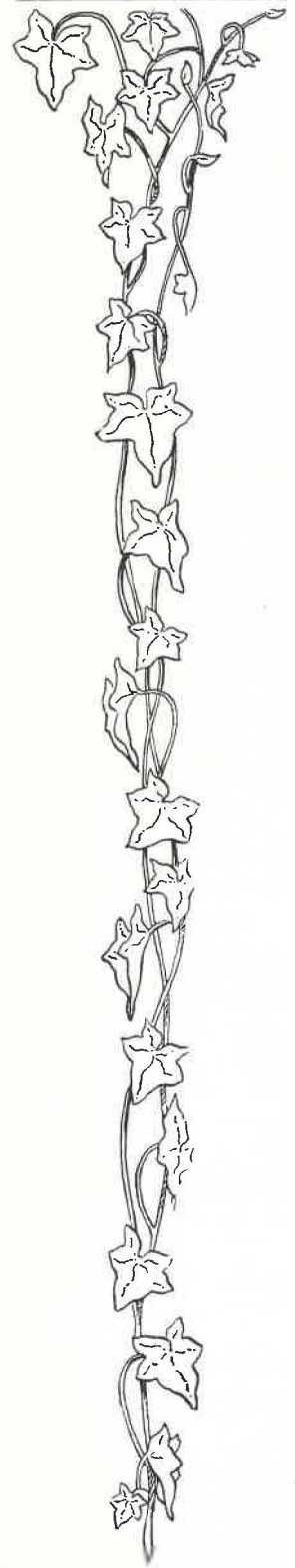
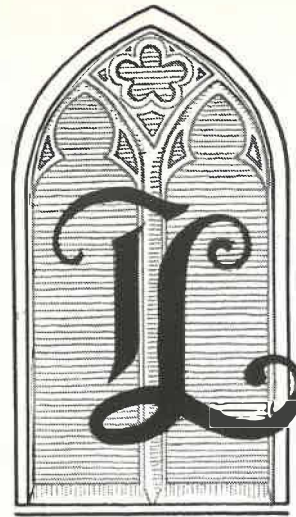


August 31, 1938



The Living Church



TRINITY CATHEDRAL, PHOENIX, ARIZONA

(See page 192)

Vol. XCIX, No. 9

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C O R R E S P O N D E N C E

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published and to condense or abridge letters at his discretion. Letters must ordinarily not exceed five hundred words in length. Rejected letters will not be acknowledged or returned unless return postage is sent.

Church Music of Paris

TO THE EDITOR: In the article Church Music in Paris by Dr. William P. Sears [L. C., August 10th], there is a misstatement which I feel should be corrected in the interests of Church music.

Louis Vierne is no longer organist of Notre Dame. He died in June, 1937, and was succeeded by Count St. Martin, "a self-taught musician whom no professional organist would recognize." The appointment of St. Martin was made by the chapter of Notre Dame which in 1936 deprived Vierne of the right to nominate his successor, forced him to employ St. Martin as his assistant, and abolished the open competition which had formerly determined the appointment.

St. Martin's accession to the post, considered "the witness of French art in the eyes of the entire world," aroused furious protest from all the contemporary musicians mentioned in Dr. Sears' article. Said one: "Henceforth foreign organists will come no more to Notre Dame to judge the talents . . . of Parisian organists."

(Rev.) R. ELLIOTT BROCK.

Provo, Utah.

THE ERROR mentioned above was ours, not Dr. Sears', as the article was written before M. Vierne's resignation.

—THE EDITOR.

Summer Religion

TO THE EDITOR: The letter of T. C. Blodget of this city in your issue of August 17th deals with a weak point in our Church, and, as you comment, the making known of the services of our parishes might be more extensive, but the author says that he for one has never seen such a sign for one of our churches. One of my first acts when I became rector of the Church of the Atonement, Laurel Springs, N. J., was to erect on the White Horse pike, the main highway between Philadelphia and Atlantic City, which runs along the northern boundary of that borough, two signs of such nature; however, Protestant Episcopalians, and yes, even Anglo-Catholics, don't seem to bother with Church on vacation unless it be to attend a fashionable resort parish, where the elite are gathered. Although these signs, which I think are still standing, have been in place for five summers, during three of them I know only of a half a dozen who ever came to services because of them. The sexton told me that a bishop en route to General Convention in Atlantic City did stop in one weekday, attracted by the sign. These signs are located 12 miles from Philadelphia, from where Mr. Blodget writes, on a highway which, if he motors, Mr. Blodget must have traveled many times. Do Episcopalians even look for such signs?

The great value of the signs came in that people in Laurel Springs and neighboring boroughs became conscious of the existence of an Episcopal church. People who had long lived near, yet removed from centers, learned of the church and several families came. Advertising is a great help, but even business men will agree that unless people want their product and are looking for it, it is of dubious value.

(Rev.) JOHN QUINCY MARTIN.

Philadelphia.

New Testament Christology

TO THE EDITOR: I confess that I cannot conceal my astonishment at your editorial in the issue of August 10th. That the expressions *Son of God*, or *Word of God*, in the New Testament writers, express any "pronounced subordinationism" of the Son to the Father is a most surprising statement. St. John may be allowed to be a New Testament writer; or, if some critics prefer, the book that passes under his name; and, to go no further, his "I and the Father are One Thing," 10:30, or "Before Abraham was, I am," 8:58, absolutely exclude any idea of subordinationism. There is plenty beside.

Nor is it true that St. Titus 2:13 is the only place where our Lord Jesus Christ is unequivocally called God. Acts 20:28, "to feed the Church of God, which He hath purchased by His own Blood," is another. As this occurs in what are called the "We" sections, even critics are disposed to allow that St. Luke wrote it. So the authority of St. Luke may be added to the authority of St. Paul. There is plenty of manuscript evidence for the reading. Some manuscripts read, "Lord and God."

