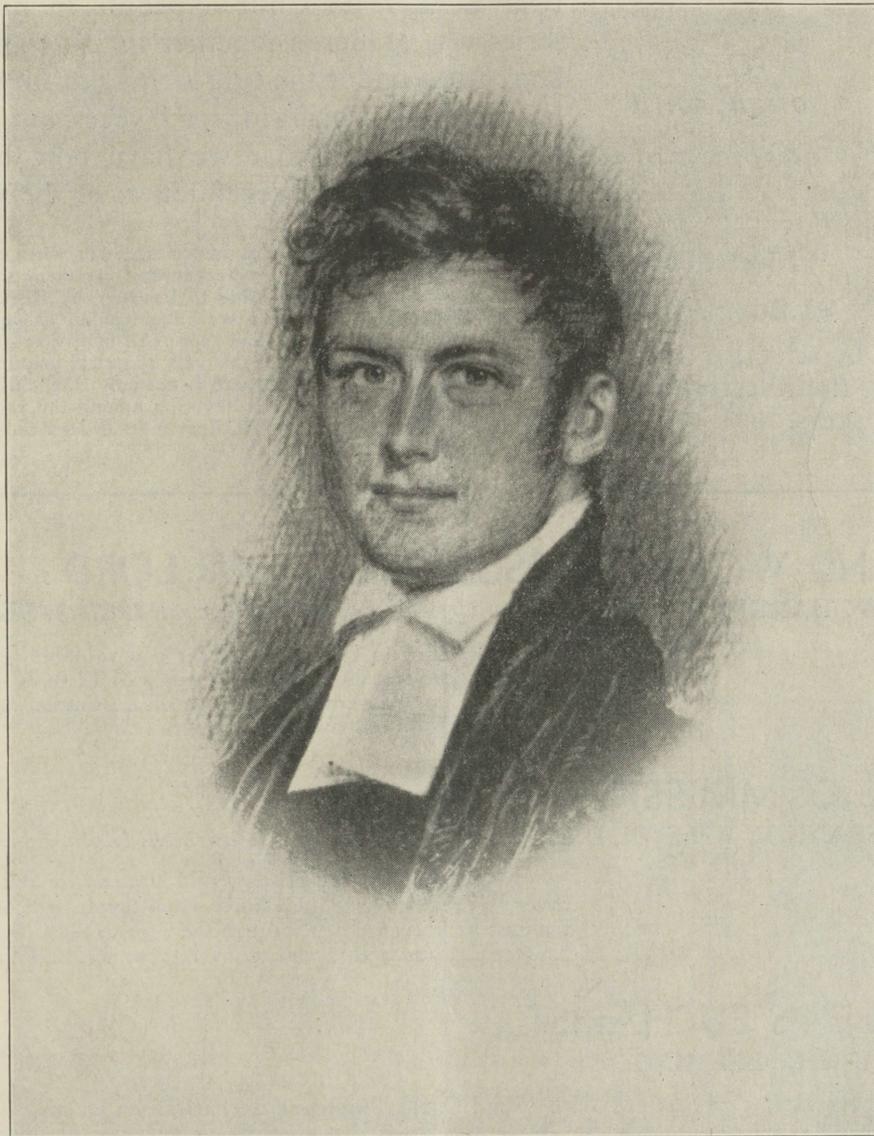


The Living Church

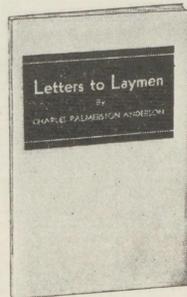


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Church Kalendar



SEPTEMBER

- 21. St. Matthew (Saturday).
- 22. Fourteenth Sunday after Trinity.
- 29. St. Michael and All Angels. Fifteenth Sunday after Trinity.
- 30. (Monday.)

OCTOBER

- 1. (Tuesday.)
- 6. Sixteenth Sunday after Trinity.
- 13. Seventeenth Sunday after Trinity.
- 18. St. Luke. (Friday.)
- 20. Eighteenth Sunday after Trinity.
- 27. Nineteenth Sunday after Trinity.
- 28. SS. Simon and Jude. (Monday.)
- 31. (Thursday.)

KALENDAR OF COMING EVENTS

SEPTEMBER

- 22-25. Observance of centennial anniversary of consecration of Bishop Kemper.
- 24-26. Synod of the province of the Northwest in Gethsemane Cathedral, Fargo.

CATHOLIC CONGRESS CYCLE OF PRAYER

SEPTEMBER

- 30. St. Agnes', Washington, D. C.

OCTOBER

- 1. Church of the Advocate, New York City.
- 2. St. Stephen's, Fall River, Mass.
- 3. St. James', Long Branch, N. J.
- 4. St. George's, Utica, N. Y.
- 5. Trinity, Easton, Pa.

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Clerical Changes

APPOINTMENTS ACCEPTED

CAMERON, Rev. KENNETH W., is in charge of St. John's, New Haven, Conn., effective September 8th. Address, The Berkeley Divinity School, 80 Sagem St., New Haven, Conn.

CLARK, Rev. DAVID C., formerly rector of Trinity Church, Takoma Park, Washington, D. C.; is rector of Emmanuel Church, Cumberland, Maryland (Md.). Address, 29 Prospect Square.

CROSS, Rev. WILFORD O., formerly of Pittsburgh; is in charge of St. Clement's Church, Harvey, and St. John's Church, Flossmoor, Ill. (C.).

JACOBY, Rev. ROBERT L., has been elected curate of St. Stephen's, Incarnation Parish, Washington, D. C. Address, 3421 Center St., N. W.

KEAN, Rev. ARTHUR S., formerly vicar at Christ Church, Las Vegas, Nev.; to be vicar at St. Peter's Church, Carson City, Nev., effective October 1st.

KEMPTON, Rev. LANSING E., formerly rector of Good Samaritan Church, Sauk Center, Minn. (D.); to be vicar at All Saints' Mission, Sterling, Colo.; effective October 1st.

LIGHTBOURN, Rev. FRANCIS C., formerly in charge of St. John's Church, Pembroke, Bermuda; has accepted a curacy at St. Clement's Church, Philadelphia, Pa. Address, 2013 Appletree St.; effective October 1st.

LINSLEY, Rev. JOHN C. W., formerly priest in charge of St. Luke's Mission, Manila, P. I.; to be rector of the Cathedral Parish of St. Mary and St. John, Manila, effective in December. Address, 555 Calle Isaac Peral, Manila, P. I.

MACWHORTER, Rev. HUGH M., formerly rector of Christ Church, Ottawa, Ill. (C.); to be in charge of the Church of the Annunciation, Chicago, Ill., effective October 1st.

MEYER, Rev. GEORGE ARTHUR, formerly an instructor in the Department of Modern Languages at Yale University; has been appointed to the Chair of Modern Languages at the Utah Agricultural College at Logan, Utah.

NALE, Rev. RICHARD KENT, formerly chaplain of City Mission Society, New York City; is missionary at G. T. S. Associate Mission, Hays, Kans. Address, 407 W. 13th St.

SANCHEZ, Rev. SHIRLEY G., formerly pastor of St. Thomas' Church, Tulsa, Okla.; to be pastor of St. Andrew's Church, Chicago, Ill. (C.).

SNELL, Rev. ROBERT J., formerly locum tenens at St. Peter's Church, Carson City, Nev.; to be vicar at St. Christopher's Church, Boulder City, Nev., effective October 1st.

TAFT, Rev. H. DUDLEY, is curate at St. Mary's Church, West New Brighton, New York. Address, 544 Metropolitan Ave., West New Brighton, Staten Island, N. Y.

VEAZIE, Rev. HENRY PURCELL, formerly rector of St. Peter's Church, Peekskill, N. Y.; to be rector of St. Francis Wood Community Church, San Francisco, Calif., after October 1st. Address, Ocean Ave. and San Fernando Way, San Francisco.

YERKES, Rev. ROYDEN KEITH, D.D., to be Professor of Theology at the Theological School of the University of the South, Sewanee, Tenn.

YOUNG, Rev. LESLIE K., formerly curate at St. Paul's Church, St. Paul, Minn.; to be vicar at Christ Church, Las Vegas, Nev., effective October 1st.

ZIEGLER, Rev. HOWARD B., formerly at St. Paul's Church, Savanna, Ill. (C.); has been appointed to Holy Innocents' Mission, Chicago, Ill.

NEW ADDRESS

SCRATCHLEY, Rev. H. P., formerly 676 Merriam Ave.; 58 Larchmont Road, Asheville, N. C.

RESIGNATIONS

ELLSWORTH, Rev. DEVON, as rector of St. Peter's Church, Sycamore, Ill. (C.).

LUTTON, Rev. ARNOLD, as priest in charge of the Church of the Annunciation, Chicago, Ill. (C.); to retire October 1st, after more than forty-four years in the ministry.

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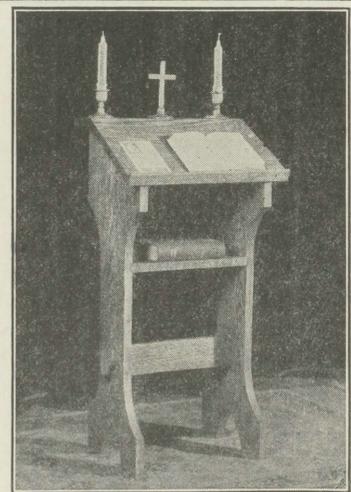
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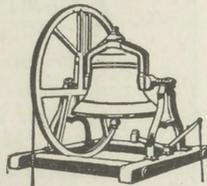
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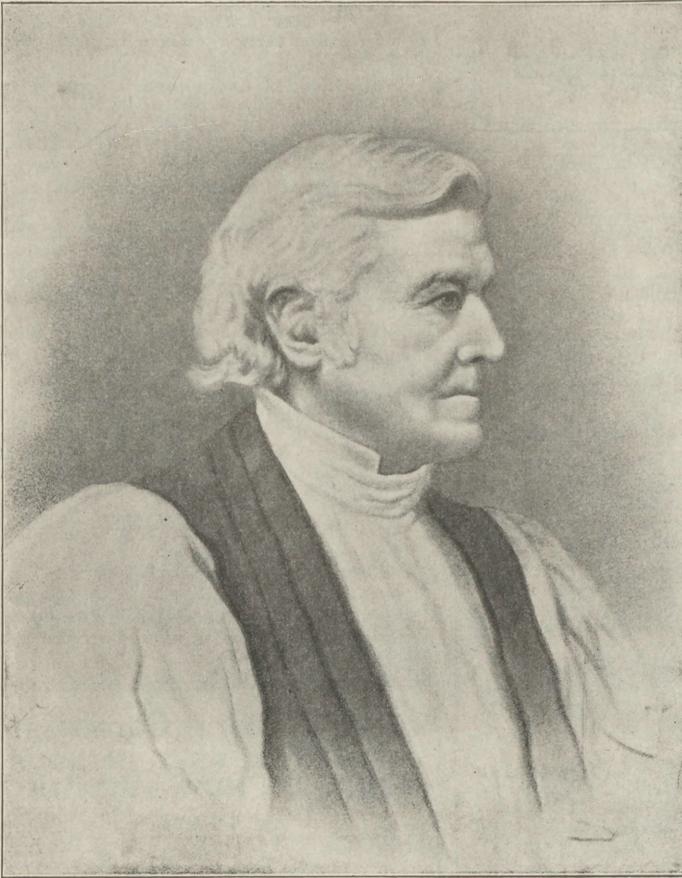
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 Still burns upon our altars; we humbly pray
 Thy spirit still may guide us on our way;
 And may the bright star of thy growing fame
 Inspire us with the splendor of thy aim—
 Thy great example be our strength and stay.
 Most cherished saint of all this western land!
 Soldier of the Cross and daring pioneer!
 Knight of the Holy Grail—under thy hand
 Churches and schools like magic did appear!
 The standard thou didst raise must ever be
 A trumpet call to us to follow thee.

WILLIAM DAWSON.



EDITORIALS & COMMENTS

The Kemper Centenary

THE STORY of Bishop Kemper, his preparation, consecration, and ministry as the first Missionary Bishop of the Church, when viewed a century following his consecration, constitutes one of the most inspiring chapters in the history of the American Church. History centers about the lives of great men in the Church no less than in the nation at large, and the life of Kemper becomes central in the development of the Church's missionary program. For thirty-five years following his consecration, the life and works of Jackson Kemper were the unfolding of a great ministry, a panorama of development unique in our history, and full of the romance of the pioneer days of the new West. Long before the coming of Kemper the Church had hoped and prayed for a Missionary Bishop. The choicest souls of the Church had long seen the opportunity for the Church in the new lands that were opening up for settlement. The Church had been tardy and hesitant in meeting the challenge of one of the greatest migrations in history, but the Church nevertheless realized her duty and at the General Convention of 1835 prepared to meet the issue in the selection and consecration of her first Missionary Bishop. No one recounting the events leading up to the General Convention of 1835, and what happened at that convention, can ever doubt that in this crucial hour the Church had the guidance of the Holy Ghost, as through her bishops she chose and set apart for this great work the man whose memory we honor today.

If the consecration of Bishop Kemper as our first Missionary Bishop was notable in the annals of the Church, not less notable as an exposition of the new missionary policy of the Church was the consecration sermon of Bishop Doane on that occasion. Just as Kemper, long before 1835, had been a leader and conspicuous promoter of the growing missionary spirit in the Church, which made him the logical choice of the convention, so also the choice of George Washington Doane, Bishop of New Jersey, as the preacher at Kemper's consecration was most surely added evidence that God was guiding His Church. The deliverance of Bishop Doane on this occasion is one of the classic missionary sermons of all time. As an

exposition of the new missionary policy of the Church, as an expression of the Church's vision, and as an inspiration to new heroisms in missionary endeavor and higher accomplishment for God's Kingdom on earth, the sermon preached at Kemper's consecration has few equals. The man who wrote:

"Fling out the banner, let it float,
Skyward and seaward high and wide"

was the man who wrote the *Magna Carta* of the Church's Missionary Program. Just as Jefferson, under the stress of circumstances that prevailed in the American colonies, wrote in impassioned speech the immortal Declaration of Independence that ultimately resulted in the birth of a new nation, so likewise Bishop Doane in a great hour of the Church's history, confronted with the new obligations of the Church in the new and growing West, breathed forth the spirit of the Church and wove into beautiful prose-poetry and hammer-blow arguments, the document that will never cease to be a high-water mark of the Church's vision when confronted by a great duty.

Never was a charge delivered to a man to go out and perform a great mission more splendidly delivered, neither was such a charge more finely accepted and so perfectly accomplished. It is one thing to be given a command to go forth and perform a great task calling for heroism and self-renunciation, quite another thing to go and perform that task in a manner that wins the approval of the whole Church. This Kemper did, and the thirty-five years of his episcopate, seen in the light of the passing years, shows how grandly he bore his burden of duties and how superbly he wrought for God and His Church as shown in the monuments of his labors that remain.

ONLY A MAN of the highest Apostolic calibre could have faced the ordeal Kemper faced in accepting the oversight of so vast a field, a field as yet uncharted and unorganized. It is difficult for us today to realize the conditions that existed in those states and territories to which Kemper went. It was all new to Kemper, but he had been sent to plant the standards of the Church in these new territories of the West. He accepted the challenge and for the next thirty-five years

this leader of forlorn hopes traversed the wilderness, preaching, baptizing, ordaining, and breaking the bread of life for the hungry multitudes. No Knight of the Golden Fleece or of Sir Galahad ever engaged in nobler enterprise. Out of chaos he brought order, out of seeming nothing he created a new world of the Church. He organized churches wherever he went, new dioceses came into being, and he and his disciples founded institutions which testify to his guiding genius.

We think that today we are confronted with difficult times for the Church, and rightly so, but conditions in Kemper's day were just as difficult. The nation passed through a great depression during his episcopate and beginning with 1835, the first petition to the President and Congress for the abolition of slavery was made, and for the next three decades the nation grappled with the problem of slavery, which not only divided the nation, but culminated in the Civil War. Throughout his entire missionary episcopate the nation was rent with civil strife. He went into a field newly settled, among fluctuating populations and in an atmosphere of great unrest. The settlement of the West was one of the great migrations of history and was in full swing when Kemper came to represent the Church. He moved among these uneducated throngs, whose main business in life was the founding of a new home in the wilderness and gaining a livelihood for themselves and their families. These pioneers were splendid types and were in fact laying the foundations of the great industrial empire that is ours today. Kemper himself had to become one with the pioneers, he had to forget the comparative luxury in which he lived before becoming the leader of the Church in this restless sea of humanity. Like them he had to be a trail-breaker. Like them he had to endure hardships and suffer privations, like them he had to expend the maximum of energy and meet with bitter disappointments. Like some captain of a storm-beaten ship, battling with wind and wave and in constant danger of being driven on the rocks by the driving hurricanes, he held fast to his post and brought his ship safely into port. What Whitman sang of Lincoln in the sixties, might just as truly be sung of Kemper the great Pilot of the Church in the new and uncharted West as he came to the end of his career of Missionary Bishop in 1859:

"O Captain, My Captain; our fearful trip is done;
The ship has weathered every rack, the prize we sought is won."

NOT ONLY was Kemper's time notable for great social and economic unrest, but religion itself was at a very low ebb. Infidelity stalked through the land. We complain today because our colleges and universities are infected with the scourge of Communism, but this was the day when the Deism of Tom Paine and the tenets of rationalism were in the saddle. Rousseau, Voltaire, and the French Encyclopædists were the heroes of college boys in this era. The Church, maintaining high intellectual standards in her ministry, found it difficult to have first-class men take orders. This was one of the constant difficulties that Kemper had to contend with. Men who had been failures in the East drifted to the new settlements of the West and it soon became evident that the men who had not succeeded in the East could not do so in the West. When the Church sent Kemper as her first Missionary Bishop she sent her best, and this man who represented the best traditions of the Church's ministry found great difficulty in securing the right kind of clergy to fill and hold the newly established posts of the Church. It was here once more that the superb leadership of Kemper comes to the front. He knew that if he was to establish a permanent and reliable ministry in the West, it would become necessary to train men for the field in the field itself.

The coming of Breck, Adams, and Hobart, later followed by others, the establishment of a community life and the founding of Nashotah House in 1842, is a part of the epic story of Kemper's meeting the problem of securing a reliable ministry, and we would say, one of the crowning proofs of his genius in maintaining the ground he had won for the Church. Nothing that Kemper did received more of his attention than the establishment of this base of supplies for the new field of the West. To him it was the heart of his accomplishments. Like some general who, having conquered a new territory, in order to secure and hold his gains leaves a garrison in charge, so did Kemper establish this school of the Church in the wilderness, in which to train the chief officers of the Church who were to command and direct her destinies of the newly won territory. When he resigned his missionary episcopate, he chose to make his home at Nashotah, and it is at Nashotah that the mortal remains of this great Missionary Bishop are resting.

AN EVER-PRESENT PROBLEM with Kemper was the financial problem. How to secure funds to pay salaries and meet expenses never ceased to hamper his efforts. It is not much different today in all the missionary fields of the Church. It is one thing for the Church to "fling out the banner," quite another thing to have the multitudes of the professed followers of Christ to practice their baptismal vows and to fight manfully under that banner. Both Kemper and the work he was promoting had to suffer from financial stringency—and he oft wondered whether the Church that had sent him forth in a great blaze of enthusiasm had not forgotten him. His unwavering fidelity under financial stress, which he felt continually, is but another evidence of the completeness of his consecration.

