeded to the episcopate this arrangement, at the instance of the Bishop and after consideration of both the Cathedral chapter and the vestry of St. James', was dissolved.

CHURCH SCHOOL WORKERS MEET

The Church school which does not adapt itself to changing conditions and readjust its program to changed religious environment and improved public school procedure is doomed to failure, Leon C. Palmer, general secretary of the Brotherhood of St. Andrew and well known writer, declared today at the opening session of the annual fall Church school workers' conference. The sessions are being held at Grace Church, Oak Park.

"The Church or Sunday school has not," he said, "kept pace with public school education. The changed attitude toward the Bible and toward religious authority in general contributes largely to the decreased effectiveness of the Sunday school. In the past, the authority of the Bible was so generally recognized that merely reading or quoting some statement from it was conclusive. . . . We are living today in a new world. The Sunday school must adapt itself to these two facts: we must ascertain how much of the new education in public schools is sound and usable in the Sunday school, or else our young people will lose all respect for religion; and we must find some effective method, other than the mere appeal to authority, to make our teaching of religion effective and successful in influencing life."

Approximately 200 are registered at the conference.

ST. ALBAN'S OPENS SEPTEMBER 15TH

Announcement of the appointment of faculty members and staff for St. Alban's School, Sycamore, for the coming year is made by the Rev. Dr. Charles L. Street,

Concerning Seamen's Riots in New York

Communitic Propaganda Cause of Recent Disturbances at Church Institute; Dr. Mansfield Back

BY HARRISON ROCKWELL

NEW YORK, September 9.—When, on August 18th, a serious riot occurred at the Seamen's Church Institute here in New York, the writer endeavored at once to obtain from the officials of the institution an authentic account of what had happened and why. The daily press had reported the occurrence, but their statements were not as complete as one could desire for use in these columns. Churchmen throughout the country know of the great service and influence of the Seamen's Institute, and are justly proud of the extraordinary achievements of the Rev. Dr. Mansfield, the superintendent, and his staff of co-workers. It was surmised that many of our readers would wonder why this beneficent institution had been stormed by a crowd of unemployed seamen, and would wish to know the viewpoint of the Institute's managers concerning the affair. Our efforts to obtain this information have been delayed by the absence from the city of the Rev. Dr. Mansfield. He has been spending several weeks in Canada, and has just returned to New York. Today the following information for THE LIVING CHURCH was given out.

The vicinity of South street, and Coenties Slip, where the Seamen's Church Institute buildings are located, is a popular lounging spot for seamen in port. The neighboring park is a favorite place for congregating. Here gather a considerable number of sailors out of work. To this company of unemployed, representatives of the Communists have made their approaches; they have made them with considerable success. Picture South street, one side of which is the East River. Small, old, and poor buildings make up much of

headmaster. The school will open its fall term on September 15th.

The faculty is: Stanley C. Roney, B.A., Latin and English; John A. Johnson, B.A., mathematics and athletics; Charles C. Barlow, B.A., history and social science; Russell A. Reeves, B.Mus.Ed., music and French; the Rev. Edward L. Aldworth, Ph.B., mathematics; Ray W. Quisenberry, B.S., scouting and science; Mrs. Charles C. Barlow, B.A., Latin and English; Mrs. Ray W. Quisenberry, Ph.B., grade school; R. A. Lease, educational advisor.

NEWS NOTES

Grace Church, Oak Park, bade its young people who are going away to college this fall farewell Wednesday night. The occasion was "college night," which has become an annual affair at the parish. Various colleges and universities were represented by tables.

Bishop Stewart has returned to the city after a vacation in Northern Michigan. The Rev. Dudley S. Stark, rector of St. Chrysostom's, returned from his vacation this week, as did the Rev. Dr. George H. Thomas, rector of St. Paul's, and the Rev. Dr. Duncan H. Browne, rector of St. James'.

The autumn meeting of the Illinois Valley Teachers' Institute will be held at Grace Church, Pontiac, September 18th. Speakers will include the Rev. Alfred Newbery and Mrs. Jewell F. Stevens.

the neighborhood on the other side. In its midst rise the imposing buildings of the Institute, offering in their impressiveness a ready target for the men of that neighborhood who are rebellious against present economic conditions. It is not a difficult matter on the part of radical leaders to convince many of the several hundred unemployed seamen who make the vicinity of the Institute their hang-out that the institution is a wealthy concern, that it represents the moneyed interests, that it has no concern for the men out of work, that it exists as a money-making affair, and in that is exceedingly successful. Headway has been made in convincing unemployed, uninformed seamen from all over the world that the above is an accurate description of the spirit of the Institute.