St. Mark is especially fastened on. I quote, ". . . In St. Mark's Gospel the term Son of God has no necessarily theistic implication." No doubt that may be Dr. Creed's idea; but if St. Mark is allowed to speak for himself he says something quite different. We do not need to go beyond his first three verses; both of the prophecies which he quotes prophesy the coming of the eternal God.

Of course, a higher critic may be quoted to support any vagary under heaven; but, as St. Mark has been maligned, I should just like to quote another higher critic, who has quite a different view. Easton, *Gospel Before the Gospels*, p. 145: "Now there is probably no reason to quarrel with Klostermann, if he means that Mark, whose Christology was

highly developed [italics mine], understood his own narrative more or less in the Lukan sense." Or again, "The Evangelist, as everyone knows, was apprehensive lest the first confession of Jesus' Messiahship (St. Mark 8:29) be thought a final definition of the nature of Christ, and he did everything in his power to point out the inadequacy of the formula framed by Peter" (p. 155).

Nor is it so exceedingly important how often the title God may be applied to Christ in the New Testament. When those writers constantly attribute to Him the nature, power, attributes, and works of God (as is done everywhere throughout the New Testament), it is quite sufficient. Thus, to take one or two out of a thousand; when He undertakes to revise the Ten Commandments, St. Matthew 5:21, He claims for Himself an authority equal to, or greater than, the authority of the voice of God that spoke at Sinai. When He, and all the New Testament, say that He alone, of all the human race, will not stand before the throne of God to be judged, but will sit upon that throne, He makes a claim that no mere man would dare to make.

If a little less attention were paid to the imaginations of higher critics, and a little more attention were paid to what the writers of the New Testament do say, it would be better.

(Rev.) EDWIN D. WEED.

Duluth, Minn.

THE PHRASE "pronounced subordinationism" is not ours, but a summary of the statement made by Dr. Creed in his Hulsean Lectures.

—THE EDITOR.

Pacific Coast Cathedrals

TO THE EDITOR: Mr. Woodruff must have gotten his information about Pacific coast cathedrals from rather stale sources. In his article printed in your April 17th issue he states anent Grace cathedral, San Francisco, that "Recently work was resumed on the chapel." The chapel has been completed for several years, and holds some beautiful examples of Connick's stained glass windows, and the choir and transepts are practically completed, together with part of the nave. Dr. Karl Block is to be consecrated there on September 29th; and, as a matter of fact, Bishop Porter of Sacramento was consecrated in the new choir five years ago!

I was in St. Mark's cathedral, Seattle, in June. The Thomsen memorial chapel was in use then. I do not know how long it has been built, but it does not have a very new appearance.

The Pacific coast is still a long way away from New York, but some of us who live there, and love it, would like our Church paper to check on facts before publishing articles on its cathedrals.

(Rev.) A. JULIAN MOCKFORD.

Oregon City, Ore.

Cold Feet

NO MATTER how cold your feet are, never again put into words the suggestion that you cannot do what you undertook. You know you can, and you know you are no coward, and you know you have brains and you know you pray to God. What can lick a man who has these things?

—Bishop Lloyd.

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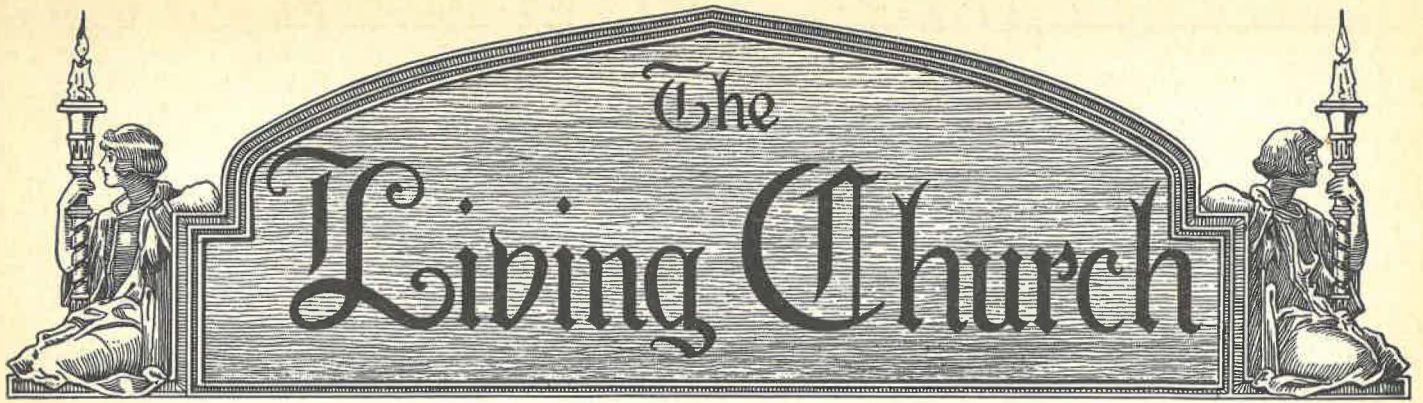
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No. 9

EDITORIALS AND COMMENTS

Industrial Good News

IT WAS SAID of old that "they who suffer see"; it remains one of the eternal verities today. Out of suffering come both sight and insight; out of distress come to men and nations new impulses toward mutual aid. The relations between employers and workers give proof of this fact. Both, having shared the long, dolorous years of the great depression and the more recent recession, realize that they suffer together. Both, having faced the demoralization of widespread unemployment and insecurity, have discovered new inner resources. They have discovered each other! Out of their common suffering they have discovered a new basis of coöperation. This coöperative spirit is manifesting itself in many ways. It will not be denied. It is the goal of those who would transform industry from a fight into a fellowship.