The Church has advanced a great deal since Kemper's day, but the ever recurring problem of financial support of the Church's missionary work is still with us. To many, the Church and her services are taken gratuitously. We are satisfied to keep the home fires burning, and forgetful of those who need our help. This is true today in spite of our increased wealth, organization, and knowledge of the Church's needs. Everywhere on the frontiers of the Church's missions we have seen work abandoned, salaries reduced, and institutions closed because of the lack of the necessary maintenance funds, and yet we know that if each heart and soul of the Church responded to the call of her divine Master, not only would every missionary field of the Church have ample support, but the Church would be continually opening new fields at home and abroad. It was the General Convention of 1835, the Convention that sent forth the heroic Kemper, that first recognized the fact that every baptized member of the Church was automatically a member of the Church's Missionary Society. Bishop Doane in his great consecration sermon pointed out not only the duty of missionary bishops and clergy in the spread of the Gospel of Jesus but also the rank and file of the membership of the Church:

"Her members baptized into the death of Jesus and so purchased by His blood are missionaries all, in spirit and intent, to go, or, if themselves go not, to see that others go, and to contribute faithfully and of the ability which God shall give them, to sustain them while they go, 'and preach the Gospel to every creature.'"

The finest way in which the Church could observe the Kemper Centenary would be the placing of a new stress on the financial obligations of the individual members of the Church, the enlistment actively of those who have never fought in the front lines of the Church's great battle to make the kingdoms of this world the Kingdom of God and of His Christ.

Berkeley's Contribution

NOT ONLY the alumni of Berkeley Divinity School but also all other Church people particularly interested in theological education will receive with satisfaction the message sent by Dean Ladd to the alumni within the past few days. The message was printed in the quarterly *Bulletin* of the school and reads as follows:

"Contrary to certain absolutely unfounded and unauthorized reports that have circulated, the Berkeley trustees have not decided to merge with any other school, and Berkeley will open as usual, September 23, 1935."

The reports were to the effect that Berkeley would merge with the Episcopal Theological School at Cambridge. They began to circulate early in the summer and gave rise to animated discussion among Church people of all types of Churchmanship and of all degrees of knowledge of the subject of preparation for the sacred ministry. The committees appointed respectively by Berkeley and Cambridge conferred in private, but other people talked in public. The topic came up at every summer conference and at most other gatherings of Church people. The Church press discreetly waited to hear from the persons in authority before printing anything, but the secular press published what its representatives heard from presumably reliable sources. We need say here only that Berkeley and Cambridge did discuss the possibility of a merger and decided that it was not advisable.

One excellent effect was caused by this widespread discussion. Men and women who had never hitherto given any consideration to theological education found themselves thinking about it and seeking further information concerning it. It actually happened that Church people living in Massachusetts added to their knowledge of the Episcopal Theological School and that Connecticut neighbors found out new things about Berkeley. Moreover, data regarding our other theological seminaries was sought by scores of men and women who had previously taken them for granted and who knew amazingly little about them. It is an astonishing fact that comparatively few devoted parishioners could tell from which seminary their beloved rector came, when in the course of one discussion or another this question was asked.

An increase of knowledge is always a good thing. But, in this instance, the cost (and the spread of knowledge always costs) fell upon Berkeley. The impression went abroad that Berkeley was in a serious state financially, and must either merge with another, richer theological seminary or close. This is not, and was not, the case. Berkeley needs money: most theological schools do. But, even in the face of an unforeseen delay in disposing of the property of the school at Middletown, which has resulted in the deprivation of an annual income of \$20,000 since 1928, the school has kept steadily on. Dean Ladd has said officially that this has been made possible by the loyal group of friends of the school called the Berkeley Associates. They are interested in the contribution Berkeley makes to theological education and pledge fixed sums annually for the support of the school. The financial sacrifices of the loyal faculty of Berkeley, Dean Ladd does not cite, perhaps because he himself leads in making those sacrifices. Of course, Berkeley needs money, and it is to be hoped that generous benefactors will give it, now or by bequests. But, Dean Ladd declares, "even if Berkeley should become very wealthy indeed," he hopes that the Berkeley Associates will continue to function.

Another result of the discussion of seminaries throughout the summer was that the question was frequently put: "What

is it that is so special about Berkeley?" Church people were eager to know what Berkeley's particular contribution to theological education is.

To begin at the beginning: while Berkeley wants only the best men as students, this does not mean only men with academic degrees. Dean Ladd is of the opinion that over-emphasis on degrees has kept many good men out of the ministry and has let many undesirables in. The question he asks when a man applies for admission to Berkeley is: "Has he promising qualifications for the priesthood; is he a man who seems likely to do useful work if trained for the ministry?" This does not imply that scholarship is disregarded. Berkeley has as high a scholastic standard as any other seminary in the Church. Berkeley men are required to measure up to it. But it is not considered first. As Dean Ladd has said: "No, for to be a godly man is the first qualification for being a good theologian. The most rationalistic of theologians, Thomas Aquinas, learned his theology on his knees, and in tears, so his biographer tells us. No man can teach about God what he has not learned directly from God."

This attitude of mind has led Berkeley to take men whom other seminaries regarded as of doubtful promise and to develop them into priests who are noted not only for their spiritual power but also for their learning. From this, however, has come an impression that "Berkeley will take anyone." It has been shown that the contrary is true: Berkeley men are chosen with extreme care.

Questions were asked, in the course of the discussion as to the possible merger, about the famous "Berkeley method." Such queries are difficult to answer, even by the dean and faculty of Berkeley. The word "coöperation" describes it, perhaps, most nearly. The students represent more than one type of Churchmanship. Anglo-Catholics and extreme Evangelicals and "middle-of-the-road men" all come to Berkeley. It is an integral part of the "Berkeley method" to train them to live harmoniously together and to respect one another's convictions. Here again, erroneous ideas to the Churchmanship of Berkeley as a school have got into circulation, because of a fine principle. It very probably may surprise many persons to hear that Berkeley is Catholic in its interpretation of the Christian Faith. But so those who know the school best have testified. And one of the major courses is that in ascetic theology, its purpose being to inculcate the practices of the devotional life.

Everyone is aware of the coöperation in material things which is one of the characteristics of life at Berkeley. All the students work but the financial return for that work is put in a common fund, from which those students who need monetary aid are helped. And everyone knows about the coöperation with the Church of England, by which a lecturer comes each year to Berkeley, living in the school and sharing its life. Most persons know also that what Dean Hodges wrote* about Berkeley during his first term, in October, 1879, is still true: "The professors are very pleasant. Not a bit of pedagogically stiff dignity about them. The lectures are all of a largely conversational nature."

Dean Hodges was one of Berkeley's most illustrious alumni. Other great men have come from Berkeley. An interested statistician who made a study of the alumni reported that "every Berkeley man has made good, and more than half of them are in strategic positions in the Church." But the most interesting thing ever said about Berkeley was the remark made

* In a letter to Louis Boisot, quoted on page 50 of *George Hodges*, by Julia Shelley Hodges (Century Co., 1926).

by one of its most generous benefactors: "If Berkeley graduated only one man each year, the expense of maintaining the school would be justified."

Berkeley needs more such friends as this one, friends who see what the school means to the Church and who can and will help. May they come forward now, as the school begins another year of its "good life!"

Through the Editor's Window

A CORRESPONDENT sends us the following Scotch story, clipped from *Pittsburgh Plate Products*, a trade publication of the Pittsburgh Plate Glass Co.:

The congregation of a little church in South Scotland was very much disturbed after the death of the old minister who had presided there for years, through the fear that the new young minister would bring in some of the popish tricks of the Episcopalians to the South and were not reassured when he closed the church for overhauling and refurnishing. After five weeks had passed Mrs. MacWhirter was walking down past the church when the minister swung the doors open and said:

"Gude Morr'n' Messes MocWhirter. Wud ye no leyk ta luk at th' im-provements we've meyde?"

"No thank ye meenister. Ah canna staup. Ah must be about ma markeetin."

"It'll teyke ye but a moment, Messes MocWhirter."

Mrs. MacWhirter was of course extremely curious and finally stepped into the church, her arms crossed, one passed through the handle of her little market basket. She stood looking about her in silence.

"Dinna ye admeyre the cushions we've putt en the pews, Messes MocWhirter?"

"Ah dinna think the sinner should be too comfortable en th' presence of the Lorr'd."

"Ah weel, ye'll at least admeyre the little chancel r'rail'?"

"Ther're sid be na barrier, meenister, twixt th' Shepherd end his flauch!"

"Ah weel, Messes MocWhirter, at least ye'll enjoy the beautiful steened glass wendows?"

Mrs. MacWhirter looked first to one side and then to the other at the saints and the lambs and the halos and then:

"No, meenister, Ah'm afreed ah prefer-r-r the gless as God meyde it."

AMERICAN VERSION: Presented with an American Revised Bible, a pious Fundamentalist rejected it indignantly, adding that the King James Version was good enough for the Apostles, and it's good enough for him.

FANATICISM sometimes plays sad havoc with Christian goodwill. *Lutheran Standard* reports a case in Kentucky where a Lutheran pastor accommodated a "Holiness" organization conducting a revival in the community, by granting the loan of benches from his mission chapel. After an entire evening of exciting religious emotion brought no conversion results to those who knelt for prayer, it was decided that the deterring influence was "those Lutheran benches." Consequently the loan was returned. Later reports said that the following evening, with new benches, "the Spirit took them off their feet"!

ACKNOWLEDGMENTS

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

RUSSIAN THEOLOGICAL SEMINARY IN PARIS	
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A. B.	5.00

	\$ 15.00
SAVE THE CHILDREN FUND	
St. Anna's Mission, Atmore, Ala.	\$.91
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	\$ 1.82

Everyday Religion

Fear Not Death

THE OTHER DAY I met an aging friend. I greeted him with the habitual "How are you?" He answered, "How am I? Why, all right. But I'm getting old. I haven't got long for this world, and I love life. I hate the thought of death, the slowing down, the darkness, and then oblivion."

I went home and found this to pass on to him. The author's name is unknown to me. I pass it on to you:

"We make too much of death. We do not dwell enough on the soul and its ongoing might. As one sails the beautiful Mediterranean, 'round whose shores so much that is greatest in human history took place, whose winds and waves bear in them sacred and glorious memories, whose coast-lines and the mountain ranges behind them represent so many of the splendid years of our race—one shrinks from leaving it. Then, too, the sea itself contracts toward the west, the shores draw together, and there in the way of the ongoing mariner are the straits so narrow, so apparently impassable, so like the end.

"But as one advances, the illusion vanishes. The straits are narrow and yet they are wide enough for the mightiest ship. The straits are narrow and full of gloom, but they are not the end. On past the great Rock at the entrance, on through the six-and-thirty miles of contracted life, onward in solemn haste and high confidence, your ship goes, and out into a greater sea. The glow of light and lines of fire on the whole distant horizon are the call of love from afar, and the tender welcome home.

"Such is our life on this sea of time. Its winds and waves, its tides and shores are rich in the treasures of human love. Who does not love this sea set in the framework of the worthiest and happiest that man has done, that man may know? Who does not rejoice in it at its widest and greatest? Who does not watch with pain the inevitable lessening? Who, as the years come and go, does not become conscious of a shrinking of being, and that there in his path is Death—narrow, wild, the abode of utter gloom? Is it not the end, and in it shall we not lose forever this enchanting human world?

"NOT SO! In that narrow passage there is room enough for the greatest soul to go. Let it go in solemn confidence and serene hope! Beyond is the infinite, and out into that infinite the soul shall sail to see again the abiding values and splendors of the heart, to note on the tides that draw it onward the welcome of the Eternal Love, and the gracious light that cannot fail.

"Is this the end? I know it cannot be.
Our ships shall sail upon another sea;
New islands yet shall break upon our sight,
New continents of love and truth and might."

The Apostles' Fellowship

WE NEED to socialize our worship. When we go to church, it is helpful to think of the many millions who have used the same prayers that we are using—who have sat in those same seats—who have come forward to that same altar and there have dedicated their lives in confirmation, or have been joined in holy matrimony, or perhaps simply have come forward and knelt with open hand and humble heart to receive the bread of life. There is a very real fellowship in the Spirit.

—Rev. W. Appleton Lawrence, D.D.

The Birth of Missions in the American Church

Bishop Kemper's Consecration Marks New Era

By Frederic Cook Morehouse, Litt.D.

Late Editor of THE LIVING CHURCH

A NEW era opened before the American Church in 1835. It was in that year that she first entered upon real missionary work, by consecrating Bishop Kemper for the great and almost unknown Northwest.

THIS PORTRAYAL of conditions facing the first Missionary Bishop of the American Church is reprinted from Mr. Morehouse's book, "Some American Churchmen." The book now is out of print.

In 1837, Bishop Kemper traveled through the Indian country, Kansas and Western Missouri.

The great Southwest was in charge of Bishop Otey, of Tennessee. Early in 1838, the

Jackson Kemper was born in New York State, December 24, 1789, and was a disciple of Bishop Hobart, under whom he studied theology. Ordained deacon by Bishop White in 1811, and priest in 1814, he early entered into missionary work, making tours of Western Pennsylvania as far as the Ohio border. During the exciting days of the Onderdonk election in Pennsylvania, Mr. Kemper was an ardent supporter of Bishop White, and voted with his friends for Bishop Onderdonk.

From 1831, until his elevation to the episcopate, he was rector of St. Paul's Church, Norwalk, Connecticut.

In 1835, Mr. Kemper was elected and consecrated Missionary Bishop of Missouri and Indiana, with jurisdiction all through the Northwest. Illinois had already elected Bishop Chase to its episcopate, and the few scattered congregations in Michigan territory had placed themselves under the charge of Bishop McIlvaine of Ohio. Thus, the title of Bishop Kemper's wide field was intended to cover everything else west of Ohio.

He was a tireless missionary. Traveling slowly through Indiana, and visiting the several stations in that State, he finally reached St. Louis on the 19th of December, 1835, nearly three months after he had started from Philadelphia. Here he made his home, and became rector of Christ Church, which had already been established.

In his parochial work he was aided by assistants. In his missionary work, traveling by stage or by river, between rude settlements at long distances apart, he was a constant laborer.

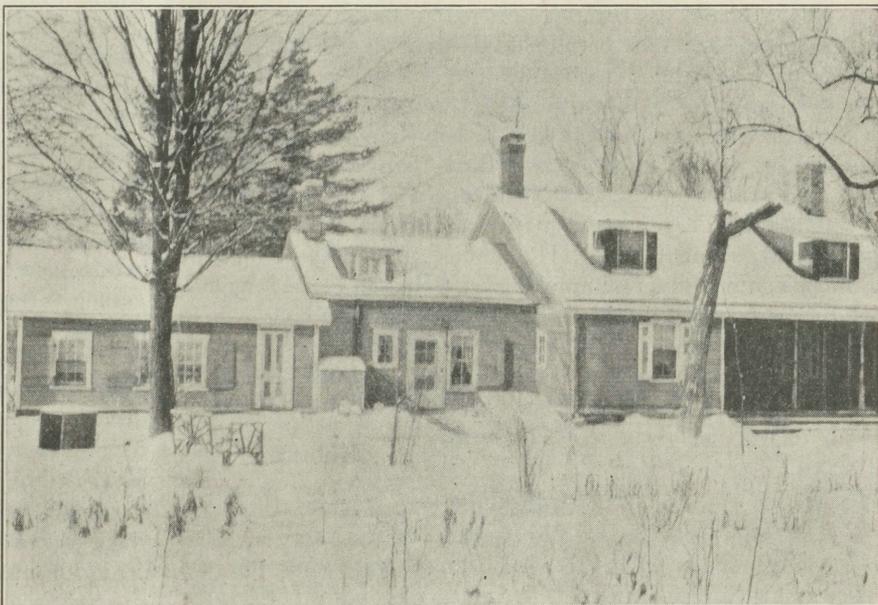
It was almost impossible to get any clergy to cross the Mississippi River into Missouri. The difficulty was so great that in the year after his consecration Bishop Kemper visited the East in search of funds, with which to establish a missionary seminary.

A considerable amount was raised. Accordingly, the Bishop bought a tract of 125 acres within five miles of St. Louis, and there Kemper College was built, and was named for the Bishop in his absence, and without his knowledge.

For a few years the work prospered. Students increased—so did the debt. By the first of March, 1845, the debt was \$17,500. The college was closed on the first of April, and soon after, the whole property was sold for the debt. That property is now within the city limits of St. Louis, and is probably worth well up into the millions. It might have been an endowment for the whole diocese, if only the Church had sustained it!

latter proposed to Bishop Kemper that they should jointly make a trip down the Mississippi, and so through Louisiana, Mississippi, Alabama, Georgia, and Florida. The Bishop consented. On reaching Memphis, he received news of the illness of Bishop Otey, with a request that he would himself make the visitation alone. Thus he boarded the steamer *Tuskina* and proceeded down the Mississippi. He notes in his diary that he found a number of Church people at Memphis, with neither church nor minister. He held services at the school-house, at the Presbyterian church, and at a private house. At Vicksburg he found a clergyman settled, at which he expresses surprise. He describes the city as "a very busy, flourishing place, greatly improved in morals, although still a pretty bad place." At Natchez he ordained a Mr. Pinching, and then traveled on by carriage, over muddy roads and through swamps. He ordained and confirmed at Woodville, Mississippi, consecrated a church at St. Francisville, Louisiana, and finally reached New Orleans.

From thence the Bishop moved eastward, confirming many persons, including some slaves. He traveled by rail to Mobile, up the Tombigbee River to Columbus, Mississippi, thence by land across Alabama to Columbus, Georgia; down the Chattahoochee River to the town bearing the same name; thence to Tallahassee and back to Chattahoochee again, finally reaching



THE BIRTHPLACE OF BISHOP KEMPER

Shown above is the house in Pleasant Valley, N. Y., where Jackson Kemper was born. His father, Col. Daniel Kemper, of Revolutionary War fame, moved his family here when a smallpox epidemic broke out in New York City. They resided only temporarily in this house, which originally was an inn. The photograph reproduced above was taken by a granddaughter of the great Bishop, Mrs. Loyal Durand, of Milwaukee.

Pensacola. March and April were spent in traveling through Florida, Alabama, and Mississippi, with innumerable adventures. Early in May he reached New Orleans, and proceeded back to St. Louis up the Mississippi River.

AFTER such a trip extending over four months, all of which was spent in "roughing it," it would seem as though the Bishop was entitled to a rest. But no! He now turns northward and spends the summer of 1838 in his first visitation of Wisconsin. Two years before, the territory of Wisconsin had been formed, including not only the present state of that name, but Iowa and Minnesota also. Into that territory large numbers of emigrants were now flocking, and a mission had been established at Milwaukee by the Rev. Isaac Hallam, rector of St. James' Church, Chicago. There was a resident clergyman at Fort Crawford, near Green Bay, the Rev. Richard F. Cadle.

