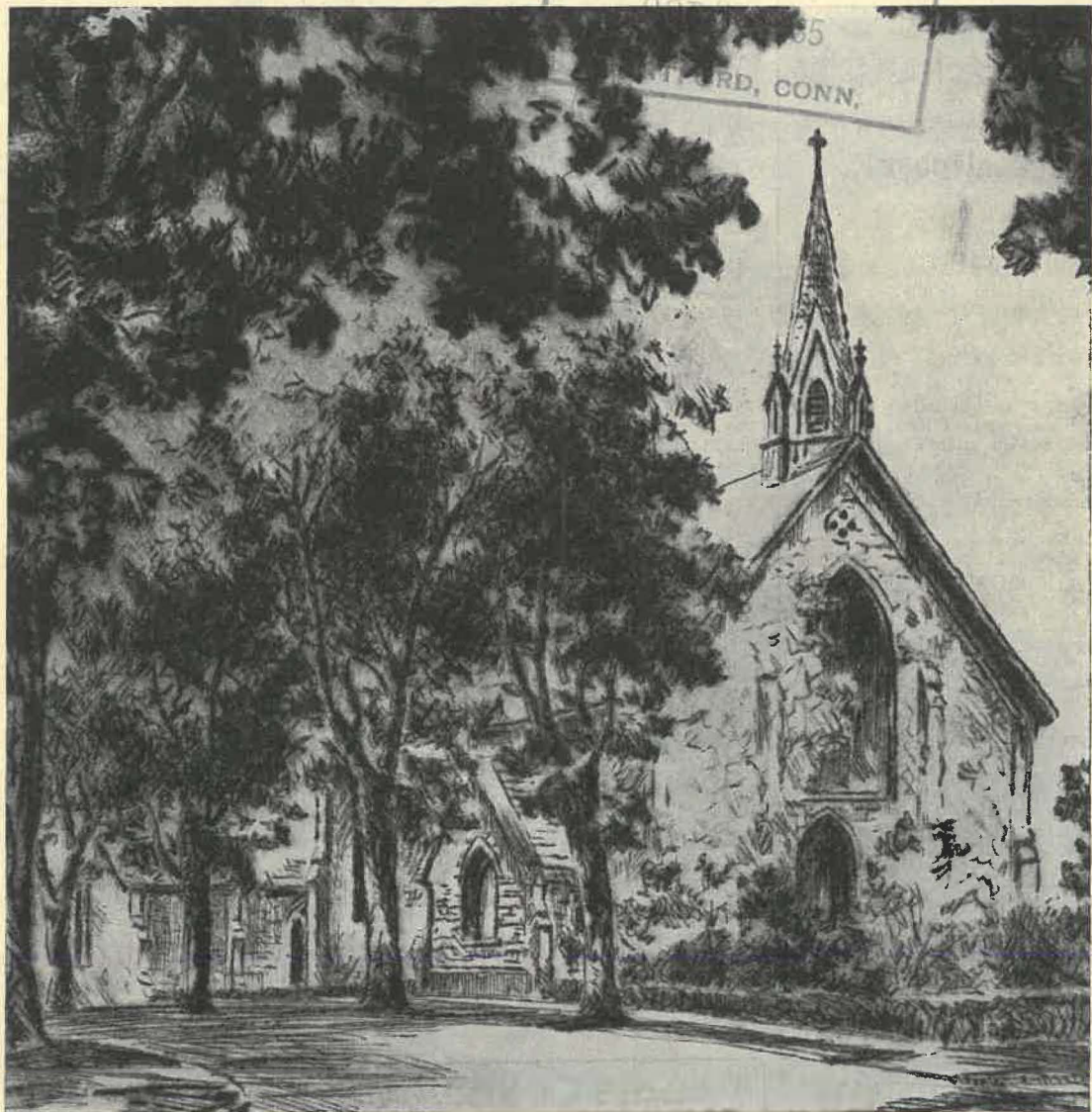


The
The Living Church



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(See article on page 416)

The Living Church

Established 1878

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

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Church Calendar



OCTOBER

27. Nineteenth Sunday after Trinity.
 28. SS. Simon and Jude. (Monday.)
 31. (Thursday.)

NOVEMBER

1. All Saints' Day. (Friday.)
 3. Twentieth Sunday after Trinity.
 10. Twenty-first Sunday after Trinity.
 17. Twenty-second Sunday after Trinity..
 24. Sunday next before Advent.
 28. Thanksgiving Day. (Thursday.)
 30. St. Andrew. (Saturday.)

CALENDAR OF COMING EVENTS

NOVEMBER

- 5-7. Annual meeting of House of Bishops at Palmer Memorial Parish House, Houston, Texas.
 11. National Quiet Day for Prayer, sponsored by Woman's Auxiliary, in cooperation with men's organizations.
 11-16. Conference of Church leaders at College of Preachers, Washington, to study editorial program of Forward Movement.
 19. Special convention of diocese of Rochester at St. Luke's Church, Rochester, to elect a bishop coadjutor.

CATHOLIC CONGRESS CYCLE OF PRAYER

NOVEMBER

4. St. Francis', Rutherfordton, N. C.
 5. St. Alban's, Olney, Pa.
 6. St. Ignatius', New York City.
 7. St. Mark's, Philadelphia, Pa.
 8. Sisters of St. Margaret, Boston, Mass.
 9. Grace Church, Louisville, Ky.

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Clerical Changes

APPOINTMENTS ACCEPTED

DEMBY, Rt. Rev. E. T., D.D., at the request of the Bishop of Tennessee, has assumed temporarily supervision of all work among the Colored people in the diocese of Tennessee.

BELLISS, Rev. F. C. BENSON, formerly rector of Trinity Church, Lenox, Mass. (W. Ma.); to be rector of St. Paul's Church, Hyde Park, Chicago, Ill. (C.), effective December 1st. Address, 4827 Kenwood Ave.

COXE, Rev. JAMES BOYD, D.D., formerly canon precentor of All Saints' Cathedral, Milwaukee, Wis. (Mil.); is vicar of St. Augustine's Church, Rhinelander, Wis. (F.L.).

DAME, Rev. WILLIAM PAGE, D.D., formerly rector of Trinity Church, Upperville, Maryland; is rector of St. John's Church, Western Run Parish, Baltimore Co., and chaplain of the Hannah More Academy at Reisterstown. Address, Glyndon, Md.

GOLDEN-HOWES, Rev. FREDERICK W., formerly dean of Christ Church Cathedral, Salina, Kans. (Sa.); is assistant at St. George's Church, New York City. Address, 207 E. 16th St.

LEMOINE, Rev. HAROLD F., formerly supervisor at The Episcopal Home, and assistant at the Church of the Transfiguration, New York City; is assistant at St. Paul's Church, Flatbush, Brooklyn, N. Y. (L.I.). Address, 157 St. Paul's Place.

LIEF, Rev. RICHARD, formerly rector of St. Luke's Church, Allston, Boston, Mass.; is assistant at St. George's Church, New York City. Address, 207 E. 16th St.

MILLER, Rev. KENNETH O., formerly rector of Christ Church, Pompton Lakes, N. J. (N'k); is rector of Christ Church, Canaan, Conn.

SCHROCK, Rev. ALBERT LINNELL, rector of the Church of the Good Shepherd, Allegan, Mich., is also in charge of All Saints' Mission, Saugatuck, Mich.

WILLIAMS, Rev. PAUL F., formerly rector of Calvary Church, Burnt Hill, and All Saints' Church, Round Lake, N. Y. (A.); to be rector of St. Barnabas' Parish, Stottville, and in charge of All Saints' Church, Hudson, N. Y. (A.). Address, Stottville. Effective October 31st.

NEW ADDRESSES

BUTLER, Rev. FREDERICK D., D.D., formerly 1234 Sherman Ave.; 110 W. Washington Ave., Madison, Wis.

DAVIES, Rev. DAVID T., formerly 405 W. Savannah Ave.; 218 W. Robinwood Ave., Detroit, Mich.

DUBOIS, Rev. CORNELIUS, formerly 134 Parkdale Ave., Buffalo, N. Y.; 6 Lyndhurst St., Dorchester, Boston, Mass.

RESIGNATIONS

MASTERSON, Rev. HARRIS, Jr., as rector of All Saints' Parish, and student pastor at the University of Texas, Austin, Texas; because of ill

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health. He proposes to have a sabbatical year for convalescence. His address remains 2214 Rio Grande, Austin, Texas.

WALSH, Rev. T. TRACY, D.D., as rector of the Church of the Good Shepherd, York, S. C., after a rectorship of more than 26 years; to be retired after November 1st. Address, Walterboro, S. C.

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Anglican Theological Review

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VOL. XVII OCTOBER, 1935 No. 4

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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.

Bishop Fawcett

TO THE EDITOR: It was one of his own clergy who has been able to say of the late Bishop Fawcett of Quincy: "His clergy will remember him for his never-failing loyalty to them in all their trials and difficulties. No persecution of a priest was ever allowed in his diocese." What finer or more enduring tribute might be paid to the memory of any bishop?

La Salle, Ill. (Rev.) **QUINTER KEPHART.**

A Plain Man's Bible

TO THE EDITOR: Fr. Stambaugh's letter in the September 28th issue of THE LIVING CHURCH presents other considerations besides the use of radio.

While there is no longer the habitual reading of the Bible which characterized the days of our grandfathers, nevertheless, there is a little. And I think there would be more if it were presented in a less forbidding and less overpowering form than the Bible is printed today. The fathers of the American people were amateur theologians par-excellent, witness the multitude of Christian sects. But it is not so with their children, bewildered in a changing world. Their need is once more the milk of simple teaching.

For this reason, and others that Christian teachers know to their sorrow, it seems to me there is room for a devotional commentary on holy Scripture on other than the customary lines. Gore's *Commentary* is, of course, excellent, but it is too advanced for all but the most enthusiastic of devout readers. Rather it would have to combine the characteristics of The Shorter Bible, The Scofield Reference Bible—and Mary Baker Eddy's *Science and Health*. Like the Shorter Bible in omitting much of the Old Testament that is not relevant to the New or to the understanding of Hebrew culture, but pre-supposing and teaching the positive results of biblical criticism especially in regard to the moral, ethical, and theological development in Israel. Like the Scofield Bible in adding notes to the sacred text, pointing out the Old Testament promise to the New Testament fulfillment. But of course making good Scofield's heretical opinions and omission and expounding our Church's teachings, both of the catechism and the offices of the Book of Common Prayer. In other words teaching the biblical basis of the Catholic faith and showing forth its sweet reasonableness. Like *Science and Health* only in that it would be a devotional work on holy scripture that could be put into the hands of our people and tell them daily to read, mark, learn, and inwardly digest—for their own soul's health without fear of religious perversions like Judge Rutherford, or encouraging a new generation of bibliolaters, though that danger is rather remote, I fear.

Four hundred years ago English versions of the Bible were being suppressed because of heretical footnotes. Would it not be a fitting commemoration of the fourth centenary of the Bible in English to initiate this work

of an edition of the Holy Scriptures with annotations containing the teachings of the ancient fathers, the scholarship of the new, teaching the Catholic faith, and illustrating the practical workings of the formularies of the Book of Common Prayer.

Ideally such a work would be the voice of the whole Church and should have the authority of General Conventions behind it. But failing that could not an appeal be made to one or more of the great societies of our Church, interested in the intelligent presentation of the Catholic faith, to undertake such a work. (Rev.) **WILLIAM C. T. HAWTREY.**

Burlington, Wis.

Reduced Appropriations

TO THE EDITOR: Thank you for publishing (L. C., August 3d) the letter from Mrs. John W. Chapman regarding the closing of the Anvik School in Alaska.

In the July number of the *Spirit of Missions* is a sad commentary from Bishop Rowe on what the effects to his mission work will be, by the reduced appropriation under the Emergency Schedule for 1936. He writes, "To sacrifice this work in Alaska, built up from nothing, the work of devoted men and women and the sacrifice and offerings of thousands of children of the Church . . . and the self-sacrificing work of knightly souls, such as Hudson Stuck and A. R. Hoare, is just unthinkable. Before I yield to any such thing I will live and fight. I may die but I will die fighting to the end. . . ."

The Indian Hope Association of Philadelphia is working to raise a special fund for the Hudson Stuck Hospital, so much in need. The appropriation for Alaskan work for 1935 was \$61,865, for 1936 it is to be reduced to only \$54,865.

If our Churchmen and Churchwomen (rich and poor) will only contribute enough to make the same appropriation as of 1935, think what a relief it would be to the Church's faithful pioneer in the wilderness of ice and snow. . . .

MARY LOUISE RUMNEY.
Germantown, Philadelphia, Pa.

"Church Improvements by Barter"

TO THE EDITOR: Dr. Jessup's article in your issue of the 28th is extremely thought-provoking. Does not his most admirable plan for applying the principles of barter to matters ecclesiastical open up two fruitful fields?

First, may it not herald an approach to the

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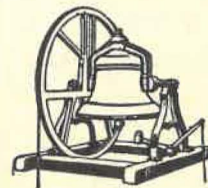
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spirit of real craftsmanship in church buildings?—the designing of church furniture for the individual church, rather than the buying it from the shelves of the (very high priced) ecclesiastical shop?

Second, may it not do even more? May it not open up a possibility for the Church's children to get their living by mutual service? Would not the parish at this difficult moment be performing a real humanitarian service by listing the unused abilities of her out-of-employment members, and posting the list in a visible place? It might easily be that they could arrange in many cases to exchange services with each other to everyone's benefit. It stands to reason that, for instance, the work of those in Dr. Jessup's profession is often neglected by those unemployed or working only part time. And to everyone's disadvantage. An exchange of services has been successfully carried out, so I have read, by more than one large group in the west. Why not in every parish? The Church should be no loser. And the cost is nil.

MARY McENNERY ERHARD.

Hoboken, N. J.

Books Received

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

AMERICAN BIBLE SOCIETY, New York City:
One Hundred and Nineteenth Annual Report.

THOMAS Y. CROWELL COMPANY, New York City:

Carlos and Lola. By Phyllis Ayer Sowers. Illustrated. \$1.10.

The Empress of the Ants. By Luigi Bertelli. Translated by Nicola di Pietro. Illustrated. \$1.50.

The Flying Family in Greenland. By Lt.-Col. George R. Hutchinson. Illustrated. \$2.00.

DIAL PRESS, INC., New York City:

A Philosophy of Friendship. By Herbert Martin. \$2.50.

HARPER & BROTHERS, New York City:

Life Began Yesterday. By Stephen Foot. \$1.50.
History and Interpretation in the Gospels. By R. H. Lightfoot. \$3.00.

The Face of God. By G. Stanley Russell. \$1.00.
The Future Life. By F. A. M. Spencer. \$3.00.
The Victory of Faith. By George Craig Stewart. \$1.00.

Throne Rooms. By Gaius Glenn Atkins. \$1.00.
Wonderful Counsellor. By Hugh Frame. \$2.50.

HENRY HOLT AND COMPANY, New York City:

A Way to Life. By Ernest Fremont Tittle. \$1.75.

Makers of Christianity from Alfred the Great to Schleiermacher. By John T. McNeill. Vol. II. \$2.00.

HOUGHTON MIFFLIN COMPANY, Boston, Mass:

Diana's Feathers. By Theodora DuBois. Illustrated. \$2.00.

Five at Ashefield. By Christine Noble Goven. Illustrated. \$2.00.

He Went With Marco Polo. By Louise Andrews Kent. Illustrated. \$2.00.

Penny for Luck. By Florence Crannell Means. Illustrated. \$2.00.

P. J. KENEDY & SONS, New York City:

College Men: Their Making and Unmaking.
By Dom Proface. \$2.00.

LONGMANS, GREEN AND CO., New York City:

John Whopper, the Newsboy. Anonymous. Re-issue. Illustrated. 75 cts.

Married Saints. By Selden Peabody Delany. \$2.00.

Moccasins on the Trail. By Wolfe Thompson. Illustrated. \$2.00.

Old Home Town. By Rose Wilder Lane. \$2.00.

Prisoners of the OGPU. By George Kitchen. Illustrated. \$3.00.

The Wind Blew West. By Edwin Lanham. \$2.50.

Youth's Captain. By Hildegard Hawthorne. Illustrated. \$2.00.

THE MACMILLAN COMPANY, New York City:

Good-Bye for the Present. By Eleanor Acland. Illustrated. \$2.50.

Jake. By Naomi Royde Smith. \$2.50.

Science and Religion. By N. Bishop Harman. \$1.50.

Snowden's Sunday School Lessons for 1936. By James H. Snowden. \$1.35.

The Conception of God in the Philosophy of Thomas Aquinas. By Robert Leet Patterson. \$5.75.

MARSHALL JONES, Boston, Mass.:

Japan's Policies and Purposes. By Hiroshi Saito. \$2.50.

G. P. PUTNAM'S SONS-MINTON, BALCH & CO., New York City:

Quarried Crystals. By Mary Cummings Eudy. \$2.00.

FLEMING H. REVELL COMPANY, New York City:

General Evangeline Booth. By Whitwell Wilson. Illustrated. \$1.00.

Live Coals. By Hugh Redwood. \$1.00.

SHEED & WARD, INC., New York City:

Moral and Pastoral Theology. By H. Davis, S.J. 4 vols. \$12.00.

The Vision of Piers Plowman. By William Langland. Newly rendered into modern verse. By Henry W. Wells. \$3.00.

FREDERICK A. STOKES COMPANY, New York City:

Bold Blades of Donegal. By Seamas MacManus. \$2.00.

(Continued on page 439)

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The All Saints Sisters of the Poor Unity in Worship—W. Norman Pittinger.

St. Sava—C. A. Manning

Self-Sacrifice in Prayer—W. S. Chalmers, O.H.C.

Mar Rabbula of Edessa—Mother Mary Maude, C.S.M.

The Church's Teaching about Purgatory—Karl Tiedemann, O.H.C.

A Place of Rest—H. K. Garnier

The Mission Compound at Bolahun—Leopold Kroll, O.H.C.

Five-Minute Sermon—James O. S. Huntington, O.H.C.

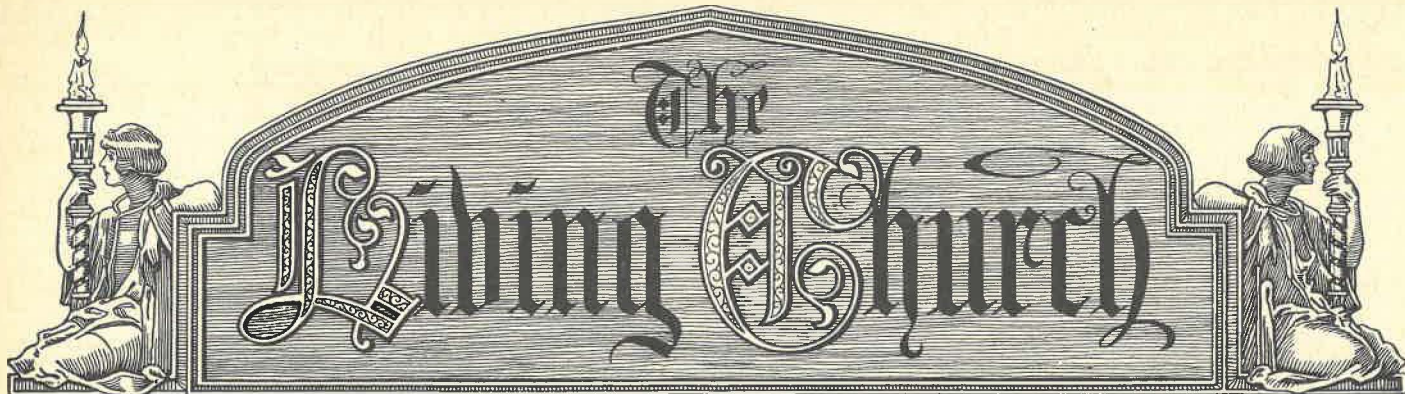
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EDITORIALS & COMMENTS

Humor in the Ministry

A SENSE OF HUMOR is, needless to say, a valuable possession anywhere. It not only makes any life easier and happier, but it also makes it more effectual. We all realize this, and we are wont to give thanks for a sense of humor wherever we find it. But perhaps few of us estimate aright the enormous value it is to a priest—if he has it in a mellowed state.

Fr. Huntington was noted for this, as for so many other gifts. The stories he told and the humorous remarks he made have been quoted from one side of the world to the other, among Church people. Fr. Huntington's humor warded off scores of those controversies about minor matters which too often waste the time and the strength of clergy and people alike. There was that occasion, for instance, when Fr. Huntington went to hold a week's mission in a parish in Kentucky. The rector met him at the train and, after greeting him, said hesitatingly: "The whole parish is eagerly awaiting you. I know that you will do a great work for their souls. But there is one thing I am afraid of: my people are not accustomed to calling the clergy 'Father.' They regard it as Roman Catholic. Is there something else we might call you that they are used to, and could not possibly think Roman?" Fr. Huntington's eyes twinkled in their characteristic manner. "Tell them to call me 'Colonel,'" he said. Then he added seriously: "What they call me, my dear brother, is not of prime importance."

The rector told his people what Fr. Huntington had said. They laughed—and they called him "Father." It would be pleasant to be able to say further that they went on from this to calling others of the clergy "Father," and that they ceased to consider the address Roman Catholic. But this did not occur. No; but, as their rector said, they never again "made a fuss about calling any visiting priest 'Father' who was so called when at home." Humor solved that little problem.

Dean Hodges was another priest whose humor helped his ministry. He was reputed to be the only person who ever had silenced a rather acidulous person of the community who took a strange delight in the embarrassments or failures of others. Other men and women rebuked her or pointedly ignored her observations on such painful occasions. But not so Dean

Hodges. She never said anything disagreeable about a neighbor to him except once, it was believed. That was just after a prominent man in the town found himself in a hard and dangerous predicament. "He has met his Waterloo," that unpleasant woman said to Dean Hodges—who, incidentally, was the man's friend. "Yes—like Wellington," the Dean replied.