This is in fact the good news of our industrial era. It deserves a wider heralding. We read of the industrial strife which is rampant, of the cost in wages and profits of labor conflicts. We are told what is wrong with both employers and workers—what, indeed, is wrong with America. But the good news is quite otherwise. It is what is right with America and her industry. That news is a desire, deep, insistent, and irresistible, on the part of employers and workers for fellowship one with another. It is not many weeks ago that the executive council of the American Federation of Labor gave utterance to such a desire in these words:

"Labor and capital can coöperate, develop efficiency and production through labor organizations developed by the workers and through the organization of industry, as developed by industrial management. Through the establishment of contractual relationships, industrial peace can be promoted and industrial production stabilized. Contracts entered into between organized labor and industrial management must be regarded as sacred obligations. They must be religiously observed.

"Labor invites industry to discard the weapons of industrial warfare directed against labor by employers' associations both now and in days gone by. Let us all have a new vision of the changed attitude between labor and capital. It means the substitution of coöperation and understanding for industrial strife. All of this is easy of accomplishment because all that is required is to respect and recognize the economic, legal, and industrial rights of both labor and capital."

Responsive to this appeal, Louis K. Comstock, president of the Merchants' association of New York, in a notable address in Chicago recently matched this tender of coöperation by a similar appeal for an industrial way of life which would substitute the conference table for the picket line, the rule of reason for the rule of force.

ARE THESE mere words indicating wishful thinking rather than actual progress in the relations between capital and labor? We think not.

It is true that during the past years the columns of our newspapers have been full of accounts of strife between capital and labor and between rival labor organizations. Nevertheless, it is not the usual but the unusual that is news. Behind the screaming headlines, genuine progress has been made. Employment has slowly but steadily increased. In September, 1935, employment in the manufacturing industries was 80% of the 1929 average; in the corresponding month of 1936, 91%, and in the corresponding month of 1937, 97%. Recently the Secretary of Labor reported that for the first time since 1935 public employment offices placed more persons in private jobs in July than during June, the increase being 1.7%. Gains in the rate of private placements were reported in 31 states, the largest being in the west north central area and in New England. A favorable contra-seasonal trend in business likewise was reported by the Chamber of Commerce of the United States early in August.

More impressive than declarations or statistics are deeds. Quietly, without benefit of publicity, all over this land labor and capital are proving that coöperation is both possible and inevitable. Does this mean a genuine change of attitude on the part of capital and labor toward one another?

We are optimistic enough to believe that it does. America as a whole still rejects the Communist doctrine of the class struggle as the determining factor in industry, though it is curious to note that this Marxian doctrine has been adopted by some of the most reactionary employers' organizations as well as by labor radicals. The way of violence has been tried and found wanting. It has not satisfied either capital or labor. Industry has been hampered by it and the ranks of organized

labor torn asunder. Responsible leaders on both sides are turning to a more excellent way—a way more in accordance with the tradition of American liberty.

It is possible both to find an explanation of this change of attitude and to appraise its significance. An explanation is to be found in the chastened mood of both management and men—the recognition of reciprocal privileges and responsibility. But there is more. With the substitution of the discipline of consent for the discipline of compulsion in industry, labor is finding employers more reasonable; employers are finding labor more responsible. And, too, there is another important contributing factor in the existence of a law which, despite its many limitations, at least seeks to define a new way of industrial life based on collective bargaining.

MOREOVER, in many instances, employers have discovered a deep spiritual principle—that they can find in men those qualities which they earnestly seek; that their own attitude conditions the response of the workers. Treat a man as if he were only a fighter and he will become one; treat him as if he were a statesman and he will emulate the qualities of a statesman. Labor leaders, too—those who are really constructive leaders and not mere agitators—are discovering the same principle. In a word, men become what we believe them to be—they become responsible only by bearing responsibility, trustworthy by being trusted.

The pragmatic test is that there are more contracts of agreement between employers and employes than ever before in our country; many more satisfactory human relations in industry than are ever published.

Another factor that is encouraging in the industrial situation is the awakening of labor to the dangers of the agitators in its midst. If the charges made by enemies of the CIO before the congressional committee investigating subversive activities are somewhat exaggerated, they at least serve to remind labor and the public alike that Communists have succeeded in obtaining certain key positions in the labor movement and in bending that movement to their own ends. There is no doubt that the Communists are vigorously trying to gain control of the labor movement, but they have not to any appreciable measure succeeded in so doing as yet; nor will they if the American working man continues to be alive to his responsibility for the right conduct of his union. So far from being tools of the Communists, *Business Week* points out that “most of the American unions today are predominantly profit-system advocates both as to membership and leadership.” This may or may not be an unmixed blessing, for the advocacy of the profit system is not the highest ideal in industrial relations, but it is at least a refutation of the loose charge that labor and particularly the CIO membership is radical to the point of Communism.

There is yet another fact about the new coöperation which touches the basis of our economy. As the margin of profit for productive industry is reduced, the need for the elimination of any elements of disturbance is greater than ever before. Industry will not produce goods without a profit. And industry cannot produce jobs unless there is a profitable margin. Consequently, the coöperation of labor and capital is indispensable to preserve our free enterprise. Furthermore, in the present crisis employers can ill afford to fight labor. They need its help desperately; even more so than does labor need the coöperation of capital.

Perhaps it will be objected that this estimate of the industrial situation is not a true picture but rather itself an example of wishful thinking. It may be so; certainly the daily

reports of strikes and rumors of strikes would so indicate. Nevertheless, beneath these surface manifestations of disturbances that inevitably accompany a profound change in the underlying structure, we believe that a healthier condition is to be discerned. The events of the year to come will prove whether or not there is truly a resurgence of the spirit of coöperation between capital and labor. We believe that there is such a resurgence and that its significance is twofold. It is the effect of the discipline of reality on both workers and employers. And, secondly, it is a rediscovery by the leaders of both capital and labor of the immutable spiritual truth in St. Paul's words that we are “every one members one of another.” Or, as our Lord even more persuasively taught, unless we live in others we do not live at all.