All through this immense territory Bishop Kemper traveled and held services, mainly at forts near the Indian reserves, and at small frontier settlements. Having thus spent the summer, he went to Philadelphia to the General Convention, which was in session in September. Returning to his work again, he started out in search of a tribe of Mohawk Indians who, he had heard, were Christians and were using a Prayer Book. He had traveled by stage and on horseback through Missouri, stopping at Boonville and other places.

Here is Bishop Kemper's description of one of the nights of this trip:

"There were two rooms, or rather two log huts connected together, into one of which we and another traveler were placed. It had no window, consequently the door was left open for light. Some newspapers were nailed on the logs, perhaps for ornament, or perhaps to keep out some of the air which rushed in through many an aperture. Every ten minutes two young men rushed in, with shoes covered with snow, to warm themselves, and thereby kept the floor and hearth wet. At our meals, the door was wide open to let in the light, and then we were chilled to the heart and shaking while we were eating. Six of us slept in this miserable room, two in a bed."¹

At another time he notes that he was one of eleven to sleep in one log room, of whom one was a Negro.

The Mohawk Christianity proved to be of a weak character. Services had once been held by a man named Bowles, and afterward by an Indian named George Hill, but both had died, and services had been discontinued for four years. Hill's widow was a drunkard, but through her, Bishop Kemper obtained, for five dollars, a copy of the Prayer Book that had been used. It had been printed in England. One page was Mohawk and the next English. There were eighteen engravings, with a frontispiece representing George III and his queen, surrounded by Bishops and nobles, presenting Prayer Books to two Mohawks, who were kneeling, while a party of the same Indians was in the distance.

It was in this year that Bishop Kemper declined the episcopate of Maryland, to which he had been elected, choosing rather the hard work upon the Western frontier.

IN THE summer of 1840, Bishop Kemper again visited the East, and spoke before the students of the General Theological Seminary upon the need of men and money for the West. As a result of this talk, seconded by a powerful sermon from Prof. Whittingham, then Bishop-elect of Maryland, four young men offered themselves for the work of an associate

mission, and so, two years later, Nashotah was founded in Wisconsin territory.

Why Nashotah succeeded when so many other efforts to found missionary seminaries to train men for the ministry in the far West failed, would be an interesting study. Perhaps one reason was that it was an associate mission, designed to do real missionary work after the style of the primitive Church. Be that as it may, Nashotah succeeded, and in a few years Bishop Kemper removed his home to that place.

The work of the succeeding years was similar to this. Missouri, Indiana, Iowa, Minnesota, were successively formed into independent dioceses, and elected Bishops of their own. Wisconsin had been a diocese since 1847, and had, at its primary convention, elected Bishop Kemper as its Diocesan. He declined, and remained the Missionary Bishop of the Northwest, having charge also of Wisconsin, until 1859. In that year he was again elected Bishop of Wisconsin, and accepted his election retaining his old home at Nashotah.

Wisconsin was still missionary ground for many years to come, and gave Bishop Kemper ample scope for the exercise of his missionary spirit. As a diocese it was rapidly becoming well known in the councils of the Church. By 1865, there were sixty clergymen in the state. The great DeKoven was at Racine, the faculty at Nashotah included the noble Dr. Cole, Dr. Adams, one of its original founders, Dr. Kemper, the Bishop's own son, and Dr. Thompson, afterward Bishop of Mississippi. Wisconsin was preparing for an important part in the history of the Church in the next decade.

Wisconsin is prominent in the American Church for the high standing of its several institutions. The establishment of Nashotah and Racine, while yet the state was missionary ground, brought to the diocese men of ability and talents seldom found on the frontier. Another institution, for the planting of which the initial steps were taken during Bishop Kemper's administration, was the Cathedral.

There were at that time no Cathedrals in the American Church. There were dioceses and there were Bishops, but the idea of a central point from which the work of the diocese might proceed was lost sight of. A Bishop should have his own church wherein he can perform his official functions as by right. This should be the center from which should radiate the missionary work of the diocese. It should be in the city, the center of population, and its working staff should be active men with true missionary zeal. It should, in short, be a central missionary agency, with the Bishop at the head. This is the idea of a Cathedral as it early existed in Wisconsin.

For a time, when yet Wisconsin was wilderness, Nashotah served as such a center. Organized as an associate mission, it became, ere many years had passed away, the home of the Bishop. From Nashotah emanated the missionary work of the diocese. Her clerical staff planted the standards of the Cross everywhere within a radius of more than two hundred miles. The missionary and educational interests were one. All were served under the same head. While Wisconsin was without cities, Nashotah was a Western adaptation of the Cathedral idea set into practice.

But the tendency of population is toward cities. Missionary work must be most active where there are the most people. The center of missionary work must be the greatest cities, which are the centers of learning, of arts, and of civilization generally.

Milwaukee was now a city of some consequence. As compared with other towns in Wisconsin, it was many times larger, and it was growing rapidly. That Milwaukee was destined to be the metropolis of the State, was an evident fact.

¹ From Bishop Kemper's Diary, published in the *Nashotah Scholiast*, 1884-85.



THE NASHOTAH HOME OF BISHOP KEMPER

From this home, the first Missionary Bishop of the American Church set out to visit his distant congregations. Jefferson Davis as a young lieutenant is said to have supervised the building of the road passing his door, the military road between Fort Dearborn, now Chicago, and Fort Crawford.

Bishop Kemper in 1846 purchased ground adjacent the Nashotah Mission and here erected the house which was his dwelling until his death. The Kemper home is still in the possession of his descendants. Mrs. Charles Beckwith Jackson, his great-granddaughter, is the present resident. The photograph above, taken by Emery G. Gregory, is the property of Mrs. F. C. Best of Milwaukee, the mother of Mrs. Jackson, and granddaughter of the Bishop.

Following upon this, was the certainty that in time the administration of the diocese must be from Milwaukee and not from Nashotah. It was not so by the arbitrary will of any one. Indeed, Bishop Kemper's home remained at Nashotah until the day of his death. It was, however, the irresistible tendency of the time.

It was therefore clear that the future Cathedral of Wisconsin must be organized in Milwaukee. Bishop Kemper was not blind to the fact. In 1866, he said in his annual address:

"I shall venture (perhaps from long habit) to view the whole Diocese as missionary ground, and shall probably continue so to do while bodily and mental strength are bestowed upon me. This view of duty, I must urge as an apology for not calling your attention to a Cathedral, an episcopal residence, and a fund for the support of your Bishop."

Acting on the urgent request of the Bishop, who was now in his seventy-sixth year, the council at that same session went into the election of an Assistant Bishop. The choice fell on the Rev. William Edmond Armitage, rector of St. John's Church, Detroit, who accordingly received consecration, December 6, 1866.

One of the leading features of the work assigned by Bishop Kemper to his Assistant, was the development of the Cathedral system in Milwaukee. It was work which Bishop Armitage's youth and talents especially fitted him for, while Bishop Kem-

per, with his increasing years, and his residence at Nashotah, felt himself unequal to it.

Bishop Armitage, acting under his superior, applied himself energetically to the work. There was, in Milwaukee, a weak organization known as Trinity Church, which was almost on the verge of failure. This Bishop Armitage took, changed the name to All Saints', and, arranging with the rector, wardens, and vestry of St. Paul's Church, the nearest parish, as to boundary lines, made it the pro-Cathedral of the diocese. By 1868, he had obtained a more suitable location for the work, and proceeded to build thereon a small church edifice, which afterward became the chapel of the present Cathedral, and was torn down a few years since to make room for the new school and guild buildings.

So favorably was this pro-Cathedral work received by the Bishop and the diocese, though it was also not without opposition, particularly in the see city, that the council of 1868 addressed to General Convention a memorial on the subject of Cathedrals, of which the following are some extracts:

"The Church in the State of Wisconsin, assembled in convention in the City of Milwaukee, with the Bishops, clergy, and laity, do respectfully represent:

"First, that the episcopate is the Missionary Order of the Church, and has been so constitutionally from the beginning; Bishops being not only successors of the Apostles, but themselves Apostles. . . .

"And furthermore, that it is evident that from the earliest time, after the miraculous powers of the first band of the Apostles of Christ, those chosen by Himself, came to an end, the place for the Apostle or Bishop was in the city, as the center of population, of wealth, of intelligence, and all progress of doctrine and propagation of ideas. . . . And in the city was the Bishop's Church or Cathedral, the Mother Church of the whole diocese, and the Bishop's residences whereby the propagation of the Gospel can be organized, pressed on, or facilitated.

"The Church in Wisconsin, being convinced that these facts are true, and that they make the only basis whereupon the Church can be organized so as to have her full power to do the work that God has placed before her in this great land, . . . requests of the General Convention to enact an article with these provisions:

"First. Recognizing the principle of the See, and providing that there should be ultimately a Bishop of the Church, with his Bishop's Church or Cathedral in every city of the land," etc.²

That Bishop Kemper was in full sympathy with this Cathedral work, is shown, among other ways, by the following extract from Bishop Armitage's address in 1869:

"I may be expected to speak of the progress of the work intrusted to me by the Bishop and virtually by the convention, on my first coming to the diocese, *viz.*, the establishment of the See principle, the gradual erection of Milwaukee into the See of Wisconsin . . . with the Bishop's approval in every important step, and with his kind confidence throughout. . . . Two years in All Saints' Church, the congregation of which has been forced reluctantly to organize as a parish, have furnished valuable experience toward a Bishop's Church or Cathedral, when the time shall come for that."³

On All Saints' Day of that same year, 1869, Bishop Kemper laid the corner stone of All Saints' Church—the chapel before referred to, which stood, when first erected, at the head of Division street (now Juneau avenue), overlooking the blue waters of Lake Michigan, and was afterward removed to the block now occupied by the Cathedral property, on the same street.

But Bishop Kemper's days were fast drawing to an end. He died at his home near Nashotah, May 24, 1870, and was buried in the cemetery of Nashotah. When, later, Kemper Hall was founded at Kenosha, as a memorial to the first Bishop of Wisconsin, the 24th of May was set apart as a memorial day to its founders, and to the memory of Bishop Kemper. "Founders' Day" it remains today.

² Journal, General Convention, 1868, pages 389, 390.

³ Journal, Diocese of Wisconsin, 1869, pages 29, 30.

The Kind of Priests Needed

FOR THE rightful protection of the men already ordained, we must take the ground with ministers of other Churches and with our own young men who seek ordination that the Church today has a place in its ministry for no man who can possibly stay out of it. If a minister is convinced and happy in another communion, he should stay there. If a man can be contented in any other profession or calling in life, he should follow it.

What we must have as priests of our Church are men who believe that the Church is so completely indispensable to the world that they are ready to invest their lives in its ministry, eager to spend and to be spent to bring the blessings of the Gospel and the ministrations of the Church to others so as to help them find what makes life worth living and to bring to them the guidance and the strength which God has provided through His Church.—*Bishop Budlong.*

A Great Missionary Bishop*

By the Ven. William Dawson
Archdeacon of Milwaukee

THE STURDY NAME of Jackson Kemper stands like a mountain peak in the history of the American Church. After a century has passed since his great venture of faith, he stands like a rock in a weary land beneath which thousands find shelter and inspiration. Here was a man who did not ask to dine nicely or to sleep warm, but for the sake of a great mission courted hardship, and endured privation. In all the stories of heroes none ever won more lasting laurels than this Apostolic leader won through the part he played in the winning of the West for Christ and His Church.

He has left no great literary production, but his accomplishments and that of the little band of heroes that he gathered about him is the stuff out of which epics are made. The monuments of his creative genius are seen in the dioceses he organized, the churches he planted, and the institutions he founded. These stand today as a testimony of the divineness of his mission. Unwavering faith, indomitable courage, endless persistency, the will to conquer, a love for all humanity, of which he was a master organizer, these coupled with his absolute devotion to Christ and His Church were the qualities of a leadership that makes the name of Jackson Kemper a synonym of victory wherever the *Te Deums* of the Church are sung. . . . We do well on this 100th anniversary of his coming among us to honor his memory, recount the story of his victories, and at least strive to emulate his spirit.

The greatness and the splendor of Kemper can be seen only through the perspective of the years. He grows greater with the passing of time. There are only a few classics among the books written 100 years ago. The classic is proved by the fact it is still read. So with men. There are classic souls that the world will not let us forget. Out of the migrations of races, and out of the mists of time rises the name of Jackson Kemper, yea, the presence of Kemper, for though it is now 65 years since he withdrew his physical presence from among us, yet his spiritual presence is still here. Kemper, the great missionary soul of the Church is with us in a finer, truer sense today, and his great example of self-renunciation and consecration to the Holy Ministry, his peerless missionary zeal that never faltered and his indefatigable labors are an ever present challenge to the priests and bishops of today, that like him they may go forth "to seek, to strive, to find and not to fail."

Every generation has its peculiar problems. Kemper's was different than ours. His problems, like ours, seemed to be unsurmountable, but these difficulties were conquered by the spirit of a Kemper. His high leadership laughed at impossibilities. Across the years we hear the trumpet call of Kemper urging us to action, beckoning us to the fray, inspiring in us faith, and pointing the way to sure victory. This is the only way in which we can truly observe the Kemper Centenary. Bishop Doane concluded his great consecration sermon September 25, 1835, in these words: "Beloved Brother, Go! Go, bear, before a ruined world, the Saviour's bleeding Cross. Go, Feed with bread from Heaven, the Saviour's hungry Church. Go, thrice beloved, go, and God the Lord be with you." And Kemper went and obeyed the command with glorious results. We, too, his children in the Faith must also go, and like this great Father in God, give ourselves fully, body and soul and of our means, to further build the Kingdom of God in this land he helped to win for us.

* Reprinted from the "Church Times."

Memories of Bishop Kemper

Bishop's New Testament Commentary Among Valued Books in Frederic Cook Morehouse Memorial Library

MEMORIES of the leaders of the American Church are strong in the Frederic Cook Morehouse Memorial Library, which contains so many valuable books and papers dealing with the history of the American Church.

But among the most valued books in this library, which was founded in the Morehouse Publishing Company's Milwaukee offices in memory of the late head of the company and editor of *THE LIVING CHURCH*, is a New Testament Commentary once the possession of the first Missionary Bishop of the American Church, Jackson Kemper.

This large commentary carries on its title page the signature of Bishop Kemper, with a number beside it. Descendants explained that the Bishop always numbered his books.

Another book of great interest is *Sword's Pocket Almanac* of 1847, once the property of Elizabeth, daughter of Bishop Kemper. The *Almanac* contains her diary. She frequently accompanied him on his trips to the East, and short reports of her travels are made on the blank pages of the *Almanac*, precursor of the *Living Church Annual*.

Excellent verbal pictures of the Bishop of the Northwest are contained in the volumes of the *Spirit of Missions* in the Memorial Library. The following items are taken from his reports.

An explanation for his tarrying in St. Louis is contained in a letter of March 8, 1836:

"The winter has been unusually severe and changeable. The rivers were so frozen over or filled with ice that they were unnavigable; and the roads were so broken up that the stages ceased running. The mail, it is said, was never so irregular. But why not go on horseback? Our ignorance of the country would have exposed us sometimes to encounter snow storms on the prairies, and at other times to the dangerous necessity of swimming creeks—besides, as we found during my visit in Illinois, the mire is often so thick that the people cannot assemble for public worship. None of these difficulties, however, would have deterred us, had it not been for the remonstrances of those who were well acquainted with this country and all

the perils of travel, and who declared the attempt would be unwise and presumptuous. Boats are now advertised to go up both the rivers, and on the tenth instant I hope to be on another Missionary tour.

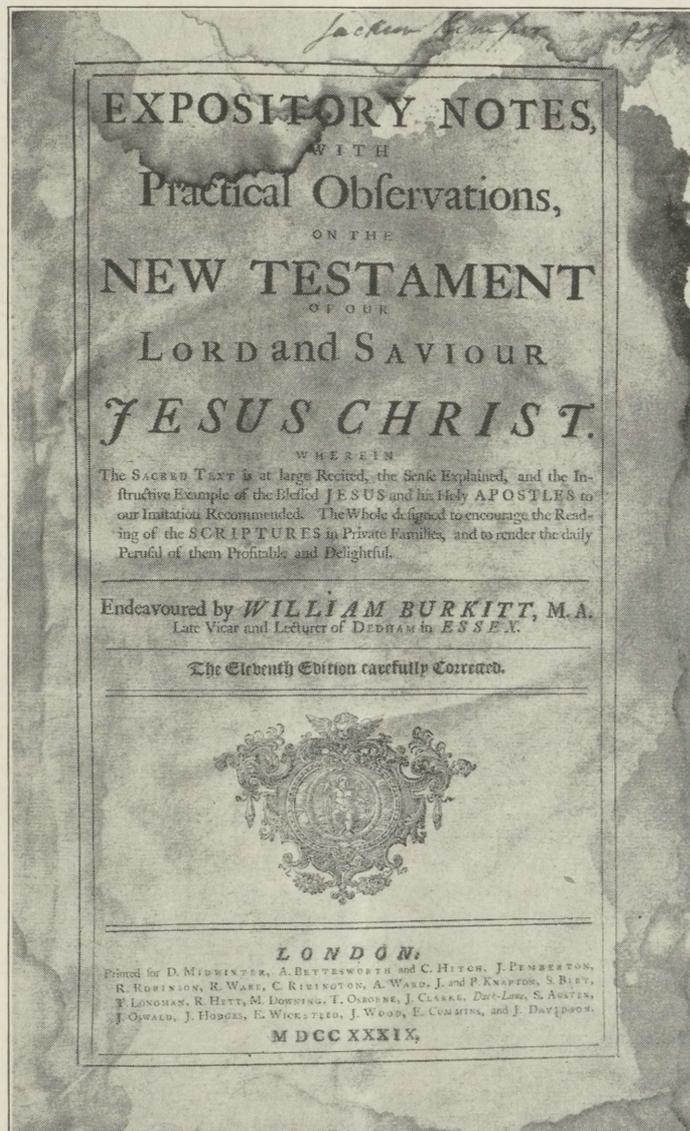
"The second reason is, that the low state of the Church in this city has rendered my presence important."

Harassed bishops and rectors, struggling with their annual reports, can well understand Bishop Kemper's feelings expressed in a letter of June 30, 1837, from Louisville, Ky.:

"A few days since I was forcibly and painfully struck with the fact, that the canon required from me an annual report to the Board of Missions. I had certainly seen it before, but it evidently had not arrested my attention as it ought to have done. Had I my documents with me, I would now encroach upon my hours of sleep to show my obedience. But the most important are at St. Louis. I can, therefore, only say, I will, as soon as possible, send to Mr. Van Pelt the two reports already due."

The need for additional laborers in his great territory was stressed by the Bishop in a letter of January 18, 1838:

"Shall I tell you how we were benighted and how we lost our way, of the deep creeks we forded and the bad bridges we crossed—how we were drenched to the skin and how we were wading for half an hour in a slough, and the accidents which arose from the stumbling of our horses, etc.? But these events were matter of course. We had daily cause for thankfulness and praise. The country through which we traveled is highly interesting—the soil is rich and I believe it is very healthy. What a proof of the sluggishness of our movements is the fact, that, so far as I can learn, I am the first clergyman of our Church who has preached at Columbia, Boonville, Fayette, Richmond, Lexington, Independence, and Fort Leavenworth—in a word, I have been the pioneer from St. Charles up the Missouri! . . . And I now solicit—I implore—nay, I demand of the Church, by virtue of my office, and in the name of my divine Master—I demand some additional, able and devoted laborers."