WE KNOW WELL that few men indeed are endowed with such a rich gift of humor as Fr. Huntington and Dean Hodges. On the other hand, we are most decidedly *not* among those who think that a sense of humor is rare. Much observation has led us to the conclusion that most persons have a sense of humor. The difficulty is that they use it so little, or that they use it only on certain occasions. The clergy, we venture to think, might save themselves a good deal of annoyance, not to say downright trouble, if they were to use theirs on a greater variety of occasions.

The majority of them, we believe, do call upon their sense of humor when things go askew in the parish owing to the well-meant efforts of earnest but nervous parishioners. There is the vestryman, for example, who insists that those persons having the duplex envelopes shall put the weekly pledge in its proper envelope throughout the summer, when perhaps many parishioners are out of town and prefer to make out a check for the entire summer and slip a rubber band around it and the correct number of envelopes, with their consecutive dates. No, this will not do. The envelopes are for the pledge-money; it must be put in every single one of them every week. Many rectors meet this small but potentially explosive situation with humor. They urge the parishioners to indulge the vestryman and to *put* the money into its own envelope—or envelopes. And they persuade the vestryman to be tolerant toward those members of the parish who simply will not do it. A check for the whole amount or nothing: this may be their ultimatum. A rector who does not use his sense of humor here may find a divided parish on his hands. Fortunately, the majority of rectors have humor and exercise it.

A rector may have difficulty in exercising his sense of humor

in another minor problem that is likely to arise in the parish—the problem of the woman who wishes always to be the first person to tell him any parochial news. It may not be her province to announce certain things to him. The branch president of the Girls' Friendly Society, the president of the parish branch of the Woman's Auxiliary, the head of the Altar Guild, to name only a few officials, may wish to give the tidings of their procedures to the rector. And they will not be pleased when they learn that he "has already heard it." What can he do? Being an honest man, he cannot pretend a surprise that he does not feel. He is obliged to let the true state of the case be known. And he may be blamed for "listening to a person whom everyone knows talks too much." The only easing of the tenseness which may result is humor. He need not say much; indeed, he usually need not say anything. There are humorous ways of being silent: the man with a sense of humor has them.

We trust that no one is under the impression that we would advise the clergy to try to be funny. No—though, of course, like everyone else, they sometimes are, without trying. Perhaps there *are* persons possessing the priceless gift of a sense of humor who *do* try to be funny. But, so far, we have never seen one of them. No, what we would rejoice to see is merely the full use of a natural endowment. Who could wish to hear anyone try to sing? But we all enjoy hearing those sing who are blessed with the ability to do it. So with humor. By the grace of Heaven, as has been said, most persons have a sense of humor.

People outside the Church often have a preconceived idea that the clergy are solemn. Many of them actually think that the theological seminaries encourage a certain portentousness, occasionally to be seen in a priest. Yet the facts of the matter are the exact opposite. In the first place, theological students are young laymen, fresh from colleges and universities. They laughed at solemnity in college or at the university; and they will at the seminary if they find it there. But there is not much danger! Dean Hodges was wont to say that a heavy solemnity was one of the two worst handicaps a pastor could have: the other was a light jocularly. But humor—discerning, kindly, serene—surely this is one of his best qualities. It is a noteworthy circumstance that students in theological seminaries hold longest in their memories the teaching of those of their professors who have humor and use it. While still in the seminary, they quote them. Long years afterward, they recall the light thrown on their studies by humor.

Light: is not humor the gift of casting a clear light on the things of daily life? Not a dim light, not a blazing light; but a clear light—in which things may be easily seen. It is not seeing these things, or seeing them dimly or in a glare that makes trouble. Humor shows them up so pleasantly!

The Pope Intervenes

IT IS DIFFICULT for a weekly periodical to make any timely comments on world affairs today, so swiftly does the situation change. As this issue of THE LIVING CHURCH goes to press, the danger of an immediate war in Europe seems to have eased considerably by the declaration that Great Britain does not contemplate individual sanctions against the Italians and the reported agreement between England and Italy respecting the British fleet in the Mediterranean and Red seas and the Italian army in Libya. So many elements are at work beneath the surface, however, and so rapidly do conditions change that before this issue is in the hands of its readers the situation may have again taken a turn for the worse.

Meanwhile we still marvel at the ignominious part being played by the Pope. We have commented before on his con-

spicuous failure to condemn the Italian rape of a nation that is also a member of the League of Nations. We are singularly unconvinced by the lame explanation given by the Roman Catholic Archbishop of Westminster, Dr. Hinsley, that the Holy Father is "a helpless old man," and that "as head of the Church he has no grounds to interfere in purely political matters unless invited." Since when, we wonder, has the corporate violation of most of the ten commandments and our Lord's summary of the law, and the repudiation of solemn pledges, been a purely political matter? And why this sudden reluctance of the Pope to interfere in politics when he and his predecessors have consistently interfered in them—sometimes constructively and sometimes not—for the past fifteen hundred years?

Moreover, if the latest reports can be trusted the Pope is not keeping clear of political matters at all, but is actively promoting a settlement that will be to the advantage of the country that has had a monopoly on the Papacy since the Reformation. A Universal Service dispatch published in last Sunday's newspapers states the matter boldly as follows:

"Pope Pius XI, encouraged by the easing of the warlike tension between Britain and Italy, has thrown the full influence of his spiritual power toward obtaining Britain's consent to territorial as well as economic concessions for Italy in Ethiopia as a basis for speedy peaceful settlement of the war in Africa. The Pope was described as having taken the attitude that, while Italian territorial expansion is not necessarily right, it is a necessity, and that any peace overtures must take this into consideration."

What a sordid bit of casuistry this report, if true, indicates! The headline writer for one of the daily papers subscribing to Universal Service, seeking an adequate caption for this story, gave it this blunt but appropriate headline: "POPE SEEKS BRITAIN'S O. K. ON LAND GRAB."

Surplus Population

ONE OF THE FACTORS in international relations that we have never been able to understand is the constant complaint of certain countries that they need more space for their growing populations, whereas other countries with much denser populations seem to find little or no difficulty on this score. The table given in the *World Almanac* is an interesting one to study in this connection. We find here, for example, that Italy, which bases its African war primarily on the need for new outlets for its surplus population, has a density of 349 to the square mile; Germany, which makes similar complaints, 360 to the square mile; and Japan, which justified its invasion of Manchuria on the same plea, 433 to the square mile. On the other hand, among the countries which do not make any such plea we find that Belgium has a population of 698 to the square mile, Netherlands 610 to the square mile, and England the surprising density of 742 to the square mile. Incidentally, these figures also seem to indicate that the claim that colonies are an adequate outlet for surplus population is a false one, since the British have at one and the same time the greatest colonial empire and (in the motherland) the heaviest population in Europe, while each of the other nations named is also a colonial power.

We wish that some competent person would explain satisfactorily just what the significance of this bogey of surplus population really is or else explode the myth once and for all.

It is noteworthy that we find in our own country the following states with a greater density of population than Italy: Massachusetts with 528, New Jersey with 537, Rhode Island with 644. Yet we do not see the inhabitants of these states

making a rush for Alaska with a population of one person to every ten square miles, Arizona with a population of 2.9 per square mile, or New Mexico with its population of 3.5 per square mile. Nor do we find them contemplating invasion of their neighbors.

The fact is, of course, that the real reason for Mussolini's attack on Ethiopia, and to a large extent that for Britain's opposition to it, is the necessity of capital to find markets from which competition can be excluded and sources from which raw materials can be monopolized. England has those in her colonies and sees them threatened; Italy lacks them and is determined to seize them, as other nations have done in the past. And France, torn between the wish to stand in with Italy and the desire to stack the League cards against Germany, scarcely knows with which side to cast her lot.

Wherein lies moral righteousness in such a strife? Yet already we seem to hear the first faint rumble of the tocsin summoning us as Christians to a holy war. And the worst of it is that even if this present peril be averted, the danger of a new world war will continue to lurk in a score of festering spots in Europe, in Africa, and in Asia.

Is there no way out save through the awful fires of the hell of modern warfare? Is there no Christian solution for the sickness of a sinful world?

Confession in England

THE CLERGY of the Lower House of the Convocation of Canterbury, at its last meeting, requested the bishops "to consider the advisability of regulating the exercise of the ministry of Absolution by young priests, and of preparing in each diocese a list of priests expert in that ministry, to whom recourse may be had by priests and deacons in cases of difficulty."

Our London correspondent advises us that the official report of the bishops' discussions has now been published. By far the most impressive feature in the bishops' deliberations, he writes, is the wonderful change in the episcopal attitude toward Confession since the days when the Oxford Movement began. When this subject was formerly discussed by the bishops, their almost unanimous anxiety was to hinder Confession. The altered attitude in the present discussion is most striking. Not a single protest was made by any bishop against hearing confessions. There was not even a solitary discordant note. The use of Confession was taken for granted.

The entire deliberation of the bishops was concerned with improving the ministry of Absolution, with rendering priests better qualified by instruction in moral theology and the problems of conscience to fulfil their difficult responsibilities. The episcopate of today is impressed by the notorious fact that large numbers of people, who ought to be going to their parish priests for spiritual help, are now going to the psychologist and the psychoanalyst. That means that the functions of the scientist are replacing the functions of the Church, and remedies the nature of which is purely secular, are being substituted for the remedies of religion.

The bishops passed no resolution. But the Archbishop of Canterbury, representing their common mind, declared that they had considered with the greatest sympathy the resolution which had been sent to them. They acknowledged its importance, and, so far as concerned regulating the exercise of the ministry of Absolution by young priests, they were endeavoring to fulfil its purpose. They were also "most willing to give further consideration to appropriate action" with regard to the suggested list of priests expert in that ministry.

Surely this report represents a genuine advance in the growth of the Church of England along Catholic lines.

Participation in War

A LEAFLET containing a brief statement about peace by a bishop, a priest, a layman, and a woman, namely, Bishop Hobson, the Rev. Dr. Frank Gavin, president Kenneth C. M. Sills, and Miss Elizabeth Matthews, has been issued by the Woman's Auxiliary executive board for use in connection with the Quiet Day for Prayer on November 11th. Copies have been sent to every diocese and missionary district where the Quiet Day leaflet has been ordered, but there are no additional copies of the peace leaflet at Church Missions House. However, believing that this leaflet should be circulated through the Church as widely as possible, THE LIVING CHURCH has arranged for a reprint, available from Morehouse Publishing Co., 14 E. 41st St., New York, or 1801 W. Fond du Lac Ave., Milwaukee, at \$1.00 a hundred. The title is *Participation in War*.

Through the Editor's Window

THE COLUMBIA BROADCASTING SYSTEM certainly aims to give the public what it wants. The following sentence taken from the news release summarizing Columbia's annual report is eloquent: "Colorful broadcasts during the year's period included the placing of 'mikes' in Cairo for the reading of the Koran by Sheikh Sayed Sultan, in Monte Carlo for the click of the roulette wheels, in Vatican City for the voice of the Pope on Easter morning, and in many other romantic spots during the course of the year."

MANY HAVE REGRETTED the fact that this portion of the Catholic Church has allowed the practice of canonizing saints to fall into abeyance. Apparently that ancient prerogative is being revived—in Virginia, of all places! We learn to our amazement and delight that the diocese of Virginia has named a new school for mountain girls "St. Olave's School." Who St. Olave is we know not but as the school starts with a \$100,000 endowment we feel that her cult is beginning under favorable auspices and we suspect that perhaps some of the saints in the general list have been beatified on less material facts than that. At any rate, we congratulate Virginia for forging into the lead in the process of recovering our full Catholic heritage.

A SUBSCRIBER in the East writes: "THE LIVING CHURCH goes to friends here and then to a large circle of English priests and native workers in British Guiana, South America. 'How far the little candle throws its beams!'"

THE FOLLOWING DELIGHTFUL CORRECTION was printed in the *New York Times* last week:

AN ERROR IN A BERLIN DISPATCH

In a Berlin dispatch to the *New York Times* printed yesterday to the effect that the German Sports Leader's press office denied reports that a Jewish member of a Polish soccer team had been killed by a German mob at Ratibor, Silesia, September 15th, it was said "that no Polish soccer team was killed in Ratibor since June 30th." This should have read that "no Polish soccer team has played in Ratibor since June 30th."

ANNOUNCEMENTS from St. Clement's Church, Honolulu, on a recent Sunday included: Sermon Topic, "Such as I Have." Offertory solo, "It is Enough."

Everyday Religion

If It's No Trouble

PEOPLE HAVE a maddening way of saying: "I'd be glad to have you do this or that for me, if it's no trouble." The sting is in the last four words. What kind of things are they which we can do for others without trouble?

If it is only the dropping of a letter into a mail box, even that to an already overburdened person may prove to be like the last straw which broke the camel's back.

One of our parsons was about to take a trip home to England. He had saved for it for years. At that, he had only a month for it all and must go third class. A parishioner came to him and said, "When you are in London won't you look up my brother, and tell him all about me and our family? I've written his address on this paper."

The parson promised. In London, on learning that the parishioner's brother lived far from even the metropolitan borders, he was tempted to give up the task as too expensive of time. The search would take the best part of a day. The parson had to choose between visiting one of his own kin—very dear to him—or of keeping his promise. He kept his promise. It cost him the whole day and a half-pound note.

On his return he was able to bring news to his parishioner about her brother. She seemed gratified and said, "Well, that's fine, and I hope it was no trouble for you to do it."

The parson said, "On the contrary, it was a great deal of trouble. I promised to do it. I wanted to do it for you, I was glad to do it, but I had to sacrifice to do it."

The parishioner was highly offended. She mistook the parson's words as insulting. Instead, he was scotching a shallow phrase and telling the dispassionate truth.

No trouble! I wonder if the phrase is not a sign of how lightly we take so much that is done for us! Under the surface is lack of appreciation—ingratitude—no sense of what things cost.

Imagine some of the Church at Rome saying to St. Paul: "It's fine to have heard the testimony of Christ from an apostle's lips. We hope you took no trouble!" Perhaps St. Paul was often incensed at such shallowness. What wonder that he breaks out with, "Ye were bought with a price . . . the Son of God gave Himself for you . . . I would make up the full sum of all that Christ has to suffer in my person on behalf of the Church, His Body . . . Thrice received I thirty stripes save one. A night and a day I have been in the deep. . . ."

No trouble! How lightly we cast aside something that cost blood—our Faith, the Gospel, the Church, and what the Church offers freely. Let's turn the saying around and make it: "With how much trouble all this was done for me."

Front-Page Christianity

IT SHOULD NEVER be forgotten that Christianity did not come into the world through the editorial page; it came through the news column. It was a news event—front-page, stop-the-press news. Something happened. "The Word became flesh and dwelt among us." The gospel was first preached as news. Whenever it has been preached with power, it has been preached as news. Whenever it has dwindled down to mere advice, become merely editorial Christianity, it has evaporated into a cloud as vague as fog.

—Dr. Halford E. Luccock.

Sketchbook Pilgrimages

St. Mary's, Hillsboro, Ohio*

By Wil King

HILLSBORO, OHIO, is a picturesque village. In the past well-known artists came yearly to paint the portraits of the locally prominent and carry out commissions that had been planned for them during their absence. The community is rich in these fine old paintings and many are the homes that are decorated with the likenesses of belles and gentlemen in colorful costumes of pre-civil war days.

In the heyday of Hillsboro's prosperity fine furniture was imported from England and the Continent. Occasionally pieces of original colonial furniture are seen. These heirlooms are not regarded as untouchable museum pieces, but are put to daily use. As one owner expressed it, "They are nice to look at and easy to use."

I saw a beautiful old grandfather's clock that has been ticking away the hours for generations. Offers of fabulous sums by museums and antique dealers have been repeatedly rejected. And so it is with most of these old possessions. The attitude is—We like them and use them every day. Why sell something we love and need, only to replace it with the modern which looks out of place in our homes?

The exteriors of the homes and public buildings are in keeping with their interiors. Old inns and homes painted white and trimmed with green are inhabited by the descendants of the original builders.

The first Episcopal services in Hillsboro were held in the courthouse by "Fr. Gray" in 1851. In 1853 St. Mary's parish was organized by Bishop McIlvaine and the first vestry was elected in the same year. St. Mary's Church, built in 1854, was erected as an object of beauty as well as utility, a natural outgrowth of the cultural life of its members.

The buildings were consecrated by Bishop McIlvaine October 25, 1855, during the ministry of the first rector, the Rev. Noah Hunt Schenk.

That not all was in a state of prosperity during the building can be gleaned from the church records. Financial aid for its erection was received from friends in New York, and at this time Thomas P. Cummings of New York made a number of gifts, one of which was St. Mary's first silver Communion set.

* Signed and numbered copies of the etching on the cover, entitled St. Mary's, Hillsboro, Ohio, printed in a beautiful deep brown may be obtained from the Morehouse Publishing Company at \$7.50 each.

IN FLANDERS FIELDS TODAY

IN FLANDERS FIELDS the poppies blow
Between the crosses row on row,
And few can now identify
The silent places where we lie,
In Flanders fields.

Oh, keep our torch of faith aglow
To banish war. Let nations know
That, if aggression's hands untie
The scourge of war, yours will reply,
So long as human blood shall flow.

We are the dead. If to and fro
Across our graves fresh armies go,
We shall not sleep! To us you owe
An end to war—while poppies grow
In Flanders fields.

GILBERT DARLINGTON.

The Modernism of the Reformation

By Howard R. Patch

Professor of English, Smith College

THE MODERN WORLD presents at least one distinction in which it is unique. Its platitudes are not founded on fact. What is quoted again and again till it becomes a commonplace, what appears on every calendar of good cheer and every birthday card, proverbs which look like axioms and which people pass around as a modern Gospel, these are not identical with the truth. In any other age such expressions may have been dull, but, at any rate, they were true. Or if not wholly true, they represented the truth in a goodly share of their applications. Who, for instance, will question that a "stitch in time saves nine" or a "rolling stone gathers no moss," or "honesty is the best policy." But nowadays our platitudes do not aim at one's honest intelligence; they appeal rather to one's emotions. We know, if we stop to think about them, that they are *not* true; but we like them all the same.

You may protest that we're in a dangerous state if even our proverbs are not to be depended upon; my only answer is "Who said we weren't?" What evidence morally or socially can you give that today we are not in a dangerous state? You may answer that on the whole you have a feeling that the world is getting better and better and that probably it is less and less dangerous to live in. And I will point out that you have expressed a modern platitude and that you admitted that it was based on feeling. What can we think of the popular mind when it allows such superficial and even false observations to pass freely among men as: *e.g.*, that which maintains that the world is growing better and better each day. Or, to take another, "It doesn't make any difference what you believe, it's what you *do* that counts"; or still another: "Christ did not punish false doctrine, He only condemned sin." And there are many more.

I will not pause to analyze these utterances except to remark that it is astonishing how long they live. Verily, the devil hath his miracles as well as the Lord.

Another and distinctly new platitude of just this kind is now in the process of coming into being. It has not sufficiently taken shape for us to put it into a few words, but this is its general idea. There are two types in the world: the Modernist and the Fundamentalist. The Modernist is the rebel, the radical, the re-agent, the source of life and change. The Fundamentalist is the conservative who clings to his few outworn possessions lest he find himself naked and starved in the changing era. The first is the seer; the second is the blind follower. The first is the leaven; the second is the lump. All religious controversy of today is developed between these two types, as they are expressed in different schools of thought, in the progress or delay of scientific investigation, and in the various institutions of religion.

Now we moderns, whether Modernist or Fundamentalist, love to classify. It is a short cut to the truth to divide and subdivide, and to label with neat signs and tickets and badges. And this is a healthful tendency—as long as the classification is sound and does lead to the truth. But it is also a serious thing to do. Like any instrument of truth which God has put into human hands it is susceptible of the greatest good or the greatest evil.

You may say that there is no great harm in classifying people. After all, people have been classified in a thousand ways: from good to bad, and light to dark, and Mongolian to

Caucasian, and yet they are relatively unchanged by the process. But notice that classification may touch thought, and thought affects conduct. For example, in the press of today we are widely informed that the Modernist-Fundamentalist classification is not alone of our own times but has an eternal significance. In ancient Egypt, we are told, the quarrel was rife; and in the Holy Land the Pharisees were the Fundamentalists whom our Lord condemned. Listen to our own Webster's dictionary as it brands the Pharisee forever. The Pharisee, it says, is "one of the members of a school or party among the ancient Jews, noted for strict and formal observance of rites and ceremonies of the written law and for insistence on the validity of the traditions of the elders." So much for Webster. In Roman religion too there were those who tried to revive the old gods, and those who went freely and joyfully on to the new religion of the crucified Galilean. In the period of the Renaissance the world was divided again between those who held to the Medieval Church—supposedly a creature of vice—and those who went on to the vision of an emancipated science and a purged and glorified Church of the modern era. This application of our categories is not a fancy of my own mind. It has been made with assurance by President Pritchett in his article on Copernicus and the Fundamentalists some time ago in *Scribner's Magazine*. Copernicus, you see, was opposed by the Fundamentalists and the triumph of his theory shows that all Fundamentalists are wrong.

The deduction from all this which the modern mind makes, with its own blushing modesty, is that Modernists are always right and Fundamentalists universally wrong. That is to say, those who freely accept the new are right, and those who cling to the old are wrong. Here you begin to see the power of this classification. You are told in all conscience that you are bound to accept the new, and to reject the old. Here, my friends, is the new platitude. The new is right and the old is wrong.

I have heard Modernists sometimes urge a tempered form of this. They say you are not *bound* to accept the new, but you must be free to do so if there are good grounds for it. I notice, however, that a quarrel arises when we differ about the good grounds. When I accept the new doctrine of evolution I am pardoned. But when I find the Modernist case against miracles very weak I am condemned. Here is the serpent under the flower. Even if sometimes we abandon the old, we are always condemned for rejecting the new no matter whether it is right or not. The Modernist pretence, therefore, that we are not *bound* to accept the new is insincere. The new is right, it is always right, and the old is wrong.