RIOT ONE OF SERIES

The riot of August 18th was the most serious one in a series of hostile manifestations which have been exhibited against the Institute and its managers since the winter of 1930-31. The determination shown in this last attack may have been due to feeling aroused over the arrest, two weeks previous, of one of the radicals who was found disseminating Communitic literature within the building. Not only is distribution of any literature there against the rules of the Institute but this was for the purpose of stirring up prejudice against the institution. The guards at the door were attacked in the fracas of August 18th, they were bound, beaten, and otherwise severely injured by the group of a dozen men who broke in. Residents of the building and the police prevented the disturbance from going further than the main lobby. Most of the huge number of seamen who regard 25 South street as home when on land are not responsive to these appeals. It is said that not more than 2% of the at least 8,000 sailors who enter the building daily are in any way sympathetic with the Communist propaganda offered them. They who are informed of the extent of extreme radical sentiment of this sort here in New York state that the vicinity of the Seamen's Institute is one of the strongest rallying points. They claim, further, that this home for seamen has exerted great influence in preventing the spread of Communism along the waterfront.

COMMUNIST BULLETIN

Communist activities in the neighborhood of the Institute are directed by the Waterfront Unemployed Council which has its office at 140 Broad street. The foregoing is a resumé of the information given your correspondent by one of the authorities of the Institute.

The following are quotations from the mimeographed bulletins passed out in large quantities among the out-of-work seamen by representatives of the Waterfront Unemployed Council:

"The waterfront section of the Communist party endorses and supports the program of the Unemployed Council. All out tonight and demand: free meals and beds to unemployed seamen; free medical treatment regardless of length of time ashore; Institute officials' salaries to be reduced to \$30 a week."

"We must rally to the support of every

seaman who demands relief, clinic treatment, or who gets into any kind of argument with the Institute cops or holy parasites. The Institute fakers fear militant mass action. When we are hungry we must eat whether we have money or not. Nothing that happens in the Institute must go unnoticed. Form groups in the reading room, lobby, and dormitories. When anything happens report it to the Unemployed Council. We have the fakers on the run. Keep them running and we will win all our demands. Talk this leaflet over with your shipmates in the Institute. Unite and fight."

It should be stated, in conclusion, that the Seamen's Church Institute of New York is never self-supporting. By reason of the excellence and completeness of its great plant, provided by generous donors and maintained by income from its residents and from interested friends, the Institute seems to the uninformed, unemployed seaman an opulent organization that could help him but will not. It is the symbol of a hostile capitalism, the group that is responsible for his unemployment, hunger, and want. That he can be influenced to attack as his enemy one of the most humanitarian institutions New York has ever had explains the situation there, past and present.

BERKELEY CHURCH TRAINING CENTER HAS WAITING LIST

BERKELEY, CALIF.—St. Margaret's House, the Church training and conference center at Berkeley, opened for the fall semester with every available place filled and a waiting list of additional students desiring to enter.

There are eight students who are preparing for vocations in the Church at St. Margaret's this year, three from the diocese of Los Angeles and one each from the dioceses of California and Dallas, the districts of South Dakota and North Texas, and Japan. Four are preparing for general Church work, three are specializing in religious education, one in student work, and one in social service.

In addition to being a training and conference center, St. Margaret's House is a residence for women students at the University of California. Twelve university students are living at St. Margaret's this semester.

A new member has been added to the staff. Mrs. J. Edison Adams, formerly director of religious education at Christ Church, Greenwich, Conn., will assist Miss Avis Harvey in religious education. One-third of Mrs. Adams' time will be given to field work in the district of San Joaquin. She will also assist Miss Harvey in teaching religious education to the students at St. Margaret's and to the students of the Church Divinity School of the Pacific, which is also located at Berkeley.

Last year the divinity school asked St. Margaret's to take over the task of training its students in religious education.

Any who wish to enter St. Margaret's, either for training or as students at the university, at the beginning of the second semester, which will open on January 5th, should make application to the dean, Deaconess Anna G. Newell, at once.

Historic Mount Vernon, N.Y., Church Adds Relic

Manuscript of Sermon Preached in 1755 Found in Old Burlap Bag

MOUNT VERNON, N. Y.—One of the priceless documents in the possession of historic St. Paul's Church, Eastchester, Mount Vernon, is a sermon preached from its pulpit 177 years ago—September 12, 1755—by the Rev. Samuel Johnson, then first president of King's College, now Columbia University, on the text: "For we have here no continuing city, but we seek one to come."—Hebrews 13: 14.

This sermon was discovered by the present rector, the Rev. W. Harold Weigle, in an old burlap bag, with the pages separated and scattered among miscellaneous papers. This sermon has now been treated in silk and bound in fine leather through the courtesy of the late William Edwin Rudge. It requires a full hour to read the sermon aloud. The rector claims that it is one of the most perfectly constructed sermons he has ever read, and ranks it with the great sermons of Phillips Brooks and other notable preachers of the Church.

Mr. Weigle has already instituted the custom of reading parts of this sermon to the congregation each year, since its subject matter is still apropos to the conditions as we find them in the twentieth century.

This manuscript is just one more historic piece added to St. Paul's collection.