Persecution in Austria

AN INSIGHT into the way in which the faith of Catholic Austria is being undermined by Nazi atheistic propaganda is given by a correspondent in the *Church Times* who has recently returned from that country. He writes that no practising Catholic is appointed to any high office in the State under the Nazi regime and the Church's schools are closed, including such monastic institutions of international fame as Kremsmünster and Seitenstetten. He adds: “The authorities declare that they have not closed the schools, but they have achieved that result indirectly, for no pupil in a Church school may belong to the Hitler Youth, and only boys who have been in the Hitler Youth can obtain official positions, while the prospects of other employment are lessened for those who have not been in this organization. Moreover, officials are forbidden to let their children attend Church schools. In these circumstances, it can hardly be wondered at that parents are transferring their children, and that the Church schools are closed for lack of pupils.”

As a typical example of atheistic propaganda, the *Church Times'* correspondent quotes verbatim one of the leaflets which is being circulated in Austria containing “50 points” directed against Christianity. This leaflet is one of a number that were issued to the girls' section of the Hitler Youth, and the correspondent notes its striking affinity to the sort of production issued by the Soviet League of the Godless, commenting: “It is therefore hardly surprising that the private name for National Socialism used by many disgruntled Austrians is National Bolshevism.” Here are some of the “50 points”:

“Christianity is a religion for slaves and fools. For example, it says, ‘The last shall be first’ and ‘Blessed are the poor in spirit.’

“Christianity is equivalent to Communism.

“German culture was on a high level before Christianity, and has been annihilated by it.

“There is no Christian culture.

“Christianity was nowhere desired, but pushed itself in everywhere.

“Christianity has corrupted the Germans, acquainting them with conceptions, such as theft and adultery, which were previously unknown to them.

“How did Christ die? Whimpering on the Cross. And how did Planetta (the assassin of Dollfuss) die? He cried out, ‘Heil Hitler! Long live Germany.’

“The Ten Commandments are the expression of the lowest human instincts.

“A good people does not need a Saviour; only a bad people.

“Nero was quite right to persecute the Christians.”

"Veneration of the saints is ridiculous. The saints never did anything. Anybody who lived in dirt and trash, or with a pig, was canonized.

"Ignatius Loyola was of Jewish descent.

"No more churches are being built now. Nobody thinks of doing such a thing. It shows the obvious decadence of Christianity. People build *stadia* now, as at Berlin and Nürnberg."

Some of the "50 points," the correspondent notes, are too obscene to print; yet these leaflets are issued to boys and girls at the most impressionable age. He concludes: "It is said that Cardinal Innitzer, the Prince Primate, has aged 10 years since March. He is certainly bitterly criticized for his welcome to the new regime. But people say he was forced to sign his declaration of support under pressure of threats against the Church."

Thus is Austria added to Germany and Russia as a land in which the Christians of today are undergoing very real persecution. The population of the lands in which Christians are hampered in their religious worship and insulted for their faith is today greater than that of the Roman empire during the early centuries of persecution. But Christianity, though despised and persecuted, won the Roman empire; will it also win the empires of Central and Eastern Europe? How long, O Lord, how long?

Our Missionaries in China

ONE CAN scarcely find adequate words of praise for the heroic missionaries in China who are carrying on courageously in the face of the Japanese advance. Last week's issue of *THE LIVING CHURCH* contained an account of the narrow escape from death of Bishop Gilman of Hankow and his associates in the bombing of the Boone college compound. At the same time two Sisters of the Order of St. Anne and Fr. Morse, SSJE, almost miraculously escaped death when the convent of the Sisters was struck by a direct hit and demolished. The Rev. R. E. Wood also had a very close call when St. Michael's orphanage was badly damaged while he was sheltering a number of orphans in the basement.

Vivid pictures of the continuing life of the Church in the face of war conditions are contained in a letter written by the Rev. Lloyd R. Craighill from Kuling, published last week (p. 179), and the one from the Rev. Robert E. Wood published elsewhere in this issue (p. 195). Fr. Wood's letter was written before the recent air raids but tells a vivid story of a Chinese city under war conditions. The hope that he expressed that a safety zone could be established, including the Boone compound, and the Japanese promise not to harm foreign property clearly marked with flags of the nations, proved illusory even before his letter could be received and published in this country. Nevertheless, despite the murder and sudden death all about him, Fr. Wood is able to write: "I count it a great privilege that I am allowed to spend my summer right here at home." Continuing, Fr. Wood tells a simple but moving story of the way in which the services of the Church are continued, the sacraments administered, converts baptized, priests ordained, prisoners visited, and the message of the gospel carried to soldiers and laymen alike. How many of us under like circumstances could write, "Do you wonder that I rejoice in my privileges? . . . I thank the good Lord for every day that I am allowed to carry on."

Thank God for our courageous missionaries in China. Their devotion under fire qualifies them to be numbered with the confessors and martyrs of all ages, from the stoning of St. Stephen to the present day.

"I Was in Prison . . ."

WE ARE SHOCKED at the revelation of conditions in the Philadelphia county prison that has come as the result of the death of four convicts in an "air-tight cell block," allegedly by turning steam into the cells. A full investigation will of course be necessary before the facts in the case are all available. However, enough has already been revealed to indicate that conditions in the prison were bad, and if the charges made by the coroner are substantiated they will indicate a penal method better suited to the middle ages than to the 20th century.