PERSONALLY, I am inclined to believe that the terms Modernist and Fundamentalist are merely examples of mud-slinging. You know how it is. If our modern classifications fail, at least we can fall back on calling people names. But the real issue, it seems to me, is centered on the authorities which we accept. The Modernist and I *agree* when we accept the authority of science about evolution. There, I say, science is qualified to speak. But we *disagree* when I reject the authority of science about miracles. Prof. Barton in the *Churchman* said that miracles are not in accordance with the findings of modern science. Well, I say, what difference does that make?

The very hypothesis on which science proceeds is against the supernatural. I would point out that discoveries in the field of auto-suggestion and hypnotism go a long way to substantiate the fact of some instances of the miraculous. Give science time and it may discover something more. Rejection of miracles is apparently based on limited spiritual vision, or an adoration of the science of our own day *apart from* the science of the future. But all this does not matter—I refuse the authority of science in this field, and here the Modernist and I part company.

Yet it is rather interesting to see what he tries to do when science and the Church are in opposition. Watch carefully his mode of thinking. The Church, he says, points to spiritual truth in miracles; science denies the fact of miracles. Therefore—he concludes—miracles have no existence but they have a symbolic truth. In other words through a mass of lies the Church teaches truth. Such reasoning as this forces me to believe that whether one is a Modernist or not depends on one's apprehension of the character of truth itself. If you think that truth moves like a crab, backward in order to go forward, or that it sneaks behind a falsehood, or that it hides in a lie—if you think that two and two is never four, but that by implication that sum has a certain relative truth in it—why then I understand how you can be a Modernist. But you will never be a Modernist if you think that the truth goes straight forward, direct, and unafraid.

IT IS small wonder, then, if the Modernist objects to the authority of the Church even in matters spiritual. Since he regards all its utterances as potentially false even if they are provided with a due grain of truth, he cannot trust his soul to such a guide. To explain the unreliability of such an institution he has created the fancy of a new Church. His classification reappears in this connection. As there are Fundamentalists and Modernists, so there are the Church of authority and the Church of the Spirit. But, as we objected before, not all men who refuse to accept everything that is new may be classified as Fundamentalists any more than they would want to be classified as Modernists; so the Church of authority may be also the Church of the Spirit, and the Church of the Spirit may show a lamentable need of what authority provides. Even so, this arbitrary classification is what President Eliot so often advocated and thus Francis G. Peabody wrote some time ago in the *Yale Review*.

What can we do with such argument as this? It is vain to press the fact with these people that Christ spoke not as the scribes but as "one having authority." It is idle to reflect that in their Church of the Spirit, what they regard as the Spirit has spoken in violently self-contradictory ways down through the ages: asserting with Christ that "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life," and later with the Moderns that belief is of no importance; that creeds are non-essential encumbrances to the Churches; that it doesn't make any difference what you believe, it's what you *do* that counts. The Modernist does not mind any of this. He answers that you are too cut and dried, that truth is bigger than logic, and that you can feel the error of such an argument. There you have it. His objection is based on the sensation that he doesn't like what you say, not on a logical rebuttal. In characteristic vein he mistakes sensations for ideas. He takes what "appeals" to him—"appeals" quotha!—not what convinces his mind. When he tries to express himself he will do it in *this* way:—truth, he will say, *can* be self-contradictory and remain true; truth is only relative; it is fluid and changing; what is true today is not true tomorrow.

Such observations as this about truth spring from the fact that the Modernist conceives of it *through* feeling and not through his intellect. Often identified with the rationalists and intellectuals, he is of all men the least loyal to the intellect. You can catch him sometimes on that score if you'll hold him down to facts. For he often tries to use facts. Indeed he bids us face them. Well, pin him down for a moment to a fact or two before he and his precious idea of a "fluid" truth can ooze out from under your grasp. Hold him down and ask him, "Is the world round or is it not, my friend?" He will murmur something that sounds like "Einstein." Hold him a while longer, however, and ask again: "Is the world round or is it flat?" He will cautiously admit that he thinks it's round. "Are you sure?" you ask. He says he's reasonably sure. "Why?" you ask. "Because science says so," he answers. "Do you accept the authority of science then?" you ask. He demurs at that. He never likes to admit an authority. "But you haven't proved that it's round," you say, "and yet you found many conclusions on the theory. If science says that it's round when it's really flat, how can you trust science? Yet don't you accept the authority of science in many fields without testing its correctness?" He struggles at that, and says vehemently, "Other people test it for me." But you've still got him down. You say, "that's what they tell you. In fact you take it only on their authority. Even so you believe the world's round. Was it round before science discovered that it was? Or did it become round when the scientists decided that it must? In other words, did the fact change as man became accustomed to a new idea?" But at this point your Modernist begins to wonder what you're talking about. "These are material things," says he. "Well, how about the spiritual things?" you ask, "does the principle that honesty is the best policy change from age to age, or are we to revise our notions of moral purity?" He smiles at you—"Honesty is not always the best policy," says he. "If a person's dying you wouldn't tell him that he was. Even if he asked you straight out, you wouldn't tell him because of the shock—so—you see—honesty isn't always the best policy." As he speaks you look down at your Modernist, and you find, instead of the grease spot into which you'd hoped to turn him, a puddle of water too thin for your grasp.

The Modernist is ever slippery. His religion is subjective, a thing for which he regards himself as alone able to speak, and there is no mutual approach. His heart is the supreme arbiter, accordingly, although we are warned in the Bible that "out of the heart proceed evil thoughts."

NOW ALL THIS has little apparently to do with the Modernism of the Reformation. But this long preamble to my story is intended for a confession that I know in advance my argument will do no good. I cannot capture the Modernist. He says himself that argument is too small for the truth, and that only his own heart can judge of the matter, and so he has me going and coming. But I can warn others away from him, if I can show that his counsel is poor; that when he tries to affect other men with his advice he is shaky and misleading. Facts, after all, do count with most of us; for most of us, thank God, are not Modernists, any more than we are necessarily Fundamentalists.

Some members of the faculty of the Cambridge Theological Seminary have urged, I hear, that the creed become "permissive." The Church, they maintain, has made changes in the creed in the past, and therefore the credal formulæ are not sacrosanct. These changes in the creed, they say, were made in the sixteenth century at the time of the Reformation. For the

purposes of our argument we may ignore the problem of whether the English Church made such changes. In any case the Protestant world made alterations of a most sweeping kind. There, it is certainly true, the Modernist in the sixteenth century had a free hand. It seems to me worth special inquiry to discover how the changes he introduced look today. Let us test them by the current of "modern" thought at the present time.

(1) The doctrine of justification by faith. The Catholic Church has always taught that salvation comes through both faith and good works. Modernism at the time of the Reformation dropped the second of these, insisting that man was saved only by faith. It is significant that his Modernist brother today defends the very opposite view, namely that "Christian life is more important than creed." In a significant article Shailer Mathews represents the Protestant world as now dealing mainly with problems of morality, leaving theology to what he calls the "confessional Churches." Here, therefore, Modernism has had to turn a backward somersault and resume the older position, at least in part.

(2) Purgatory. I need hardly remind you that the so-called "Romish doctrine of purgatory" has always been taught by the Catholic Church. Whatever we may regard as abuses in the teaching of this doctrine do not change the central fact that the traditional Church has held to a belief in a purgative and preparatory experience before the complete beatific vision of Heaven. The Modernist at the time of the Reformation rejected this wholeheartedly. And yet I would ask whether there is a single Modernist today who believes that after death man enters immediately upon complete and final bliss. If the Modernist believes in personal immortality at all, he very generally holds to the view that development and enrichment of the soul goes on in the next world. So here again the Church's doctrine had a core of truth which the Modernist discarded and now finds himself forced to readopt.

(3) Of the seven sacraments. Among the sacraments dropped by the sixteenth century Modernist are orders, penance, and unction. In regard to the sacrament of orders, first of all, it is notable that only the non-Catholic organizations, those which have discarded orders, have been deeply touched by the doubts which Modernism brings. Our ministers in our own Church who attach nothing supernatural to the sacrament of ordination, who deny ritual blessing as a survival of "magic," are the ones to raise doubts about not only miracles but the facts concerning the life of our Lord Himself. I need not list the many doctrines which Protestant bodies have abandoned, or—I would say—lost. What I am giving here is enough to prove the point. So if Modernism has shown no signs of a return to a belief in orders, it has furnished ample evidence by its departure from Christianity to justify our own faith.

On the other hand, modern science has taken great strides in the direction of justifying our belief in the validity of the sacraments of penance and unction. The sacrament of unction is being widely used today, and the healing power of the Church is admitted by science, as I have said, on grounds of "auto-suggestion" or "hypnotism." One Protestant body has sprung up and gained wide attention for its miracles of healing. So what the sixteenth century Modernist discarded he now takes back so far as he may.

As to the sacrament of penance, we find that modern science is utilizing the confessional more and more. In the field of psychiatry, when a patient shows well-marked neurosis, the cure is mainly to get him to tell his past, or to draw from him by Freudian interpretation of his dreams a confession of his past sins. How men are expected to tell some of their pictur-

esque and filthy misdemeanors to any old psycho-analyst, and yet refuse to entrust them to a consecrated priest, is hard to understand. The Protestant world today sneers at the past as "priest-ridden"; but today it obeys with astonishing self-abandonment the newspaper, the doctor, or, in some cases, the ouija-board. It is doubtful whether this change marks progress in every respect.

(4) The belief concerning the Bible. The Catholic Church, as you know, has always held that the Bible is to be used only as secondary evidence for the Holy Story, and only then under the interpretation of Church authorities. In other words, officially it has never taught literal inspiration, nor required literal acceptance. In the Reformation, however, the Bible became for Protestants the final authority, and they were forced to regard it as infallible or literally inspired. The Protestant therefore has been steadily embarrassed by the advancement of science. The Copernican system came hard to Protestants. What individual Catholics felt about such new theories does not modify the fact that the position of the Catholic Church was consistent and free. We often forget that one pope furnished even Galileo with support for his investigations. The Church could face the doctrine of evolution with the answer that she had never officially taught that the Bible was in all parts literally true. On the other hand Catholics can reject the findings of science when it invades regions where it has no authority—such as the supernatural. Protestantism, however, has been forced to recant entirely in its position regarding the Bible—as in the case of the declared faith of Harry Emerson Fosdick. The Bible has obviously needed authoritative interpretation, and Catholics have been able to preserve consistency even while accepting new scientific theories.

TAKING Modernism on its own ground, therefore, we find that the changes which it advocated in the sixteenth century do not look very intelligent now. Some people may urge that mistaken as these alterations were, they brought truth in their train. That it is better to leave confession to the scientific psycho-analysts, and healing to the scientific hypnotist, and authority to science. But are we prepared to shift our allegiance in such a way? Science makes accurate observations in material fact, but, as I have remarked, it is notably weak on interpretation. It observes evil, but fails to call it sin. Under its determination to keep to the demonstrable, that which is spiritual vanishes away. It does not support a belief in God, in personal immortality, nor even in unselfishness or purity, nor in honesty, or in any of the other really important things in life. Science may some day believe in these things but must we wait? Shall we wait for it to offer evidence of God's love, when another witness can tell us of that?

It is the Modernist after all who bids us worship science. But when we look back at his counsel in the sixteenth century can we fail to ask how his present advice will look in a hundred years or so? The fact is that he is only consistent in one thing. He may be right and he may be wrong, but he always makes his feelings the judge of what he thinks is true. His is an ego-centric attitude. He accepts even what science offers, because he thinks he can test that. And his vice, let me point out, is not especially modern. Egoism or pride is as old as Lucifer's fall, and as familiar—well, as familiar as the devil. The tragedies of life are founded on this sin. It is the classical *ὑβρις*, the medieval *surquedrie*, the modern boast of the "superman." And the tragedies of life usually bring with them the uncomfortable discovery that we *cannot* stand alone, that we must submit to some guidance outside of ourselves. This the Modernist un-

consciously does when he reads his magazine or chats at his club, and from time to time when he borrows an idea, and goes away under the impression that he has thought it out for himself.

We must pay our allegiance to something or someone. The question is, who shall it be? Not, at any rate, the Modernist. On the other hand, the Church has in a most astonishing way justified herself in every combat with him. When *he* was wrong, *she* was right. Centuries before psycho-analysis discovered it, she was giving relief to the human soul through the confessional. Centuries before the word auto-suggestion (with its selfish implication which leaves out God)—before this word was coined, she was famous for her miracles of healing. Whatever the errors in practise of some of her priests, the Church has been an unswerving and consistent guide in faith. Her philosophy has always been harmonious. Again and again her death has been prophesied, but she has shown the power to endure the Crucifixion and to rise again after it. In the beauty of her life with the full seven sacraments revealing God's love, we see her going faithfully down through the years, we see the ridicule, the cruelty, the crown of thorns again. But these do not make us distrust her counsel. She is not forced to admit that she has made a bad mistake in the sixteenth century or in any other. If we ask her about the Virgin Birth, she can tell us without fear that her word will be justly impugned. She was there at the manger and knelt with the shepherds and with the kings. And in her face another face shines through which says, "I am the door of the sheep. . . . He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."

BUT let me return to the Pharisees again. The Pharisees, we remember, were the Fundamentalists. I did not read to you all that the dictionary says about them. Let me quote the rest: "They differed from the Sadducees chiefly in traditionalism, but also in their belief in the immortality of the soul, the resurrection of the body, future retribution, a coming Messiah, angels, spirits, divine providence, and freedom of the will." They weren't so bad after all, were they? It was only their sins our Lord condemned. And I am inclined to believe that He was especially harsh with their sins because He knew they had so much more light than some of the others. What was their hypocrisy but a failure to live up to their creed? Most people forget one thing that Jesus said about them:

"The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, *that observe and do*; but do not ye after their works." [Matthew 23: 2-3.]

Our Lord shows at length His hatred of the sins of these men, and of their hypocrisy, but He bids His followers to submit to them none the less. It is almost as if He stood in the sixteenth century and said: "The Church has corrupt men serving it, even so you must follow them for they still teach of Me." Or as if today He bade us to submit to an uncomfortable authority. For, remember, He came not to destroy but to fulfill. He was not a radical nor a revolutionist. If He drove the money-changers from the Temple, He didn't knock down the Temple itself. The Modernist has tried to take one stone after another from the foundations—he has told us again and again that we need not believe this and we need not believe that; but *what positive* thing has he offered us? In contrast listen to our Lord: "I am the way, the truth, and the life: no man cometh unto the Father but by Me. . . . The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do."

Churchwomen Today

Ada Loaring-Clark

Editor

National Council, Daughters of the King

THE OCTOBER MEETING of the national council of the Order of the Daughters of the King was held in Jackson, Tenn., so that the president might attend the sessions, an accident having prevented her from leaving her home. Officers and council members assembled from New York, California, Ohio, Washington, and Texas and three days were spent in receiving reports of work accomplished and in making plans for the next six months. Miss Edna Eastwood, the executive of the order, presented a report full of achievement; one that was very pleasing to the national council in its record of the accomplishment of this new officer.

The order shows a steady growth, most pronounced in its junior division which is under the chairmanship of Miss Martha Kimball of Cleveland, Ohio. Scholarships, through the Master's fund of the order, have provided for the training in Church work of young women at Chase House, Chicago, St. Margaret's House, Berkeley, Calif., and at the Philadelphia Training School. Mrs. W. E. Lamb of Denver, Colo., is the chairman for the distribution of this fund.

Bible study, on which the order places special emphasis and which is undertaken by every chapter, will be based mainly on *The Outline of the Old Testament* and *The Outline of the New Testament* by Bishop Wilson (Morehouse Publishing Co., each 25 cts.), and it is suggested that, after studying the first named book, several sessions may be devoted to a consideration of the history, literature, and religious development of the Jews in the period between the Testaments.

Letters were received from Miss Gertrude Selzer, the order's missionary to Chinese women and girls: These were written on shipboard en route to China and mailed at Manila, P. I. Miss Selzer will be stationed at Zangzok.

Enquiries regarding the formation of chapters in Japan were made by Paul Rusch, executive vice-president of the Brotherhood of St. Andrew in Japan. He sees a need for chapters of the order among the wives of young Brotherhood Japanese and it is hoped that one of our women missionaries resident in Japan may organize these chapters.

The finance committee with W. C. Herbert Gale, treasurer, showed a very satisfactory balance on hand.

Executive Board Officers

NEW OFFICERS of the executive board of the Woman's Auxiliary, elected at the fall meeting, are: Mrs. Henry Hill Pierce of New York, chairman, who succeeds Mrs. James R. Cain of Columbia, S. C.; Mrs. Julius E. Kinney of Denver, vice-chairman; and Miss Mary L. Pardee of New Haven, Conn., recording secretary.

New committee chairmen for the year are: Citizenship, Mrs. Fred W. Thomas, Asheville, N. C.; Field, Mrs. James R. Cain, Columbia, S. C.; Finance, Mrs. H. G. Lucas, Brownwood, Texas; Personnel, Mrs. Robert G. Happ, South Bend, Ind.; United Thank Offering, Mrs. Paul Barbour, Mission, S. D.; Program, Mrs. Beverly Ober, Washington, D. C. The program committee's term is for two years and will include preparation of the program for the next triennial.

Kagawa, Prophet of Japan

By Jane Gray Cleveland Bloodgood

DR. HARRY MYERS, a Presbyterian missionary of Tokushima, Japan, was the spark that ignited the great bomb-shell of Toyohiko Kagawa's soul. In this case the proverb is fulfilling itself, "Cast your bread upon the waters and you will find it after many days."

Dr. Kagawa and his kind are a sort of missionary boomerang returning with blessing to the hand that hurled it.

The little boy, Toyohiko, was the child of a rich father, the headman of a group of Japanese villages, and a geisha girl. As his father's legal wife had no children Toyohiko was entered as her child on the legal register. When he was four years old his parents died and from the city he was sent to the country estate at Awa. Here his father's legal wife and her mother lived a solitary, colorless life "in a great thatched-roof house which straggled hither and thither without plan or purpose. Spacious rooms with thin tissue paper doors and lattice windows, the floors covered with soft mats, trailed one another in seemingly endless succession. Out-houses of every size and shape stood like silent sentinels in the surrounding yard. The whole establishment spoke in subdued tones of a glory that was no more." A ghost was supposed to haunt one of the out-houses where were stored ancestral curios, old armor of the samurai, and historical relics connected with the office of headman of the village; and it was like a little, loveless ghost that the child wandered about his family's domain, went to the village school, and toiled in the rice fields. His father's legal wife continually reminded him, "You are the child of my enemy," and for a long time the grandmother beat him every day. He was shy with the other children at school, for he felt himself an intruder in this world, and his only solace he found in nature and in learning. He went regularly to the Buddhist temple to study the Confucian classics, where, he says, the priests were occupied only with rituals connected with death.

Of his religious education he says, "The spirit of reverence of Shinto, the other-worldliness of Buddhism, the golden mean of Confucianism are all mile-stones for pilgrims out in search of the love of God. I am grateful for Shinto, for Buddhism, and for Confucianism. I owe much to these faiths. The fact that I was born with a spirit of reverence, that I have an insatiable craving for values that transcend this earthly life, and that I strive to walk the way of the golden mean, I owe entirely to these ethnic faiths. Yet the love-divorced reverence of Shinto, the love-divorced other-worldliness of Buddha, and the love-divorced way of the golden mean doomed me to pass the days of my boyhood in tears." I have seen a Japanese print done in tones of pearly gray on rice paper showing just such a country estate by a river as the dwelling at Awa. It rains much of the time in Japan and the print depicts the rain falling in long, slanting lines on the old stone lanterns of the garden, on the thatched roofs, and the sands by the river. The scene is full of a melancholy pathos. His youth, at school in

AMERICA IS TO BE VISITED this winter by the most famous and perhaps the saintliest Christian of Japan—Toyohiko Kagawa. In this biographical sketch Mrs. Bloodgood, wife of the rector of St. Andrew's Church, Madison, Wis., tells how the message of our Lord reached and transformed Kagawa's life.

Tokushima, under the guardianship of an uncle, was little better. "Be a saint, be a gentleman" ran the precepts of Confucius, but the young Kagawa looked in vain for a practical working example in his immediate environment to fashion his life upon. Certainly not among the boys in the dormitory, not

among the Buddhist priests of his acquaintance, above all not in his immediate family could a single one be found. Because of his mental perplexities and the corruption of his home life he was almost driven to despair. He says: "As a child I was thrilled by the Shinto teaching that when men die they become miniature gods. But what a long period of waiting! No possibility of becoming a son of God until after death! And when I contemplated the tragic world that these men-become-gods had left behind them, my soul was filled with unutterable sadness."

It was then that the missionaries crossed his path. "An urge to study English led me to join Dr. Myer's Bible class. In this study I came upon St. Luke 12:27 [Consider the lilies . . .]. Through this verse I made the momentous discovery that the love of God enfolds this universe. It filled me with joy. Now I awoke to the tremendous truth that instead of becoming a little god after death I was here and now a son of the God of all the earth, the Creator and Ruler of this vast universe. And this God is my Father, the God of Love who wipes away my tears, saves me from sorrow, and from the sins hidden in my soul. The fact that Christ revealed the love of God by the example of His life, completely captured me. With high and holy resolve I dedicated myself to translating His Cross-revealing love into present-day life." He had found "the saint and the gentleman" of the precepts.

In order not to be detected by his uncle in foreign exercises the young Kagawa rolled himself up in bed and lying wide awake in the dark prayed with passionate conviction; "Oh God, make me like Christ." His prayer was answered. He, the rich young man, was summoned in spirit before his divine Master. Had he kept the commandments from his youth up? Yes, he had tried to. And the Lord looking upon him loved him and said, "Then, go, sell all that thou hast and give to the poor and come and follow Me." So Toyohiko arose and went and told his uncle who had destined him for a diplomatic career that he wished to enter the Christian ministry and was promptly disinherited. Thus he went out from the family home with nothing but the clothes on his back, bearing his cross.