REPRODUCTION OF TITLE PAGE OF BISHOP KEMPER'S NEW TESTAMENT COMMENTARY NOW IN THE FREDERIC COOK MOREHOUSE MEMORIAL LIBRARY

Jackson Kemper

Missionary Bishop of the Northwest

By the Rev. Marshall M. Day

Rector of Christ Church, Whitefish Bay, Milwaukee, Wis.

THE YEAR 1835 saw a momentous change in the life of the Episcopal Church. From its organization in 1789 the Church had been chiefly pre-occupied with the problems of internal organization, and the strengthening of existing work. Such missionary enterprise as existed was carried on by volunteer bodies as the Society for the Advancement of Christianity in Pennsylvania, or the small and loosely organized Domestic and Foreign Missionary Society. But the General Convention of 1835 reorganized the work with the Church herself as the Domestic and Foreign Missionary Society, and with General Convention as both the natural and constitutional body for the propagation of the Faith.

As soon as this legislation was completed the House of Bishops put it into effect by electing two Missionary Bishops. The Rev. Francis L. Hawks did not accept the election as Bishop of the Southwest, but Dr. Jackson Kemper, elected to the Missionary jurisdiction of Indiana and Missouri, was instantly obedient to what he felt to be a divine command. He was consecrated on September 25, 1835 as America's first Missionary Bishop. Later his title was extended by the addition "Missionary Bishop of the Northwest." With the same promptitude he displayed in accepting the call Kemper started to prepare for his work, and within six weeks of his consecration was on his way to the vast and unsettled territory which was to absorb the rest of his life.

The new Bishop was of German ancestry. His grandfather, Jacob Kaempfer had come from Kaub, a small place on the Rhine, about halfway between Mainz and Koblenz. His father, David Kemper, had settled in Pleasant Valley, Dutchess County, New York, where David Jackson Kemper, the third son of the family, was born December 24, 1789.¹

Nothing in the boy's early life gave promise of the career of hardship and adventurous achievement which has caused him to be remembered as one of the founders of civilization in the West. To be sure, his father had been a Colonel in the Continental army and his half-brother, Daniel Kemper, Jr., had shared in the visionary schemes of Francisco Miranda for the liberation of the Spanish-American Colonies, having been hanged in 1808 for his share in that ambitious but premature adventure. But Jackson's character (he had dropped the "David" in 1808) always seemed to have more of his mother's gentleness of spirit, and his health was so delicate that his family seriously contemplated withdrawing him from Columbia at the end of his sophomore year.

This, however, proved to be unnecessary. At his own urgent request the lad was permitted to finish his studies, and Kemper graduated from Columbia, as valedictorian of his class, in 1809. He then read theology for two years under the direction of Bishop Moore, of New York, and Dr. John Henry Hobart, at that time assistant at Trinity Church. In 1811 he was ordained deacon in St. Peter's Church, Philadelphia, by William White, first Presiding Bishop of the United States. Kemper had planned to work in New York, but as his impression on the

people of Philadelphia had been most pleasing, he accepted a call to act as assistant to the United Parishes of that city. This early connection with the diocese of Pennsylvania, which lasted until his call to Norwalk in 1831, was of great value in forming his character for the work that was later to fall to his lot. From the High Churchmen, Hobart and Moore, he learned those strict Church principles which always governed his work and teaching, and from them he gained his zeal for ecclesiastical organization. His long and happy association with the Low Church Bishop White gave him that kindly tolerance and gentleness which made his ministry so persuasive and his administration so free from any assertive partisanship.

In 1814, Bishop White advanced Kemper to the priesthood in Christ Church, Philadelphia, and in the summer of that same year he started on a missionary tour through Pennsylvania and Ohio. Two years before, Kemper had been influential in the foundation of the Society for the Advancement of Christianity in Pennsylvania, and had been appointed its first missionary; the year 1812 he had spent traveling over the state in that capacity. But now in 1814 was the first time his labors had taken him into what was then known as "the West." He was still of very delicate constitution and, though he took no part in any amusements, he was exceedingly fond of refined social life. His missionary journeys took him from what was then the most cultured society in America into the most primitive of pioneer conditions. Plodding on horseback over roads that were hardly distinguished from the swamps on either hand, he would often find at his journey's end no better accommodation than the hard earth floor of some log cabin, whose owner would gladly have given him his bed, had he possessed such a luxury. Often a single drinking cup had to serve for the guest and all the members of the family. Kemper came back from his tour fired with zeal to bring the Church to the settlers of the West, many of whom had been at some time at least nominal Episcopalians.

In 1816, Kemper married Jerusha Lyman, who died two years later, having borne him no children. After three years he took a second wife, Ann Relf, the daughter of a wealthy Philadelphia family. Three children were born of this union: Elizabeth in 1824, Samuel in 1827, and Lewis in 1829, the same year in which Kemper received his Doctor of Divinity degree from Columbia.² About this time the outbreak of partisan strife in the diocese of Pennsylvania, centering in the election of an assistant bishop, brought the conviction that his usefulness to that diocese was about over, and in 1831 he accepted a call to the rectorship of St. Paul's Church, Norwalk, Connecticut. He had hardly arrived in his new parish when his life was again saddened by the loss of his wife, who died in 1832.

During the years of his married life Kemper had been continuing his missionary journeys, and now, in 1834, he went farther afield than ever before. Passing through Chicago, which he describes as "a newly built town, of a few houses," he traveled as far as Green Bay, Wisconsin, to inspect the Indian

¹ The following portion of this article is largely drawn from my earlier essay on Bishop Kemper, published in the *Columbia University Quarterly*, June, 1930, Vol. XXII, No. 2.

² Bishop Kemper received the degree of Doctor of Laws from the University of Cambridge in 1868.

Mission there, returning to Connecticut the following year. 1835 was a year of missionary advance all along the line. Philander Chase, who had resigned from Ohio, was elected Bishop of the newly organized diocese of Illinois. The new state of Michigan organized as a diocese and elected a bishop, and the House of Bishops elected Jackson Kemper as Missionary Bishop of the Northwest Territory. He was consecrated that same year at St. Peter's, Philadelphia, the last Bishop consecrated by the patriarchal Bishop White.

KEMPER was peculiarly fitted for this new task. Not a great thinker or scholar, he was only moderately good in the pulpit, but his whole ministry had shown him a most able and faithful pastor. His mother's death in 1829, and the granting of a pension to his father for his services in the Revolution, had removed his greatest financial responsibility. His frequent missionary journeys had given him the necessary training and had so strengthened his physical constitution that he was able to travel year after year over his vast unsettled district, never knowing a day's serious illness till his sixty-seventh year. Though trained in the Federalist tradition, and with a lifelong dislike for Thomas Jefferson and all that he stood for, his brother's misadventure had given him an intense distaste for political scheming. This was intensified by his High Church scruples against any intrusion of the Church into the field of politics. It is said that he never exercised his privilege of voting. This attitude of detachment kept him from entanglements in a region where politics formed a lively interest of every man, woman, and child, and at a time when the question of slavery was beginning to rend the country in twain. His freedom from ecclesiastical partisanship or personal ambition in large part saved his administration from the unedifying dissensions that marked the beginning of Church life in the diocese of Illinois. Thus his life furnishes few points of dramatic interest to help his biographer, yet its results show an achievement comparable only to that of the first generation of Christian missionaries.

The territory under the new Bishop's jurisdiction consisted of the state, or rather what is now the states, of Indiana, Minnesota, Missouri, Iowa, Kansas, and Nebraska, to which were added Wisconsin, the Dakotas, and any other western territory that he could reach. He also made visits to the Indian Territory, now the state of Oklahoma. We are accustomed to regard the descriptions of the West by Charles Dickens and Mrs. Trollope as malicious exaggerations, but virtually all they have to tell can be verified from the diaries of Bishop Kemper and the early missionary clergy. It was a time and region of wildcat banking and land speculation, of bitter personal and political animosities, of violence and selfishness, of great promises founded on boom expectations, and of small performance founded on the actualities of life. Kemper was no social reformer, no fiery crusader against the abuses of his day. We hear of no utterance of his on the question of slavery. His convention addresses between 1861 and 1865 make no mention of the Civil War in any way and he did not even license special war-time prayers for his jurisdiction till 1864. But everywhere the quiet and self-controlled religious life taught by him and his steadily increasing body of clergy, and colleges, schools and associate-missions combined with the other forces of civilization to bring the frontier under order and discipline.

Bishop Kemper, accompanied by his lifelong friend, the Rev. Samuel Roosevelt Johnson, reached Indiana in November, 1835. At that time there was one clergyman of the Episcopal Church in the state, but not a single church building. There was a parish, with a building, at St. Louis but it was in a state of suspended animation and there was not a clergyman in all

Missouri. The territory of Wisconsin having been formed out of the district formerly included in Michigan, the little group of Episcopalian Indians at Green Bay considered that they had been cut off from the diocese of Michigan, and petitioned Kemper to take them under his charge. These had both a church and a rector, that curious figure Eleazar Williams, "the Lost Dauphin." This was the entire organization with which he started; soon afterward the panic of 1837 bade fair to destroy his field before he had fairly begun to work it. But Kemper refused to be discouraged, and the following year finds him making a visitation through Arkansas, Louisiana, Mississippi, Alabama, Georgia, and Florida, the immediate result of which was the consecration of Leonidas Polk as Bishop of Louisiana and Arkansas.

That same year Kemper was elected Bishop of Maryland but declined the translation, and the years followed with a continual round of missionary travels and visitations, the organization of new parishes, and the gradual increase of the clergy-staff. Kemper College, which the Bishop had founded at St. Louis, was gradually sinking to its final collapse in 1845; but Nashotah, founded in 1842, was increasing and destined to be permanent. Missouri and Indiana in particular showed such progress that in 1838 and 1840 they were organized as dioceses. Cicero S. Hawks became Bishop of Missouri in 1844, but Indiana remained under Kemper's jurisdiction till the consecration of Bishop Upfold in 1849. Meanwhile the work in Wisconsin had progressed so vigorously that that territory had become the natural center of his work, so he left St. Louis for Nashotah in 1846.

THE removal to Nashotah marks a significant change in the life of Bishop Kemper. For the first time since the death of his second wife he had a home where he could gather his family around him. Though he still continued to make long missionary journeys, his work was now beginning to grow more settled in its character. The territories of his vast diocese were fast becoming states, a change soon followed in each case by the perfecting of diocesan organization and the election of a Bishop. In 1847 the diocese of Wisconsin was organized and elected Kemper as its diocesan, but he was unwilling to give up his missionary work and declined. However the consecration of Upfold for Indiana in 1849, and Lee for Iowa in 1854 so far relieved the pressure of that work that when Wisconsin again elected him he accepted the diocese, but with the proviso that he should be allowed to retain his missionary jurisdiction.

Kemper became Bishop of Wisconsin in 1854. The panic of 1857 caused no more than a temporary halt in the work, and in 1859 two more dioceses appeared as the fruit of his missionary labors: Minnesota and Kansas. By this time Kemper's advancing age made it necessary for him to resign as missionary bishop, and in 1860 Joseph Cruikshank Talbot was consecrated to take over what was left of the old Bishop's vast territory.

The attitude of Bishop Kemper during the Civil War has already been mentioned. None of his public utterances would indicate that he was aware that such a crisis existed. But this was due to his extremely sensitive conviction that the Church must keep its hands entirely away from the affairs of the State, not to personal indifference. The first breach in his health, the first indication that advancing age was beginning to tell on him, was a sort of vertigo that attacked him at intervals all through those anxious four years. Characteristically, in 1865 he ignored the reestablishment of peace, though his journals and the accounts of his friends exhibit a return to his former health and spirits. But the years had begun to tell, and the next

year William Edmond Armitage of Detroit was consecrated as Bishop Coadjutor of Wisconsin.

Two years later, in 1868, Armitage and Kemper presented to the House of Bishops a memorial from the diocese of Wisconsin pleading for the abandonment of the custom of making the diocese coterminous with the state, and for the establishment of four new sees within the present diocesan limits. Though this was not carried out in detail it resulted in the foundation of the diocese of Fond du Lac, and in the overthrow of the old Erastian conception of the constitutional parallel between the Church and the nation. The General Convention which took this important step was the last that Bishop Kemper attended. His last public official ministrations were a confirmation, on April 3, 1870, in the mission Church of the Holy Innocents at Pine Lake (now Nashotah Village), recorded in the register of the parish church at Delafield, near his home. For some weeks he continued to transact such business as could be done at his desk, but increasing weakness compelled him to give up even this, and he died peacefully in his home near Nashotah on May 24th. His body lies in the cemetery on the grounds of that institution.

Bishop Kemper died just at the beginning of the industrial and cultural development of the Middle West. He had traveled more than 300,000 miles, chiefly in open wagon or on horseback, organized six dioceses, ordained over 200 priests and deacons, and confirmed nearly 10,000 souls. Today in seventeen Diocesan Missionary Districts over 600 clergy and 100,000 communicants live as the spiritual heirs of that lonely pioneer for Christ with his two priests and three parishes. Through a period of the most bitter civil and ecclesiastical strife he had kept the confidence of the whole American Church, had saved Nashotah Seminary and Racine College from the destructive attacks of Eastern and Southern partisans, and with Bishop Armitage had eliminated from the national organization of the Episcopal Church the last vestige of constitutional connection between Church and State. If his life is lacking in striking incidents, its crises only such as naturally come to the members of his profession, yet the total of his achievement is a lasting testimony to the power of simple duty nobly done.

Catholic and Modernist Anglicans

HOW IS IT POSSIBLE for Catholic and Modernist, both baptized members of the Church of England, to pray together, worship together, and make their Communion together? This question is asked by the *Universe* in a comment on our statement that inter-communion, where unity does not exist, is a superficial substitute for reality. The answer is that the Modernist, unlike the Presbyterian and the Methodist, is a member of the Church of England, which means, as we believe, of the One, Holy, Catholic, and Apostolic Church. He may fail to understand the nature of the Church to which he belongs. He may repudiate Catholic doctrine. But while he remains a minister or a lay communicant of the Church, he is a Catholic. An Englishman remains English, even though he tears up the Union Jack and learns to speak his mother tongue with a German accent. Similarly, every ordained minister of the Church of England is a sacrificing priest. The Anglo-Catholic can communicate at a Mass at which Dr. Barnes is the celebrant with full confidence. He cannot at a Communion service at which Dr. Scott Lidgett is the minister, and this despite the fact that the Wesleyan is far nearer to him in faith than the Bishop of Birmingham. Neither the devil without nor the half-believer within can rob the Church of its heritage or its ministers of their ghostly power.

—*The (London) "Church Times."*

Churchwomen Today

Ada Loaring-Clark

Editor

Uniting Women's Work

THE WOMAN'S AUXILIARY in the diocese of Southwestern Virginia has taken steps to unite the work of the women of the parishes under the Woman's Auxiliary. Mrs. Ethel P. Ramage, with Ruby H. Lowery and Kathryn Adams comprise the committee to whom was referred the formation of a plan for the one organization. This committee has submitted a full and comprehensive report together with a chart which is a visual explanation of the way in which the work of the Woman's Auxiliary extends from the individual member through the six departments to each of the five fields of service.

The plan presented is a little different from several I have given you and, so far as I can learn, the idea of unifying the work of our Churchwomen is growing rapidly throughout the Church. Such unification is gaining in popularity and is meeting with much success wherever tried. Bishop Jett says: "The unification of all the women of each parish, the fixing of a definite goal, the adoption of a chart and the exhibit of a diagram, clearly demonstrating how each parish branch is a part of the national organization, constitute a distinct clarification of the Church's full vision and insure a worthy Forward Movement."

Three definitions this committee stresses are:

1. The departments are the types or kinds of work the Church wants done.
2. The Five Fields are the places or locations for work the Church wants done.
3. The parish group is the living organism, the vitalizing force, that undertakes to do these types of work in these places or locations.

The Church Not Forgotten

MRS. W. B. WHITE of Augusta, Georgia, president of the Woman's Auxiliary of the diocese of Georgia, a member of the executive board of the province of Sewanee and a Churchwoman who is very active in the Garden Club of America, was one of those fortunate enough to be able to accept the invitation of Prince Takamatsu and Prince Inabata to be the guests of the Empire of Japan. The invitation was extended in order that the members of the American Garden Club might see the lovely gardens and enjoy the charming hospitality of the Japanese.

In the midst of her social and other activities Mrs. White did not forget her Church. She had the joy of meeting several bishops, laymen and laywomen, doctors, nurses, and missionaries.

While returning from the Orient Mrs. White had charge of the Sunday services on shipboard. The last Sunday she asked for an offering for our work for the blind and received in response the sum of \$44.20. For this contribution to this most important work the Committee on Literature for the Blind gives very grateful thanks. This is a striking instance of the thoughtfulness of one of our Church leaders.

The Forward Movement

THE "HOLD THE LINE" motto was good for last year: we held it. Now let's go ahead.—*The (South Carolina) "Diocese."*

Books of the Day

Edited by Elizabeth McCracken

Belloc's Milton

MILTON. By Hilaire Belloc. Philadelphia, London. J. B. Lippincott. Pp. 312. \$4.00.

ON THE WHOLE Belloc's *Milton* is to the reviewer the best of Belloc's biographical studies. Unlike the author's treatment of Cranmer, Cromwell, and even Richlieu it is an example of ability to rise above prejudice and to appreciate a man of different religious and political point of view. The book is full of admirable insight into the majesty of Milton's thought and expression. Mr. Belloc has a poet's love of verse. He knows where Milton falls short and he knows where Milton reaches the heights.

Mr. Belloc does not like complicated characters. He much prefers one who never left Romanism and never abandoned belief in the Divine Right of Kings. Milton was not a man after Mr. Belloc's heart. With Romanism in his immediate ancestry, Milton passed from Anglicanism to Independency to what might be called Deism, if not Agnosticism. To Mr. Belloc this means nothing but perversion. It does not occur to him that within Milton's nature the nation may, in a measure, have been thinking through its problems. In the middle of the seventeenth century the English temperament was somewhat complicated, and all for the benefit of later English life and thought—even of Anglicanism. Failing to perceive this Mr. Belloc, while valuing Milton's verse, loses Milton himself. His sections on Milton's marital affairs, Milton's politics and religion are of less value than other parts of the book. The *Areopagitica* is still a classic in spite of Mr. Belloc's attempt to destroy it.

Those who have read Mr. Belloc's *Cromwell* know how little he thinks of those who replaced the papacy with the Bible. In his *Milton* he reiterates his feeling. However far from the final truth English Presbyterian or Independent or even Anglican was in giving the letter of Scripture the primacy, and however far from that delicate balance of Scripture, Tradition, and Common Sense which constituted authority for Hooker, Andrewes, and Laud, nevertheless England, in its disappointment with papal leadership and in its desire to begin, as it were, all over again, could hardly avoid an overwhelming submission to the Bible. *Paradise Lost* would never have been written had not England abandoned itself to the Bible. And after all it must be remembered that the Bible is a notable record of vivid religious experience. Neither must it be forgotten that for a hundred years before Milton's prime translations of the Bible, culminating in the King James Version, were not only forming the English language, but reflecting English interest in the sources of that religious experience which was to issue in Christianity. These considerations are alien to Mr. Belloc's type of mind, much to his damage as a biographer. He forgets that the Bible had largely been lost. Milton and others were rediscovering it with pardonable thoroughness.