We are confident that the Philadelphia situation will be adequately investigated and responsibility placed where it belongs. It is unfortunate, however, that as so often in the case of bad prison conditions a tragedy was necessary to bring the situation to light. The question naturally arises, do such conditions prevail in other prisons in this country? What is the situation at your state prison and the other penal institutions in your vicinity? Do you know? Does the social service department of your diocese know?

Through the Editor's Window

THE EDITOR'S WINDOW has a fresh outlook this week, almost as if a new pane of clearest crystal had been inserted in it. Such is the renewing effect of a vacation—even a very brief one. Ten days of leisure are only too quickly sped, but they do provide a breathing spell in a busy life and an opportunity for rest, refreshment, and a change of scene.

A part of the 10-day vacation was spent camping in the woods of northern Wisconsin—an experience that cannot fail to calm jumpy nerves and straighten out the kinks of mind as well as body.

But the high point of this brief vacation was a visit to St. Joseph's island, a beauty spot some 30 miles beyond Sault Ste. Marie in the Canadian province of Ontario and diocese of Algoma. Here along a strip of sandy beach backed by majestic pines and firs is a little colony of Church folk who have gathered at this beautiful place for some 30 years. A lovely rustic chapel is the center of the spiritual life of the colony. There on Sunday it was a surprise and joy to find—in this remote island spot—a congregation of some 30 or 40 devout Churchpeople including three bishops, several priests, and half a dozen Sisters.

The Sisters are members of the Community of the Transfiguration and were the guests of the Matthews family of Cincinnati, who have a summer home near by. Every year the members of the Order who suffer from hay fever are invited to this delightful spot where that ailment is unknown—surely an invitation to be sneezed at! We venture to predict that under these circumstances the Community of the Transfiguration will soon have a larger proportion of hay fever sufferers than any other religious order, since the cure for it is such a pleasant one.

Others may go to Europe for the summer or to the mountains or to the seashore. For our part we can think of no finer vacation spot than St. Joseph's island, where the breezes blow and the fish bite (sometimes), but religion is not forgotten, and the theology of nature and the sacraments of the Church unite to bring strength and refreshment to body, mind, and soul.

A RECENT issue of the *Publishers' Weekly* contains a notation that "War in Heaven" has been postponed to September. That's funny. We thought it took place before the Fall. Can it be that a second war in heaven is imminent?

"ARCHBISHOP PORTER TALKS BEFORE ROTARY CLUB," headlines California paper. Everything is bigger and better in that state. Wonder what title they'll give the Presiding Bishop when he goes out there for Dr. Block's consecration?

Why Fresh Air Care Is So Important

By Raymond E. Cole

“**H**OW TIRED I am!” spoke Mrs. Wells. “If my baby and I could only go to the country and get away from the hot city! He is not gaining and I’m worried.”

Mrs. Wells is typical of many mothers who come to the New York city mission and ask for a respite from the heat and grime of city living. We have found that two weeks in the country will rebuild a mother’s health so that she can more adequately care for her baby and assume her household responsibilities.

For overtired mothers and their children, the society has a fresh-air home called Schermerhorn, located at Milford, Conn. It is ideal, with a wonderful bathing beach on Long Island sound. Adjoining is a camp in the woods for underprivileged girls. It is a great sight to see the mothers reclining in the chairs on the lawn and porch while the children



FRESH AIR HOME FOR MOTHERS AND CHILDREN



CANOEING AT WILTWYCK

Wanasquetta is made up of three separate camps—one for older boys, one for juniors, and the third which is part of a year-round school for Colored boys. Wiltwyck consists of over 500 acres of woods, mountain brooks, and river frontage.

The following letter, which was received by our registrar, tells a boy’s reaction to camp life. “I would like to come to Camp Wanasquetta again. My father is dead. Mother works and it would help her a great deal if I could get away. I have not had any good times this summer and it is August. If I could only get to camp before school starts that would be all I would want.”

Every boy who goes to Wiltwyck (and there will be over 600 this summer) lives close to nature and God. The camp program is based upon two main objectives—to build up the boy’s health and to develop character and good sportsmanship.

On grassy playgrounds, organized games of all sorts are supervised by trained play leaders. Hikes are made to places of interest; some are overnight.

Campfires with heart-to-heart talks about things worth while are frequent. Religious services adapted to a boy’s understanding are

held regularly, and apparently meet with a satisfying response. There is a great deal of undernourishment among younger children due to the recent lean years. Frail little children under 7 years are cared for at Rethmore home at Tenafly, N. J. There is a trained nurse in charge. Special diets are used to build up weight and vitality so that these children will be better able to ward off sickness.

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No one realizes what fresh air care can do until he actually sees the children and their mothers. The offices of the society are at 38 Bleecker street, New York.

The Prayer Book

ON THE WHOLE, our Prayer Book still stands the peer of any and the superior of most liturgies in Christendom. It cost too much of the sacrifice and lifeblood of its framers ever to be regarded lightly. It may still be far from perfect; but, if used to the full just as it stands and loyally observed by both clergy and laity, it is capable of ministering to the spiritual needs of all. With whatever limitations it possesses, it remains our own, and our final standards of doctrine and worship. I am still old-fashioned enough to consider it incomparable, and I call you all to a fuller use of it in public and private, and loyal adherence to it not only in letter but in spirit.

—Bishop Oldham.