THIS CROSS that Dr. Kagawa shouldered was a life of voluntary poverty and redemptive love. It had been an experience of overwhelming joy to him to find the Father God and, in the midst of the tragic world, whose sorrow he had experienced to the core of his sensitive soul, the great Lover of men living out on earth both love's sacrifice and love's victory. He purposed to follow exactly those redeeming feet. In his teaching about redemptive love, Dr. Kagawa says, "We

can get along without eyes and ears and other organs of our bodies. But blood is the center of our being. Unless we understand the action of blood in our physical bodies, we cannot understand the love of Christ who said, 'My blood is shed to redeem the sins of the people.' The function of blood is to cure wounds, to heal disease, to promote growth. When any part of the body is injured blood rushes to heal it. New tissue is grown and the wound disappears because the blood-cells are sacrificed." Dr. Kagawa, then, gave himself as one sacrificed blood-cell to help heal the wounds of society. As one of his biographers has said, "He took a header into the slums."

"About a mile from Kobe Theological School is a slum section called Shinkawa that is perhaps the most wretched spot in all Japan," wrote Dr. Kagawa's early friend, Mr. Myers. "A population of some ten thousand souls is huddled in the space of 10 blocks, constituting a center for West Japan of filth, vice, poverty, disease, and crime. Many of the houses have but one room six feet square opening on alleys hardly wide enough for two people to pass. Sometimes as many as four or five people occupy one of these tiny hovels. Gamblers, thieves, murderers, beggars, and prostitutes abound. Tuberculosis, syphilis, and trachoma seem almost universal." Here Dr. Kagawa went to live. In a six-by-six house, empty because a murder had been committed there and prospective tenants feared the ghost that haunted it, he took up his abode. The king of the gamblers who was the boss of Shinkawa came to see him and said he had a disciple for him. This proved to be "Mr. Statue," so named because he moved only under the greatest compulsion. Another guest was a fellow covered from head to foot with itch-blotches. Another was a jail-bird and murderer who, haunted by the ghost of his victim, passed his days in fear and his nights in sleepless terror. "He pleaded for the privilege of sleeping with Kagawa," one biographer tells us, "believing that Kagawa's God would drive away his ghost. Night after night he fell asleep clinging desperately to his protector's hand. To lose hold of that reassuring grip in his sleep meant a sudden leap into a terrifying nightmare from which he was with difficulty aroused. For four years and more every night this experience was repeated over and over."

Four had to eat on the tiny scholarship provided by the theological seminary. They ate two meals of thin rice gruel a day, for fifty days. Miss Helen Topping has said that perhaps out of that experience Kagawa's "economics of the stomach" evolved, namely, that we are every one children of the one Father and we each have but one stomach, not five or six stomachs nor a mere fraction of a stomach, but one stomach that needs to be reasonably filled with daily bread. And using the Lord's Prayer as a grace before food he showed that religion and economics are one—"Our Father, Thy kingdom come, give us this day our daily bread."

But empty or full, sick or well, at all hours of the day and night Dr. Kagawa was to be found teaching the slum children, ministering to the sick, caring for the people. When he was in the midst of final examinations at the seminary he rescued a tiny baby who was being starved to death, one of the many little waifs who were sold as a business into the slums to be got rid of. The baby was very sick and had to have constant care. The young man did it all himself, feeding, bathing, doctoring, nursing, and washing its clothing—pulling the desperate little sufferer through and finally finding a good home for it. And, side by side with the life went the teaching, the preaching, and the praying. Here is a typical example of the street preaching, the unceasing, flaming evangel: "A tubercular cough has its clutch on him. Yet he stands in a driving

rain until drenched and cries, 'God is Love! I will proclaim this until I fall. God is Love! I do not mean that the unseen God is Love. Wherever love is, there is God.'"

In 1912 Kagawa was joined by his wife, Haru, which means "Spring." He was first drawn to her by her great respect for these miserable people among whom they worked.

FOR NEARLY 15 years Kagawa San lived in the slums ministering to the people and studying at first hand the problems of poverty.

This study led him to the conclusion that the awful conditions in the slums had their roots in the labor situation. The break-up of feudalism and the transformation of the feudal world into the world of mass industrialism had enslaved the workers. The city workers in the factories, the impoverished farmers and tenant farmers contributed by their poverty and hopeless conditions of life to the prostitution, disease, and misery of city and country alike. This conviction forced Dr. Kagawa out on ever-widening waves of influence and publicity into leadership in the labor movement. His life in the slums led him to see that one man alone could not grapple with the evils of a vicious, social organism and so pushed him out into wide movements to rectify the causes which made it impossible for children of the one Father to receive their daily bread. And when the labor group was split and wracked by Communism and his country seemed to be choosing the way of violence, either to the right, nationalistic, military fascism, or to the left, the Red terror, this militant pacifist, this soldier saint launched a huge evangelistic campaign under the slogan, "A million souls for Christ," in which he called on Japan to take the Way of the Cross, the religion of redemptive love. "The sword," he cried, "has been the soul of Japan. Creative love cannot be born in a day. Therefore the mob chooses the easy way of the sword. But away, day of mourning! Begone, you sword and gun jugglers! for I must work with God to set up the Kingdom of Love in the earth, where not a single sinner shall be molested, nor a single beggar be despised."

This evangelistic campaign was intended to modify and purify public opinion and it passed into the Kingdom of God movement with its threefold emphasis: 1. Evangelization; 2. Peasant Gospel Schools; 3. Coöperative movements. All of the churches of different denominations participated in this vast movement to different degrees but laid their chief stress on the work of evangelization.

Of evangelism Dr. Kagawa says: "There is an ever-increasing need for flaming evangelism. Mass evangelism, personal evangelism, literary evangelism, tent evangelism, and touring evangelism are all different phases of religious education for the masses."

"What is a Peasant Gospel School?" writes Dr. Kagawa. "In my own schools—held during the leisure season on the farm—the forenoons are devoted to class work. There is a twenty-five hour course on the Sermon on the Mount. There are courses on rural sociology and village welfare work. The history of the Christian brotherhood-love movement, as illustrated in the guilds, Church orders, and monastic organizations of the Church, is taught, as is also the history of the Christian social-love movement. The science of agriculture is part of the course." The cultivation of crops other than rice is encouraged through these schools so that grains and nut trees might supplement the rice and goat keeping and bee culture turn even lava-laden soil into a land flowing with milk and honey. "These Gospel schools can also be adapted to meet

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Culture and Coal

By the Rev. William G. Peck, S.T.D.

Rector of the Church of St. John Baptist, Manchester

YEARS AGO, when I was young and lived in London, I knew a man who had spent some time in the North of England. He was unlearned, but wise, and had considerable rude skill in words. In his earlier days he had done some soldiering, and could show you scenes from Egypt and India, the glare of the sun and the colors of the bazaar, all sketched and painted in Cockney speech. Yet he most loved to talk of the North of England, perhaps because differences which are close to a man seem stranger than differences which are far away. He would describe how, spending his first night in a Lancashire cotton town—it was the town of Bury—he was awakened in the early morning by a clatter which his sleep-dimmed ears mistook for the clatter of passing cavalry. He had leaped out of bed and had peered from his window, to discover that the noise was made by the clogs of hundreds of cotton spinners, moving in the morning twilight, over the cobbled streets, toward their day's work. To this Londoner, who had seen half the world, clogs in England seemed stranger than sandals in the desert. But his interest passed beyond clogs and shawls. He would tell of the gray stone towns of Lancashire and Yorkshire, settled in valleys so that the moors, grim and high, looked down upon smoking factories and busy market places. He told of a countryside where there were no hedges, and the fields were bounded by stone walls. He made us hear the whirring roar of weaving sheds, and showed us the rough ways of pit villages.

It was a sullen, sunless land that his words conjured for our consideration—a land of smoke and rain and toil; and when I came to read Blake's lines about the "dark Satanic mills," I felt that I already knew them as dark and Satanic. But as against this background of laborious gloom, our traveler delighted to speak the praises of the Northern people. He reported greatly in their favor; and listening to his ripe judgments, we found ourselves diminished and rebuked. He had seen the football of Preston North End and of Sunderland, in days when there was scarcely a professional team to be heard of in London; and he somehow contrived to convey the impression that Northern skill in football was but one mark of Northern intellectual superiority. We contemplated the massive mentality of full-backs, and the swift subtlety of the brains of center-forwards. For our friend's greatest thesis was Northern intellect. According to his account, the weavers, the miners, the shipwrights, were shrewd, hard-headed, long-headed men, not easily gulled or taken in. They were more serious than Londoners. They were more thoughtful and studious; great readers of books. "Why, boys," our traveler would say, "they read Herbert Spencer up there!" Not that he himself had ever read Herbert Spencer, but the rumor, still current in those days, of the profundity of that philosopher, had reached him, and he regarded the practice of reading his works as a supreme evidence of brains.

He told us of boys who burned candles half the night in cottage bedrooms, poring over the pages of Charles Darwin; boys who afterwards would certainly rise, as others had done, to be Members of Parliament, college professors, and even mill-managers. And we, young and uncritical, saw nothing to ridicule in this account. In our guilelessness we supposed that

mill-managers and Members of Parliament were men who must necessarily have mastered the profoundest thoughts of all philosophers. You see, in those far-off days, we had not met any mill-managers or Members of Parliament. And not a little ashamed of our ignorant, light, and cricket-loving London souls, we pictured this heroic Northern race, hard at it for 24 hours out of every 24, weaving and mining and building ships for its daily bread, and employing its leisure in the most recondite studies. The North of England, we knew, was near to Scotland, and we had once been in the hands of a Scottish schoolmaster who had convinced us that Scotland was populated by philosophers and poets.

THE IMPRESSION was deepened with the awakening of an interest in politics. We were liberals, in the days before labor cast its long shadow on the land. Our battle was without complication. There was but one enemy, and in our youthful ardor we hated and feared him. Our candidate did his best, and we did our best. We wore his colors, enlivened the aspect of our houses with his posters, canvassed the constituency, and cheered at meetings; but always we were beaten. In a neighboring constituency the liberal would sneak in by a majority of 50 or 60 votes; but the majority against our hero was never less than 1,000. And alas! London upon the whole was against us, and sorrow weighed upon our hearts. Each of us was Jeremiah in Jerusalem. Then would arrive news from the North. The city clerks of London, the shop-assistants, the bus-drivers, might be foolish, easily bewitched, gulled, by a crafty enemy. But the North! Ah! Those readers of Herbert Spencer, those profound, long-headed, hard-headed, square-headed men—they brought salvation, or at least some turning of the battle's tide. They overwhelmed and outweighed the feather brains of our own dear, silly city. In the North was philosophy, with vision and the lamp of spiritual hope!

In the fulness of time, Providence or fortune led my own steps northward, and it befell that I must spend the next 30 years of my life in Lancashire, Yorkshire, Durham, and Northumberland. I heard the clogs of Lancashire, until I ceased to notice them. I found the high, rainy moors, the walled fields, the dark, stone towns. The banners of smoke floated daily before my eyes. Of all these things my traveler—long since traveled to a country from whose bourne no traveler returns—had reported truly. I went, dressed in a suit of overalls and carrying a miner's lamp, into a coal mine whereof the workings run far and deep beneath the North Sea. I visited shipyards, where giant knives cut steel plates as though they had been made of cheese. I entered weaving sheds where the roar and clatter of the looms are so great that the weavers can communicate with each other only by dumb signs. I was a guest in many lowly cottages, where the brass and steel around the fireplaces shone dazzlingly, and the floors were of a purity almost passing belief. But not all these fascinating experiences could drive from my soul a certain lurking despondency; for I was cruelly disappointed in my fondest expectations. Weavers and miners seemed to know nothing of Herbert Spencer. One man, of whom I made direct inquiry, declared that he remembered Spencer quite well, but he thought his other name was

not Herbert, but Harold. He had played center-forward, he thought, for Newcastle United, years ago!

True, Herbert Spencer had gone out of fashion among intellectuals; but these people seemed to possess no valid equivalent. Yet I did not readily surrender my belief in the popularity of metaphysics, in the North of England. I tried to make openings for philosophical conversation. I would mention Bergson as if he were an old friend of everybody, but uncomprehending eyes proved that he was unknown. There had never been a goal-keeper of that name. It was clear enough that whatever had happened to the enthusiasm for philosophy, the enthusiasm for football had not waned since those days when the rumor of it had first reached my young southern ears; but this was not the sole refreshment sought by the northern spirit. These people were to be seen waiting, night by night, bearing hopefully the rigors and discomforts of their climate, anticipating the sight of Charles Chaplin and his antics. They read, I perceived, the yellow press and a constant stream of betting sheets. In the villages of Yorkshire, they were greatly concerned with pigeon-flying. In the villages of Durham and Northumberland they were preoccupied with whippet-dogs. In all the great towns and cities, the cinema, the kept newspaper, and gambling, filled the leisure of countless thousands. I knew a man who suggested to the proprietor of one Northern newspaper that an occasional review of a serious book would improve his journal. The reply was brief and pithy. There were indeed great and honorable newspapers published in the North of England, but this particular proprietor claimed to know his market.

ALL THIS to me was sorrow. The miner with the muscle of Ajax and the mind of Aristotle was become a myth. The weaver whose subtle fingers were matched by his subtle dialectic was but a traveler's tale. I must not allow my grief to sweep me toward too wide a generalization; but I found the people of the North no whit more concerned for the life of mind and spirit than were the people of the South. Among the masses of the people of modern England, North and South, there is, generally speaking, as little plain living as wages and prices will allow, and as much high thinking as the cinema and the cheap newspaper can prompt. The people of England have been standardized by the measurements of industrialism, commercialism, the daily suggestion of their newspapers, and mass-produced amusements. In the North, as in the South, the change has come like a flood in the past generation. The "mass man," spoken of by Ortega y Gasset is with us, and the highest level of culture attained by thousands of youths is the ability to manage a motorcycle. I do not accuse my traveler of by-gone days of complete misrepresentation. I have discovered memories of men who remained artisans all their lives, who possessed libraries of real books which they read; men who rendered a pathetic homage to scholarship. But times have changed.

Not entirely, however! There is at least one young man in the North who belongs to the old school, and I have met him. Fate set me face to face with him in a third-class compartment of a railway train, upon a gray Saturday evening. I was in a mood of restless dissatisfaction, and I maintain that this mood was not without excuse. I had found an empty compartment at Newcastle on Tyne, and had settled down to read the *Times Literary Supplement*. And then, at the last moment, a bevy of pitmen descended upon me. (Do not misunderstand me; I should have been equally, and perhaps even more, annoyed, had they been a bevy of dukes and philanthropists.) They were accompanied by many dogs of that stringy, shiver-

ing breed of whippet which their order loves so well. The dogs, it must be said, were much better behaved than their masters, for the men seemed to be quarrelsome; and one, whose dog had apparently lost a race which it ought to have won, was cursing in lurid terms all men and all things, and inviting Deity to witness the justice of his comments. Two or three were weary and heavy-laden with beer, and one drowsy giant was inclining for slumber upon my unwilling shoulder. I did my best to stick to the *Times Literary Supplement* as the train crawled across the High Level Bridge, and ambled from station to dismal station, through the growing gloom, into the Durham coal field. At length the task became impossible. I challenge the modern professional cultivators of concentration and strong-mindedness to produce in any mortal sufficient powers to carry him through the task I then abandoned. My paper slipped to my knees, and I lighted my pipe. It was at that moment that I became aware of a pair of dark eyes scanning me from the opposite corner.

THE MAN smiled friendly-wise, and I glanced him furtively up and down. He had no dog. He seemed somehow apart from the noisy others. His face was pale, and his eyes intelligent; but one side of his forehead was pitted with the blue scars which mark out the collier. His hands were rough and hard, but there appeared some traces of attempts at refining them. He was cleanly and tidily dressed. His head-gear was no common, slouching cloth cap, but a neat Trilby. Having fed my curiosity upon these details, I returned his smile; and, the next move now being his, he moved boldly, and spoke. Had he spoken in Sanskrit, his utterance would not more completely have surprised me.

"Not the best environment for literature!" he said.

I fear that I merely gaped at him for a moment.

"No," I replied, when I could frame speech.

"I see," he continued, "you are reading the *Times Literary Supplement*. Very workmanlike reviews, as a rule, don't you think?"

Certainly, this time I gaped.

"Why," I blurted, after a moment, "I think so. But—do you read this paper?"

"Oh yes," he explained, "I read it regularly. I'm fond of books."

I was eager, now. My soul warmed toward the man.

"What sort of books do you read?" I inquired, almost in excitement.

"Well, all sorts; but I'm fond of philosophy."

"Philosophy!"

"Yes. I read a short History of Philosophy a few years ago, and that started me. I've read Campbell Fraser's *Selections from Berkeley*, and Temple's *Mens Creatrix*, and Locke *On the Human Understanding*. And I have read a book on Bergson. And I've just finished Balfour's *Theism and Humanism*. I want to get hold of Taylor's *Faith of a Moralist*. Do you know any of these books, Sir?"

I replied with fervor that I happened to know something about all the books he had mentioned.

"Then I am very glad I spoke to you," he said. "Of course, I'm only a beginner. All these books, in no sort of order, just wading along, and sometimes not having any idea what they were getting at—well, you know, I feel rather in a muddle."

I said I could well believe it. Even those who were not beginners, and read such books after a good deal of training, often had the precise sensation of being in a muddle.

"Now," he said, "there is a bit in that book of Balfour's

about God taking sides. Can you tell me what he means by that?"

Feeling as though I had been transported to the scenes of the Arabian Nights, I sat there in a cloud of choking tobacco smoke, with strong language assailing my ears from time to time, and around me men and dogs, and attempted to expound Balfour's thesis.

"Ah! I see!" he exclaimed, after a time. "I must look up that book again. . . . I read poetry, too, sometimes. Are you fond of poetry, Sir?"

I assured him of my love, and asked him what poetry he most enjoyed.

"Well," he said, hesitating a little. "I'm almost ashamed to say I can't get on with Browning. But Wordsworth I can read, even the drivelling parts. Some time ago I picked up a copy of George Herbert. Do you know *The Collar*? It has a beautiful ending. Most of Herbert's best things end beautifully. And there's Francis Thompson and *The Hound of Heaven*. I want to read his life. I'm told it is interesting. And then there is a modern, a man called De La Mare. I've read some of his things, and I heard him lecture once, in Newcastle. Now, I call him a poet."

I told him that long ago, when I was a young man, I had some slight acquaintance with Mr. De La Mare, and this information he received with great interest. At this moment I became conscious of the fact that our company had grown silent. They were listening. And just as I had noticed this, the train stopped with a jerk.

"Good-night, Sir," said my friend. "I've much enjoyed our talk. Good-night boys."

I shook hands with him, and in a moment he was gone, followed by the "good-nights" of the rest. I looked round upon them, and a curious expectancy sat upon several faces. They were waiting for me to speak.

"Who is that man?" I asked. "Do you know him?"

They told me his name. They recounted his story.

As a youth he had commenced to study for the Church; but his father had been killed in an accident at the pit. The lad stayed at home, working to keep his mother and his young brothers and sisters; had stayed until it seemed too late to dream any more of his heart's desire.

His opportunity had gone forever. He lived on in a squalid village, working—and reading.

"Always reading, he is, Sir," one man told me. "Reads half the night. Borrows books from the vicar and the schoolmaster. They tell me the vicar pays his subscription at the 'Lit. and Phil.' in Newcastle.* Decent lad, he always was. But no sportsman, mind you! Ignorant about dogs! Terrible ignorant!"

It would have been difficult to explain the subject of relative values to that audience. They got out at the next station, and I neglected the *Times Literary Supplement*, for I had some food for thought.

O figure more glorious than the golden dustman of William Morris' dream! You walk in dark and difficult places, but your soul has her travels in the realms of gold. Doubtless in the after days you shall sit down with Ben Jonson and Charles Lamb, and with many ripe and royal spirits who have loved letters. I rejoice to remember that I grasped your hand. Should Providence vouchsafe us another meeting, I shall raise my hat.

* The "Lit. and Phil." is the name by which the Literary and Philosophic Institute of Newcastle on Tyne is affectionately known in that part of England.

Kagawa, Prophet of Japan

(Continued from page 422)

the needs of the fishing folk. Christ was the fisherman's friend. I pray that the religion of the Sea of Galilee, with its full-orbed provision for the whole of life, may be made available to these long-neglected, hard-pressed toilers of the sea."

THE THIRD PHASE of the Kingdom of God Movement, Coöperatives, established internationally, Dr. Kagawa considers of primary importance.

He says: "Doctrinal and individualistic Christianity must be held responsible for the spread of materialistic communism in the nations of the West. Needless to say Christ is not responsible for this. It is because Christians have not made redemptive love a living reality in every phase of their lives, and have failed to realize it in all social relations. The over-emphasis on individualism has brought on the present-day phenomenon of a chastising communism." As a remedy for this fatal individualism comes the "coöperative movement, rooted in love and brotherhood, unquestionably an out-and-out Christian movement."

How has all this and much more that I have not been able even to touch on been possible? Only through the power of prayer. Each change or further development of Dr. Kagawa's career has come through some mystical experience rising out of his life of continuous companionship with God. He rises to pray at four every morning.

"In the dark hour I steal out of bed to kneel in prayer. All about me is deepest darkness and silence like that before the Creation. I am alone with my burden that I can take to no one but God. And He comforts me; He strengthens me; He assures me that He hears my prayer.

This hour with Him is sweeter than a lover's tryst.
My soul is flooded with joy.
But dawn will come soon.
The day's work waits.
Again I lie down to sleep in perfect peace."

How simple it all is! Here in the life and teaching of Toyohiko Kagawa is the solution for the problem of the unemployed, not the problem of unemployment, but the problem of the unemployed, however placed, whether rich or poor. Not one of us but can take up the cross of creative and redemptive love and, by prayer, bring in the Kingdom within our own souls and in our immediate environment. How simple! How hard! As hard as Calvary, for it does mean death to self. But Dr. Kagawa though paying in full feels that love is cheap at that price.

Of the reward, he says: "I have hand fed ruffians very often. There are two kinds of them. There are some who become good in the very last moment, even if they have been abusive until then. On the other hand there are some who are bad to the very moment of their death. The criminals at the Crucifixion were of each of these varieties: The one abused Jesus and the other defended Him and said, 'Hold your tongue!' and asked Him, 'Jesus, remember me when You come into Your kingdom!' One who is worried at the time of his death does not want to take trouble to answer. Especially, I think of His courage. Only He who had the consciousness of being the Redeemer to the last moment could have answered, 'I tell you, you will be in Paradise with Me today!'