CHURCH WORK, WATERPROOF, LA., REORGANIZED

NEW YORK—There is a place in Louisiana called Waterproof, where Church work has recently been reconstructed. The parish is somewhere between seventy-five and a hundred years old.

Once, years ago, there was lumber on the ground for erecting a church, but just then the river bank began to cave in and the lumber was used to protect endangered buildings. Two years later came a yellow fever epidemic, and since then until the present no regular services have been held. The Rev. Skardon d'Aubert of Houma is in charge.

MICHIGAN BOYS' CAMP LOANED TO GIRLS FOR VACATION

DETROIT—At the close of the eight weeks' summer camping season at Camp Frisbie, for younger boys, in the diocese of Michigan, the camp buildings and grounds were put at the disposal of the board of directors of Williams House, the diocesan home for border-line girls.

Under the care of Miss Clara W. Wolbert, superintendent of the home, between thirty and forty girls and children enjoyed two weeks in the open. Some of the girls had never known the experience of living at camp.

The outing ended on the Tuesday following Labor Day. On the evening of Labor Day a pageant was given by the girls, under the direction of Miss Grace Dennis, one of the staff of Williams House.

DR. JOHN ROBBINS HART TO LECTURE IN COLLEGES

PHILADELPHIA—The Rev. John Robbins Hart, Ph.D., familiarly known to six generations of college students as "Jack Hart," is to travel among the schools and colleges this year as a lecturer in religious, educational, and athletic subjects, and will assist in the Church work wherever possible. Part time will also be given to business and other organizations where he has spoken so much in years gone by.

This new schedule necessitates his resignation as chaplain of the Chapel of the Transfiguration, director of the Campus Community Center, and representative of the Church on the staff of the Christian



DR. J. R. HART

Who has accepted his appointment as national lecturer in colleges and schools.

Association of the University of Pennsylvania.

Dr. Hart has been on the campus for twenty-five years as a student and adviser in various student activities as well as a Y. M. C. A. secretary and chaplain. He assisted materially in building up the present plan of having all Church chaplains unite in one organization and do the union work of the Christian Association. He founded the Chapel of the Transfiguration with the first student vestry in the country as the managing board and turned the first floor of this building at 3334 Woodland avenue into a settlement house known as the Campus Community Center.

He was for seven years the graduate manager of the university musical clubs and for four years assisted the chaplain of West Point along with his regular work at the university. He was associated with baseball, cricket, and soccer, in which he is to continue as an active player, and had the unique work of being the chaplain to many of the athletic teams at the university, especially the football team in its training camps and trips to California and other distant points.

Dr. Hart has been a member of the National Council for College Work in the Church since its inception.

Renton, Wash., Priest 50 Years in Ministry

Twice Retired, the Rev. J. F. Pritchard
Induced to Return

SEATTLE, WASH.—The Rev. J. F. Pritchard celebrated the fiftieth anniversary of his ordination to the ministry on August 28th, at St. Luke's Church, Renton, to build which he emerged from his retirement three years ago at the age of 72.

Born 75 years ago on a farm near Winnipeg, Canada, he was influenced by a pious father and a cousin, four years his senior, S. P. Matheson, who afterwards became Primate of Canada. Commencing his active ministry as a catechist among Indians, his father gave him one of his two oxen to furnish transportation to his distant station in the cold north of Saskatchewan, six hundred miles away. He graduated in the first class produced by Emmanuel College, and was ordained by the Rt. Rev. John McLean on August 27, 1882. He is the only surviving member of that class.

During his ten years in the Canadian ministry, Mr. Pritchard built three churches. Forty years ago he joined Bishop Brewer in Montana. Here he built six churches in 28 years. Twelve years ago he moved to the Pacific coast diocese of Olympia, and three years ago had twice retired when Bishop Huston and the people of the run-down mission of St. Luke's, Renton, asked him to take charge of that church.

Persistently Mr. Pritchard tramped through Renton and through Seattle for funds, which, with the help of the American Church Building Fund, were eventually sufficient to erect the best church in the town. Mr. Pritchard later succeeded in inducing a theater proprietor to present a fine pipe organ to the church. In the last three years he has presented 106 candidates for confirmation.

To commemorate the jubilee of his ministry, Mr. Pritchard celebrated Holy Communion at the 8 o'clock service on August 28th and was joined by a large number of neighboring clergy and parishioners for a thanksgiving Evensong. This was conducted by one of his two sons who also entered the ministry—the Rev. E. C. R. Pritchard, rector of St. Clement's Church, Seattle. The Very Rev. John D. McLauchlan, Ph.D., dean of St. Mark's Cathedral, Seattle, preached the sermon, and the Rt. Rev. S. Arthur Huston, D.D., Bishop of the diocese, being unable to be present, sent a letter of congratulation.