And lastly, Belloc does not fall in love with those with whom he does not sympathize. This is an almost fatal fault in a biographer. Even Milton was almost in love with Satan, however much he may have disapproved of him. It would be well for Belloc if he were to learn this lesson from the man whose verse he values but whose daily life he thinks almost beneath contempt.

HENRY B. WASHBURN.

General William Booth

GOD'S SOLDIER: GENERAL WILLIAM BOOTH. By St. John Ervine. Macmillan. Two volumes, xxi and 1,165 pages. \$7.50 for the two.

THIS IS a remarkable book. It is much more than a biography of William Booth. It is also a biography of his wife Catherine and of his son and successor, Bramwell. It is, moreover, a history of the Salvation Army, bringing its annals down to 1934.

For anyone whose acquaintance, like that of the reviewer's, with the Salvation Army has been gained by passing glimpses of brass band street corner meetings and doughnuts in war time, the story of its earlier days is a revelation. It is a thrilling tale of courage, devotion, and jubilant endurance of want and persecution not frequently matched in Christian history.

The author does not minimize the shortcomings of Booth and his followers, but he pictures them with commendable insight, sympathy, and balanced judgment; and the reader is likely to agree with his conclusion that Booth and his perhaps even more remarkable wife are not unworthy to rank with St. Francis of Assisi, Ignatius Loyola, and John Wesley, as saints and leaders in the warfare of God.

The story is fascinatingly told, and, despite its over a thousand pages, the reviewer read it from end to end. But it might have been shortened with advantage. There is some repetition and some passages, such as the 60-page excursus on Methodism, might well have been almost entirely omitted. However, length is a minor fault in days when we delight to read *Anthony Adverse* and the other interminable novels which have followed in its train. St. John Ervine's *God's Soldier* is worth all the time you'll take to read it.

JAMES A. MULLER.

International Problems

JAMES T. SHOTWELL of Columbia University is a most industrious idealist from whose own pen as well as his editorial pen flow an almost unceasing series of books dealing mostly with international problems. For instance here we have two fat volumes on *The Origins of the International Labor Organization at Geneva*. The first one, a composite one, deals with its history and the second with the documents, both carefully edited. Prof. Shotwell is a forward looking man who believes in the League of Nations and in the feasibility of organizing the world on a sounder basis. The International Labor Organization, created at the (so-called) Peace Conference of 1919, has now to its credit nearly six hundred ratifications of labor treaties. In the summer of 1934, as these volumes were appearing, the government of the United States accepted membership in the Organization, taking its farthest step in world coöperation. These comprehensive and authoritative volumes contain the history of the origins of this body, prepared by those who took a major part in its creation. Additional material furnishes the link between this history and the problems and policies of the United States today.

President Nicholas Murray Butler, in his Preface, points out the importance of a documentary history of this kind for the future as well as for those interested in the major problems of the nations which emerged from the World War, recalling the writings of Madison and the light they throw upon the creation of the American constitution. Prof. Shotwell, in his introduction, calls attention to the fact that in addition to the high authority of those who contributed to the text, the collection has received the cordial support of the officials of the International Labor Office itself and the favorable consideration of the governments concerned (\$5.00 a volume).

ANOTHER STOUT VOLUME that the professor has, as it were, edited is *The Study of International Relations in the United States: Survey for 1934*, although the real editor is Edith E. Ware, Ph.D. Dr. Shotwell contributes an informing Introduction and general supervision as the initiator of the project and as mentor of the American National Committee of Intellectual Coöperation of the League of Nations. It is designed to answer the question: "Are we too preoccupied with pressing domestic questions to be concerned with international problems?" It is announced that this volume presents the results of the first comprehensive survey of its kind ever undertaken. It is a new approach to an understanding of this country's attitude on foreign affairs. Miss Ware has done an outstanding piece of work as a detached, objective investigator (\$3.50). All three volumes are publications of the Columbia University Press, which maintains that this book presents the evidence to the effect that the American people are making a great effort, perhaps greater than in any other country, to school themselves in world citizenship, to bring intelligence to bear upon the major problems of nations with a view to securing more peaceful, profitable, and sensible relations among them. It is a guide book to the agencies at work to this end, the first comprehensive work of reference of its kind.

PROF. SHOTWELL'S own volume, *The Heritage of Freedom* (Scribner, \$1.75), embodies his lectures, at the University of Toronto. They dealt with what may most appropriately be termed a great theme: the way in which the United States and Canada have taken over the heritage of freedom from Western Europe and how in these critical days they may build upon it policies of international coöperation which will not bring entanglements. The volume measures the effect of the World War upon the foreign policies of both countries and pictures their common outlook in world policy. It is an historical survey carrying its theme into the present. CLINTON ROGERS WOODRUFF.

An Historical Romance

DEW IN APRIL. By John Clayton. Kendall & Sharp. \$3.00.

AN HISTORICAL ROMANCE, set in Provence of the early thirteenth century, centering in the convent of Sant Lazare. It is largely a description of the convent's daily life; the occupations and prayer life of the sisters, their amusements, their gossip, their tales, their superstitions. Here Mr. Clayton's studies have enabled him to give an extraordinary feeling of reality; the better convents of the time must really have been very like this one. It has its saints, above all Mother Leonor—a beautifully drawn character—no very grave sinners, while most of the nuns are earnest enough, although with little imagination. Worked through the tale is the romance of the novice Dolores, who has no vocation and is released by Mother Leonor. Vivid character sketches are those of the fanatic inquisitor Fray Sebastian and his foil, the genial and bibulous cellarer Brother Hilarius. E.

Descriptions of Men

THOSE WHO LIKE the ultra modern, gossipy tales of those in the limelight will find *American Messiahs* by the Unofficial Observer, who gave us *The New Dealers*, highly entertaining. It may not be regarded as historically authentic, but it will fill in the idle hour much more effectively perhaps than a detective story, and there really is a very considerable amount of information in it. To me the most impressive part was what the publisher called the "blurb" which carried the pictures of those described including Gen. Hugh Johnson, Mayor LaGuardia, Dr. Townsend, Fr. Coughlin, and Huey Long. Their eyes told the story (Simon & Shuster. \$2.00).

A REFORMER of a very different type than those the Unofficial Observer writes about was Thomas Mott Osborne whose contributions to prison reform were numerous and vigorously disputed. There is no doubt about his sincerity and there seems to be an increased conviction that he made real contributions. The story of his life has been told under the title, *There Is No Truce*, by Rudolph W. Chamberlain in what may be appropriately regarded as an authoritative biography (Macmillan. \$3.50). C. R. W.

The Rambam

MAIMONIDES: THE STORY OF HIS LIFE AND GENIUS. By J. Münz. Translated from the German by Henry T. Schnittkind. Winchell-Thomas. \$1.50.

PUBLISHED on the 800th anniversary of the birth of Maimonides (the Rambam), this book serves as an introduction to the life and work of "the intellect of the twelfth century, just as St. Francis was the soul of the thirteenth." However extravagant the author's praise of his hero, the hero himself will repay study. His Commentary on Mishna "is now published as an integral part of every edition of the Talmud. The *Mishna-Torah*, or to give it its other name, the *Mighty Hand*, has remained to this day a monument of wisdom and a source of inspiration to the dreamers and the thinkers of the world." His *Guide to the Perplexed* (*Moreh Nebukim*) influenced powerfully not only Spinoza and Leibnitz, but Albertus Magnus, Hegel, Moses Mendelssohn and a large number of modern philosophers as well. Across the gulf of eight centuries, the spirit of this leader of his people, physician at the court of Saladin, thinker, teacher, popularizer of his tradition, reconciler of science and religion, mediator, maker of peace, and servant both of the body and the soul of man remains a permanent inspiration. Christians as well as Jews will find much that bears on modern philosophical, religious, national, and personal problems in this book.

CHARLES L. TAYLOR, JR.

Current Events

MARK SULLIVAN is an attractive and dependable chronicler of current events and his series *Our Times* (Scribner. \$3.75) should be on the desk of all who desire to have a ready reference to the happenings of the past generation. His latest volume (Vol. V) deals with the momentous period of the World War and the story is told with Sullivan's characteristic vividness. As the publisher says it might very well be called *The Story of the Home Fires*: How they were kindled, how they were kept burning, the flames, the smoke, the embers—and the ashes. For the first time in our history the whole nation, from coast to coast, from the Canadian border to the Gulf of Mexico was unitedly engaged in a great foreign war. What that war did to our men, women, and children, how they lived while it was going on, how they met the problems of the day, what they said, what they believed—or were led to believe, their enthusiasms, their amusements, their songs, their every-day life is here re-created with force and ability. C. R. W.

The Worshipful God

GOD THE WORSHIPFUL. By Bertrand R. Brasnett. Longmans. Pp. 215. \$3.50.

ASSUMING orthodox Christian doctrine of God (including orthodox Christology), the author examines it all from the point of view of a worshipper seeking, in some detail, for an object of worship. Some of the discussion is tiresome. Does God's perfect omniscience make life dull for him? One word would suffice for an answer—anthropopathism. Can we really do anything "for the greater glory of God"? Again one word would do—"Magnificat." But in spite of wasted pages on such questions, there is good and substantial discussion of some most vital issues, notably the goodness of God, and evil.

The book is in the prevailing mode, theocentric. There is no catering to subjectivism by study of the psychology of worship. Let God be known to be objectively worshipful, and the thrills will take care of themselves. M. BOWYER STEWART.

Brief Reviews

THE DIVINE MUSICIAN. By Dorothy Reynolds. W. Heffer and Sons. Cambridge, Eng. Pp. 209. \$2.00.

THE PURPOSE of this story is to portray the transformation of a converted atheist into a Christian character through the reaction upon him of a group of villagers shepherded by a saintly priest. There is daily Mass in the village, but we are expressly told (p. 147) that the hero does not attend; and there is no indication that any one with whom he comes in contact regards his struggling soul to be in need of sacramental grace. His spiritual progress is brought about by means of lengthy conversations and what might be termed scenic effects. The total impression is not convincing whether the tale is regarded as fiction or as a study in religious psychology. M. M.

THE WOMEN OF EARLY CHRISTIANITY. By Lina Eckenstein. Revised by Celia Roscoe. Morehouse. Pp. xvi-159. \$2.40.

THE FAITH PRESS has issued and Morehouse has imported a revised edition of Lina Eckenstein's book which gives an account, chiefly legendary, of women in Biblical and early Christian times. There are numerous and definite references to the sources which have been used, but no attempt to appraise them critically. A dozen illustrations from manuscripts in the British Museum and from photographs of frescoes and statues in Rome add to the interest of the volume. M. M.

PHILOSOPHICAL STUDIES. By J. McT. Ellis McTaggart. Longmans. Pp. 292. \$5.00.

THIS COLLECTION of articles and addresses (dating from 1893 to 1924) is important for the student of philosophy. For others, there is a beautiful syllabus of a popular course in general philosophy, and a concluding essay which well summarizes the author's position, already well known to students. M. B. S.

NEWS OF THE CHURCH

Wisconsin Dioceses Plan Kemper Program

Presiding Bishop to Participate in Services in Dioceses of Milwaukee, Fond du Lac, and Eau Claire

MILWAUKEE—Commemorative services of the Bishop Kemper Centennial will be held generally throughout the Church, but it is in the dioceses of Milwaukee, Eau Claire, and Fond du Lac, all in the state of Wisconsin, that the formal services in which the Presiding Bishop will participate, will be held.

The program of these services is as follows:

SUNDAY, SEPTEMBER 22D

A short and informal service outdoors at Nashotah House at 3 P.M.

a. A few words by the Presiding Bishop.

b. An address on Bishop Kemper and Nashotah by the Very Rev. Dr. E. J. M. Nutter of Nashotah House.

c. An address on Bishop Kemper the Man by Bishop Wilson of Eau Claire.

Procession to grave of Bishop Kemper, with suitable prayers by Bishop Ivins of Milwaukee, and the indication of other graves of interest in Nashotah cemetery by an informed guide.

Picnic supper.

SEPTEMBER 23D

Luncheon for Bishop Perry, for clergy of the state, in Milwaukee.

Dinner at Pfister Hotel, Milwaukee, with following program: (For all laity and their friends).

a. Address on Missionary Aspect of Centenary by Bishop Perry.

b. Address on Development of Church in Wisconsin During the Hundred Years Since Bishop Kemper's Consecration by Bishop Sturtevant of Fond du Lac.

Toastmaster: Bishop Ivins of Milwaukee.

SEPTEMBER 24TH

The Presiding Bishop to visit Kemper Hall, Kenosha, Wis.

SEPTEMBER 25TH TO 28TH

The Presiding Bishop in the diocese of Eau Claire.

SEPTEMBER 29TH

The Presiding Bishop in the diocese of Fond du Lac.

The Presiding Bishop will spend September 25th, 26th, and 27th, at Superior, Eau Claire, and La Crosse, in turn. On September 29th, he will preach at a diocesan service in St. Paul's Cathedral, Fond du Lac, and at Oneida Indian Mission.

L. McCreath Treasurer of Harrisburg

HARRISBURG, PA.—Lesley McCreath, secretary of the diocese of Harrisburg, was elected acting treasurer of the diocese, filling the vacancy caused by the death of Richard M. H. Wharton, at a recent special meeting of the standing committee.



NEW CANADIAN CHURCH

This new Church of St. Francis of Assisi, Mindemoya, Manitoulin Island, was dedicated recently by the Bishop of Algoma with hundreds of parishioners in attendance.

The Rev. Richard Taylor, F.R.G.S., rector, raised the funds and secured the numerous gifts. The church contains many relics from Cathedrals and other centers in England.

Fr. Taylor has also built other churches on the island. St. Peter's Church, Providence Bay, also under his care, was dedicated the same day as was the Mindemoya church.

Bishop of Long Island Dedicates New Church

LONG BEACH, L. I., N. Y.—Bishop Stires, of Long Island, dedicated the new St. James' Church building in Long Beach September 8th, at the 11 A.M. service.

This new church, seating 256 persons, was filled to capacity. The Bishop also dedicated the altar, font, pulpit, pews, and memorial windows. The laying of the cornerstone had taken place June 2, 1935, Bishop Frank W. Creighton, Suffragan of Long Island, officiating.

The congregation was organized July 4, 1926, by a neighboring priest. Seminary students and priests have been in charge since then. The present priest in charge of this self-supporting mission is the Rev. George Wellman Parsons, who has been in charge since June, 1932. The church also includes a large social hall, containing an adequate and well-equipped kitchen.

The church is situated on a plot of ground, 200 feet by 100 feet, a stone's throw from the ocean. It is the most centrally-situated of all this city's churches.

Connected with St. James' is a newly-organized chapel at Point Lookout, four miles east, along the ocean-front, near the famous Jones Beach State Park.

Dr. Yerkes Accepts Professorship in Sewanee Theological School

PHILADELPHIA—The Rev. Dr. Royden Keith Yerkes, professor of the History of Religions in the Philadelphia Divinity School since 1918, has accepted a call to become professor of Systematic Theology in the Theological School of the University of the South, at Sewanee, Tenn., and will enter upon his new duties in October.

Dr. Yerkes received the call while on his vacation. With the exception of a few years when he was teaching at Nashotah House, Dr. Yerkes' entire ministry has been spent in the diocese of Pennsylvania.

Church Will Observe Kemper Centennial

First Missionary Bishop of American Church Had Jurisdiction of 300,000 Square Miles

NEW YORK—Recalling the days when the Middle West and the entire region of the Mississippi Basin was a wilderness, high officials of the Church, clerical and lay, will participate, beginning September 22d, in a week of observances of the centennial anniversary of the consecration, September 25, 1835, of Jackson Kemper as the first Missionary Bishop of the American Church.

Kemper, signifying "champion," heads the list as predecessor and fore-runner of Hare, Whipple, Chase, Otey, Tuttle, Talbot, Rowe, McKim, and the other great American missionary bishops who, as real pioneers, were in the forefront of the struggle for the "winning of the West"; or, facing East, carried the Cross overseas to the uttermost parts of the world. His life is one of the epics of the Plains.

JURISDICTION 300,000 SQUARE MILES

Designated Missionary Bishop of "the Northwest," Kemper entered his "diocese" six weeks after his consecration in Philadelphia on a conestoga wagon, with his trunk as a seat and a mule in the shafts, wearing top boots and a "four quart" hat. He assumed jurisdiction over a region of 300,000 square miles in extent. It was a desolate waste, with no other means of travel save over trappers' trails, unsettled, with Indians still roaming at large, and the flood of immigration just setting in. Scattered over the vast domain were about 800,000 whites and Indians living practically in a state of nature. Casting about, he found that the total equipment for his task consisted of one minister and no church in Indiana, and one church and no minister in Missouri. He was practically without help, financial or otherwise; nothing but his zeal and determination.

Fortunately, Kemper was not unacquainted with part of the territory into which he had plunged. A year previous to his consecration he had visited the Indian

(Continued on next page)

Phillips Brooks' Church Orders 4,000 Copies of Forward Movement Book

BOSTON, MASS.—Phillips Brooks' old church, Trinity, Boston, is moving along with the Forward Movement. The rector, the Rev. Arthur L. Kinsolving, has advised the commission of the interest taken in this parish and has sent in an order for 4,000 copies of *Forward* to be used in the devotional program of the parish this fall.

"Forward" Manual Ahead of Schedule

Shipments of Forward Movement
Booklet Already Begun; Orders
for 109,000 by August 31st

CINCINNATI—Forward Movement headquarters has already begun shipments of the October-November booklet *Forward*, filling orders which have been pouring in for the past month, although shipments were not scheduled to begin before September 10th. Orders for 109,000 of these booklets had been received by the last day of August, and the printers have speeded production to get the booklet out so that all orders may be filled promptly.

The new booklet is a pocket-size manual of daily Bible readings and meditations for the late Trinity season, to succeed the *Follow On* manual used during the summer. The manual *Forward* has an artistic cover design which will mark succeeding issues of Bible readings and meditations through the Church Year. The theme for the late Trinity season is His Witnesses, stressing the missionary motif. Orders for *Forward* from parishes and missions will be filled promptly if addressed to the Forward Movement Commission, 223 West Seventh street, Cincinnati, Ohio.

Church Will Observe Kemper Centennial

(Continued from page 267)

settlement at Green Bay, Wis. So he set to work, traveling across Indiana and Illinois in his open wagon, toiling through swamps; and by stage coach and wagon, flat boat, and afoot, he shoved over into Missouri and Iowa, up into Minnesota, into Wisconsin, and even down into Oklahoma. He faced all the hardships of the pioneer, slept where night found him, ate when possible; but persistently and everlastingly applied himself to his task, holding services, establishing churches and missions, training ministers, displaying generally in his work for his Church the same courage and resource of which the incoming immigrants were compounded, keeping pace with them, his churches rising as fast as the settlements were laid out by the settlers.