"I, too, want to say, 'Lord, please remember me!' and I believe that I shall be redeemed sufficiently by the Cross, being covered by the shadow of the great sheltering wings of Jesus."

THE WORSHIP OF GOD is not a rule of safety, but an adventure of the spirit.
—St. Paul's Chimes.

International Courtesy

By William C. Allen

THIS ARTICLE does not allude to visitors to the United States who, subtly or openly, seek our aid in their present or future wars.

In a recent society column of the *London Telegraph* we read of American hospitality: "It makes British visitors gasp for breath, since they are almost killed by kindness, entertained to distraction." This generous statement confirms what I have often observed. Many English people who have not been to America are disposed to be critical about us—sometimes rightly so. Those who have visited our shores generally retain a kindly feeling toward their trans-Atlantic neighbors. When we are in their rock-ribbed island they are quite apt to reciprocate socially, even though their attentions may only consist of inviting us to the sacred ritual of afternoon tea.

Not long ago I was conversing with a lady who, with her husband, a well-known United States Army officer, had been quartered with the American troops in the Rhinish city of Coblenz after the Great War. She spoke of the unaffected courtesy extended to them by all classes of the German population, the efforts to assist them as to household or other matters, in every possible way. Her experience caused her to understand the human side of the national character. Newspapers and politicians continued to whip up animosity against the then late enemies of the United States, but the hospitality of the German people disarmed any prejudices she may previously have had regarding them.

Early in the year 1926 I for a few weeks was at the Tivoli Hotel, Panama. The Atlantic and Pacific fleets were in for winter maneuvers. I was told there were seventeen admirals present. There were a host of officers and their ladies who had come from the north to participate in the gaieties of the season. On the balcony of the hotel there often sat a man of unquestioned Teutonic features—a merchant from Ecuador—with his daughter and her husband. No one spoke to them. So I made advances and found them to be cultured people, with fine ideals and broad sympathies. After returning home this gentleman sent me some Ecuadorian sticks as a contribution to a collection of canes from many parts of the world. The simplest form of civility is appreciated by lonely people everywhere; even a walking stick may become the modest token of international gratitude and friendship.

In a city of a million people within the British Empire, years after the Great War, I addressed the Rotary Club. Two days in advance I called on the president; an eminent titled and business gentleman. After presenting my introductions—including those from the Federal Council of Churches of Christ in America—he exclaimed: "You will find a great deal of ill-will toward America in this country." I responded: "I know it, and part of my work is to endeavor to allay that feeling." He continued: "I have recently returned from the United States and everywhere was treated with the utmost hospitality. On my return I was promised the sale of 10,000 copies if I would write a book against America. I could not do it after all the courtesies I had received. I told them I could not think of such a thing!" Here was a man of wide influence who possibly could have made money, and certainly could have secured much credit for a dubious sort of patriotism, by stimulating an unfavorable attitude toward the United States. American personal courtesy had been an American defense.

It is true that the United States needs friends today. Every sincere gesture of reciprocal friendliness strengthens our world position as to economic and political security. Three times I have been to Australia, once during the Great War; many people of that sunny land have not loved us. A few days ago I received a letter from an Australian correspondent recounting his recent voyage from San Francisco to Sydney. This letter told of the numerous high Church officials on the ship, from New Zealand and Australia. They included the Church of England Archbishop of Sydney, Australia, and the Church of England Bishop of Christchurch, New Zealand. All were returning from or through the United States, all were appreciative of the reception and courtesies they had received at our hands. The expression of this feeling was particularly noticeable at the seasons of divine worship held on board. Certainly a great change has recently been wrought; mutual visitations between the two countries have contributed to this end. When we know that the dominions and commonwealths of the Empire since the Great War have demanded and obtained increased influence and recognition from the London government, the importance to both England and America of "colonial" friendships may be understood by all.

IN THE YEAR 1885 the American ship *Cashmere* was wrecked on the northern coast of Japan. The inhabitants of two small villages rescued, fed, and clothed the distressed mariners and started them on their way to Tokyo. In 1888 the United States Congress appropriated \$5,000 as a gift to the kindly fisher folk. The money was invested and since that time children of the two little communities have been at least partly educated with the income derived from that source. Those friendly Japanese possessed a humane political philosophy which, if followed by politicians and statesmen, would save humanity from unnumbered tragedies and woes.

During the civil war of the seventeenth century between the Roundheads and King Charles I, of England, the Bavarian Prince Rupert went to England to fight on behalf of the Royalists. During the conflict his falconer and falcons were by chance taken by the Earl of Essex of the rebel party. That chivalrous nobleman gracefully returned them to him. This courtly act and the welcome accorded him by Royalists and Roundheads alike, when Charles II came to the throne, decided Rupert to become an Englishman. He added renown to his adopted country by his contributions to its arts and sciences, and ultimately was given a resting place in Westminster Abbey, among her illustrious dead. Surely all this was better than to have ostracized him as an unforgiven foe.

Let us practise the delightful gift of hospitality toward the foreigner within our gates. It represents the essence of patriotism. Let us remember that international courtesy may be like unto a shining highway leading to the portals of peace.

Loyalty to God

WE ARE NOT loyal to an organization, but to a God who was loyal enough to us to come upon this earth and live in poverty, to teach us, to feed our poor and to hang on the cross for us. God grant that we lose all we have, our families and our health before we prove ourselves disloyal to God.

—Rev. Elwood McFarland.

Books of the Day

Edited by Elizabeth McCracken

Modern English Versions

THE VISION OF PIERS PLOWMAN. By William Langland. Newly rendered into modern English, by Henry W. Wells. Sheed & Ward. \$3.00.

THE CANTERBURY TALES. By Geoffrey Chaucer. Translated into modern English verse, by Frank Ernest Hill. Longmans, Green. \$3.00.

IN PART III of his *Medieval Religion* (Sheed & Ward), Christopher Dawson reprints the essay on The Vision of Piers Plowman which appeared first in the volume of essays by various authors, *The English Way* (Sheed & Ward). He does this partly because, as he explains, "It would be strange to write of medieval religion without some mention of one who is not only one of the greatest of English religious poets, but also the most remarkable and the most authentic representative of the religious sentiment of the common people of medieval England." But he has another reason, and this is the neglect of *Piers Plowman* even by many medievalists. He uses rather strong language in this connection: "It is a reproach to modern England that when every minor poet has been edited and re-edited to satiety, and when the classics of foreign literature are to be found on every bookstall, this great classic, which is one of the landmarks of English literature and English religion, should be inaccessible to the ordinary man except in abridged or incomplete forms and that the only standard work on the subject should have been written by a foreigner." Mr. Dawson, of course, takes cognizance of Prof. W. W. Skeat's famous edition, but mentions its size and high price as prohibitive except for the few. Prof. Skeat's version of the B text in the *Medieval Library* Mr. Dawson regards as too scant a fragment to be satisfactory to anyone who would really know the work of William Langland.

In Mr. Wells' fine rendering of the *Vision* into modern English, general readers are given for the first time a version of the complete poem. All three texts, A, B, and C, have a place, and Mr. Wells has combined their *passus* with remarkable skill. All the B text, "except passages obviously improved in the C text," are translated, with "all the improvements and more important additions of the C text, and even a few of the most brilliant lines which Langland wrote in the A text, but which he later preferred to discard." This plan, which Nevill Cochill who is the author of the fine introduction to the translation describes as a "judicious conflation," combines what is best in the three texts. Also, it need hardly be said, it makes a poem longer than any of the texts which still contains no repetition.

The translation is a distinguished piece of English verse in which modern English is used in the alliterative metre of the original. The translator is carefully faithful to the form as well as the meaning of the lines. This is not to say that Mr. Wells is simply an accurate translator. He is a poet; and lovers of *Piers Plowman* will be interested to compare his version with those of other workers in this field. For example, the familiar opening lines of the Prologue: Mr. Wells renders it:

"In a summer season when the sun was softest,
Shrouded in a smock, in shepherd's clothing,
In the habit of a hermit of unholy living
I went through this world to witness wonders.
On a May morning on a Malvern hillside
I saw strange sights like scenes of Faerie."

Prof. Skeats gives the lines thus:

"In a summer season, when soft was the sun,
I enshrouded me well in a shepherd's garb,
And robed as a hermit, unholy of works,
Went wide through the world, all wonders to hear.
And on a May morning, on Malvern hills,
Strange fancies befell me, and fairy-like dreams."

Miss Jessie L. Weston, again, translates the passage thus:

"All in the summer season, when warm the sun, and fair,
I clad me in a vestment, as I a shepherd were,
In habit of a Hermit, of works unmeet withal,
Wide in the world I wandered, to hear what might befall;
And on a May-tide morning, when Malvern hills I sought,
A marvel strange befell me, of faerie, so I thought."

Neither Mr. Dawson nor Mr. Wells refers to Miss Weston's translation, perhaps for the reason that she used only the A text and the Prologue of the B text and that her translation is published only as one selection in her book, *Romance, Vision and Satire* (Houghton, Mifflin). Some scholars like her version better even than Prof. Skeat's. But her objective was not so comprehensive as that of Mr. Wells. Certainly he has done a great service to the general reader.

Indeed, it is so great that there seems some ungraciousness in expressing the wish that he had done "more and differently." Still, many will echo the wish of the reviewer that Mr. Wells had given the three texts in full in his translation. Had he done so, the general reader would have a "handbook" to Prof. Skeat's monumental four-volume edition, as well as a rendering valuable in itself. And all readers in *Piers Plowman*, whether as poetry or as Christian sociology, will wish that Mr. Wells had said something about the author of the *Vision*. Was that author indeed William Langland, writing his three texts? Or did no less than five poets, writing successively, set down the texts and "revise" them, as Prof. J. M. Manly believes? No one knows, but it would be interesting to read what Mr. Wells considers the proof as to William Langland—it is, of course, plain that Mr. Wells is at one with Prof. Skeat and M. Jusserand in accepting only one poet and his three texts.

Many persons will discuss these points. But it is to be hoped that many more will study Mr. Wells' translation, not only as poetry but also as sociology. The modernity of William Langland will strike them very forcibly. Those Christians who reproach the Church of today for worldliness will find their counterparts in the *Plowman's Vision*. Whether that reproach be sorrowful or bitter or cynical, it is here in the *Vision* as in the life of our own time. The cure for this soul-sickness is cited here, too, as it is by the best Christian sociologists of our own day: brotherhood so wide, so inclusive that it embraces "all patient poor folk, lepers, and others." *Piers Plowman*, indeed, is a manual for the troubled in spirit who can never for a moment forget the "old and hoary and helpless and strengthless."

The modern rendering of *The Canterbury Tales* will meet a different need. Chaucer is easier to read in the original—if one may use the expression—than Langland. The chief difficulty in most cases where there is difficulty is concerned with the final e: some readers, especially after they learn that Chaucer's usage was not uniform, are discouraged. In the Globe Edition (Macmillan), a dot is printed over each e to be sounded; a simple device which has made this edition very popular. However, a modern version has often been bespoken. In 1914, John S. P. Tatlock and Percy MacKaye translated the complete works of Chaucer into modern English (Macmillan); but it was English prose.

Mr. Hill has done only *The Canterbury Tales*; but he has rendered them into modern verse. The book will be welcomed. The metre and the quality of the original have been faithfully kept. The familiar rhythm is here. Better still, the flavor of the original.

Students who wish to read either Langland or Chaucer against the background of their respective periods will find plenty of books to help them do this. Certainly the best for Chaucer is *Chaucer and His England*, by G. G. Coulton (Cambridge Press). For Langland, a student should have *Social Life in the Days of Piers Plowman*, by D. Chadwick (Cambridge Press); and everyone should have *Long Will*, by Florence Converse (Dutton)—where we find Langland's England and Langland's social doctrine, with Langland himself, "real and true."

William Booth's Daughter

GENERAL EVANGELINE BOOTH. By P. Whitwell Wilson. Fleming Revell. With Frontispiece. \$1.00.

THIS SHORT BOOK (only 127 pages in length) gives a vivid picture of the daughter of the great founder of the Salvation Army. The reader sees her clearly. But the author has done something even more remarkable than make a picture; he

has caught that subtle thing, "family resemblance." Anyone who has read a life of Gen. William Booth, either Harold Begbie's or St. John Ervine's, will observe after reading this life of his daughter, "She is like her father."

For example, Mr. Wilson quotes Gen. Evangeline Booth as saying: "I am aware of the idea that some people suppose that salvation is a kind of rugged individualism applied to religion—that a man is saved for his own sake. That has never been and is not now the idea on which we seek and share salvation. Saved to save—that is how we understand the Gospel. The Salvationist receives the gift of life in order to bear that gift to the uttermost ends of the earth."

This reminds one of the occasion when Queen Alexandria received Gen. William Booth. Just before he was leaving, the Queen requested him to write something on a photograph of himself which she had. The old man set down his name, then: "Saved to save."

Religious Plays

THE CHRISTMAS REHEARSAL. By Ethel and Frank Owen. Abingdon Press. 15 cts.

THE FINDING OF THE KING. By Madeleine Sweeny Miller. Samuel French. 35 cts.

THE ALABASTER CRUSE. By Madeleine Sweeny Miller. Samuel French. 35 cts.

CHILDREN OF THE BOOK. By Madeleine Sweeny Miller. Samuel French. 35 cts.

THE FIRST and second plays listed here are for use during the Christmas season. *The Christmas Rehearsal* is decidedly original. Any room, or a platform with a piano on it, will do for the stage. The actors wear their own everyday clothes—or special costumes, just as may be convenient. The cast reads: "Old Jimsby, Teddy Knowles, Miriam, Miss Ellis, Entertainers." These last may be the entire Church school or as many members of it as will take part. The idea is to have each department represented in the "rehearsal," coming on in turn. Carols, recitations, tableaux, arranged in advance, constitute the "numbers" on the program. It is an excellent idea, giving each teacher or group leader a chance to plan freely and to utilize such talent as actually is present. *The Finding of the King* is rather more conventional in arrangement, but it is good and sufficiently unusual to be welcomed by both children and their leaders.

Mrs. Miller's other two plays are good. *The Alabaster Cruse* is an Easter play. *The Children of the Book* is rather more a pageant than a drama. In its several "episodes" appear various children of the Bible. The hymns indicated are not Church hymns in all cases, but substitutions could readily be made. The elasticity of all these plays, indeed, is one of their best points.

"Exempla" in Modern Dress

BEST MODERN ILLUSTRATIONS. By G. B. F. Hallock. Harper. Pp. 413. \$3.00.

CÆSAR OF HEISTERBACH would have been interested in this book, had he been able to lay hands on it. So would Gregory. Not even in their respective *Dialogues*, nor indeed in any of the early collections of *exempla*, is greater variety and brighter color to be found. Modern preachers, like those of the Middle Ages, employ the anecdotal method. Today, however, the preacher is more likely to tell a story not from a book, nor even from hearsay, but from his own experience. If an Anglican should draw on this book, he probably would give credit, with the very number of the page from which he took his illustration.

The subtitle describes the compass of the book far better than any paraphrase of it would do: "A one-volume library of choice anecdotes, incidents, experiences, myths, fables, legends, suggestions from science, art, invention, travel, and exploration, and other gems for illustrative use: being an up-to-date ready-reference manual of exemplification for preachers, teachers, platform speakers, authors, missionaries, Bible readers, conference leaders, the editorial office, and for home and public libraries." There is a general topical index and a use index.

The book contains 2,522 illustrations. In many instances, the source is given, revealing that the periodicals of the distinctly Protestant religious press have been used very freely. In quite as many cases no source is indicated, and one gets the impression that the compiler has turned to his own note-books with the gleanings of years in them. This gives the book its real value:

what one good preacher has used with success will be full of suggestion to other preachers.

Christianity and the Modern World

ETHICAL ISSUES CONFRONTING WORLD CHRISTIANS. By Daniel Johnson Fleming. International Missionary Council, 156 Fifth Avenue, New York. \$2.00. (21½ cm. pp. vii, 280).

THE AUTHOR, who is professor in the Department of Foreign Service in the Union Theological Seminary, gives us the results of his personal investigation and study of the conditions which accentuate the problem of Christianity in the world at large. The religious bodies are under scrutiny as never before; and any insincerity, hypocrisy, or secret disloyalty to professed ideals must curtail their influence. There are problems economic, national, racial, and cultural, as well as personal and religious, which our religion must squarely face.

The reader will not find in this book an abstract discussion or a parade of obvious generalities, but instead a splendid collection of concrete facts and a discussion based on historical data and statistical information. In the opening chapter, the question is asked: "Does a gift from a questionable source compromise the ethical standards which a Christian society should maintain? Does the reception of such a gift bring the receiver into any silencing partnership with the giver?" Then the author shows how tainted money has checked the free expression of religious principle in the past, and may tend to do so in the future. Another problem arises in the very probable conflicts between government policy and Christian ideals and ethics. Practical difficulties are presented by cultural and racial conditions. With issues such as these, and many others, the author deals analytically and suggestively.

EDGAR L. PENNINGTON.

A NEW EDITION (the fourth) of Manley O. Hudson's admirable little handbook of the Permanent Court of International Justice entitled *The World Court 1921-1934* has been published by the World Peace Foundation (Boston). It gives in concise and impartial fashion a history not only of the Court and its activities, but of the proposal of American adhesion. Another interesting textbook dealing with the subject of international relations is entitled "The Paris Pact." It has been prepared by Arthur Charles Watkins, Director of the International Student Forum on the Paris Pact, published by Harcourt, Brace & Co.

CLINTON ROGERS WOODRUFF.

MORE LIKE HIM

AT BAPTISM Thy Spirit takes its place
Within the inner sanctum of our heart,
And there about the Cross is traced a chart,
Marked deep with red, lest wandering in the race,
We may return and wonder at Thy Grace;
Until at confirmation, set apart,
We know the Father's Hand will not depart
But hold our life and death in one embrace.
And may our hearts be not Thy chief abode,
But where we rub against the world, there be
Always the evidence of Thee; a mode
Of speech, of personality, a plea
Apparent on our faces for Thy code;
That they "Take knowledge we have been with Thee."

CURTIS B. CAMP.

Traditions

DID YOU ever consider the importance and value of traditions? What would life be without them? Traditions in the family, in the Nation, in the Church—how we treasure them. Rules are obeyed but traditions are loved. What are some of the traditions in the Church? Keeping Sunday the first day of the week as the Lord's Day to commemorate Jesus' Resurrection; building our churches in the form of a cross; making the sign of the cross on ourselves; the use of vestments; making our Communion always on Easter, Christmas, and Whitsunday—these are but a few of the Church's traditions which Churchmen everywhere love and practise. Surely they make our life and our worship richer in many ways.

NEWS OF THE CHURCH

2 Problems Referred to Synod Committees

Lay Administration of Chalice, Gift and Inheritance Taxes Studied by Midwest Synod

ROCK ISLAND, ILL.—At the recent meeting of the Midwest Synod, two important committees were appointed: one, composed of three bishops, three priests, and three laymen, to study the advisability of permitting laymen to administer the chalice, with an alternative proposal of administering Holy Communion in one kind; another, composed of laymen, to present a report in pamphlet form as quickly as possible on the degree and manner in which the new gift and inheritance taxes affect Church gifts and bequests. This report is to be circulated throughout the province as soon as it can be prepared.

The Synod convened here October 15th to 17th, the guests of Trinity parish. The provincial departments met on the first afternoon. In the evening a public service was held in Trinity Church, the sermon being preached by the Very Rev. Dr. Chester B. Emerson, dean of Trinity Cathedral, Cleveland. "The great need of all today is to have an indubitable certainty of the reality of God, not a politeness toward possibilities. Like our Lord we must take seriously God, our neighbors, our country, and the Kingdom of God."

The principal address at the banquet on October 16th was given by the Rev. Dr. Arthur M. Sherman, executive secretary of the Forward Movement. He pleaded for a revival of spirituality in the Church by being true to the commands of Christ.

BISHOP GRAY REELECTED

Bishop Gray of Northern Indiana was reelected president of the Synod and Archdeacon Patterson of Ohio, secretary, and the Hon. C. L. Dibble of Michigan, chancellor. Frederick P. Jones of Milwaukee succeeds Dan Swannell of Springfield as treasurer. The trustees of the province are Bishop Sturtevant of Fond du Lac, the Rev. George G. Burbank of Indianapolis, Vroman Mason, Bishop Hobson of Southern Ohio, Mr. Dibble, Dean Averill of Fond du Lac, Bishop Stewart of Chicago, the Rev. Herbert L. Miller of Springfield, and Clifford P. Morehouse.

The following conferences were held on October 16th: House of Bishops, led by Bishop Gray; Archdeacons and General Missionaries, Archdeacon Ziegler of Chicago; Religious Education, Dean Clarke of Marquette; Social Service, the Rev. A. R. Pepper of Ohio; College Work, the Rev. Alden D. Kelley of Wisconsin; and Wardens and Vestrymen, Col. Alexander Davis of Chicago.

Canon Prichard Resigns as Church Congress Head

NEW YORK—The Rev. Canon H. Abye Prichard, rector of St. Mark's Church, Mt. Kisco, N. Y., owing to many pressing engagements, has, with sincere regret, been obliged to resign as general chairman of the Church Congress in the United States.

By vote of the executive committee, the plans for the future of the Church Congress are in the hands of the Rev. Dr. G. P. T. Sargent, of St. Bartholomew's Church, New York.

There is imperative need to have a comprehensive congress, and it is hoped that every one will rally to the support of its future program.

W. A. to Study American Neutrality Policies

PHILADELPHIA—American Neutrality Policies will be one of the subjects discussed at a diocesan conference for women of the Church which will be held here during a three-day series of meetings beginning October 28th.