After the service E. J. Stokes, warden, presented Mr. Pritchard with a gold cross and an illuminated address on behalf of the congregation. In his reply, Mr. Pritchard spoke with gratitude concerning the gift and the past but said he looked to the future to raise \$3,800 in order to take advantage of the generous offer of the Building Fund Commission to give a bonus of \$1,000 if the debt were paid by January 1st next. This would clear the church of debt and enable the mission to become a parish. It is hoped that this ambition may be realized.

A DRY SUMMER

DURING July and August we received from the dioceses only \$163,205 as compared with \$240,889 last year.

On July 1st we were \$83,711 below the proportion due on "Expectations," today we are \$279,738 short.

On July 1st we owed the banks no money, today we have outstanding notes of \$200,000. At this time last year 47% of the yearly "Expectations" had been paid, this year 45%.

On July 1st, forty-one dioceses were on the honor roll, today only twenty.

The cheerful factor is the really fine receipts on the 1932 Deficiency Fund, \$273,112 in cash with pledges which will bring the total up to \$325,000.

Through additional savings effected since February we are assured that we can close the year without a deficit but only if every diocese and district pays its "Expectation" in full.

LEWIS B. FRANKLIN,
Treasurer.

SUMMER CHURCH SCHOOL CENTERS ABOUT MASS

BORDENTOWN, N. J.—Christ Church, Bordentown, has just completed its first summer with activities based upon a program of definite Catholic teaching. Throughout the summer there has been a daily Mass and two half-days each week have been devoted to a summer Church school for the children of the parish. The Church school program has consisted of the attendance at Mass in the Church after which instruction was given by the priest followed by classroom work in the parish house consisting of sewing, painting, and making of rag rugs for the girls, and choir rehearsals and basketry for the boys. The average attendance throughout the summer has been 55 pupils and 10 teachers. At the close of each session, work was done on old Christmas carols.

The city of Bordentown is one of the old towns of New Jersey, celebrating the 250th anniversary of its founding in October of this year. On October 27th, Christ Church will be host to a regional Catholic Congress. In 1934 Christ Church parish will be 100 years old.

CENTENNIAL CELEBRATED BY CAIRO, N. Y., CHURCH

CAIRO, N. Y.—Recently, Calvary Church, Cairo, observed its 100th anniversary. In its centennial book many interesting items taken from the first official record are given, for instance, the auctioning off of the pews and "slips," or the long, narrow seats. In the treasurer's report of that same time the rector's salary is given as \$125 for the entire year. When a year later, a larger stipend was requested, a \$25 increase was given, with modifications.

The parish has, during its existence, been served by twenty-nine rectors, four of these serving the second time. The Rev. Harl E. Hood, present rector, has served since 1926.

MICHIGAN RURALITES HOLIDAY ON \$1 REGISTRATION FEE

ALPENA, MICH.—A three-day conference for girls in a rural district proved to be an interesting and inspirational experiment in the diocese of Michigan. Under the leadership of Miss Olive M. Robinson, diocesan field worker, assisted by Mr. and Mrs. Allan Grey of Detroit, August 25th to 28th, sixteen girls between 12 and 16 years of age enjoyed "Adventures in Friendship" at the diocesan camp, Chickagami, on Lake Esau, near Alpena.

Each girl paid \$1 registration fee and in addition brought foodstuffs as designated by Miss Robinson. Before the camp opened the meals were all planned for the entire three days, the quantities of food estimated and divided equally among the girls. The daughters of farmers provided the vege-



AT CAMP CHICKAGAMI

tables, butter, chickens, etc., the daughters of storekeepers brought the coffee, sugar, etc., and the village girls brought cakes, cookies, pies, etc. The money from the registrations paid for meat, milk, ice, and the services of a cook. The camp closed with a balanced budget.

A regular camp schedule was followed which included swimming lessons, hikes, stunts, and games.

The conference closed with a service of the Holy Communion and an address by the Rev. Rollin D. Malany, rector of Trinity Church, Alpena, who acted as chaplain and advisor for the conference. The service, held at a stone altar in a grove of pine trees beside the lake, summed up in ritual and instruction the experiences of the three days. The setting rivalled in beauty and dignity any Cathedral built of stone. The girls gathered the wild flowers which adorned the altar and helped in the preparation of the sacred vessels.

The girls attending the conference were recent confirmees from the four missions served by Mr. Malany: Hagensville, Hillman, Lachine, and Long Rapids.

NIOBRARA CONVOCATION

Bishop Perry, on First Visit to Dakotas, Attends All Sessions

STOUX FALLS, S. D.—Always the occasion of the year for Dakota Indian Churchmen, the annual convocation recently held was particularly notable for the presence throughout its sessions of the Presiding Bishop. The place of meeting was on the picturesque banks of the Moreau River, many miles from any town, on the site of Big Foot's old camp, Cheyenne Reservation. In so isolated a spot merely curious whites, who have sometimes of late years been a nuisance and hindrance, were happily absent. Two hundred and nineteen tents formed the temporary village, the nineteenth being an old-time tipi for the use of Bishop Perry. The floor covering of this tent was a buffalo hide with the head attached.