BOYS AT CAMP WANASQUETTA

The Offering of Mrs. Pottington-Potter

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

IF ANY of my American readers are planning a trip to England, and if they have never seen the little old town of Tewkesbury, I advise them to put that place on their schedules without delay. It is in Gloucestershire, at the confluence of the Avon and the Severn. Its glorious abbey church, which was consecrated in 1123, has the finest Norman tower in the world. Half a mile away from the town was fought the Battle of Tewkesbury, in 1471, when the Yorkists settled their account with the Lancastrians in the terrible War of the Roses. There are houses still standing in Tewkesbury which stood there then: beautiful old houses, with high-pitched gables and diamond-paned windows. Tewkesbury was also the scene of the well-known novel, *John Halifax, Gentleman*, and in the abbey is a memorial tablet in honor of Mrs. Muloch Craik, who wrote that story. Tewkesbury is a lovely place; and any of its peaceful and efficient hotels will welcome, without robbing, you.

Be calm, reader. I am not writing a guidebook, and I am not even writing about Tewkesbury. I went there, for the first time in my life, only a short time ago. It was my task and my privilege to read a paper to a large gathering of Anglo-Catholic priests who were met in the abbey. The title of my paper was *The Mass as Salvation*, and I had much to say about the meaning of Holy Communion in the fields of political and economic life. Incidentally, I had offered some criticisms of Reinhold Niebuhr, who seems not to understand the sacramental principle. The clergy were very kindly attentive. A Scottish bishop presided very graciously over the assembly. There seemed to be a general conviction that we were getting down to the revolutionary principles of the Catholic faith.

Later in the evening I sat in the lounge of my hotel, refreshing my somewhat weary body. Two priests had waylaid me in the High street, and I had invited them to come in with me, for they had some very serious problems to discuss. They were country clergy who were attending this Tewkesbury convention from a far-distant rural country; and they were explaining the difficulties which in some English villages still confront priests who attempt to propound the social meaning of the faith. I will not record our whole discussion. It was interesting enough, but as I remember it, it was entirely dominated by one story. That story I now relate, only inventing a name for the heroine of the piece.

Mrs. Pottington-Potter was, without doubt, the leading lady of a certain village. She lived in a large house, with a staff of servants. She must have been wealthy, for she lived in style, and entertained lavishly. The people she entertained at her house were of her own sort—county people, and stock-brokers from London, and occasionally a rising politician. By some strange oversight, no invitation from her ever reached one of the village laborers. But Mrs. Pottington-Potter was, nevertheless, very well known by all the villagers, who bowed and curtsied when they met her, and called her "Old Potty" when she was out of hearing. She was a regular communicant at the village church. She was actually a member of the parochial church council. Indeed, for all practical purposes, she was the parochial church council. She sat upon it, in every sense, and only the vicar dared oppose her will. This, because he was a priest of God and a man of courage, he did whenever he felt it necessary.

The great mission of Mrs. Pottington-Potter to the church was the cause of financial economy. She was always eager to discover where could be obtained the cheapest supplies.

"It is sinful," she said, "to waste money that has been given to God. We must learn Christian frugality."

The vicar, stout fellow, often preached about Christian generosity, but he was always aware that during such sermons the lorgnette of Mrs. Pottington-Potter seems to have a more icy aspect than usual. From time to time, however, he bearded the lady for subscriptions, and was compelled to admire the ingenuity and variety of her reasons for giving very small ones, or none at all. Upon one occasion, he was much worried by the condition of the sanctuary fund. The last bill for candles had only just been paid, and now a fresh supply of candles was needed. He happened to meet Mrs. Pottington-Potter at that time, and mentioned the subject.

"Vicar," she said, "we are spending too much money on candles. I will think about it."

Now, it must be explained that this lady was a great lover of candles—on her own dining table. She appreciated their quiet, mellow light, shining gently upon her silver and cut glass. She felt the distinction which they imparted to her entertainments. And it was her emphatic rule that no candles must be used twice upon her table. Fresh candles every day! And, of course, even though the old ones were used in the servants' hall and bedrooms, there was always an accumulation of candle-ends. Upon this fact she now meditated, and her deep thought issued in action. She called, next day, at the vicarage, with a bag full of candle-ends.

"Vicar," she said brightly, "I have had an excellent idea. These candle-ends from my table will do splendidly for the altar. See how much money we shall save! I will give you these, instead of a subscription."

WHAT the vicar said I will not attempt to report. He was rightly aghast at this evidence of unconscious atheism, and he made his feelings plain. Nor need I stay to offer any analysis of the miserable soul of Mrs. Pottington-Potter. What I wish to point out is that the wretched woman was only a walking parable of very much that passes for Christianity in the modern world. Her candles become symbolic, as we consider them. For is not our religion too often a mere offering of odds and ends? If worship is only the occupation of a few spare hours in the week, unrelated to life's whole business, it is a mockery. The altar is not intended to provide an escape from life: nor is religion a mere cultural indulgence supported upon a basis of economic activity which it does not control. If our religion is only something for which we spare a little time from life's real business, it has lost its real meaning.

For Catholic Christians, the real business of life begins at the altar, and the altar must govern the whole of it. It is from Holy Communion that we derive our critique of all human institutions. It is only by our relation with God that our relations with men and things can be rightly ordered. But there are many who seek to grasp life for themselves, and offer God a shabby remainder. They do not understand the elements of the Catholic faith. They may bring their miserable candle-ends to the vicar, but they have already sold their souls to the world, the flesh, and the devil.

American Cathedrals

Spokane, Salt Lake City, Boise, and Phoenix

By Clinton Rogers Woodruff

THERE ARE THOSE, as I have mentioned, who doubt the wisdom of maintaining cathedrals in missionary districts, but experience would seem to resolve the doubt in favor of the cathedrals. Take the splendid Cathedral of St. John the Evangelist in Spokane, Wash., which was organized as a cathedral in 1929, taking the place of the former All Saints' cathedral located in another part of the city.