The conference is being conducted under the auspices of the Pennsylvania branch of the Woman's Auxiliary and will open with a dinner in the Penn Athletic Club on Monday night at 6:30 o'clock and at which the principal speakers will be the Rev. Dr. Arthur Lee Kinsolving, rector of historic Trinity Church, in Boston, and Mrs. Beverly Ober, of Washington, D. C., a member of the National Executive Board of the Woman's Auxiliary. Dr. Kinsolving is one of the leaders in the Forward Movement inaugurated by the General Convention of the Episcopal Church. The woman's organization has extended an invitation to the men of the Church to attend the opening dinner, at which former United States Senator George Wharton Pepper will preside.

The conference will also have classes relating to Auxiliary Officers, United Thank Offering Treasurers, Educational Secretaries, Department of Religious Education, Church Periodical Club, Girls' Friendly Society, and Junior Woman's Auxiliary.

Washington Synod Cancelled

WASHINGTON, D. C.—The Synod of the Province of Washington, which was to have met October 15th, was cancelled because of an epidemic of infantile paralysis.

Rochester Convention Date Set

ROCHESTER, N. Y.—Bishop Ferris of Rochester, who recently announced his intention of calling a special diocesan convention to elect a coadjutor, has set the date for the convention at November 19th.

The convention will be held in St. Luke's Church, Rochester.

Sewanee Stresses Forward Movement

Woman's Auxiliary, Also Meeting at Lexington, Ky., Discusses Seven-Point Discipleship Program

LEXINGTON, KY.—Bishop Hobson of Southern Ohio, chairman of the Forward Movement Commission, defined Discipleship as a threefold partnership, in his sermon at the opening service of the Synod of the Fourth Province, in Christ Church, the evening of October 15th. This partnership is 1st, with Christ; 2d, with one another; and 3d, with the whole world. The Rt. Rev. H. P. Almon Abbott, D.D., Bishop of Lexington, delivered the opening address of welcome. As he stood at the chancel steps, Bishop Burton, retired, the first Bishop of Lexington, former president of the province, stood beside him. Bishop Burton also gave the benediction at the end of the service. Bishop Mikell of Atlanta, president of the province, responded. Fourteen bishops were in the chancel and a large number of clergy sat in the nave. Every pew was occupied by the congregation which attended the first provincial meeting held at Covington.

NEGROES' CHURCH INSTITUTE STUDIED

The American Church Institute for Negroes received much attention the second day of the synod. Bishop Bratton, the Rev. Robert W. Patton, Principal Blanton of Voorhees School, Principal Strange of Okolona School, and the Ven. E. L. Baskerville, spoke of the Institute's work, and of other phases of work among the Negroes. A quintet of Institute men sang spirituals. Religious education, missions to the deaf-mutes, and social service were reported on by workers in those fields.

The budget of the province was increased after additional expectancies were reported by several of the dioceses. Following the example of the National Church, the quota plan was abandoned.

A conference on the Forward Movement was led by Bishop Hobson. The need for a definite purpose in the Church and uncompromising standards for Church membership were stressed.

W. A. STRESSES SEVEN-POINT PROGRAM

The program of the provincial meeting of the Woman's Auxiliary, under the presidency of Mrs. Henry McMillan of Wilmington, N. C., was built about the seven steps of the Disciples' Way—Turn, Follow, Learn, Pray, Serve, Worship, Share—with meditations on each step led by various persons, clerical and lay. The address on Schools of Prayer, by the Rev. Capers Satterlee, was well received. Mrs. Mary Breckinridge spoke of her work in

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R. I. Churchpeople Confer on Canvass

Rev. E. M. Tasman, National Council Field Secretary, Tells Enlightening Facts About Budget, Activities

PROVIDENCE, R. I.—Some enlightening facts were given October 15th at the Cathedral of St. John by the Rev. Eric M. Tasman, field secretary for the National Council, New York, in a conference with clergy and lay men and women in preparation for the diocesan every member canvass set for November 10th to 24th.

In 1930, according to the Rev. Mr. Tasman, the Church maintained 3,200 missionaries and their native helpers in foreign fields. This year the number is reduced to 2,150. In this country the quota of missionaries has been cut from 800 to 750. Missionary giving reached its peak in 1926, held up well until 1930. A sharp decline began in 1931, continuing through 1932 and 1933. Last year the downward movement ceased and a rise of nine per cent was recorded.

One reason why the Church has been going through such a disastrous financial experience, according to Mr. Tasman, is that for many years it relied upon the rich to balance its enlarging budgets. When the substantial and magnificent offerings were swept away with other wreckage of the depression, missionary enterprises faced a perilous situation. Cuts in salaries followed one after another. In this country missionaries already spreading their work over wide areas were required to extend it still further. There are now clergy who are attempting to conduct 12 mission stations. Formerly with less ground to cover they were supplied with cars and the upkeep, but now all that has been withdrawn. Abroad schools, hospitals, and missions have been closed.

Now that the Church is slowly recovering, the experience, Mr. Tasman, believes, may be all for the best. The work of broadening the base of giving, educating the two-thirds of the communion who have given nothing to missions and the half who have given nothing to the support of their parishes, can begin in earnest. With multitudes of small offerings certain the Church, the field secretary assured his hearers, is on surer spiritual as well as financial ground, and it can calculate more accurately, as good business demands, on income and budget.

The amount of social service and educational work the Church does appeared to astonish the lay folk gathered at the conference. "There are 78 hospitals of ours scattered over the world," said Mr. Tasman, "with 8,700 beds, annually taking care of 130,000 patients, and these hospitals give free treatment to nearly half a million out-patients amounting in value to about two million dollars." . . . "Perhaps the most outstanding piece of work done by the Episcopal Church in this country is devoted to the Negroes of the South. Through the American Church Institute for Negroes, which maintains nine schools and

Six Resignations Before House of Bishops Nov. 5th

NEW YORK—At its meeting, November 5th to 7th, the House of Bishops will have six resignations of bishops to consider, those of: Bishop Stearly of Newark; Bishop Woodcock of Kentucky; Bishop Knight, Coadjutor of New Jersey; Bishop Fiske of Central New York; Bishop McKim of North Tokyo, Japan; and Bishop Campbell of Liberia.

The last two bishops named, if their resignations are accepted, will leave vacancies which the House of Bishops has the responsibility of filling; also, the missionary district of Idaho has been left without a head since Bishop Barnwell has been translated to the coadjutorship of Georgia. Plans have been made for a realignment of the missionary districts of Idaho, Utah, Eastern Oregon, and Spokane, and it is expected that they will be formally presented to the House this session.

Up to October 12th acceptances had been received from 77 bishops.

Forward Movement Gets Start in Southern Virginia

PORTSMOUTH, VA.—Bishop Thomson of Southern Virginia initiated the Forward Movement in his diocese by inviting two members of the National Commission to explain the Movement to the clergy at the two fall convocations, October 8th and 9th.

At the Tidewater convocation, which met in St. Peter's, Norfolk, October 8th, the Rev. Dr. Oliver Hart of Washington, D. C., was the guest speaker. Lewis C. Williams of Richmond, Va., addressed the Southside convocation at McKenney, Va., on October 9th.

The Bishop announced the appointment of a diocesan Forward Movement Commission with the Rev. Theodore St. Clair Will of Hampton as chairman.

October 10th and 11th the Rev. Mr. Will and the Rev. Taylor Willis of Norfolk attended the conference on the Forward Movement at the College of Preachers in Norfolk.

colleges in eight states, 10,000 students are being educated. Because of the wide interest in the cause and the skill with which it is conducted, every year of the depression the Institute has operated upon a balanced budget." . . . "Over 240 missionary workers serve in the Indian field of 15 western states. Of the 350,000 Indians there the missionaries have contact with 15,000."

Mr. Tasman urged that the canvassers be carefully prepared with information about what the Church is doing in Rhode Island, the nation, and the world; and that when they make their visits they should try to educate and interest every member in the spiritual as well as the financial needs of the Church. To that end he emphasized the need of Christian discipleship, stewardship, and partnership.

Nevada Constructs Forward Program

All Nevada Mission Recommended in Six Point Program Adopted by Executive Council

RENO, NEV.—Recommending an all Nevada mission, a committee on the Forward Movement appointed from the executive council of the missionary district of Nevada presented at a recent meeting of the council a program, which was sent to each member of the staff with suggestions as to how it should be carried out. Points in the program were as follows:

1. The Church is in the world but not necessarily of it. The Church through its leaders and then through its people must stand out for Christ above Cæsar.

2. Regular corporate Communion of parochial groups, with both corporate and individual preparation for the same.

3. Develop a spirit of fellowship on a larger scale, to hold periodical interparochial services of worship and regional meetings of both men, women, and young people.

4. Give a fresh consideration to the value of information and publicity. Use the local newspaper; try the moving picture method of having a board on which may be posted new signs and pictures, etc. Set apart the days from October 20th to 31st to a systematic canvass of the district for subscriptions to the Church press.

5. Have a preaching mission, beginning with Advent.

6. Make wide use of the Forward Movement literature, using it in preaching and teaching and encourage its use, but do not give it away. Create a desire for it and sell it. Aim high, and never give up.

It was further recommended that this program be made into a whole and put into operation everywhere in the district and be carried out to and through every organization and to every person.

Plans are now under way for arranging for a mission preacher to go from place to place in the district holding missions during the winter.

Japanese Coöperative Leader to Speak in the United States

NEW YORK—Dr. Toyohiko Kagawa, leader of the consumers' coöperative movement in Japan, will meet with a national seminar on the coöperative movement at Indianapolis, December 30th and 31st. The seminar, sponsored by the Federal Council of Churches, will be under the direction of James Myers, industrial secretary, and Dr. Benson Y. Landis, associate secretary of the division of research and education of that organization.

Following the seminar, Dr. Kagawa will make a four months' tour of the United States, outlining the development of the coöperative movement in Japan and explaining his belief that coöperatives furnish the technique of applying the principles of brotherhood to business and of creating an economic foundation for world peace, in addresses to Church, coöperative, educational, and labor groups.

Convalescent Hospital for Children to Open

St. Mary's, Closed Last Year Because
of Lack of Funds, Starts With New
Charter November 1st

NEW YORK—St. Mary's Hospital for Children, which was obliged to close last year because of lack of funds, will open November 1st, as a convalescent hospital for children. The charter of the hospital has been altered officially to read, "A hospital for the convalescent care of children." The superior of the hospital, Sister Hilary, speaking of the change, said that there has always been great need for a convalescent hospital for children in the city and that since the depression the need has been even greater.

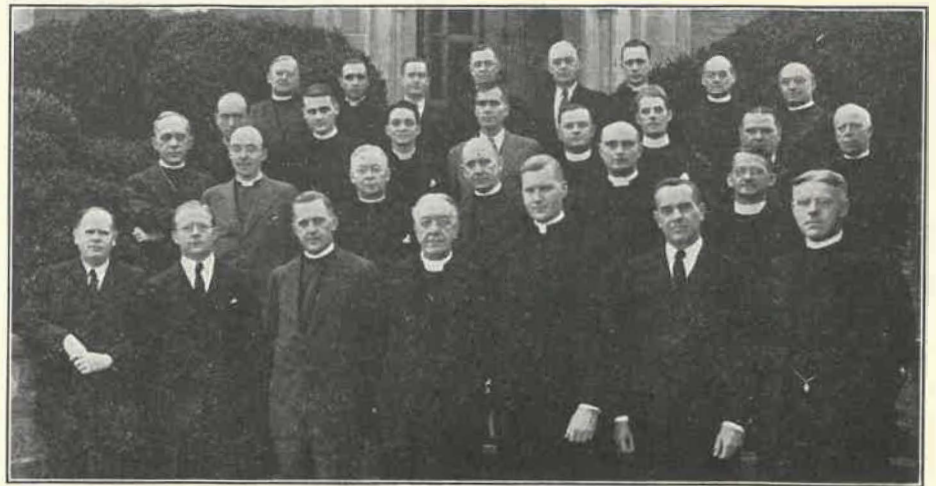
There will be room for 60 children. The age limit is from two to 12 years. Younger than two years, children are officially classified as infants; older, as adults. The title of the hospital, under its charter, automatically fixes the age limit. Both boys and girls will be received, coming from hospitals, city clinics, social service agencies, and the social welfare departments of the churches. While a convalescent child is usually one who has just recovered from an illness, Sister Hilary said that a child who has been long undernourished will often require more convalescent care than a child who has had a definite but short illness. Children needing convalescent care for any reason will be received at St. Mary's.

The first group of children to come will be those who are now at St. Mary's Summer Hospital for Children, at South Norwalk, Conn., as convalescents. It is planned to run the two hospitals in cooperation, using the South Norwalk establishment from May to November and the New York establishment from November to May.

Trained workers will assist the Sisters in providing occupational therapy and recreation, and children who may be able, with tutoring, to keep up with their school work during convalescence, will be given the required instruction.

An interesting feature of the arrangements for the convalescent children is the division of the roof into two roof-gardens. One of these will be equipped with playground apparatus for the active convalescents. The other will be fitted with reclining chairs and cots for the children whose condition necessitates rest and quiet amusements. This plan obviates the discontent felt by children if not allowed to "do what the others are doing."

It is one of the rules of St. Mary's Hospital that all the children who are well enough go together to the chapel for a short service every day, consisting of prayers and a little instruction, the whole taking from seven to 10 minutes. No exceptions are ever made, the children never being divided into any religious groupings, and no child ever being excused except for a reason of health.



MEMBERS OF THE FIRST REGIONAL CONFERENCE OF FORWARD
MOVEMENT LEADERS

This conference was held recently at the College of Preachers, Washington, D. C., under the direction of Bishop Hobson of Southern Ohio, chairman of the Forward Movement Commission. He is pictured in the front row, third from the right. Others in the front row, from left to right, are the Rev. Messrs. Paul Micou of Charles Town, Va.; Richard Baker, Jr., chairman of the Maryland diocesan Forward Movement committee; Oliver J. Hart of Washington, member of the Forward Movement Commission; Bishop Freeman of Washington; and the Rev. Messrs. H. R. Weir and Wallace E. Conkling of Philadelphia.

Canon Symons Conducts Georgia Clergy Conference

ST. SIMON'S ISLAND, GA.—Under the leadership of Canon Gilbert B. Symons, a conference of the clergy of the diocese was held at Camp Reese October 7th to 9th. All the clergy, both white and colored, were present except one who was ill. Bishop Barnwell was present, but Bishop Reese was unable to attend. Arrangements for the conference were made by the Rev. John A. Wright, rector of St. Paul's Church, Augusta.

On the final day of the conference the following recommendations were drawn up by the Findings Committee and approved by the conference.

"Having lived and thought and prayed for two days under the inspiring leadership of Canon Symons, studying the needs of the Church in the light of the Forward Movement, we recommend:

1. A Daily Rule of Prayer for the clergy and people.
2. Renewed emphasis upon Bible reading and meditation.
3. Systematic training of the laymen in the devotional life.
4. A more vital emphasis upon personal witness for Christ and His Church.
5. A deeper sense of fellowship among the clergy through diocesan retreats.
6. Wider dissemination of Church literature.
7. The appointment of a diocesan Forward Movement Commission.

"Joy" Subject of Retreat

HAWTHORNE, NEV.—With all but one member of the Nevada staff of women workers present, the annual retreat arranged for by the Bishop was held under the leadership of the Rev. O. B. Dale, S.S.J.E., at St. Philip's-in-the-Desert, Hawthorne, Nev. Fr. Dale took as his theme for the meditations and addresses, Joy; taking as his topics for the addresses, Joy of the Ascended Christ, Joy in Christian Living, Joy in the Life of Prayer, and Joy in Service.

First Forward Regional Conference Held in D.C.

Clergy of 11 Dioceses Meet at College of
Preachers, Washington

WASHINGTON, D. C.—The first regional conference of leaders of the Forward Movement was recently held at the College of Preachers here by Bishop Hobson of Southern Ohio, chairman of the Forward Movement Commission. Clergymen were in attendance from the dioceses of Southern Virginia, West Virginia, Erie, Maryland, Southwestern Virginia, Virginia, Delaware, Pennsylvania, Easton, New Jersey, and Washington.

The members of the conference were unanimous in approving the dissemination of information on workable Forward Movement plans, in parishes and dioceses, direct to the clergy regularly from the Forward Movement Commission. This information was sought in addition to the news releases.

Other recommendations and reports of Forward Movement work were made at the conference.

Bishop Hobson, in explaining the purpose of the conference, said that the requests for Forward Movement speakers had far exceeded the present supply, and that men who already had shown ability were being prepared for wider service.

He emphasized that there was to be no high-pressure campaign, but that the work of education and dedication was to continue until clergy and laity heard and answered the call of Discipleship and moved forward with the Living Christ.

Albany Choir to Resume Broadcasts

ALBANY—For the fourth winter, the choir of the Cathedral of All Saints, Albany, J. William Jones, conductor, goes on the air over WGY, Schenectady. The programs will be broadcast on Monday afternoons at 3 o'clock.

Conference to Study Forward Movement

Church Leaders to Study Editorial Program of Commission and Make Recommendations

CINCINNATI—A representative group of Church leaders will meet at the College of Preachers, Washington, D. C., November 11th to 16th to study the editorial program of the Forward Movement Commission and to make recommendations.

With more than 2,000,000 pieces of literature distributed by the Forward Movement Commission since last March, the work has reached such great proportions that the Commission has realized the necessity for organization of a group to aid in formulating a program, especially literature for next Lent.

Bishop Hobson of Southern Ohio, chairman of the Forward Movement Commission, has asked Bishop Cross of Spokane to act as chairman of this conference.

Others invited to attend include: Bishop Fiske of Central New York, Bishop Sturtevant of Fond du Lac, Bishop Spencer of West Missouri, Bishop Lloyd, Suffragan of New York, Bishop Strider, Coadjutor of West Virginia, Bishop Wilson of Eau Claire, and Bishop Davis of Western New York; the Rev. Messrs. Thayer Addison, Russell Bowie, Spence Burton, S.S.J.E., Charles Clingman, John Crocker, Edmund P. Dandridge, James P. DeWolfe, H. W. Donegan, W. H. Dunphy, Joseph F. Fletcher, Conrad H. Gesner, Frank Gavin, William A. Lawrence, Smythe H. Lindsay, Harry S. Longley, Jr., D. A. McGregor, Malcolm Peabody, Paul Roberts, A. M. Sherman, Gilbert P. Symons, Malcolm Taylor, and A. C. Zabriskie.

Dr. Norwood Memorial Services

NEW YORK—The third annual memorial service for the late Rev. Dr. Robert Norwood, rector of St. Bartholomew's Church from 1925 to 1932, was held in the church on Sunday, October 6th, the preacher being the present rector, the Rev. Dr. George Paull Torrence Sargent. Dr. Norwood died on September 28, 1932. Each autumn since, his friends have gathered in St. Bartholomew's to commemorate him.

Bishop Hobson to Speak at Shreveport

SHREVEPORT, LA.—Bishop Hobson of Southern Ohio, chairman of the Forward Movement Commission, will broadcast his Armistice Sunday message November 10th over station KWKH, Shreveport. He will be preaching in St. Mark's Church, Shreveport, the 11 o'clock Sunday service of which is regularly broadcast over station KWKH. Bishop Hobson's sermon will be a feature of a two-days' stay at St. Mark's, in the course of a tour of Texas, Louisiana, and Mississippi on behalf of the Forward Movement.

Church Workers Win Automobiles at Detroit

DETROIT—Two active Church workers won two of the 52 Chevrolet coaches given away by a local department store to celebrate its 52d anniversary. The lucky ones are Mrs. Grace E. Hatfield of the Episcopal Book Shop and Wihla Hutson, diocesan correspondent of THE LIVING CHURCH.

Bishop Maxon to Hold Gailor Memorial Service

CHATTANOOGA, TENN.—Bishop Maxon has announced that he will conduct a diocesan memorial service for Bishop Gailor at St. Mary's Cathedral, Memphis, on the evening of All Saints' Day. Addresses will be made by the Bishop, by the Rev. Dr. Prentice A. Pugh, rector of the Church of the Advent, Nashville, the senior priest of the diocese in active parochial work; and by Judge Charles N. Burch, senior warden of St. John's Church, Memphis, representing the laity of the diocese. St. Mary's Cathedral was completed in 1926 and dedicated as a memorial, erected in his lifetime, to Bishop Gailor.

Bishop Maxon will be formally installed as Bishop of Tennessee, November 3d.

The Bishop will continue to reside in Chattanooga for the present.

Chicago Church Federation Wins; WPA Grant Sidetracked

CHICAGO—The Chicago Church Federation's action in refusing a \$1,300,000 share of a \$5,000,000 grant from the WPA administration for the purpose of establishing recreation centers for the poor has led to cancellation of the project by the Chicago recreation commission, through which the WPA grant was to be administered.

Jews, Roman Catholics, and Episcopalians do not belong to the Chicago Church Federation, which refused only its own share of the grant; but the recreation commission deemed a general cancellation advisable.

Religious Education Evaluated in Rhode Island

PROVIDENCE, R. I.—An Evaluation of Religious Education in the Church Schools was the theme of the annual fall institute for clergy, teachers, and officers of Church schools, and other Church workers held October 6th to 9th in the parish house of the Cathedral. Dr. D. A. McGregor of the Department of Religious Education of the National Council, the only member of the faculty from outside the diocese, gave a course on Basic Principles of Religious Education. At the tea given by the diocesan Girls' Friendly Society to bring teachers and pupils together Sister Sadie Hall of the Church Army, housemother for the training center, New York City, spoke on her work. During the institute a panel discussion was held each evening, at which the Rev. Charles H. Temple, chairman of the diocesan department of Christian education, presided.

"Mahopac Conference Superb"—Bp. Manning

Annual New York Clergy Sessions Marked by Large Attendance, Fine Spirit

NEW YORK—Bishop Manning, speaking of the Lake Mahopac Conference for the clergy of the diocese of New York in session on October 16th and 17th, said that those present declared that it was the very best of these annual conferences thus far held. He went on to say:

"In the judgment of everyone, it was wonderful. The attendance was the largest we have had, 250 being present throughout the two days. The spirit was splendid and the addresses were superb. Prof. Wilbur M. Urban of Yale thrilled us all with his address on The Christian Church and the Modern World. It was one of the strongest addresses we had ever had. Prof. Urban was wonderful also in the discussion that followed, and in answering the questions asked. Dr. John R. Mott was equally superb, in his address on The Christian Religion and the Present World Outlook. Bishop Maxon of Tennessee, and Bishop Strider, Coadjutor of West Virginia, were marvelous; they gave us such an interpretation of the Forward Movement as we shall never forget. Fr. Hoffman was very fine, and so was Dr. Keller; they stirred us deeply."