One gets an idea of the magnitude of the task he set for himself and carried through, from the fact that in the region in which he labored for 19 years following his consecration are now comprised the great states of Indiana, Illinois, Michigan, Iowa, Kansas, Minnesota, Wisconsin, Missouri, Nebraska, and North and South Dakota.

BISHOP OF WISCONSIN

From 1835 to 1854 Kemper labored stedfastly in the cause in which he was enlisted. Then, in the latter year, his efforts having born rich fruitage, for the second time he was called as Bishop of the newly created diocese of Wisconsin, a wilderness when he entered the territory at the beginning of his missionary episcopate. He accepted the post with the proviso that he

be permitted to retain his missionary jurisdiction. He died May 24, 1870, a missionary to the end of his days, hailed reverently by his Church as an apostle worthy to be spoken of in the same breath with St. Paul, whom in many respects he was said to resemble, especially in his fire and zeal and eloquence, his faith and in his capacity to endure all the privations and hardships of the pioneer and trail breaker. During his 19 years as Bishop of the Northwest, Kemper traveled 300,000 miles, a greater distance than the great Apostle ever traveled after his conversion on the road to Damascus. A man of splendid physique and great power of endurance, which was at its peak in those days of his great adventure, Kemper almost necessarily possessed a sustaining sense.

"Were it not for the sure word of prophecy," he wrote once, "I would wish to relinquish the post which I sought not, and where I have almost thought at times that I commanded a forlorn hope."

It must have been in these darker hours that his sense of humor came to his assistance, and he was able to say when asked of what he was Bishop:

"Bishop of what, sir? I am Bishop of all out doors."

In the 19 years of his work in the wilderness, Kemper was able to contemplate upon becoming Bishop of Wisconsin, a diocese in Missouri, with its Bishop and 27 clergy; Indiana a diocese with its Bishop and 25 clergy; Wisconsin, his own diocese, with 55 clergy; Iowa, a diocese with a Bishop and 31 clergy, and Minnesota, Kansas, and Nebraska similarly organized.

Now, with a century having intervened since he journeyed forth, 11 thriving and prosperous states have been carved out of the wilderness into which he plunged; and within these states where there was one church and one minister all told when Kemper became Bishop of all out doors, the Episcopal Church is hailing today 22 thriving dioceses, with a total of 1,121 churches, 914 ministers, and a membership list aggregating 250,000.

IMPORTANT EPOCH

It is the life and achievements of this historic figure in nation and Church that primarily will be commemorated in the services which have been arranged for the week of September 22d in Wisconsin. But in a larger sense it is an important epoch in the history of the American Church, which the advent of Kemper signalizes, upon which great stress will be laid.

It was with Kemper's election at the General Convention of the Church in 1835 that the Episcopal Church emerged from the lethargy into which it had fallen, in the years following its emergence as an independent Church after the Revolution, and assumed the world-wide function of propagating the faith which is the reason for its existence. Insular, almost parochial in its work up to then, a sermon preached in the Convention of 1835 by Bishop Doane, of New Jersey, recalled to the assembled bishops, priests, and laymen the missionary motive which is the basis of Christian organization. The Church had been dragging along, concerned largely with its local, petty concerns. Therefore, what little missionary work it had engaged in was

financed and administered separately and apart from the ordinary work of the Church by a volunteer missionary society of a dues-paying character.

The Convention, under Bishop Doane's leadership, changed all that. At an inspired session of the gathering, the missionary motive was proclaimed to be the first and chief concern of the Church, which itself was declared to be in fact the Missionary Society, of which every baptized person in the communion was held to be a responsible member. Haphazard support of missionary work came to an end. The support of the missionary enterprise, with the entire world as its field, was made a fixed charge upon the Church as a whole.

Kemper's election as the first Missionary Bishop of the Church followed; and the seed which was sown in that Convention of 1835 has borne fruit since then in the dispatch of 98 missionary bishops by the Episcopal Church into every state in the Union, not only, but throughout the world, with the full force of the Church behind them in their efforts.

KEMPER WAS "SENT"

Kemper's dispatch as a Missionary Bishop marked, also, an interesting break with the past under the age-old procedure bishops were "called" to service. But Kemper was "sent," since there was no one in the wilderness, where a bishop was needed most, to call him. Also interesting to note is that with this innovation came another departure from established custom, which, incidentally, practically revolutionized the world-wide missionary movement. Bishops in the old days were largely associated with knee breeches, a coach and four, and a palace. But Kemper went forth in true pioneer fashion—in the garb of a plainsman, perched on a lumber wagon or astride a pony, his see in his hat, the broad heavens for his palace. And thereby set a fashion for missionary bishops the world over.

This interesting pioneer, who gave the best part of his life to the promotion of religion in the wilderness was a college graduate of culture and refinement; a man, too, of force and character, iron will, though intensely human, and capable of what seems to have been an incredible ability to endure hardship. The first Missionary Bishop of the Church began his clerical career in Connecticut, the diocese of the first Bishop of the American Church, and he was consecrated by William White, who in the dark days of the War for Independence "bared his neck to the rope" by serving as chaplain of the First Continental Congress.

Born in Pleasant Valley, New York, December 21, 1789, of German parents, he had given the first 20 years of his clerical life to parochial work when the summons to the mission field reached him. He died May 24, 1870, the 31st bishop in the American succession; and one of the impressive features of the series of observances of the centennial of his consecration will be a service on the afternoon of Sunday, September 22d, at the side of his grave on the campus of the Theological school at Nashotah, Wis., of which he was one of the founders, and in sight of which, in the modest home where he passed his declining years, he died.

Bishop McCormick Asks for Coadjutor

Western Michigan Standing Committee and Executive Council Give Consent; Election Next January

GRAND RAPIDS, MICH.—Acting under the urgent orders of his physicians, Bishop McCormick has asked for assistance in administering the diocese of Western Michigan, and has requested that consent be given to the election of a Bishop Coadjutor to whom the active operation of the diocese may be committed.

At a joint meeting of the diocesan standing committee and the executive council, unanimous consent to his request was given. This action will be followed by a formal call for the election of a Bishop Coadjutor at the regular annual convention of the diocese January 15 and 16, 1936. Meanwhile Bishop McCormick will continue his administrative duties and will meet engagements so far as his health may permit.

Bishop McCormick is in the 73d year of his age and is completing the 30th year of his episcopate. He was elected in December, 1905, as Coadjutor to the late Bishop George D. Gillespie and was consecrated February 14, 1906, in St. Mark's Church, Grand Rapids. At the time of his election he was rector of St. Mark's parish and president of the standing committee.

The Bishop's hope is to continue in office with the assistance of a coadjutor and under the limitations imposed by his health until the next General Convention of the Church in 1937, when he contemplates complete retirement, but he will resign at an earlier date, should his health seem to require it.

Bishop McCormick's life has been filled to the brim with active service, not only to the Church, but also to the community in which he lives, the state, and the nation. His field of endeavor has covered two continents. Outstanding in his record was his war service, in which he was credited with the organization of the chaplain service in the American Expeditionary Forces.

Colored Churchmen's Conference Theme is Forward Movement

PHILADELPHIA—The Washington Provincial Conference of Colored Church Workers will meet at St. Monica's and St. Philip's Churches, Washington, D. C., from October 9th to 11th, inclusive.

The Rev. E. Sydnor Thomas, rector of St. Barnabas' Church, Germantown, Pa., will preach the conference sermon at the opening service, and Bishop Freeman of Washington will give the address of welcome to the visiting delegates. The theme of the conference will be the Forward Movement of the Church.

Washington Synod Not Held

WILMINGTON, DEL.—The Synod of the province of Washington, which was to have met at Middletown, was not held because of the prevalence of infantile paralysis.

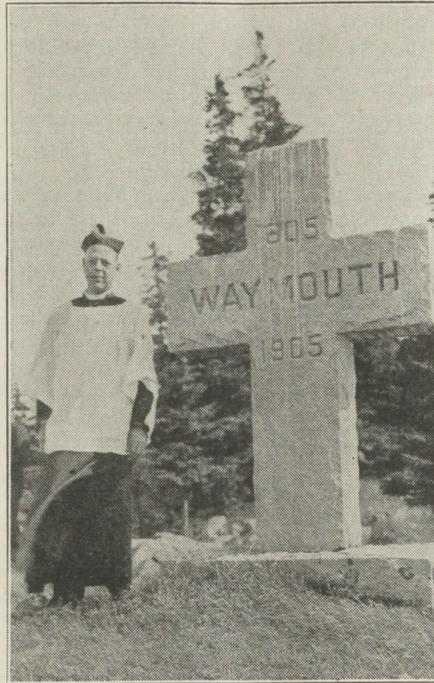


Photo by George C. Danforth.

MAINE MEMORIAL CROSS

The Rev. P. P. B. Franklin at a service at Allen's Island, Maine, at the cross erected in commemoration of Waymouth's cross of 1605 and services of the English Church in 1607.

Church's Early Days Recalled by Service on Coast of Maine

AUGUSTA, MAINE.—The English explorer, Capt. George Waymouth in the *Archangel*, after spending a day and a night off the shore of sea-swept Monhegan, May 18, 1605, because his vessel "rode too much open to the sea and winds" brought his ship "to the other islands more adjoining to the main." A cross was set up on one of these islands, believed to be Allen's Island.

In any event, a service is recorded as being held here in 1607 when the Popham expedition in the *Gift of God* and the *Mary and John* followed in Waymouth's path. "Sunday being the 9th of August, in the morning the most part of our whole company of both our ships landed on this island, the which we call St. Georges Island, where the cross standeth and there we heard a sermon delivered unto us by our preacher, giving God thanks for our happy meeting and safe arrival into this country and so returned a board again." The "preacher" was the Rev. Richard Seymour, undoubtedly a priest of the English Church.

A granite cross was set here in 1905 on the tercentenary of Waymouth's voyage, and recently a group of Church people heard again the words of the Church service here. On August 1st, a power boat took them from Port Clyde to Allen's Island where a landing was made on the rocky shore in a dory, the small boat used by the coast fisherman. A service was then held at the stone cross by the Rev. P. P. B. Franklin, assisted by the Rev. H. W. van Coudenhoven of the diocese of Maine. The service included a prayer that there might be erected here an altar of the field stone with other furnishings for a suitable celebration of the Eucharist in future years.

Hundreds Pay Final Tribute to Bishop

Bishop Huston Officiates at Sumner Funeral; More Than 1,100 Persons Attend Service

PORTLAND, ORE.—Funeral rites were held September 7th for Bishop Sumner, for 20 years Bishop of Oregon. More than 1,100 friends gathered in Trinity Church to pay final tribute to the beloved Bishop.

The service was read by Bishop Huston of Olympia. Also in attendance were Bishops Rowe of Alaska, Remington of Eastern Oregon, and Barnwell. Bishop Remington read the epistle and Bishop Rowe read the gospel. The Rev. Francis H. Ball of Trinity Church and Archdeacon Chambers also assisted in the service.

Clergymen of the Oregon diocese occupied the chancel during the service. Nurses of Good Samaritan Hospital, of which Bishop Sumner was chairman of the board of directors and where he died suddenly, attended in uniform.

Temporary interment was in Memorial Hall mausoleum.

A private Requiem was celebrated in the oratory of Bishopscroft. The Rev. H. R. White, rector of St. Mary's Church, Eugene, was celebrant. Only the immediate family attended.

Fr. White was called by long distance telephone to conduct the service when Mrs. Sumner learned upon opening the Bishop's safety deposit box that this was his desire. The request that this friend of many years perform this service was written more than 25 years ago and was not known either to Mrs. Sumner or Fr. White.

Archdeacon Chambers, whose address is 541 Morgan Building, Portland, is the president of the standing committee of Oregon.

Evangelism Forward Movement Begun Among Indian Christians

NEW YORK—A Forward Movement in Evangelism, with definite plans for five years, is under way among the non-Roman Christian communions in India. It is planned and guided by a committee of the National Christian Council, Bishop Azariah of Dornakal being chairman and Bishop Banerji, Assistant in Lahore, a member of the committee. Dr. Stanley Jones is also a committee member.

As the Council represents several communions, detailed plans are left to each one, the Council committee suggesting only the broad outline. This includes a preparation period of seven weeks, starting in October; leaflets for guidance of pastors; an annual "week of witness" in each mission and church; retreats and conferences for ministers and theological students.

Utica Rector Given Car

UTICA, N. Y.—The congregation of St. George's Church, Utica, by personal subscriptions, have bought and presented their rector, the Rev. Donald Stuart, a new sedan automobile.

New Jersey Cathedral Service October 5th

Presence of Distinguished Guests
Will Mark Laying of Corner-Stone
of New \$1,000,000 Building

TRENTON, N. J.—In the presence of distinguished guests, the corner-stone of the new million-dollar Trinity Cathedral will be laid here the morning of October 5th. The Cathedral that is to replace the present downtown one, now too small and inconveniently located on Academy street, will be erected on a large tract of land belonging to the diocese of New Jersey. The plot has a 400-foot frontage on West State street, the same on Berkeley avenue, and 300 feet on South Overbrook avenue.

Bishop Matthews of New Jersey is honorary chairman of the general committee arranging the ceremonies. He will be assisted by Bishop Knight, Coadjutor of New Jersey, Canon Frederick B. Halsey of Trinity Cathedral, and the Rev. Robert B. Gribbon of All Saints' Church; Ferdinand W. Roebling, Jr., of Trenton, donor of the new Synod Hall and the Cathedral crypt, D. Parry Forst and B. F. A. Walton, both of Trenton, representing the Cathedral Chapter, and Frederic M. P. Pearse of Metuchen, chancellor of the diocese, Joseph Walton of Moorestown, former Judge C. McK. Whittemore of Elizabeth, Jay V. Tomlinson of Bordentown, Robert C. Maxwell of Princeton, Catesby L. Jones of Bernardsville, Samuel Mountford of Trenton, Darius Burton of Asbury Park, Alexander F. Rand of Camden, Hughes Stewart of Trenton, C. R. Hoe of Cranford, Major C. M. Duncan of Freehold, M. C. Fawcett of Plainfield, representing the diocese.

Mr. Jones is also chairman of the committee to plan for the organization of the Cathedral Builders of New Jersey, a permanent organization to insure the future of the Cathedral.

Early in July construction was begun on the Cathedral crypt which, it is expected, will be completed by Christmas. Plans for this and the Cathedral itself have been drawn by the Percy L. Fowler Company of Trenton. The crypt will be mostly underground, located directly beneath the sanctuary, chancel, transepts, and part of the nave of the Cathedral. It will be Norman in character, with massive pillars supporting the arcades. There will be a vaulted masonry ceiling.

The Cathedral will be Gothic in style, stone inside and out. It will be cruciform in shape, having north and south transepts, north and south aisles, and an ambulatory surrounding the sanctuary. This will connect with the two chapels projecting from the chancel end of the Cathedral on the State street side, and also with the present All Saints' Church that is to become the Lady Chapel.

Over the intersection of the transepts and nave which forms the crossing will rise a tall tower. At the west end of the

Cathedral will be the narthex, with gallery above. Breaking out from the north aisle toward the west end of the structure will be the north porch, one of the main entrances to the edifice. Directly opposite, from the south aisle, will be a beautiful stone vaulted octagonal baptistry.

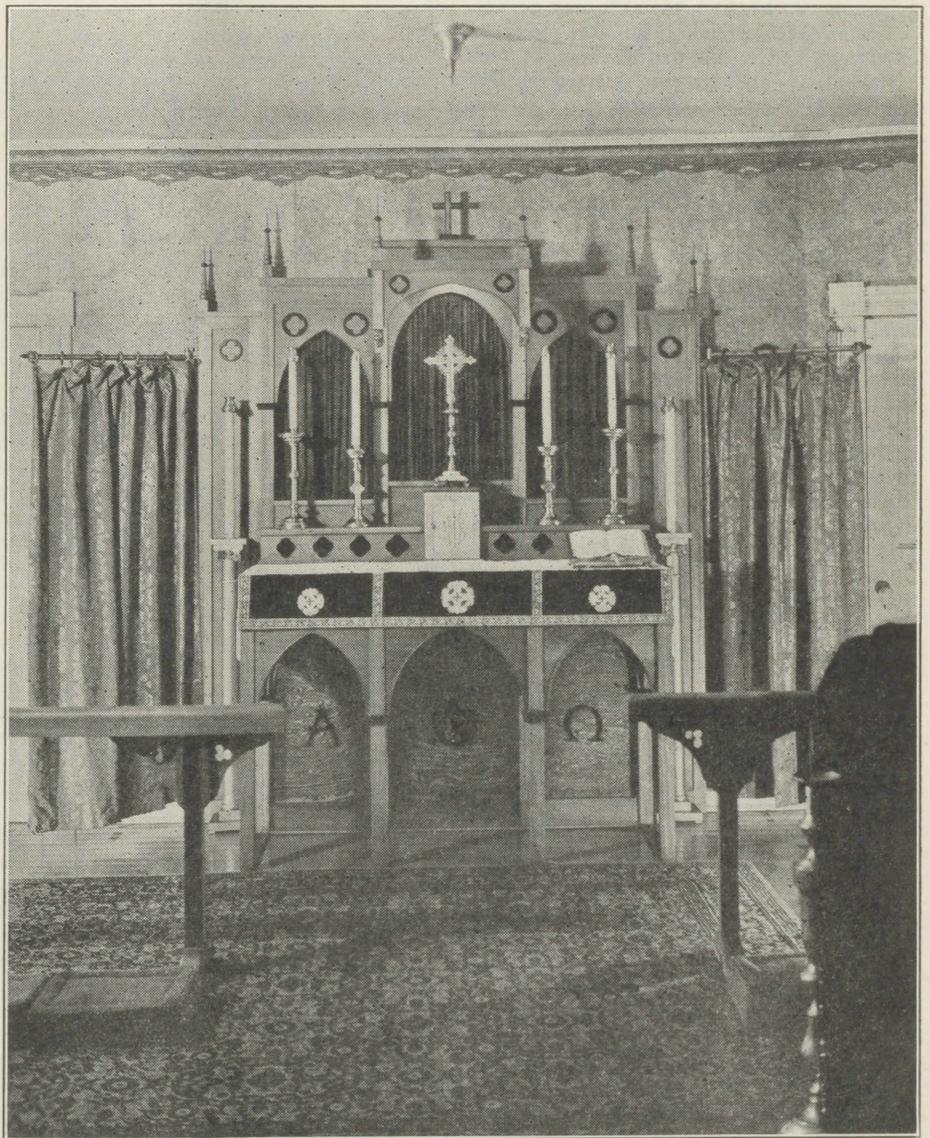
Leading from the south ambulatory and connecting with the Synod Hall will be the cloister which is to give access to vesting rooms, choir rooms, the Chapter House, and the new Diocesan House that is to face on Berkeley avenue. The plans call for retention of the present Bishop's garden, facing South Overbrook avenue. When enlarged, according to present plans, it will form a garden setting for the Chapter House and Synod Hall. Gardens will likewise be laid out on the westerly side of the cloister between the Cathedral and the Diocesan House. Adjoining the garden there is to be a large parking space that will open into a new street across the westerly end of the Cathedral grounds, extending from West State street to Berkeley avenue.