Near little Ascension Chapel stood the convocation booth of upright posts supporting a roof of poles covered with boughs. One end was finished with pine boards to protect the altar and chancel furniture. A second booth provided the meeting place of the Young People's Fellowship, while a big tent protected the members of the Woman's Auxiliary in their frequent and prolonged meetings.

Even one who has witnessed it many times thrills at the sight of the delegations gathered behind their mission banners marching to the large booth. The nine delegations enter in the order of their evangelization, Santees first and Ogalalas last. Behind them come the choir, followed by native helpers, catechists, clergy, and the Bishop of the district. This year Bishop Roberts appeared for the first time as Diocesan. It was the first time, too, that the Presiding Bishop had been among the Dakotas.

Services and business are conducted in the musical Dakota language. White people are foreigners here and must have interpreters. The Rev. Messrs. Dallas Shaw, Cyril Rouillard, and Clayton High Wolf interpreted in the convocation booth, Mrs. Annie Lambert in the women's tent.

The Dakotas take literally the command, "Thou shalt not appear before the Lord empty." In spite of their poverty the women this year brought \$2,446.56, the men \$346.11, the Young People's Fellowship \$711.69—\$3,504.36 in all.

The Indians were much impressed by the friendliness of the Presiding Bishop and presented many gifts.

BISHOP CAMPBELL COINS A NEW ONE

NEW YORK—Here is a new phrase and a suggestive one, "budgetary subtractions." It comes from Liberia and Bishop Campbell is the inventor. He writes:

"In America I suppose you have the difficulty which we in these parts must also face, that is, to maintain some sort of *esprit de corps* in the midst of gloomy conditions. This applies to all the workers, native and foreign alike. It will be a big help to be able to publish the tiny bit of cheer, that we face no further budgetary subtractions for this year. This will bring a happy smile to our harassed workers."

† **Necrology** †

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

THOMAS S. RUSSELL, PRIEST

RICHMOND, VA.—The Rev. Thomas Simpson Russell, a retired priest of the diocese of Virginia, died at his home in Fairfax on August 28th. The funeral was held at Zion Church, Fairfax, on August 30th by the Rt. Rev. H. St. George Tucker, D.D., Bishop of the diocese, the Rev. Herbert A. Donovan, rector of the parish, assisting.

Mr. Russell was born at Truro, Nova Scotia, March 22, 1864. After graduation from the University of Toronto in 1890 he was employed as a civil engineer for six years. He then went to the Virginia Theological Seminary, graduating in 1899. He was ordained deacon in 1899 and priest in 1900 by Bishop Randolph of the diocese of Southern Virginia.

Mr. Russell's ministry was spent in Virginia and Tennessee. He was rector of Emmanuel Church, Bristol, Va., until 1908; St. Luke's Church, Cleveland, Tenn., 1908-20; and St. Luke's Church, Jackson, Tenn., 1921-22. He was dean of the Knoxville convocation 1912-20, and United States fuel administrator for Bradley County, Tenn., during the war period. In 1923 he became rector of St. Martin's and Ashland parishes in Hanover County, Va., and held that charge until increasing ill health forced his retirement from active work in 1926.

He is survived by the widow, who was the former Miss Bessie McD. Gildersleeve of Abingdon.

MARY WATSON HALSEY

SWEDESBORO, N. J.—On August 29th occurred the death of Mary Watson Halsey, daughter of the Rev. George W. Watson and Hetty Newell, and wife of Dr. Joseph G. Halsey, this village. She was united in marriage to Dr. Halsey in 1914, continuing to live in Swedesboro, where her father was at one time a rector.

Mrs. Halsey was a devoted member of her parish church, and always an active worker in it.

MILWAUKEE GREEK CHURCH IS DEDICATED

MILWAUKEE—Ceremonies according to the ancient Greek rites were enacted when the new Greek Orthodox church, this city, was dedicated on September 11th. The Rt. Rev. Kallistos, Bishop of San Francisco, officiated, assisted by the Rev. Benjamin Koliass, Church of the Annunciation, the Rev. Konstantin Soulipulos, St. Constantine's, the Rev. John Munchek of the Russian Church of St. George, all of Milwaukee, and the Rev. Chrysostom Trahadias, Fond du Lac.

Part of the consecration ceremony was held outside the church. It was the first time that this service had been used in this city.



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POLITICAL AND RELIGIOUS HEADS ON CATHEDRAL

A feature in the renovation of the famous South Transept window of the Chichester Cathedral in England, built by Bishop Langton in the 14th century, is a series of sculptured heads of religious and political leaders of Great Britain. Here's a view of some of the sculptured faces. LEFT TO RIGHT THEY REPRESENT: Rev. Bishop Southwell, Very Rev. A. S. Duncan-Jones, dean of Chichester; King George of England; Bishop Lewes; Dr. Bell, Bishop of Chichester. Among the others depicted in sculpture are: Bishop Langton; Van Benedict Roskyns, archdeacon of Chichester; Canon Campbell; Dr. Harvey Grace, organist of the Cathedral; and Premier Ramsay MacDonald.