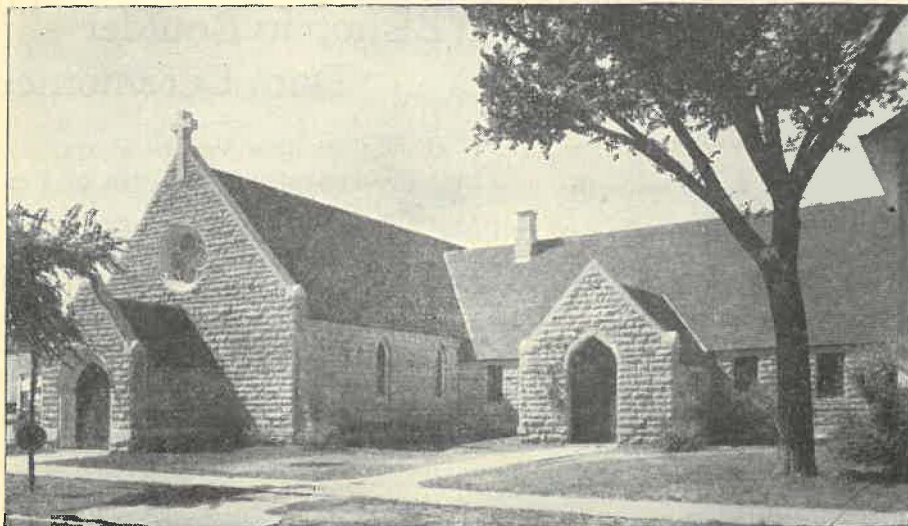
Bishop Manning did not mention his own address on The Real Meaning of This Gathering; but several of the clergy who were present were asked for their impressions of it. "It was one of the best things Bishop Manning has ever done," one said. Another replied that it was memorable; while still another exclaimed: "Bishop Manning talks about the addresses of others as 'superb': his own address was superb."

New Jersey Church Reclaimed

JOHNSONBURG, N. J.—A church that was used for Episcopalian services as far back as 1788, and turned over 100 years ago to a religious group affiliated with the Congregationalists, has been returned to its original function, being used now for Episcopalian services by the people of Warren county. Services are held every Sunday at 2 P.M., demonstrating the building's survival and revival value.

Federal Agents' Mistake Causes Stir in Spokane

SPOKANE, WASH.—Clergy of the district of Spokane are chuckling over the discomfiture of federal agents who trailed the Rev. Joseph C. Settle, rector of St. Paul's Church, Walla Walla, all the way across the country recently under the impression that he was the kidnapper, Mahan, of the Weyerhauser child. The Rev. Mr. Settle, who is a popular preacher at the state penitentiary at Walla Walla, upon his last visit to the institution was received by the inmates with a standing acclamation.



NEW GRACE CHURCH AND GUILD HALL, WINFIELD, KANSAS

This building was built to replace a church and guild hall of the same name which were destroyed by fire December 12, 1934, and was dedicated on September 29th by Bishop Wise of Kansas, assisted by the rector, the Rev. Edwin F. Wilcox. The new building, of limestone, is thirteenth century English in style with a heavy oak door, a green and brown cement block floor, and brown shingle tile roof. It is virtually fireproof.

Human Service Institute *Established at N. Y. Church* *For Mind, Body, and Soul*

NEW YORK—An institute of human service has been inaugurated here at St. George's Church, the Rev. Dr. Karl Reiland, rector. Uniting all the special activities of the parish, this institute will seek to serve all who need it. It will cooperate with the Church and other social agencies in the city, in the effort to promote the welfare of all who require any form of human service. The Rev. Dr. Reiland said of the institute:

"It is designed to help those suffering from over-anxiety and extreme tension, and will assist in making adjustment where domestic relations are strained and when children are in difficulties. It is for the benefit of all who need to be strengthened in mind, body, and soul."

The Rev. Dr. Reiland has appointed the Rev. Richard Lief as director of the institute. He will be assisted by a group of experts. The Rev. Mr. Lief, a graduate of the Episcopal Theological School, Cambridge, has studied also at Columbia University, Harvard, the New York School of Social Work, and Ridley Hall, Cambridge, England. He has made sociological studies of importance and has done varied work in that field.

New Service Plan at Savannah

SAVANNAH, GA.—Instead of the regular form of Evensong at St. John's Church here, the rector, the Rev. C. C. J. Carpenter, is having an informal service consisting of Family Prayer, familiar hymns, and questions and answers. The first service was held Sunday, October 13th and was well attended. It is hoped that much information about the Church and her teachings may be gotten to the people at these services.

Bishop Oldham Urges **Coöperation for Peace**

ONEONTA, N. Y.—Bishop Oldham of Albany made an address on the subject of The Church and the Problem of Peace at the conference of the New York State Council of Churches and Religious Education here, October 15th. Bishop Oldham emphasized the duty of international cooperation in the cause of peace. Speaking of the United States, he said:

"We have a solemn responsibility before God and man to use our mighty influence in cooperation with others to help rid the world of the awful scourge of war. Good advice, isolation, neutrality, profession of high ideals, are not enough. We must be sufficiently realistic, as well as optimistic, to work with other nations to build the structure of peace. Only so shall we be safe, only so shall we be right. History provides a striking incident of one who 'washed his hands' of a troublesome matter; and for two thousand years the Christian Church has thundered back, 'Crucified under Pontius Pilate.' May our beloved America be spared from playing that rôle."

The Rev. Alfred J. Miller, rector of St. James' Church, Oneonta, presided at the peace session of the convention.

Retired Clergyman Runs **Lumberjacks' Library**

UTICA, N. Y.—A traveling library for lumberjacks, to circulate from camp to camp in the Adirondacks during the winter logging season, has been undertaken by the Rev. A. L. Byron-Curtiss, retired priest of the diocese of Central New York, who makes his home in the mountains.

Camp superintendents and foremen cooperate in seeing to the transfer of books to the various camps, where they are welcomed by the men.

Penna. Mass Meeting **Promotes Retreats**

Ministers, Laymen of Other Denominations Show Interest in Speeches by Dean Henderson and Others

PHILADELPHIA—Ministers and members of other communions gave evidence of their interest in the Retreat Movement being fostered in the Episcopal Church by their attendance at the mass meeting held here October 9th in the Church of the Holy Trinity under the auspices of the commission on evangelism of the diocese of Pennsylvania and the national retreat association.

This was the first of a series of mass meetings which are being planned for other centers throughout the Church, and the initial meeting in this city brought a large attendance of the clergy and laity of the parishes in this diocese. The principal speakers were the Very Rev. Edward Lowry Henderson, dean of St. Alban's Abbey, the Cathedral of St. Alban's diocese, England, and Dr. William S. Sturgis, warden of the retreat house at Bernardsville, N. J. The Hon. Benjamin H. Ludlow, a member of the Philadelphia bar, was chairman of the meeting, and introduced the speakers.

In his address at the mass meeting Dean Henderson, making a plea for quiet times alone with God, declared that on all sides and by all people the strain of modern life is being severely felt.

"Every year the pace quickens up," Dean Henderson added, "and the burden of keeping abreast of the general rush of life becomes heavier. We live in times when noise, vibration, speech make increasing demands on the human agent. The result is seen in the increase of nervous disorders and the lack of balance and proportion in men's lives. They are too rushed, overdriven, and busy to live. They can only spare time to exist from hand to mouth."

"What wonder with all this, men and women become tired out, nervously depressed, and therefore the prey of all sorts of fears and dreads and unhappiness. The method of retreat is a way of helping people to find the refreshment and recreation that their souls so sorely need."

"To go into a retreat means that you set aside a certain time, anything from a day to three days, to get away from everything else to be alone with God. It is our Lord's own method. He said it to His Apostles in those hurried days of His ministry on earth, 'Come ye apart into a desert place and rest a while, for there were many coming and going and they had no leisure so much as to eat.'

"The essence of a retreat is separation from all the ordinary duties and occupations of your ordinary life in your family, in your business, and silence. It is when the voices of the world are hushed that you are able to hear the voice of God. In the silence we have the chance of hearing what He has been trying to say to us for years."

Following the meeting a series of four week-end retreats for laymen are being held in the country a short distance from Philadelphia.

Forward Movement Mass Meeting Theme

Bishop Hobson, Others to Address
Harrisburg Meetings, Conferences,
October 27th to 30th

HARRISBURG, PA.—Mass meetings at each of three diocesan centers, Harrisburg, Williamsport, and Altoona, are to be held on October 27th, opening a series of regional conferences in connection with the Forward Movement. Approximately 6,000 persons are expected to attend, about 2,000 in each place. The principal speakers at the Harrisburg meeting, which is to be held in the Forum of the Educational Building, will be Bishop Hobson of Southern Ohio, chairman of the Forward Movement Commission; Charles P. Taft, son of the late President and leader of last year's Hold the Line Movement; Governor George H. Earle, who is a Churchman; and Bishop Brown of Harrisburg. Directed by Alfred C. Kuschwa, choirmaster of St. Stephen's Cathedral, a choir of 350 voices, representing nearly all the parish choirs in the archdiocese of Harrisburg, will lead the singing.

The speakers at the Williamsport meeting, to be held in the Capitol Theatre, will include the Rev. Dr. Oliver J. Hart, rector of St. John's, Washington, D. C., a member of the National Commission on the Forward Movement; and Dr. Larkin W. Glazebrook, field worker for the National Commission on Evangelism. At the Altoona mass meeting, to be held in St. Luke's Church, the Rev. Dr. Don Frank Fenn, rector of St. Michael and All Angels', Baltimore, Md.; and John I. Hartman of Lancaster, a member of the National Commission on the Forward Movement, will be the speakers.

Dr. Hart and Mr. Hartman will go to Harrisburg on Monday the 28th, where with Bishop Hobson they will lead the first regional conference in the parish house of St. Stephen's Cathedral. After a celebration of Holy Communion, the Ven. William T. Sherwood, archdeacon of Altoona, and chairman of the diocesan commission on evangelism, will give a meditation. In the afternoon the conference will be divided into three smaller conferences and will last from 2:30 to 5:15 P.M.

The subjects for the three conferences will be The Forward Movement Presents a Rule of Life, led by Bishop Hobson; The Forward Movement's Challenge to the Parish, led by Dr. Hart; and The Forward Movement's Challenge to the Laymen of the Church, led by Mr. Hartman. A regional dinner at 7 P.M. will conclude the Harrisburg conference. Charles L. Miller, Lancaster attorney, will act as toastmaster, and addresses will be made by Bishop Hobson, Bishop Brown, Dr. Hart, and Mr. Hartman.

The same program will be followed the next day at Trinity Church, Williamsport, with the same leaders. The Rev. Anthony G. Van Elden, rector of St. Matthew's, Sunbury, Pa., will give the medita-

tion, and A. W. Duy, chancellor of the diocese, will be toastmaster at the dinner. The October 30th conference will be held in St. Luke's, Altoona, with the same leaders. The Rev. Frederic Witmer, vicar of Trinity Church, Jersey Shore, Pa., will give the meditation, and E. M. Fleming of Altoona will be the toastmaster at the dinner.

Sewanee Stresses Forward Movement

(Continued from page 429)

the Frontier Nursing Service in Kentucky.

At the annual Sewanee banquet, attended by more than 300, Bishop Barnwell's address on the Church's work in the west was calculated to stir his hearers out of self-satisfaction.

Mrs. Henry McMillan, president of the Woman's Auxiliary of the Fourth Province, addressing a joint session of the Synod and the Auxiliary in Lexington, October 16th, referred to a plan now in operation in the dioceses of Western North Carolina and Upper South Carolina. The women of those Auxiliaries have pledged themselves to make intercession three times each day, for four purposes: the national Church, their diocese, their parish, and one indifferent person. Great results have been reported by participants in this common intercession.

The First Presbyterian Church of Lexington granted the Woman's Auxiliary the use of their annex for a meeting place.

Officers of the Synod elected at the meeting were: President, the Rt. Rev. Thomas C. Darst, Bishop of East Carolina; secretary, the Rev. Francis H. Craig-hill, Jr., Camden, S. C.; reelected treasurer, Frank P. Dearing, Jacksonville, Fla.; reelected historiographer, the Rev. Gardiner C. Tucker, D.D., Mobile, Ala. New members of the Provincial Council are: Bishop Finley, Upper South Carolina; Bishop Juhan, Florida; Bishop Abbott, Lexington; the Rev. A. J. Loaring-Clark, Memphis, Tenn.; the Rev. John Long Jackson, Charlotte, N. C.; A. B. Andrews, and Dr. Warren Kearny.

California Parish Debt

Paid by Unknown Man

REDONDO BEACH, CALIF.—Through the generosity of an anonymous donor, Christ Church Episcopal mission in Redondo Beach will be able to lift the mortgage on the rectory, and will stand free of secured debts.

This news was disclosed by Merton A. Albee, prominent layman of the Church.

Mr. Albee said that a man came into his law office to have his will drawn up. Mr. Albee gave him a list of the needy organizations, without mentioning the Redondo church. The client then asked if Christ Church needed to be remembered, and being answered in the affirmative, arranged for the immediate drawing of a certified cashier's check for \$2,500.

Bishop in Boulder Dam Ceremonies

Bishop Jenkins Writes Prayer for
Invocation at Dedication of Fed-
eral Power Project

RENO, NEV.—At the recent dedication of the huge Boulder Dam in southern Nevada at which the President of the United States spoke, Bishop Jenkins of Nevada was asked to take part in the dedication ceremonies, by giving the Invocation. Unable to discover any suitable prayer for use at that occasion, Bishop Jenkins wrote the following, which as part of the program was broadcast nationally:

Almighty God, the creator and sustainer of the universe, who hast filled the world with hidden power and treasure, and hast made man to serve Thy holy will, we rejoice in all that Thou hast done and art doing for the children of men; Open our eyes, we beseech Thee, to behold Thy gracious hand in all Thy works, and quicken our hearts in gratitude for what the mind and hand of man have wrought in this place. Accept the offering which we now present to Thee, and may it ever redound to Thy glory and the enrichment of human life.

Bless all those who of their talent and labor have aided in the creation of this monument of service, and may those who have given their lives to further its building have their reward in Thy eternal Kingdom. Give wisdom and understanding to those who shall hereafter direct and control this beneficent enterprise, and may it prove a blessing to many generations yet to come. Accept our gratitude for this bounty of Thy merciful providence, and may Thy protection and benediction be upon us.

Bless Thy servants the President of the United States, the Governor of this State, and all others in authority, and so rule their hearts and strengthen their hands that they may above all things seek Thy honor and glory. Protect and defend the President in all his journeyings, and, in the high office to which he has been called, grant him health and strength to serve the people of this land in Thy fear and favor.

We ask these things in the name of Him who has taught us when we pray to say Our Father, etc.

New Building Marks Advance

in Olympia's Japanese Mission

SEATTLE, WASH.—The Church's work for the Japanese in the diocese of Olympia took a step forward on October 6th when Bishop Huston of Olympia dedicated St. Paul's mission building in the White River Valley. Consisting of a chapel and four school rooms, the structure provides accommodation for the Church services, the work for young people and children, and a community school. An old building, it has been remodeled and enlarged to house the only Christian work in a population of 1,500 Japanese people. Bishop Huston was assisted in the dedication by the Rev. Dr. R. J. Arney, of Kent, the Rev. G. Shoji, of Seattle, and the Rev. J. B. Pennell. The Rev. Mr. Pennell administers Holy Communion once a month, and other work is carried on by Deaconess Margaret Peppers and Dr. Paul Shigaya.

Pennsylvania Church School Institute Meets

PHILADELPHIA—The Church School Institute of the diocese of Pennsylvania, comprising the clergy, superintendents, and lay teaching staffs of the Church schools, held its 65th annual session October 3d in the Christian Association building of the University of Pennsylvania.

Church School Objectives was the general theme of the Institute sessions, which began at 4:15 P.M., with departmental conferences from 7:15 to 8:30, followed by a devotional service at 8:45 with an address by the Rev. Dr. D. A. McGregor, executive secretary of the National Department of Religious Education. At the opening session in the afternoon the Rev. Vernon C. McMasters, secretary for Church schools of the National Department of Religious Education, discussed A Program of Religious Education, illustrated by lantern slides.

Bishop Taitt of Pennsylvania was the speaker at a supper between the afternoon and evening conferences. Leaders in the departmental conferences included Mrs. Charles E. Tuke, of St. John's, Lansdowne; Mrs. Robert King, director of religious education at St. Paul's, Overbrook; Mrs. Jennie Trapier, of Trinity Church, Wilmington, Del.; the Rev. Matthew Warren, of the clergy staff of St. Paul's, Chestnut Hill; and the Rev. Louis W. Pitt, rector of St. Mary's, Ardmore, and chairman of the diocesan department of religious education.

Atlantic City Conference for Colored Church Workers

ATLANTIC CITY, N. J.—The Rev. George M. Plaskett, D.D., of the diocese of Newark, has organized, as president of the provincial organization of colored people, an interesting and elaborate conference over a four-day period on the theme—The Church at Work. It is to be known as the 11th provincial conference of Church workers among colored people of the first and second provinces.

Leaders will address the gathering on such topics as The Forward Movement, The Problems of Religious Education, and Christian Youth Helping to Build a New Social and Economic Order.

One of the days will be known as young people's day and another as women's day.

New Narragansett Junior College

PAWTUCKET, R. I.—The Rev. Dudley Tyng, Ph.D., formerly rector of St. Thomas' Church, Providence, and later of St. John's, Barrington, has founded the Narragansett Junior College, a co-educational institution domiciled in the Y. M. C. A. Besides serving as dean, Dr. Tyng teaches German, Semitics, and history of religion. Two prominent Churchmen of the diocese of Rhode Island are on the faculty; the Rev. Dr. W. T. Townsend, who gives courses in history; and Prof. T. H. Robinson of the Rhode Island college of education, whose subject is History.

New York Warden Promotes Music Through Churches; Rouses Widespread Interest

NEW YORK—Not only organists and choirmasters of New York City but also many other persons interested in music are following with keen attention the work of Arthur B. Wolfrath in furthering the study and enjoyment of music through the Churches. Mr. Wolfrath began his work at Grace-Emmanuel Church, of which he is senior warden, in the spring of 1933. Drawing on musical talent in the neighborhood, he organized a string ensemble of 17 members, under the leadership of Henry O. Dreyer. He next visited the 12 public schools of the district for the purpose of inculcating in the boys and girls in the school orchestras a musical community spirit.

The Neighborhood Music School became so interested in Mr. Wolfrath's endeavors and his success in carrying them out that it organized a music class in the immediate vicinity. Sixty children, whom Mr. Wolfrath had encouraged in their musical practice, entered this class. The music publisher, Carl Fischer, learning of the work of Mr. Wolfrath, asked the firm's director of music extension, Miss Edna Geison, to assist the string ensemble by acting as pianist.

The organist of Holy Trinity Church responded to Mr. Wolfrath's enthusiasm by forming a music promotion class, made up of 25 boys and girls. This class gave a fine concert, after a year's work. The string ensemble at Grace-Emmanuel has given several fine musicals, the most recent being in June last.

Mr. Wolfrath comes of a family every member of which played a musical instrument. Accustomed to both family and neighborhood orchestras, he is aware of the important place of music in daily life. It is his hope to establish music promotion centers in other churches.

Japanese Government Changes Attitude Toward Religion

TOKYO (NCJC)—Thirty-five years ago the department of education of the Imperial government was out-and-out anti-religious and issued a regulation forbidding religious teaching in all schools which were recognized by the government.

Today, the department encourages religious education in all schools.

The government bureau has officially endorsed the "spiritual awakening" movement for students launched by Christian leaders. It has urged principals of higher grade schools to give speakers representing the movement an opportunity to speak before students whenever a student center is planned in a particular city.

N. Y. Church Observes 68th Year

SCHENECTADY, N. Y.—Christ Church, Schenectady, celebrated the 68th anniversary of the founding of the parish and the fifth anniversary of the pastorate of the Rev. William H. Smith on Sunday, October 6th.

Bishop Speaks on Forward Movement

Bishop Freeman Declares at Clericus it "May be the Beginning of Another Tractarian Movement"

WASHINGTON, D. C.—"This [the Forward Movement] may be the beginning of another 'Tractarian' movement," declared Bishop Freeman of Washington on October 14th, at a meeting of the Washington Clericus, held at the College of Preachers. There were about seventy-five clergymen present, as the guests of Bishop Freeman, at a luncheon meeting, held in lieu of the monthly session of the Clericus. "You will never cure the wounds and hurts of this nation by pouring money into the people's purses," he asserted. "The thing that has produced the 'Forgotten Man' is a forgotten God."

The Rev. F. Bland Tucker, chairman of the diocesan Forward Movement committee, announced that the special and particular objective which this committee has set for this diocese is an effort to "re-establish the custom of family devotion," or daily family prayers, in every home in the diocese of Washington. "If this is done," he said, "the other necessary things for a revival of spiritual interest will take care of themselves."

LISTS "SORE SPOTS"

He recalled a list of 10 "sore spots" or failings in the average parish: Lack of spiritual fellowship, lack of religion in the home, lack of interest in Sunday school, inadequate young people's program, insufficient interest in confirmation, inadequate adult educational program, want of community responsibility, insufficient emphasis on Holy Communion, small church attendance, and what was termed a "miserable men's program." He thought that a habit of daily family worship would prove a cure in each of these fields.