Albany Rector Named on Crime Conference

ALBANY—On nomination of Bishop Oldham of Albany, the Governor of New York has appointed the Rev. William E. Sprenger, rector of Trinity Church, Albany, to represent the Church at the Conference on Crime which Governor Lehman has called. The sessions begin September 30th and continue through October 3d and will consist largely of round table discussions.

Berkeley Opens September 23d

NEW HAVEN, CONN.—Berkeley Divinity School will open September 23d. The faculty remains unchanged and the customary courses will be given. The English lecturer this year is the Rev. G. W. Butterworth, vicar of the Church of the Ascension, Balham Hill, London, who will give a course on Early Church History and assist in the departments of Homiletics and Apologetics.



MEMORIAL ALTAR, TRINITY PARISH, LINCOLN, ILLINOIS

This altar is a memorial to the mother of the Rev. Dr. John A. Betcher, rector of Trinity parish, Lincoln, Ill., and has been placed in the rectory chapel to be used for services between Sundays. The altar was designed and made, excepting the milling, by Dr. Betcher. It is in red mahogany with walnut trimmings. The cross was also designed and modeled in wood by the rector, then cast in brass by a friend.

Forward Movement Youth Conference

Five Archdeaonries of New York
Represented at Y. P. F. Annual
Meeting September 7th, 8th

NEW YORK—All five of the arch-deaconries of the diocese of New York were represented at the annual conference of the Young People's Fellowship at Fern Rock Camp, Lake Tiorati, Palisades Interstate Park, September 7th and 8th. The conference was under the general direction of the diocesan department of religious education, of which Miss Louise E. Rich is the executive secretary.

The Rev. Dr. G. Warfield Hobbs, executive secretary of the Department of Publicity of the National Council, was a leading speaker on both days. Dr. Hobbs' subject on the afternoon of September 7th was Realism. He said in part:

"By realism, I mean a happy medium between the thoughtless criticism of the Church which is so prevalent today and a certain blind, uninformed loyalty. Such realism implies a frank study of the Church—its history and its present approach to the world. This includes an honest consideration of our own place in it. You should inform yourselves; you should steep yourselves in knowledge of the Church—its possibilities for you and the adjustment of yourselves to it in terms of service.

"We hear a great deal about 'youth movements.' The Church itself was for centuries a youth movement. Why not today? The trouble has been inadequate, uninformed ideas of the Church. What are the realities of the Christian religion? The first reality is the Bible. How many of you know your Bibles, how many of you own Bibles? How many of you study the Bible? The second reality is the Prayer Book. Look at its title page, and note that the word 'daily' is used. The Prayer Book is not a book for Sunday use only; it is a book for daily use. The Church which provides it is a daily enterprise, not a Sunday enterprise. These two great realities have been too little appreciated and practised.

"The third reality of the Christian Church is the application of the individual to the Church. The Church needs youth, as it needs all its members. But youth has a special contribution to make. The case is hopeless if you stand aloof. You are needed for evangelistic work, for educational work, for social service. I used the word 'special.' The Church has suffered from the general practitioner. In all other activities of life, we now recognize the value of specialists. In the Church alone, too often this is overlooked. Offer yourselves to the Church, to do some one thing, to do it well and to learn to do it better. We have too few Christians functioning as Christians. The Church needs effective workers—practical, loyal, active, real—functioning fully wherever they are."

The Rev. C. Rankin Barnes, executive secretary of the Department of Christian Social Service of the National Council, spoke on the subject, Am I My Brother's Keeper? Fr. Barnes pointed out ways in which the Young People's Fellowship, both as a group and through its individual members, could take part in the social work of the Church.

Groton, N. Y., Men Give Church Set of Vestments

UTICA, N. Y.—A complete set of Eucharistic vestments, in the old Sarum blue, was recently presented to the Church of St. Ambrose, Groton, by the men of the parish.

The unique fact of this gift is that the material was bought and paid for, the vestments designed, and the work done entirely by the men.

Trinity Chapel, New York, Home of Swedish Group

Congregation Has Worshipped Past 50
Years at St. Bartholomew's Church

NEW YORK—Trinity parish, New York, and more particularly Trinity Chapel on West 25th street, October 1st becomes the home of the Swedish congregation which for nearly 50 years has worshipped at St. Bartholomew's Church. The Rev. Eric G. Ericson, the pastor, is transferred from the staff of St. Bartholomew's to the staff of Trinity parish.

Even in New York City few Church people realize that the Episcopal Church has a strong and loyal group of Swedish communicants for whom services are regularly held in the Swedish language. To the older people the familiar language is a comfort. The younger ones, if they prefer, become an integral part of the English-speaking congregation and all of them, young and old, unite in the regular early Eucharists of the parish. The Rev. Mr. Gustav V. Lindgren is to be organist and choir director of the Swedish services at Trinity Chapel. He is one of the most gifted Swedish-American musicians, a graduate of the Royal Academy of Music in Stockholm, and he has at his disposal rich resources in Swedish Church music, both modern and medieval.

The Rev. Mr. Ericson has been in charge of this congregation for the past 18 years. His quiet work with individuals and families has reached out in widening circles until at least 2,000 Swedish families know him as a friend of great charm and dignity and regard him as their pastor for all the Church's ministrations. Many of his people live at a distance from New York City but through their contact with him they, and others who move away into other parts of the country, turn naturally to the Episcopal Church and bring up their children in Episcopal Church schools.

Rev. J. C. W. Linsley New Manila Cathedral Rector

MANILA—The Rev. John C. W. Linsley, formerly priest in charge of St. Luke's Mission, Manila, will become rector of the Cathedral parish of St. Mary and St. John here in December.

He succeeds the Rev. R. M. Ward, who has accepted a call to the rectorship of St. Paul's Church, Maumee, Ohio, effective in December.

Mussolini Displeased by Church Criticism

International Organizations Issue
Protests Against War; Leaders
Summoned to Rome

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GENEVA—Mussolini's displeasure at the world-wide opposition to his plans for invading Ethiopia has taken a new turn.

A number of international Church organizations, meeting recently in various parts of Europe, have issued strong protests against the impending war between Italy and Abyssinia, and have thereby incurred Il Duce's wrath.

At one of these conferences, the meeting of the World Alliance for International Friendship Through the Churches held at Chamby-Sur-Montreux, Switzerland, a sensation was caused when it became known that one distinguished Italian representative to the conference, Dr. Cesare Gay, had been summoned to Rome along with other leaders of the Protestant Churches by Il Duce who wished to inquire the reason for the refusal of the Protestant Churches to pass resolutions endorsing his policies in Abyssinia.

OPPOSE USE OF FORCE

The International Council of the World Alliance had previously unanimously adopted a resolution asserting that "an outbreak of hostilities between Italy and Abyssinia would be an unspeakable calamity, a menace to the peace of the entire world and to the very existence of the agencies of international justice patiently built up since the close of the Great War," and that "any nation which breaks its plighted word not to use other than pacific means for the settlement of international disputes will stand condemned not only by the moral judgment of human society but by the teaching and spirit of Jesus Christ."

Another international Christian organization, the Universal Christian Council on Life and Work, voted at the closing session of the meeting of its executive committee, that a message relative to the Italian-Abyssinian crisis be presented by a delegation of prominent Churchmen in person to the Secretariat of the League of Nations at the opening of the Assembly of the League. It also sent a "solemn" message to the Pope.

Action was also taken at the world convention of the Disciples of Christ which was held at Leicester, England, with delegates from principal countries throughout the world in attendance. The convention passed a resolution to the effect that "This world convention affirms its sincere hopes that the peace of the world will not be ruptured by war between Italy and Abyssinia. It desires to express its appreciation of the efforts made by the League of Nations to bring about a peaceful settlement of the difficulties between these two nations on a basis of justice and honor."

Bishop of Nevada Extends Church Work

Chapel at Yerington Nears Completion and Building in Other Areas Progresses

RENO—Made possible by the faith of Bishop Jenkins of Nevada and gifts from the Woman's Auxiliary and other friends as well as the American Church Building Fund, a chapel is being erected at Yerington, Nev., the seat of Lyon county and the center of a large ranching area.

Named St. Alban's, it is nearing completion and will be ready for dedication early in October. The Bishop has supervised the building and labored daily on the building in the desert sun along with other workmen. The building has a chapel at one end, a social hall in the center, which can be thrown open to the chapel when necessary and a four-room apartment at the other end for the resident deaconess.

Deaconess Elizabeth C. Fracker who opened the work at Wells, Nev., has been appointed to inaugurate the work in this field. The Rev. Syd Temple, Jr., deacon, will be the visiting clergyman with oversight by the Bishop until such time as the Rev. Mr. Temple is advanced to the priesthood. The Church has for the most part followed the mining industry until recent years when the present Bishop began expanding into the more permanent farming areas of the state.

BUILDING IN OTHER AREAS

Building has gone on in other sections of the district as well during the summer. At Wadsworth, at one end of the Pyramid Lake Indian Reservation, the Church has used the old abandoned school house for many years for Church school and services. The Bishop recently purchased it for \$25 from the government and at an expense of \$400 razed part of it and used the lumber to repair and remodel the remaining part, roofed it anew, painted it inside and out and with some new furniture made by the Rev. F. D. Graves it will be open and ready for dedication soon.

Likewise in the farthest northeastern part of the district at the little desert town of Contact where in one year three school principals resigned because of the depraved conditions and where finally the Bishop was asked by the teachers to send in the deaconess, residing some 60 miles distant, to see if she could not do something to raise the standards, a fine old stone building and the lot on which it stands and on which is a fine well, were purchased and at a small expense put in readiness for services. For two years Deaconess Fracker has gone in to Contact for week-day services and religious instruction which she has held in the school house at the invitation of the teachers. Now through the generosity of friends of the deaconess the building is available for the exclusive use of the Church. The chapel has been named St. Agnes' in honor of the donors' parish.

Alaska Mission First to Order "Forward" Copies

ANVIK, ALASKA—This little missionary outpost of the Church has been notified that its unsolicited order was the first to be received by the Forward Movement Commission out of more than 700 calls before September 1st for copies of *Forward*, the late Trinity manual of Bible readings and meditations.

Although stationed on the frontier, the Rev. Henry W. Chapman, missionary in Anvik, is not too far away to be alive to the challenge and opportunity of the Forward Movement. Cuts suffered by the Church's missionary budget in recent years have forced him to close his school for Indian children, and he is eager to seize every means for spiritual stimulation of his people.

PERSONNEL CHANGES

A number of changes have taken place in the personnel of the district staff.

The Rev. A. S. Kean, who for six years has done faithful work at Christ Church, Las Vegas, has been transferred to St. Peter's, Carson City, to which are attached the three old missions on the Comstock—Virginia City, Silver City, and Dayton.

The Rev. Leslie K. Young, formerly curate at St. Paul's Church, St. Paul, Minn., has been appointed vicar of Christ Church, Las Vegas, to succeed Fr. Kean.

The Rev. Robert J. Snell, who for the summer months has been in charge of St. Peter's, Carson City, having come there from Birmingham, Ala., will take up his work as vicar of St. Christopher's, Boulder City, October 1st.

Deaconess Lilian Todd, U. T. O. worker for some years among the Indians at Moapa and who has been on a year's leave of absence while studying, will return October 1st to resume her work. Miss Esther B. Matz, a graduate of St. Faith's Training School, has done signal service in Deaconess Todd's absence.

The Rev. Philip T. Soderstrom, formerly vicar of Trinity Church, Fallon, has been retired on an allowance by the Church Pension Fund for total and permanent disability and has moved to Los Angeles.

Dr. J. A. Montgomery to Preach Hale Sermon

EVANSTON, ILL.—The Rev. Dr. James A. Montgomery, of the University of Pennsylvania, will deliver the annual Hale Sermon on the subject, *The Historical Element in the Old Testament*, October 16th at 8 P.M., in Anderson Memorial Chapel, Seabury Western Theological Seminary, according to the Very Rev. Dr. Frederick C. Grant, president.

Kemper Hall Enrollment Gains

KENOSHA, WIS.—Kemper Hall, Kenosha, opened September 16th with a larger enrollment than last year. This is the school's 65th year.

Conferences Stress Forward Movement

Bishop Hobson Confers with New Hampshire, Rhode Island Leaders; Other Sessions Also Hear of Work

CINCINNATI—Several of the September clergy conferences are emphasizing the Forward Movement and giving it a large place in their programs. Bishop Hobson met with Church leaders at a conference at Marlboro, N. H., early in the month and assisted in the conference of the diocese of Rhode Island at Newport, R. I. Clifford P. Morehouse, editor of *THE LIVING CHURCH*, was one of the Newport Conference leaders.

Canon Gilbert P. Symons led conferences for the clergy of Western Massachusetts at Lenox School, Lenox, Mass., and for the clergy of the diocese of Pittsburgh.

The Rev. Arthur M. Sherman is conducting clergy conferences in September in the dioceses of Bethlehem, Washington, and Southwestern Virginia.

The autumn conference of clergy and laymen of the diocese of Southern Ohio, known as the Old Barn Club Conference, meets at St. Edmund's School, Glendale, September 18th to 22d. The leaders are, Bishop Creighton, Suffragan of Long Island, the Rev. Charles W. Sheerin, editor of the *Southern Churchman*, and the Rev. Dr. David R. Covell, executive secretary of Southern Ohio. Dr. Covell will also conduct the conference on the Forward Movement for the clergy and laity of the diocese of Northern Indiana.

London Slums Clearance Leader, Fr. Jellicoe, Dies

LONDON—The death of the Rev. J. B. L. Jellicoe occurred August 24th, from pneumonia, in a London nursing home, in his 37th year.

Fr. Jellicoe will be remembered for his remarkable work as chairman and organizer of the St. Pancras House Improvement Society, which has demonstrated that the improvement of slum areas by private enterprise is a sound financial proposition.

Fr. Jellicoe took his degree from Magdalen College, Oxford, and after preparation at St. Stephen's House was appointed in 1922 head of the Magdalen College Mission and curate of St. Mary's, Somers Town, London. He resolved that he would not rest till his people had homes fit to live in, and the rehousing schemes started by his society in 1927 have already provided many excellent flats, with gardens, trees, ponds, swings for the children, and other amenities. The progress of the society has been steady, with the support of the Prince of Wales, the Archbishop of Canterbury, the late Minister of Health (Sir Hilton Young, now Lord Kennet), and others.

Last year Fr. Jellicoe joined the staff of St. Martin's-in-the-Fields, an honorary post which afforded him greater opportunities of developing his housing schemes.

Summer Collections Impress Dr. Franklin

July and August Receipts Amount
to \$143,174 Compared With
\$88,798 Last Year

NEW YORK—Collections for July and August amounted to \$143,174 as compared with \$88,798 in the same period last year, according to Dr. Lewis B. Franklin, treasurer of the National Council.

"This indicates attention to duty on the part of parochial and diocesan treasurers and the thanks of the Council are extended to them," he said.

"The total receipts to date are \$82,819 more than for the same period last year. A part of the increase is due to larger Expectations for the year 1935 but the percentage of collections on the amount due on Expectations to September 1, 1935, is 90 per cent as compared with 86 per cent last year.

"Thirty-five dioceses and districts are in the 100 per cent class. The district of Cuba has already paid more than its total Expectation for the year and several other dioceses and missionary districts have approached so close to the total Expectation of the year that we are hopeful that many of them will be able to make substantial over-payments. It should not be necessary for me to emphasize how helpful such over-payments will be in these difficult times.

"The new plan adopted by General Convention whereby mathematical quotas were abandoned, and the Objective of each diocese was reached by agreement between the diocese and the National Council, places upon each diocese an even greater responsibility than heretofore for the support of the missionary program of the Church. You no longer have a quota imposed upon you, and in its place you assumed after consultation with the Council, a voluntary Objective. Later in the year you advised us what your Expectation on this Objective would be. If, in the early part of the year, you reported this Expectation at a figure which you can now exceed, we know that you will be glad to make this extra contribution.

"As usual, we made another trip to the bank on the first of September, but we hope that further borrowings can be avoided. This depends on the remittances in the coming months."

North Carolina Leaders Prepare for Canvass

VADE MECUM, N. C.—A meeting of the clergy and the parish chairmen of the diocese of North Carolina was held here September 3d and 4th. The meeting was planned and directed by the Rev. David T. Eaton, chairman of the field department, as a preparation for the Every Member Canvass. The general purpose of the meeting was to give information concerning the foreign and diocesan mission work. Bishop Tucker of Virginia spoke eloquently on the needs of the foreign fields, while the diocesan needs were presented in a number of short addresses by the men engaged in such work.

Shanghai Confirmations in 1934 Set New Record

SHANGHAI—The number of persons confirmed in the district of Shanghai last year, 620, is the largest in any year to date. Bishop Curtis of the neighboring English diocese of Chekiang assisted Bishop Graves and Bishop Nichols.

Ordinations at Cowley Fathers' Church

BRACEBRIDGE, ONT.—The Rev. Richard James Morley, S.S.J.E., and the Rev. Norman Macgregor Post were advanced to the priesthood by Bishop Smith of Algoma in the Collegiate Church of the Society of St. John the Evangelist, Bracebridge, August 25th. The Rev. H. R. Mockridge preached the sermon. The Rev. N. M. Post is curate at All Hallows' Church, Toronto.

Philippines Missionaries Upset by Closing of Government School

MANILA—The missionaries in charge of the Church's schools for Igorots in the Philippine mountain province are troubled by the closing of the normal school department in the government school at Trinidad.

It disappointed a number of mission school graduates who were looking forward to becoming teachers among their own people. More than this, it may come to mean that the mission schools will be unable to secure Igorot teachers. The government permits only normal school graduates to teach in registered schools.

With the local normal school closed, Igorot graduates from the mission can hardly afford to go to the normal school in Manila, and the mission would regret having to employ teachers from the lowland who have had no contact with Igorots or with the missions.



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Illinois U. Chapel to Observe 25th Year

Presiding Bishop to Participate in
Celebration in Urbana October
1st and 2d

CHAMPAIGN, ILL.—In connection with the observance of the 25th anniversary of the founding of the Episcopal Church work on the campus of the University of Illinois, the Presiding Bishop will visit the Chapel of St. John the Divine here October 1st and 2d.

The present chaplain of the university work, the Rev. Herbert L. Miller, who is also the rector of Emmanuel Memorial Church, Champaign, has arranged a banquet for all Church people in the chapel and parish congregations for the evening of October 1st at the Urbana Country Club. The Presiding Bishop will be the guest of honor and will speak on The Missionary Work of the Church. The next morning it has been planned to have a sung Eucharist and a sermon. To this service and a luncheon following, Church people from surrounding parishes and missions in the diocese, and the members of the Board of Trustees of the Tri-Diocesan Commission, the governing board of the work at the University Chapel, have been invited.

During the week of October 13th to 20th a program of events has been scheduled to take place, with a service at the close of the week, in thanksgiving to Almighty God for the blessings bestowed on this particular work. At the closing service on Sunday morning, October 20th, it is expected that Bishop Gray of Northern Indiana will be the preacher.