EAST CAROLINA'S CONFERENCES ENJOYED BY YOUNG FOLKS

WILMINGTON, N. C.—One of the strongest features in the educational program of the diocese of East Carolina has been the development of summer camps, or conferences, for young people. During the months of June and July of this past summer four successive camps for different age groups, of two weeks' duration each, were conducted at the diocesan conference center, Camp Leach, on the Pamlico Sound near Washington, N. C. Between two and three hundred young people enjoyed the privilege of attending these camps, where they received training for future leadership in the Church, under the direction of the very best leaders who could be secured, both diocesan and national.

The purpose of these camps is threefold: to develop a wholesome, well-rounded Christian character, to train for leadership, and to create a diocesan family spirit among the young people who will be the leaders of tomorrow. With this threefold purpose in mind, the program of each camp was planned in such a way as to offer the young people real and vital experiences of worship, study, service, and play.

Garden Seeds Distributed Gratis

DIRECTLY RESULTING from the gigantic garden seed program sponsored by the American Red Cross is the diffusion of needed and valued information on the relation of diet and health. Thousands of packages of choice seed, nineteen varieties to a package, have been distributed by the Red Cross in areas where relief has been given. These gardens supply the family needs during the seasons when the crops are ripe and, thanks to the stimulation of canning projects by the Red Cross, provide also for the winter's needs.

CHICAGO PARISH ACOLYTES IN MARATHON WALK

CHICAGO—Visiting 4,000 homes in four hours? Yes, six acolytes of St. Ansgarius Church, the Jenny Lind Memorial, Chicago, did that recently. The rector of the church, the Rev. William Tullberg, had his printer make up gratis 4,000 little pamphlets with pictures of the church and a letter from the pastor and the Church school superintendent.

It took the boys three hours to fold the pamphlets to fit the mail boxes in the homes and four hours to distribute them in the neighborhood of the church. The boys by enthusiastic walking covered one square mile.

COLORED YOUNG PEOPLE OF TEXAS HAVE 10-DAY CAMP

GALVESTON, TEX.—In Texas where young people's work receives great emphasis (they had four camps for the white young people this year), the work has broadened to take in another race. This year a second camp for the colored young people was held at St. Augustine's Church, Galveston, with an attendance of fifty.

The mornings of the ten-day camp were taken up in worship and study. The rector, the Rev. W. Bright Davies, taught Church history, English Bible, ecclesiastical polity, and liturgics. Miss Lydia Gage of Houston addressed the young people on fellowship, joy, and service.

SPOKANE DISTRICT OPTIMISTIC, TWO CHURCHES UNDER WAY

SPOKANE—Plans have been drawn and work is ready to begin upon two new churches within the district of Spokane. A new church is to be erected at Pasco, Wash., the Rev. John B. Pennell, vicar; and a log church is being built at Twisp, Wash., the Rev. Gerald R. Minchin, vicar.

TWO POPULAR BOOKS

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CORRESPONDENCE

(Continued from page 472)

"These Christians"

TO THE EDITOR: In regard to the St. Louis incident Dr. Opie says, "See how these Christians love one another." I hope we love them, but would it not be well for them to love us sufficiently to save our Church from all criticism by obeying the rules of our Church by being confirmed and ordained by a bishop before assisting in the Holy Communion in a cathedral?

(Rev.) R. BANCROFT WHIPPLE.
Easton, Md.

From a Syrian Christian

TO THE EDITOR: I am one of the several readers of THE LIVING CHURCH copy which you have in your goodness been sending to Dr. E. Philips Kurian, Edavazhikal, Kottayam. I write this to express to you how much we in this distant country enjoy the paper as several thousands of THE LIVING CHURCH FAMILY in America and the rest of the world do. THE LIVING CHURCH not only keeps us in touch with the news of the Church in America, but also educates us in sound theology as contained in the editorial articles and contributions from eminent divines. Though we belong to the ancient Syrian Church, subject to the holy see of Antioch, we do not find anything doctrinally objectionable in your treatises. The Daily Bible Studies, edited by the Rev. F. W. Tomkins, were very profitable and I have scarcely read them without dropping a tear every time. I regret exceedingly the passing away of their editor and the closing of the series. May he rest in peace. The Rev. W. A. Wigram's contributions on Eastern Church topics are particularly interesting to us, though he has not dealt with the affairs of the Syrian Church as we greatly wished and expected.

You have recently adopted a new format for THE LIVING CHURCH. The cover of the new format is very attractive. The arrangement of the contents is more convenient for reference and easy reading. Let us hope that you will be enabled to enlarge the paper when the weight of the present world-wide depression is removed.

Kottavam, S. India. E. P. MATHEW.