Dr. Oliver J. Hart, a member of the National Commission on the Forward Movement and the Rev. Fairfield Butt, a member of the diocesan committee, made stirring inspirational talks on the Movement. It was announced that for the next year the Department of Missions of the diocese will supply Forward Movement literature to all parishes, out of the missionary funds, as a missionary enterprise—but that parishes wishing to pay for such literature may do so.

Honolulu Jews Observe New Year in Church Building

HONOLULU, T. H.—The Jewish colony of Honolulu celebrated all its New Year rites in the Tenny Memorial Auditorium, which is part of St. Andrew's Cathedral group.

Rabbi Kenneth C. Zwerin of San Francisco was brought to Honolulu for the purpose of officiating and to look over the Hawaiian Islands, preparatory to organizing a synagogue there. There are some eighty Jewish families in the Islands.

Clergy and Laymen Meet in Wisconsin

New Beginning Demanded by Rev. Dr. Reinheimer in Conference of Milwaukee Churchman

BEAVER DAM, WIS.—“Recovery is not a question of resuming where we left off. The depression will produce three changes: the redistribution of wealth, the redistribution of time, and the redistribution of population. There will be an opportunity for a new beginning. The old form of appeal is no longer adequate.” These remarks were made by the Rev. Dr. B. H. Reinheimer, executive secretary of the National Council, in addressing the 12th annual fellowship conference of clergy, wardens, and vestrymen of the diocese of Milwaukee in session here October 9th. At the morning session the Forward Movement was the topic of discussion, led by the Rev. Marshall M. Day of Milwaukee. It was the general feeling of those attending the conference that this was the golden opportunity to “press forward.” With the gradual return of the nation to normal the Church must press onward. The time for retrenchment and of holding the line has passed, now is the time for building up, and of going forward.

The afternoon session was devoted to the discussion of the annual Every Member Canvass. “The Every Member Canvass is not a question of a campaign, it is a policy! It does not begin with the preparation of the budget, but rather with the question of whether the parish is worth supporting, if not, can it be made worth supporting?” These remarks were made by the Rev. Dr. Reinheimer in opening the discussion of the canvass. Those who were present presented many of their problems and received many new ideas for use in their coming campaign.

Nearly one hundred men were present representing every section of the diocese. The Very Rev. Henry W. Roth, dean of All Saints' Cathedral and chairman of the field department, presided over the sessions.

Women Associates of Forward Movement Meet

CINCINNATI, OHIO—The Forward Movement in its relation to the women of the Church was considered at a meeting of the women associate members with the executive committee of the Joint Commission on the Forward Movement held here October 21st and 22d. Many requests have been received by the commission for programs and literature for women's work.

Women associate members of the Commission are: Mrs. Henry S. Burr, Kansas City, Mo.; Miss Frances Bussey, Milwaukee; Miss Marguerite Ogden, Portland, Me.; Mrs. Fred Outland, Washington, N. C.; Mrs. Henry Hill Pierce, New York; Mrs. Charles P. Deems, Minneapolis, Minn.; Mrs. Charles Carver, Portland, Ore., and Mrs. Edward Ingersoll, Philadelphia.

Kentucky Social Service Board Endorses Peace Resolution of Louisville Church Council

LOUISVILLE, KY.—The board of social service of the diocese of Kentucky has recently endorsed a resolution by the Louisville Council of Churches stating that in view of the weighty obligation on the Church to impress the people of the world with a hate of war and a love of peace it was the obligation of pastors to pray unceasingly for peace, and, further, to “exhort and impress upon their congregations” the necessity of heeding “the solemn warning of the national government that citizens traveling on vessels of belligerents or any carrying munitions do so at their own risk and peril; and that injury to them, or to their property, should not be considered sufficient cause to involve our country in war.”

Copies of the resolution, in part an answer to the Secretary of State's public statement that the “Present dangers are a challenge to the Church to engage in a flaming crusade” to promote the cause of peace, were sent to the Secretary of State and to the public press.

Bishop Cook Celebrates Fifteenth Anniversary

WILMINGTON, DEL.—The 15th anniversary of the consecration of Bishop Cook was celebrated October 14th. The Holy Communion was celebrated in every parish in the diocese, with a solemn choral eucharist at St. John's Cathedral celebrated by Bishop Cook. In the evening a diocesan reception was held in the Cathedral grounds, followed by solemn Evensong. The special preacher was Bishop Charles Fiske of Central New York, who delivered a tribute to Bishop Cook, with especial reference to his achievements as Bishop of Delaware, President of the National Council, and saviour of the Philadelphia Divinity School. The service was attended by Bishops Tait of Pennsylvania, Davenport of Easton, Matthews of New Jersey, Sterrett of Bethlehem, Fiske of Central New York, and Knight, Coadjutor of New Jersey.

Church Keeps 165th Anniversary

GARRISON, N. Y.—St. Philip's parish in the Highlands celebrated the 165th anniversary of its founding, October 6th. The preacher was Bishop Stires of Long Island.

St. Philip's was founded by a Royal Charter in 1770. The rector is the Rev. Dr. E. Clowes Chorley, historiographer of the general Church and also of the diocese of New York, and editor of the *Historical Magazine of the Protestant Episcopal Church*. The Rev. Dr. Chorley has been rector since 1908.

Baltimore Church Renovated

BALTIMORE, MD.—The Church of St. Michael and All Angels, Baltimore, has recently been completely renovated and re-decorated, both inside and out. This was made possible through the will of the late Miss Florence Hutson, who had been a parishioner for many years.

Cathedral to be Dedicated Oct. 29th

Ceremonies Coincide With Fifth Anniversary of Bishop Spencer's Consecration

KANSAS CITY, Mo.—October 29th Grace and Holy Trinity Cathedral will be dedicated as the Cathedral church of the diocese of West Missouri. At the same time the fifth anniversary of Bishop Spencer's consecration will be observed with clergy retreats.

There will be four days of celebration, beginning October 27th, with clergymen from outside the diocese assisting Bishop Spencer and Dean Claude W. Sprouse. On the final night, October 30th, a community service will be held in the Cathedral in which representatives of both the civic and religious life of Kansas City will take part.

Those from out of town who will participate in the event will include Bishop Scarlett of Missouri, Bishop Mann of Pittsburgh, and the Rev. Dr. H. Adaye Prichard, canon of the Cathedral of St. John the Divine, New York City, and rector of St. Mark's Church, Mt. Kisco, N. Y.

The formal dedicatory service will take place Tuesday evening, October 29th, with Bishop Mann the preacher.

Retreats will be held for the clergy October 28th and 29th, at which Canon Prichard will give the usual addresses which the Bishop has previously given on each of his anniversaries.

Social Service Discussed in Western Michigan Conferences

GRAND RAPIDS, MICH.—A series of conferences on Social Service has been held recently in the diocese of Western Michigan under the leadership of the Rev. C. Rankin Barnes, executive secretary of the department of Christian Social Service of the National Council. Fr. Barnes addressed a number of diocesan meetings, including the Young People's Fellowship, representatives from various parishes and missions, a conference of the clergy, and a general diocesan gathering for all interested in Christian social service. The Rev. Lewis Bliss Whittemore, chairman of the diocesan department of Social Service, is now organizing his department on a larger scale, prepared for some practical work during the year.

Bible Anniversary Service Held in Albany Cathedral

ALBANY—A united service of many Christian bodies, in commemoration of the 400th anniversary of the English translation of the Bible, was held in the Cathedral of All Saints, Sunday afternoon, October 6th, the Bishop of the diocese, Cathedral and other local Church clergy, together with a number of ministers of the various Churches of the community, being in the chancel.

† Necrology †

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

EDWARD COLLINS, PRIEST

DETROIT—The Rev. Edward Collins, known to hundreds of Michigan Church people for his long ministry in the mission fields of the diocese, died in Harper Hospital, Detroit, on Wednesday morning, October 16th, after a long illness. The Rev. Mr. Collins was the oldest priest in the diocese of Michigan, being 85 years of age. He was born in England, and was a graduate of St. Boniface College. He was ordained to the diaconate in 1887 by Bishop Harris, second Bishop of Michigan, and to the priesthood in 1891 by Bishop Davies, third Bishop. From 1887 to 1890 he was general missionary of Huron and Sanilac counties, being called to be rector of St. Stephen's Church, Detroit, in 1890. He remained there until 1894, when he was called to Christ Church, Dearborn, serving in the mission field at the same time. He was in charge of All Saints' Church, Our Saviour, Detroit; St. Andrew's, Romulus; Grace Church, Belleville, and St. Mark's, Marine City, Mich. His ministry in the diocese continued during the jurisdiction of four bishops, from 1887 until 1928, with interruptions. In 1928 he resigned his parish.

Surviving Mr. Collins are his widow, five daughters, and two sons.

NORMAN HUTTON, PRIEST

BOSTON, MASS.—The Rev. Dr. Norman Hutton, retired priest of the diocese of Massachusetts, rector honoris of St. Chrysostom's Church, Chicago, and rector emeritus of St. Andrew's Church, Wellesley, died in the Baker Memorial Hospital, Boston, September 25th.

Dr. Hutton was born in Baltimore, Md., June 20, 1876, the son of Richard Graham and Frances Meeker Hutton. He was a graduate of St. Paul's School, Garden City, L. I., Hobart College, from which institution he received the degree of Doctor of Sacred Theology, and the General Theological Seminary. He served as rector of parishes in Mineola, N. Y., and Roslyn, L. I., before going to St. Chrysostom's Church, Chicago, where he remained for twenty years until accepting a call to St. Andrew's Church, Wellesley.

He is survived by his widow, formerly Anne Butler, of Boston; one daughter, Mrs. Edward Earle, of Wellesley Hills; and two sons, Norman Hutton, Jr., of Wellesley, and Edward B. Hutton of Brookline. The Rev. Dr. Hutton is also survived by his sister, Miss Florence Hutton, of Nantucket.

GEORGE BLAKE DEXTER

BOSTON—George Blake Dexter, member of Trinity Church, Boston, for 60 years, and a godson of Phillips Brooks, died on September 28th at the age of 80. Mr. Dexter, well-known to many people

for his Church, artistic, and literary interests, made his home in Brookline for the major part of his life and, until retirement from active business, was a Boston merchant. He is survived by three daughters, Mrs. William C. Bramhall, Mrs. Lewis W. Hill, and Miss Elise G. Dexter, and by six grandchildren.

Memorial Service for Bishop Gailor

WASHINGTON—Upon receiving news of the death of Bishop Gailor of Tennessee, a number of his friends gathered in St. Thomas' Church, Washington, the Rev. C. Ernest Smith, D.D., rector, and held a memorial service of Holy Communion in his honor. Many of those in attendance were former students at the University of the South where Bishop Gailor was chancellor. The Rev. Dr. William S. Bishop, formerly professor of philosophy at Swanee, conducted the service, which was held on October 3d, the day of Bishop Gailor's death.

Memorial Service for Four C. M. H. Leaders

NEW YORK—A memorial service to four leaders of Church Mission of Help was held recently at the biennial conference of the society, at St. Mary's Hospital, New York.

The Rev. Robert Scott Chalmers, one of the charter members of the Baltimore Church Mission of Help; Fr. Huntington, founder of the Order of the Holy Cross and, with Bishop Manning, one of the founders of the first Church Mission of Help; Bishop Booth, president of the Vermont Church Mission of Help, and Mrs. Lewis Seymour, president of Church Mission of Help in Central New York, all died suddenly within the past few months.

The Rev. Shirley C. Hughson, Superior of the Order of the Holy Cross and chaplain of the New York Church Mission of Help, was the celebrant.

Church Services

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street
REV. WILLIAM BREWSTER STOSKOFF, Rector
Sunday Masses: 8:00, 9:00, 11:00 A.M., and
Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M.
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sunday Masses: 7:30, 9:30, and 11 A.M.
Sermon and Benediction, 7:30 P.M.
Week-days: 7, 8; Thurs. and H. D., 9:30 also.
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

NEW YORK

The Cathedral of St. John the Divine,

Cathedral Heights
New York City
Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.
Week-days: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

St. James' Church, New York

Madison Avenue and 71st Street
THE REV. H. W. B. DONEGAN, Rector
Sunday Services
8:00 A.M., Holy Communion.
11:00 A.M., Morning Prayer and Sermon.
Thursdays and Holy Days
12:00 M., Holy Communion.

St. Thomas Church, New York

Fifth Avenue and 53d Street
REV. ROELIF H. BROOKS, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursdays: 11 A.M., Holy Communion.

St. Bartholomew's Church, New York

Park Avenue and 51st Street
REV. G. P. T. SARGENT, D.D., Rector
9 A.M. Holy Communion.
9:30 and 11 A.M. Junior Congregation.
11 A.M. Morning Service and Sermon.
4 P.M. Evensong. Special Music.
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

NEW YORK—Continued

Trinity Church

Broadway and Wall Street
In the City of New York
REV. FREDERIC S. FLEMING, D.D., Rector
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Week-days: 8-12 (except Saturday), 3 P.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. GEORGE A. ROBERTSHAW, Minister in Charge
Sundays: 8, 10, 11 A.M., and 4 P.M.
Noonday Service Daily (except Saturday) 12:20 to 12:40.

Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues
(Served by the Cowley Fathers)

REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
Vespers, with Address and Benediction, 8.
Week-day Masses, 7, 8, and 9:30.
Confessions: Thursdays, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

ALL SAINTS' DAY

High Mass, with Communion, 7 A.M.

ALL SOULS' DAY

High Mass, with Sermon (Rector), 11.
Mozart's Requiem Mass in D Minor. Full choir and orchestra.

PENNSYLVANIA

St. Mark's Church, Philadelphia

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Sunday: Low Mass, 8 and 9 A.M. High Mass and Sermon, 11 A.M. Evensong and Devotions, 4 P.M.
Daily: Masses, 7 and 7:45 A.M. Also Thursday and Saints' Days, 9:30 A.M.
Confessions: Saturdays 4 to 5, and 8 to 9 P.M.

WISCONSIN

All Saints Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street
VERY REV. HENRY W. ROTH, Dean
Sunday Masses: 7:30, 9:30, and 11:00 (Sung Mass and Sermon).
Week-day Mass, 7 A.M.
Confessions: Saturdays, 4:30-5:15, 7:30-8:15.

Mexican Church Asks Religious Freedom

Petitions for Amendment of Articles in Constitution Which Strike at Church

NEW YORK (NCJC)—A petition, signed by 14 archbishops and bishops of the Roman Catholic Church of Mexico in behalf of the entire Mexican hierarchy requesting the abrogation of the law for the nationalization of Church property promulgated August 31st, has been presented to President Lazaro Cardenas, it was learned here October 16th.

The right of private schools to teach religion, the right of the Church to possess real and personal property, and the right to have a large enough number of clergy to conduct necessary religious activities, all forbidden by the present Mexican constitution, were pled for on the ground that:

"Every Constitutional law of Central and South America is completely favorable to the liberty of education and of religion. Such legislative mandates are also found in the laws of Poland, Rumania, Italy, Belgium, Holland, etc., so that it is no exaggeration to affirm that all nations in the vanguard of civilization respect in a real and effective manner religious liberty and liberty of education, and not one of these has absurd and unjust imperatives such as those that motivate this petition."

Southern Virginia Church Marks 200th Anniversary

PETERSBURG, VA.—St. Paul's Church, Petersburg, the Rev. J. M. B. Gill, rector, on Sunday, October 6th, celebrated the 200th anniversary of the erection of the first St. Paul's Church in 1735. The service was held in the original edifice which stands in Blandford cemetery and is now owned by the city of Petersburg, having been lost to the vestry and congregation of St. Paul's under a law of the State of Virginia made after the Revolutionary War alienating Church property not actually used for religious services.

The service was conducted by the rector of St. Paul's and the rectors of the churches of the city were in the chancel. The sermon was preached by Bishop Thomson of Southern Virginia.

Washington Parish Marks 50th Year

YAKIMA, WASH.—St. Michael's parish, Yakima, the Rev. E. W. Pigion, rector, began on St. Michael and All Angels' day, September 29th, the observance of the 50th anniversary of its founding. The celebration will conclude with a memorial service which will be held on November 1st. The Rev. R. D. Nevius, founder of several missions in the Columbia River Valley and in Eastern Washington, began the work in Yakima. The stone church, built of native lava rock, was completed in 1889 and is the oldest stone church in continuous use in eastern Washington. It was designed by a son of Bishop Alonzo Potter of Pennsylvania.

Provincial Brotherhood Started

DETROIT—The first steps toward a provincial organization of the Brotherhood of St. Andrew in the Province of the Midwest were taken in Trinity Church, Niles, at a meeting on October 12th to 13th. Attendees at the meeting included special appointees by the president of the Brotherhood, Dr. Benjamin F. Finney, from the dioceses of Michigan, Western Michigan, and Chicago. The purpose of the meeting was to begin the work of strengthening the Brotherhood in the Province of the Midwest, and the setting up of a Provincial Council was one of the first acts of the meeting.

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ANNOUNCEMENTS

Died

FISHER—ADELINE WORRELL FISHER, of Philadelphia and Southwest Harbor, Maine. Died at her home in Philadelphia, October 14, 1935.
"Eternal rest grant unto her, O Lord!"

SISTER AGNES JOHANNA—SISTER AGNES JOHANNA, of the Community of St. John Baptist, Ralston, N. J., October 11, 1935, daughter of Elizabeth Wallis Watt Cooper, and the late Calvin Cooper, of Lambertville, N. J.

MCCRACKEN—At her home, in El Paso, Texas, on Saturday, October 19th, MARY ELIZABETH, widow of the late Rev. William Charles McCracken.

"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Memorial

CHARLES LEVESCONTE BRINE
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WANTED

A MISSION PRIEST would appreciate a second-hand rain coat and warm overcoat. Height 5 feet seven; weight 160; age 45. Will pay shipping charges. Write before sending. Box K-79, THE LIVING CHURCH, Milwaukee, Wis.

Bishop of Derby Dies in England

LONDON—The Rt. Rev. Edmund Courtenay Pearce, Bishop of Derby since 1927, died October 13th. He was 64 years old.

Bishop Pearce, a younger son of the late James Pearce of London, won high classical honors at Cambridge, where he studied at Corpus Christi College. Later he was a Fellow of the College, 1895 to 1914; dean, 1901 to 1914, and master from 1914 until his elevation to the bishopric. He was vice-chancellor of Cambridge University, 1921 to 1924. In 1899 he married Fanny Lyon of Middlecott, South Devon. They had a son.

In the course of his long residence in Cambridge Bishop Pearce had served as mayor and town councilor and as chairman of the Cambridgeshire County Council.

Annual Meeting of New Hampshire Clergy at St. Paul's School, Concord

CONCORD, N. H.—The annual meeting of New Hampshire clergy, which took place this year at St. Paul's School, Concord, introduced a new plan in presenting a sermon, by the Rev. G. S. Girardet, and six addresses, by the Rev. Messrs. Arthur M. Dunstan, William Porter Niles, Charles T. Webb, Joseph Rogers, Leslie W. Hodder, and Robert H. Dunn.

The subjects of the addresses were, respectively: The Priest and Prayer, The Priest and the Bible, The Priest and Self-Examination, The Layman and the Bible, The Layman and Prayer, and The Layman and Self-Examination.

Forward Manuals, Enclosed by Churchmen in Letters to Friends, Bring Results

CINCINNATI—Many Church members are extending the use of *Forward—Day by Day*, the Forward Movement manual of Bible readings, meditations, and prayers, by enclosing copies in letters to friends.

Such thoughtfulness may result in far greater action than originally expected by the donor. One clergyman reported to Bishop Hobson, chairman of the Forward Movement Commission, that he, according to his custom, enclosed a manual in a letter to a friend, the secretary of a large national religious organization. The friend was so impressed with the worth of the manual that he ordered copies for all the officers of his organization.

Outdoor Pulpit Erected to Honor Virginia Clergyman

RICHMOND, VA.—A memorial stone outdoor pulpit has been erected on the lawn of Holy Comforter Church, Richmond, Va., in commemoration of the 20th anniversary of the ordination of the Rev. Dr. R. Cary Montague, rector of the church, and city missionary of Richmond. The Rev. Dr. Montague was ordained September 30, 1915, by Bishop Strider, Coadjutor of West Virginia, and came to Richmond in 1917 as city missionary, which position he still holds. He assumed the rectorship of Holy Comforter Church in addition to his other duties in December, 1932, and has been instrumental in greatly strengthening and building up that congregation.

BOOKS RECEIVED

(Continued from page 412)

THE ROUND TABLE PRESS, New York City: *Story Talks for Boys and Girls*. By Simeon E. Cozad. \$1.50.

The Beatitudes in the Modern World. By Morgan Watcyn-Williams. \$1.50.

Things That Are Cæsar's. By Paul B. Means. \$2.50.

CHARLES SCRIBNER'S SONS, New York City: *The Ras Shamra Tablets: Their Bearing on the Old Testament*. By J. W. Jacks. \$1.25.

SIMON AND SHUSTER, New York City: *Schoolhouse in the Foothills*. By Ella Enslow in collaboration with Alvin F. Harlow. Illustrated. \$2.00.

W. A. WILDE COMPANY, Boston, Mass.: *"In God We Trust"—And Why Not?* By William H. Ridgway. \$1.00.

THE JOHN C. WINSTON COMPANY, Philadelphia, Pa.:

Will Rogers. By P. J. O'Brien. With an Appreciation by Lowell Thomas. Illustrated. \$1.00.

PAMPHLETS

CHRISTIAN LITERATURE SOCIETY FOR INDIA, Madras Allahabad Colombo: *Proposed Scheme of Union*. Prepared by the Joint Committee. 5th edition.

CHURCH MISSIONS PUBLISHING COMPANY, Hartford, Conn.:

Dr. William Crosswell. By S. F. Hotchkin. 15 cts.

The First Hundred Years of the Church of England in Rhode Island. By Edgar Legare Pennington. 25 cts.

THE KINGDOM OF GOD FELLOWSHIP, Chicago, Ill.:

Kagawa and Coöperatives. By Victor Edward Marriott. 10 cts.

WORLD PEACE FOUNDATION, New York City and Boston, Mass.:

Vanishing Farm Markets and Our World Trade. By Theodore W. Schultz. 25 cts.

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