In its organization several missionary churches were incorporated. The new congregation consisted of the amalgamation of the congregations of the old All Saints' cathedral, St. James' parish, and St. Peter's church, Spokane. The cathedral, therefore, has more the status of an established cathedral than that of a converted parish. The reason for the incorporation of these weaker missions into the cathedral congregation was to establish a stronger unit and at the same time reduce expense. The interesting result has been that where the Church was formerly considered one of the numerous communions in Spokane, the establishment and conduct of the work of the cathedral has resulted in making a distinct place for the Anglican communion in this whole area, so that the newspapers in speaking of churches refer to the Roman Catholic, Episcopal, and Protestant churches. This distinction was not observed before the establishment of the cathedral, which, however, functions to some extent as a parish church, inasmuch as it draws its congregation from the entire south side of the city.

Legally, the Bishop has entire charge and the authority to preside at the meetings of the cathedral chapter. Actually, the conduct of the work rests almost entirely in the hands of the dean. Bishop Cross is rarely present at chapter meetings, and concerns himself with cathedral matters only as they are brought to his attention.

The relation of the cathedral to the district is rather that of a mother church, which is at the disposal of all the clergy and communicants of the district as they may desire. The annual convocation is always held at the cathedral and massed services are conducted from time to time. So far as I know, the missionary district as such has no control over the cathedral, although the funds for its construction were raised over the entire district.

In the opinion of the dean, the Very Rev. Dr. Charles E. McAllister, the cathedral idea offers a most effective way to strengthen the work of the Church, particularly in missionary districts. "The tendency to establish many and weak missions

is one," he says, "that has lessened our strength in missionary areas for some time. A strong and worthy cathedral in each center of a missionary district not only serves as a good operating base, but is a considerable source of encouragement and pride to the smaller congregations. It also offers the opportunity for impressing on people in areas where the Church is not well known, the value of a dignified ritual in connection with worship. It is my belief that if the national Church would encourage the building of suitable cathedrals in missionary areas a real step forward would be taken toward enabling the various missionary districts to work their way toward the status of self-supporting dioceses."

ST. MARK'S cathedral, Salt Lake City, Utah, likewise has always been a cathedral, although it too has always had a parochial organization. There is a special agreement between the Bishop and the cathedral parish which enables the Bishop to take over the church any time he desires. The Bishop is also rector of the cathedral parish. Bishop Tuttle organized St. Mark's cathedral under that name and the name has been on the cathedral doors ever since it was erected. It was built to be the cathedral and has been accepted as such by the district. It is the central church of the diocese and Bishop Moulton has endeavored to make the missionary clergy especially feel that it is their own, to which they may come for inspiration and support. It is hoped this feeling may increase as the years go by. St. Mark's cathedral is the oldest of all the churches in this intermountain country. The cornerstone was laid in 1870 only three years after the Mormon tabernacle and 25 years before the Mormon temple, so it will be seen what a strong and honorable position it has in that part of the country.

On March 31, 1935, it was ruined by fire and the Bishop and cathedral chapter at once faced the work of restoration. Generous insurance was received, but not enough to restore the cathedral in the manner that it ought to be and the Bishop undertook to make the new sanctuary a suitable memorial to Bishop Tuttle as there had been no memorial to his labors in Utah. A committee of earnest men belonging to the cathedral adopted the plan of asking the senior wardens of the various parishes to present this plan, at their discretion, to their respective vestries. It was believed that this old pioneer cathedral, built by the great pioneer Bishop, had many friends in



U-SHAPED TRINITY CATHEDRAL, PHOENIX, ARIZ.



ST. MARK'S CATHEDRAL, SALT LAKE CITY, UTAH
On the right is the Bishop Spalding memorial hall.

the nation who would want to have a share in providing a suitable memorial for that truly great Bishop. The restored St. Mark's was consecrated on Passion Sunday, 1936. Besides the sanctuary other parts of the cathedral were memorials, and early this year the Bishop Spalding memorial hall, an addition to the cathedral plant, was completed.

ST. MICHAEL'S cathedral, Boise, Idaho, was converted into a cathedral parish by action of a parish meeting, April 13, 1902. No assigned reasons appear in the minutes. The resolution of conversion was drawn up by Bishop Funsten, but no copy is included in the minutes and the terms of the resolution are not available.

Under an agreement entered into by Bishop Touret and the dean and chapter in 1920, the Bishop was accorded, in addition to his prerogatives and duties as diocesan, the following rights and duties: to be chief pastor and director of the parish; to have access to cathedral and parish buildings, other than the rectory, for all diocesan and episcopal purposes; to officiate, preach, administer the sacraments and conduct other rites, ordinances, and services in the cathedral, chapels, and missions of the parish; to control and regulate the ritual and form of worship; to meet and confer freely with vestry and various societies and organizations of the parish; to take part in their deliberations and to submit to them from time to time such suggestions and counsel as he may see fit; to nominate to the chapter the names of suitable men for the office of dean, the chapter reserving the right to reject any and all nominations until the person satisfactory to them is named.

The relationship of the cathedral to the district has not been worked out in detail. Preliminary steps were taken to provide for a cathedral chapter; the Bishop to be the official head of such a chapter, the dean and two lay members of the cathedral vestry to be members of the cathedral chapter. The Bishop has the power to constitute this chapter and to designate its powers, privileges, and duties.

TRINITY CATHEDRAL, in Phoenix, Ariz., had its beginning as a mission church in the year 1885. Services were held in a local hall, and in the year 1886 a start was made for a church building by purchasing a lot, and a mission organization was formed. Building operations, however, were not commenced until 1888, and on January 6, 1889, the Feast of the Epiphany, the first services were held in the new building. The services of dedication were postponed until Trinity

Sunday at which time the church was dedicated to "The Blessed Holy and Undivided Trinity" and named Trinity church in Phoenix.