We Still Say "Distinguished"

TO THE EDITOR: In a recent number of your paper there appeared a notice of my appointment as honorary canon of St. Paul's Cathedral, Los Angeles. Among the grounds for this honor was my "distinguished services in the U. S. Army." It was a compliment kindly meant, but for me to let it pass uncorrected would be a grave injustice to my brother chaplains. The most that can be said for me is, that it was my sincere endeavor to discharge faithfully the duties of my sacred office. I am sure as much can be said of all members of our corps.

(Rev.) W. F. HUBBARD,
Chaplain U.S.A., Retired.

Van Nuys, Calif.

Vermont's Record

TO THE EDITOR: It would be a privilege if you could allow me space to tell of the notable record of the diocese of Vermont for 1931. Out of 59 parishes and missions only one reported a financial deficit for that troubled year, and that is a small mission whose deficit is \$5.80. During that year the sum of nearly \$60,000 was raised in cash and pledges toward the memorial centennial fund for diocesan endowment.

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

Clerical Changes

APPOINTMENTS ACCEPTED

COOLIDGE, Rev. JOHN K., formerly of Glencoe, Ill.; to be rector of St. Paul's Church, Muskegon, Mich. (W.M.) October 1st.

HANSON, Rev. HENRY A., graduate student at University of Illinois; to be rector of St. John's Church, Grand Haven, Mich. (W.M.)

LEDGER, Rev. JOHN T., canon of Cathedral of St. John the Evangelist, Spokane, Wash. (Spok.); to be rector of Grace Church, Ellensburg, Wash. (Spok.).

MORFORD, Rev. KENNETH A., member of staff of City Mission, New York City; to be in charge at St. Andrew's Church, Peoria, and St. John's Church, Henry, Ill. (Q.) Address, 601 Main St., Peoria. October 1st.

PERKINS, Rev. KENNETH D., graduate of Berkeley Divinity School; has become instructor at Iolani School for Boys, Honolulu.

ROGERS, Rev. THOMAS K., recently ordained; to be priest-in-charge of Holy Innocents' Church, Chicago. Address, 2602 N. Neva Ave., Chicago.

RESIGNATIONS

BAIRD, Rev. ROBERT L., as rector of St. Paul's Church, Muskegon, Mich. (W.M.)

RUBEL, Rev. HENRY SCOTT, as rector of Church of St. Michael and All Angels, Berwyn, Ill. (C.), and will be on a year's leave of absence. Address, 3753 87th St., Jackson Heights, L. I., N. Y.

NEW ADDRESSES

BELL, Rev. GEORGE V., retired priest of diocese of Maine, formerly Rumford, Maine; New Windsor, Md.

KNEEL, Rev. ALVIN P., retired priest of diocese of Newark, formerly Washington, D. C.; Springfield, Mass.

WILKINSON, Rev. HOWARD S., assistant to the Dean of Cathedral of the Incarnation, Garden City, L. I., N. Y., formerly 63 Magnolia Ave.; 84 Sixth St., Garden City, L. I., N. Y.

ORDINATION

DEACON

TENNESSEE—On September 1st in Christ Church, Chattanooga, HARLEY BOWMAN BULLOCK was ordained to the diaconate by the Bishop of South Florida, the Rt. Rev. John Durham Wing, D.D., for the Bishop Coadjutor of Tennessee. The candidate was presented by the Rev. Reginald Mallett and the Rev. James R. Sharp preached. Mr. Bullock is to be assistant at Christ Church.

Books Received

BRUCE PUBLISHING CO., Milwaukee:


The Unemployment Problem. A Catholic Solution from the Viewpoints of Ethics, History, and Social Science. By Thurber M. Smith, S.J., LL.B., Ph.D. Professor of Philosophy, St. Louis University. \$2.00. (Science and Culture Series.)

HARCOURT, BRACE & CO., New York City:
The Price of Prohibition. By Malvern Hall Tillitt. \$1.00.

HENRY HOLT & CO., INC., New York City:
Christianity. By Edwyn Bevan. Home University Library of Modern Knowledge. Vol. No. 146. \$1.25.

THE MACMILLAN COMPANY, New York City:
Government By Cooperation. By Emerson D. Fite. Professor of Political Science at Vassar College. \$3.00.

THE PILGRIM PRESS, Boston:
Ozora Stearns Davis. His Life and Poems. By Grace Tinker Davis. \$1.50.



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 Daily 7, 7:30, Tues., Fri., Holy Days, 9:30.

Illinois

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

Massachusetts

Church of St. John the Evangelist, Boston
 Bowdoin Street, Beacon Hill
 THE COWLEY FATHERS
 Sundays: Masses, 7:30 and 9:30 A.M. High
 Mass and Sermon, 11 A.M. Sermon and Bene-
 diction, 7:30 P.M.
 Week-days: Masses, 7 and 8 A.M. Thursdays
 and Holy Days, 9:30 A.M., also.
 Confessions: Saturdays from 3 to 5 and 7 to
 9 P.M.