Denver Dean Dedicates New Doors of Cathedral

DENVER—At the 11 o'clock service on the morning of the Seventh Sunday after Trinity, the Very Rev. B. D. Dagwell, dean, dedicated new doors which have just been installed in St. John's Cathedral, Denver. These new doors, on the north, bear the following inscription:

IN LOVING MEMORY OF
ZACHARIAH THOMASON
MARY ELLEN THOMASON
JOHN PUTNAM COBB
JOHN THOMASON COBB
JOHN MONTGOMERY KUYKENDALL
THESE NORTH DOORS ARE ERECTED BY
MINNIE THOMAS COBB
ANNA THOMASON KUYKENDALL
I am the door: by Me if any man
enter in, he shall be saved.
—St. JOHN 10:9.

A. D. 1935

The doors are the gift of Mrs. John Putnam Cobb and her sister, Mrs. John Montgomery Kuykendall, in memory of their parents, Zachariah Thomason and Mary Ellen Thomason; of John Putnam Cobb and John Thomason Cobb, and of John Montgomery Kuykendall.

U.T.O. Worker Conferring With Middle West Leaders

CHICAGO—Miss Esther Brown, field secretary of the Woman's Auxiliary to the National Council in charge of colored work, arrived in Chicago this week and will spend three weeks working in the province of the Mid-west. Miss Brown will confer with leaders in various localities in colored work with the aim of offering suggestions for improving such and obtaining first-hand information on the whole colored problem in the Church.

In Chicago, Miss Brown will work under the diocesan commission on colored work and will appear before various groups in the diocese. She will address the South Side Church School Institute at the Church of the Mediator, Morgan Park, September 24th. Later she will address various local groups.

Florida Layman Active on Behalf of Forward Movement in Diocese

JACKSONVILLE, FLA.—Few parishes in this diocese will be lagging in the Forward Movement if the efforts of one layman can count. Frank P. Deering of this city, a lay member of the Forward Movement Commission, has determined that every rector and parish in the diocese of Florida shall know about the Movement and its purposes. He has visited or written to every rector, urging his coöperation and the use of the helps available from the Commission. Bible reading and prayer enjoined by the Discipleship leaflets have already increased the spiritual life of the Church manifold, Mr. Deering says.

\$1,000 for Reno Church Window

RENO—Mrs. S. A. Brace, late member of Trinity parish, Reno, left \$1,000 for a window in Trinity Church.

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Pi Alpha Elects New Council Officers

25 Delegates Representing Chapters in Five Dioceses Attend Meeting; Award to Prof. H. N. Ogden

BLUE RIDGE SUMMIT, PA.—The Supreme Council of the Pi Alpha fraternity met here September 5th and 6th in annual session. Twenty-five delegates represented chapters in the dioceses of Harrisburg, Central New York, West Virginia, Maryland, and Easton.

The annual honorary membership award for the year 1935 was granted to Prof. Henry N. Ogden of Cornell University for his outstanding services in the cause of humanity and the Church.

The Rev. Arthur G. W. Pfaffko of Blue Ridge Summit, who founded the fraternity, was reelected president of the Council. Other officers elected are: the Rev. Harold V. O. Lounsbury, Waynesboro, Pa., chaplain; the Ven. A. A. Hughes, South Mountain, Pa., secretary and publicity director; and Fred R. Hammond, Waynesboro, Pa., treasurer.

Honorary presidents are: Bishop Brown of Harrisburg, Bishop Fiske of Central New York, Bishop Strider, Coadjutor of West Virginia. Honorary chaplains are: the Rev. George D. Langdon, Pomfret, Conn.; the Rev. Theodore J. Dewees, Binghamton, N. Y.; the Rev. George S. Gresham, Goldsboro, N. C.; and Canon W. L. DeVries, Washington, D. C.

The next meeting of the Council is to be held May 7th and 8th.

Eau Claire is Inspired by Kemper Centennial and Forward Movement

EAU CLAIRE, WIS.—In accordance with the spirit of Bishop Kemper and the Forward Movement a call has gone out to every Churchman in the diocese of Eau Claire.

Bishop Wilson of Eau Claire has sent out a five point program—"Kemper memorial confirmation classes" in 1936, which is a resolute and systematic effort in every parish and mission of the diocese, by clergy and laity alike, to win new souls to our Lord and His Church; reaching out into neighboring territory for scattered Church

people and for recruits; a special offering in every congregation September 22d for some addition or improvement to each church building or its equipment as a memorial to Bishop Kemper; a determined attempt to have a thorough Every-Member Canvass for the Church's program; and a whole-hearted and enthusiastic participation in the Forward Movement by all Church people of the diocese.

Yonkers Priest Recovering

YONKERS, N. Y.—The Rev. Wilbur Larimore Caswell, rector of St. Paul's Church, who was hurt recently in an automobile accident, is recovering from his injuries. He was able to officiate in his parish church September 8th.

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Peace Fund Memorial to Jane Addams

Women's International League Holds World-wide Celebration of 75th Birthday September 6th

NEW YORK—The Women's International League for Peace and Freedom held a world-wide celebration of the 75th birthday of Miss Jane Addams September 6th. There were meetings in the 25 countries in which the League has national sections, at which a World Peace Poll was instituted.

The aim is to secure 50,000,000 signatures by April, 1936. Also, there was launched the Jane Addams International Peace Fund, the money of which will be used solely to carry on work for peace. The fund will be administered by a special committee of the Women's International League for Peace and Freedom. It is believed that this memorial would be particularly pleasing to Miss Addams, who devoted her life to the cause of peace, as to so many other great causes.

There were ceremonies in many cities all over the world on September 6th. From every one of these cities, radio broadcasts were sent. Included in these broadcasts were the texts of the resolutions adopted, the messages dispatched to the heads of the several Governments represented, and the greetings to the International Headquarters of the League at Geneva.

The meeting in New York City was held in City Hall Park, following a smaller meeting in City Hall. A tree was planted in the park in memory of Miss Addams. Mayor La Guardia, who was unable to be present, was represented by Stanley Howe, his executive secretary. Among those who spoke were Miss Katharine Devereaux Blake, New York State chairman of the International League for Peace and Freedom; Dr. John Lovejoy Elliott, founder of the Hudson Guild and the Ethical Culture Society of New York; and Mr. Howe.

The New York speakers on the international broadcast were Representative Caroline O'Day and Pearl S. Buck.

Young People's Initiative Seen

SEWANEE, TENN.—Evidence of initiative aroused by the Forward Movement among the younger Churchmen has been brought forth by the Young People's Service League of the province of Sewanee. As a result of its annual conference at Sewanee in August a new book of programs for young people's meetings has been issued, incorporating four meetings on the Forward Movement.

Yonkers Church School

Begins 112th Session

YONKERS, N. Y.—The Church school of St. John's Church, the Rev. Oliver Shaw Newell, rector, opened for its 112th annual season September 8th. The school takes children from two years old and up, and also includes Bible classes for adults. A large number of children, men, and women assembled for the opening session.

Only Priests and Bishops

to Celebrate Communion in Proposed Indian Church

LONDON—The Bishop of Dornakal, India (the Rt. Rev. V. S. Azariah), has contributed an article to the *Church of England Newspaper*, which Catholics will read with interest and satisfaction.

It seems that the Methodists in South India have attempted to supply the need of Sacraments in outlying districts by licensing lay workers to celebrate Holy Communion. The Continuation Committee of the Reunion Movement has been asked to consider this procedure and to devise a means whereby, without infringing the principle that the celebration of the Holy Communion should be reserved to presbyters and bishops, celebrations could be provided for in mass conversion districts. The committee has replied that the Methodist practice cannot be continued, and has suggested that certain men of sterling Christian experience might be ordained, and appointed as assistant presbyters, without any independent pastorate, under the direction of parish priests.

The suggestion is unquestionably in the right direction. It is, of course, only a committee's recommendation, and, as the Bishop says, must not be taken as final or authoritative. The Bishop now specifically states that no man who is not ordained as a priest or bishop can hereafter celebrate the Lord's Supper in the proposed South India Church.

New York Institutions Benefit by Roche Will

NEW YORK—The Rev. Dr. Olin Scott Roche, who died August 29th, left \$5,000 to the Cathedral of St. John the Divine, \$5,000 to the Seamen's Church Institute of the diocese, and \$1,000 to St. Luke's Home for Aged Gentlewomen. The Cathedral and the Seamen's Church Institute also are to receive one-third each of the

residue of the estate. There were several personal bequests, and trust funds.

St. Peter's Church, with which Dr. Roche was connected for 50 years, receives one-sixth of the residue of the estate and \$20,000 in trust. Should the church building ever be sold or abandoned, the will directs that the stained-glass windows placed in the church by Dr. Roche in memory of his father, his sister, and himself, shall be removed to "some other Protestant Episcopal Church selected by the Bishop of the diocese," the cost to be defrayed from the trust of \$20,000, the rest of the principal to be then divided among the Seamen's Church Institute, the Church Pension Fund, and the Cathedral of St. John the Divine.

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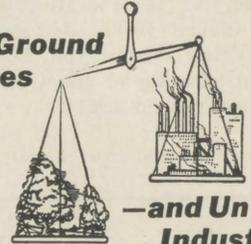
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A. J. CHILD, PRIEST

SAN FRANCISCO—After having recovered sufficiently from a serious operation several months ago to take up his work again, the Rev. Arthur J. Child, rector of All Saints' parish, died suddenly September 3d at the age of 51.

He was born in England, taking up missionary work 28 years ago in Western Canada. He is survived by his widow and one son, Arthur H. Child.

The Rev. Mr. Child's first work in the United States was in the diocese of Sacramento where he was rector of St. Mary's Church, Napa, and dean of the convocation of Sonoma.

He served for two years on the council in California and was chairman of the department of social service. He has been rector of All Saints' parish for the past five years.

The funeral service was at All Saints' Church, Bishop Parsons of California, the Very Rev. Dr. J. W. Gresham, Archdeacon Hodgkin of California, and the Rev. Messrs. Schuyler Pratt, W. M. Bours, and Alwyn Butcher officiated.

G. I. BEATTY

HARRISBURG, PA.—G. Irwin Beatty, 95, Harrisburg's oldest native resident, and a life-long member of St. Stephen's Cathedral, died August 30th. Mr. Beatty served as vestryman, secretary of the vestry, and senior warden, before being elected an honorary life member of the vestry.

He was a distinguished Free Mason, having been one of the first initiates admitted to the Robert Burns Lodge, F. & A. M., after it was constituted March 29, 1870.

Mr. Beatty, the son of the late George and Catherine Shrom Beatty, was born May 11, 1840. After attending the Harrisburg Academy and the Lawrenceville School, he was admitted to the Dauphin County bar in 1865. He married Miss Eliza Watson Anderson of Bedford, Pa., June 5, 1873.

The burial service was conducted by the Very Rev. J. Thomas Heistand. Burial was in the Harrisburg cemetery.

Mr. Beatty left \$1,000 to St. Stephen's Cathedral as an endowment fund.

H. E. HARDTNER

ALEXANDRIA, LA.—Henry Ernest Hardtner died as the result of an automobile accident August 7th. S. L. Richey was also killed and three little girls, Frances Spangler, Jeannie Holbroke, and Henrietta Hardtner were badly injured.

Mr. Hardtner was at the time of his death junior warden of St. James' Church, Alexandria, and had been a member of the vestry for many years. He was one of the most prominent citizens of Central

Louisiana, and was well-known throughout the nation as a pioneer in the reforestation of cut-over lands, and the Hardtner holdings around Urania, La., are so well known that for years the Yale School of Forestry has had its camp there.

He was very much interested in the Church and its work and largely through his liberality and helpfulness the congregation of St. James' was enabled to build, complete, and pay for the splendid new church and parish house.

Mr. Hardtner recognizing the needs of the people under his employ of religious services, built for them a community church and contributed to the support of the ministers who held services in the little town of Urania. He was a liberal contributor to all worthy causes, and will be missed by all he helped in lowly walks in life.

He was the eldest son of the late Ernst J. Hardtner and Emma Schrader and would have been 65 years old in November.

He is survived by his widow and three daughters, Mrs. James D. Blake of Cedar Rapids, Iowa, and Misses Juliet and Henrietta Hardtner of Alexandria.

MRS. J. W. OSBORN

MANILA—Mrs. John W. Osborn, president of the Woman's Auxiliary, Cathedral parish of St. Mary and St. John, Manila, died, after a few hours illness in St. Luke's Hospital on the morning of August 10th.

Mrs. Osborn came to the Philippines in the early days of American occupation, as a teacher, and at the time of her retirement in 1933 was professor of English in the University of the Philippines.

GEORGE W. WILSON

SHARON, PA.—George W. Wilson, 81, of Sharon, father of the Rev. Edward M. Wilson, canon of Trinity Cathedral, Pittsburgh, and uncle of the Rev. Leslie Wilson, rector of St. Andrew's Church, Bryan, Tex., died suddenly September 5th, at his home in Sharon.

He was the oldest son of Edward and Elizabeth Booth Wilson, who were early industrial pioneers of Sharon, and founders of St. John's Church. Mr. Wilson was one of the first Church school children of the parish of which he was a life-long member.

Church Services

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street
REV. WILLIAM BREWSTER STOSKOPF, 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.
Week-days, 7; 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,

Amsterdam Avenue and 112th Street
New York City
Sundays: 8 and 9, Holy Communion, 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, 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.

NEW YORK—Continued

St. Bartholomew's Church, New York

Park Avenue and 51st Street
REV. G. P. T. SARGENT, D.D., Rector
8 A.M., Holy Communion.
11 A.M., Morning service and sermon.
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

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, and 11 A.M.

Church of St. Mary the Virgin, New York

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Sunday Masses, 7, 9, and 11 (Sung Mass).
Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).
Confessions: Thurs., 5; Sat., 2:30, 5, 8.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
Sunday: Low Mass, 8 A.M. Matins, 10:30 A.M.
High Mass, 11 A.M. Evensong, 4 P.M.
Daily: 7, 9, 12:30, and 5.
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 and 11:00 (Sung Mass and Sermon).
Week-day Mass, 7 A.M.
Confessions: Saturdays, 4:30-5:15, 7:30-8:15.

World Conference of Churches in 1937

Meeting of All Non-Roman Groups to Study Problem of Church and State; Council Makes Plans

CHAMBY-SUR-MONTREAU, SWITZERLAND (N.C.J.C.)—Plans for a World Conference of all non-Roman Churches to study the problem of Church-State relations were laid at the recent meeting of the executive committee of the Universal Christian Council on Life and Work.

Opening the Conference, the Orthodox Archbishop Germanos of Thyateira, president of the Council, sounded an appeal to the Churches of the world to unite in a "single great fighting community" against the attack of the forces of secularism in all lands.

The World Conference meeting place was fixed at Oxford University, England. The Conference will be held July 13-25, 1937. The main subjects on the agenda will be: The Church and the Community, The Church and State, and The Church in International Relations.

Delegations of the Churches will be limited to 300. Of this number 40 will be from the Orthodox Eastern Churches, 35 from the Orient, 90 from the Continent, 50 from the British Isles, 85 from North America. In addition there will be 100 "experts" from all lands chosen for their special competence in the matters under consideration.

Faced with an appeal from various bodies on behalf of the Christian refugees from Germany, who constitute some 20 per cent of the total number of German refugees, the Council moved to strengthen the appeal of the High Commissioner for Refugees, James G. MacDonald, and of the Central Bureau for Inter-Church Aid, Geneva, which is caring for many refugees, particularly pastors and Christian workers.

In connection with threatened hostilities between Italy and Abyssinia, the Council sent a "solemn" message to the Pope, the League of Nations, and other agencies seeking to deal with this problem, deprecating the impending war.

American members of the Council present included the Rev. Drs. S. Parkes Cadman, chairman of the American Section, Henry S. Leiper, executive secretary, Samuel McCrea Cavert, general secretary of the Federal Council of Churches, and William Adams Brown of Union Theological Seminary.

College Commission Plans Meeting at Midwest Synod

CHICAGO—The College Commission of the province of the Midwest has planned a meeting of interest to the Churchmen who are planning to attend the provincial Synod October 16th. The work of the Commission under the chairmanship of the Rev. Alden Drew Kelley, of St. Francis' House, Madison, Wis., has gone forward in a notable fashion since the last Synod meet-

ing. The meeting of the Commission at the Synod will take the form of a forum. Fr. Kelley will be the chairman. Bishop Sturtevant of Fond du Lac will speak on The Church and the College Student. The Rev. Dr. T. O. Wedel, in charge of the College Work in the Department of Religious Education of the National Council, will speak on The College and the Churchman. Fr. Kelley will present the results of a survey of the college situation made in the province of the Midwest during the last two years.

The meeting will be open for general discussion. In addition to the forum there will be an exhibition of college work materials including literature, pictures, and programs for college students which are in use in this province. The Commission calls the special attention of the delegates to the Synod to this meeting and invites everyone to attend the session.

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ANNOUNCEMENT

Notice

FARNSWORTH, HUGH McL., formerly of the Order of the Holy Cross, West Park, N. Y., has been honorably released at his own request by the proper authority. Fr. Farnsworth was under junior vows. Address until September 25th, 292 Henry Street, New York City.

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RETREAT

BERNARDSVILLE, N. J.—An Embertide Retreat for clergy will be held at St. Martin's House for Retreats and Conferences, Bernardsville, N. J., beginning Wednesday evening, September 18th, and ending Saturday morning, September 21st. Conductor, the Rev. Edward H. Schleuter, vicar of St. Luke's Chapel, New York City. For particulars write to Rev. T. A. CONOVER, Bernardsville, N. J.

Harrisburg Churches Receive Endowments

Richard M. H. Wharton Leaves Funds Totalling \$15,000 to Diocese, Cathedral, and Parish

HARRISBURG, PA.—Three endowment funds, totaling \$15,000, were created by the late Richard M. H. Wharton, through insurance policies for the benefit of his Church. The first two, one each for St. Stephen's Cathedral and the diocese, were disclosed at the time of the filing of the will. The third, making a bequest to St. Paul's, Harrisburg, was found among Mr. Wharton's effects sev-

eral weeks later. Each endowment is for \$5,000.

Blue Ridge Summit Church Given Funds

BLUE RIDGE SUMMIT, PA.—Creation of an endowment fund for the Church of the Transfiguration here was made possible recently when Mrs. C. Irwin Dunn of Baltimore donated \$1,000 for this purpose, in memory of her husband. Mrs. Dunn's son, Edward K. Dunn, announced the gift at a special meeting of the vestry last month. By September 1st the fund had grown to \$1,360 through contributions from Miss Lisette Lamping, Miss L. K. Dunn, Mrs. Helen McCullough of Baltimore, and Miss Mary C. Wilcoxon and Miss Edith R. Trapier of Washington, together with pledges from a number of persons.

Slight Storm Damage Reported

JACKSONVILLE, FLA.—Bishop Juhan of Florida has just returned from a visit to Cedar Keys, a small fishing village on an island in the Gulf of Mexico, some 150 miles from Jacksonville. This little fishing village was the only point in the diocese of Florida that felt any serious results from the tropical hurricane which so recently visited the state. Bishop Juhan reports that no lives were lost in the hurricane and that property damage to Christ Church consisted in a partial removal of the roof only. This he has been assured will be replaced by the FERA. Howard Mueller, a candidate for holy orders, who has spent the summer months in Cedar Keys, rendered heroic service to the entire population during the night of terror and desolation.

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