New York

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 11; Evening Prayer, 4.
 Week-days: Holy Communion, 7:30 (Saints'
 Days, 10); Morning Prayer, 9:30; Evening
 Prayer, 5.

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 Sundays: Low Mass, 7:30 A.M.
 Church school, 9:30 A.M.
 Solemn Mass and Sermon, 10:30 A.M.
 Vespers and Benediction, 4:00 P.M.
 Week-days: Daily Mass, 7:00 A.M.
 Friday Mass: 9:00 A.M.
 Confessions: Saturdays 4 to 5; 7 to 8 P.M.
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 Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).
 Confessions: Thurs., 5-6; Sat., 3-5 and 8-9.

Holy Cross Church, New York
 Avenue C between 3d and 4th Streets
 Sunday Masses: 8:00 and 10:00 A.M.
 Confessions: Saturdays, 9-11 A.M.; 7-8:30 P.M.

CHURCH SERVICES—Continued

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Pennsylvania

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 20th and Cherry Streets
 REV. FRANKLIN JOINER, Rector
 Sunday: Mass at 7, 8, 9:15, and 11 (High
 Mass). Sermon and Benediction at 8.
 Daily Mass at 7. Mon., Wed., and Fri., at
 9:30. Other Days at 8.
 Friday Benediction at 8 P.M.
 Confessions: Fri., 3-5, 7-8. Sat., 3-5, 7-9.

CHURCH SERVICES—Continued

Rhode Island

St. Stephen's Church in Providence
 114 George Street
 THE REV. CHARLES TOWNSEND, Rector
 Sundays: 8:00 and 9:30 A.M. Holy Communion.
 " 11:00 A.M. Sung Mass and Sermon.
 " 5:30 P.M. Evening Prayer.
 Week-days: 7:00 A.M. Mass; 7:30 A.M.
 Matins; 5:30 P.M. Evensong.
 Confessions Saturdays: 4:30-5:30 P.M., 7:30-
 8:30 P.M.

Wisconsin

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 Confessions Saturdays, 5-5:30, 7:30-8:30.

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Miscellaneous

CLERGYMAN'S DAUGHTER desires position as companion-secretary to elderly lady, after October 26th. Reference is permitted to the Rt. Rev. Samuel B. Booth, Bishop of Vermont. Address, K-822, care of THE LIVING CHURCH, Milwaukee, Wis.

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NEWS IN BRIEF

ALASKA—Holy Trinity, Juneau, is Bishop Rowe's Cathedral though he rarely occupies his *cathedra* there. The church is in charge of Dean C. E. Rice. When he sent an offering for the National Council's deficiency fund, he said that the mission had already paid its quota for 1932 and means to send in more offerings during the year, although there are local repairs which are urgent. The rectory is not much more than a shell, with no basement, no attic, and, perhaps most inconvenient of all, no clothes closets.

NEVADA—Deaconess Miriam B. Allen, a new U.T.O. appointee, who has been conducting vacation Church schools in several missions in the district, has been substituting for Deaconess Margaret Booz who was called east due to her mother's serious illness.—Miss Betty Gould, formerly of Ohio, has been giving her services in helping to conduct vacation Church schools in Pioche and Caliente, where the newly ordained priest, the Rev. R. B. Echols, is in charge.—Deaconess Lilian Todd of the Moapa Indian Reservation has assisted in the vacation Church schools of Ely and Las Vegas. From all points come reports of the large attendance and the worthwhile programs in the vacation Church schools which have been held this year in thirteen different mission stations.—Miss Charlotte L. Brown, in charge of the work among the isolated in Nevada, who during her vacation this summer drove across the desert several hundred miles to visit the farm and ranch homes of many of her isolated children, reported that in spite of the intense heat she felt well repaid for her efforts in the welcome accorded her in every home she visited.

NEWARK—On August 26th there was held the closing program of the vacation Bible school of St. Andrew's Church, Lincoln Park, the Rev. J. Chandler Moore, vicar. Seventy-three children were enrolled in the school. One of the features of the exercises was a pageant, "Brothers of the Flag." A Christmas box for a South Carolina mission will be made up from the handwork done by the pupils, which was exhibited on the day of the final program.—A day's visitation at Cranberry Lake by means of a row boat, in which he traveled from place to place, was made recently by the Rev. Oscar Meyer, rector of Christ Church, Newton.—The Church of the Ascension, East Orange, a colored mission, conducted a vacation Bible school this summer. The vicar of the church is the Rev. George M. Plaskett, who is also rector of the Church of the Epiphany, Orange.

SPOKANE—All the resident clergy of the district of Spokane were present at a conference and retreat held at the Cathedral of St. John the Evangelist, Spokane, on August 29th. "The Character Approach to the Holy Communion" was the subject of the meditation delivered by the Rt. Rev. Edward M. Cross, S.T.D., Bishop of the district. The 30th was devoted to an analysis of the financial condition of the district and the fall program. August 31st was a day of meditation with Bishop Cross delivering the addresses.

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