Through the passing years a series of clergymen followed in charge of the mission until the year 1906 when the Rev. Julius Walter Atwood, rector of Trinity parish, Columbus, Ohio, came to Phoenix for the health of his wife. Finding it necessary to remain for Mrs. Atwood's health, he resigned his rectorship and took charge of the little church in Phoenix. Under his leadership it grew rapidly, and in two years it was admitted as a parish.

In 1910 Bishop Kendrick of Arizona and New Mexico, deeming that Arizona and New Mexico should become separate districts, resigned as Bishop of Arizona, retaining the see of New Mexico. In the fall of that year General Convention elected the Rev. Mr. Atwood as Bishop of Arizona, and through the earnest request of the parishioners, he continued as rector while exercising the office of Bishop.

In 1911 the Rev. William Scarlett, the assistant minister at St. George's church, New York City, was called as vice-rector of the parish. Mr. Scarlett's charge of the parish proved so successful that in the fall it was felt necessary to build a new church. Property was purchased on West Roosevelt street, then in the outskirts of the city, and in 1915 the first structure was erected. This became known as Trinity pro-cathedral with Mr. Scarlett as the first dean. In 1920 the construction was started for the present cathedral church, a commodious building with a seating capacity of 750. It is a replica of a church on the Isle of Majorca, and is of Spanish gothic type. The church was consecrated in 1921. In 1922 Dean Scarlett was called to Christ church cathedral in St. Louis, Mo., and in time became Bishop of Missouri. The Rev. Herbert L. Johnson, from St. Stephen's church, Lynn, Mass., succeeded Bishop Scarlett, and remained at Trinity until 1926, when he was called to be dean of St. Paul's cathedral at Detroit. The Rev. Edwin Selden Lane from Trinity church, Redlands, Calif., succeeded Dean Johnson in September, 1926.

In the year 1930 the cathedral was completed, and the structure now forms a U. This building cost \$63,000 and was dedicated in honor of Bishop Atwood by the Bishop himself, then retired. The cathedral plant now consists of five units with a total valuation of approximately \$225,000, completely paid for with the exception of a small mortgage of \$9,000. The Bishop's house was built in 1918, and the deanery in 1928.



INTERIOR VIEW OF ST. MARK'S CATHEDRAL

BOOKS OF THE DAY

Edited by
Elizabeth McCracken

The Church and the Nations

THE UNIVERSAL CHURCH AND THE WORLD OF NATIONS (The Official Oxford Conference Books, No. 7). Willett, Clark. Pp. 315. \$2.00.

COÖPERATION OR COERCION. By L. P. Jacks. Dutton. Pp. 153. \$2.00.

“THE AGRICULTURALIST and the architect, the chemist and the engineer, know what they are doing, and they also know why they are doing it; thus they realize the meaning of their activity; whereas teachers and research workers and, still more, parsons, stand outside this life as spectators; they look at it anxiously and without understanding.”

There may be some exaggeration in the above remark by one of the contributors to this Oxford symposium; but it is a striking fact that the lay contributors to the volume show not only a better understanding of the historical and contemporary situation but often a more adequate grasp of the Christian principles relevant to the discussion. Special mention might be made of Sir Alfred Zimmern's exposition of St. Augustine's philosophy of order and Dr. Max Huber's reflections on international law in the light of the word of God.

It is rather a pity that Professor Raven's essay, *The Religious Basis of Pacifism*, should have been relegated to what is practically an appendix. It raises issues concerning the relation of justice to love, of the Old to the New Testament, of the Church to the world, which are of the utmost importance for the whole problem of Christianity and war, and which cannot be settled in a footnote. The volume would have been much enriched had we been offered the criticisms of his position which were made in the course of the Oxford discussions by those who did not share his point of view.

“The most obvious effect,” writes Lord Lothian, “of the anarchy of national sovereignties is that every international dispute, whatever its origins, is discussed as a conflict between two or more sovereignties, and that there is no authority responsible for considering it or capable of legislating a solution for it, from the standpoint of the well-being of the whole.”

His view of nature is such that he regards the federation of nations as a logical but not a practical remedy. Similar is the viewpoint of Principal Jacks in his *Coöperation or Coercion*. “No sovereign state will be a willing party to any plan for keeping the peace (or indeed for anything else) which infringes its sovereignty.” He suggests that we acquiesce in the situation and confine our attention to allaying evils which we cannot remove.

The nations of the world might, for example, start a common fund, taken from armament resources, and apply it to stabilizing currencies, lowering tariffs, and financing the distribution of raw materials. Such pessimism seems unwarranted to those who hold the Catholic view of nature; and it would appear to be controverted at the bar of history. The nature of man as a rational and social being, and the fact that the Republic of the United States has been formed out of rival sovereign states, leads us to believe that a federal international order is not an idle dream.

T. S. K. SCOTT-CRAIG.

A Book for Leaders of Youth

SKEPTIC'S QUEST. By Hornell Hart. Macmillan. Pp. 173. \$2.00.

MR. HART has written an interesting and stimulating study of the intellectual and spiritual progress of a student whom he introduces to various types of thinkers, reflecting various types of contemporary thinking. It is amusingly done, and while we may not agree with all the conclusions or suggestions, the reading of it is a joy, and the comments are always incisive and sometimes profound.

The hypothetical student in these dialogues starts from materialistic mechanism and is led to see that there may be meaning in the world, even a God, and that the life of Jesus can not improperly be held to provide the clue to that meaning and that God. No attempt is made to prove the full Christian faith;

all is by way of suggestion and hint; but one may trust that the student went on to something more satisfying than the theistic ethic with which he appears to be intrigued in the final chapters.

The book should be read by all who work with young people.

W. NORMAN PITTINGER.

A Pastor's Story of His Pastorates

PASTORAL ADVENTURE. By Clarence H. Reese. Fleming H. Revell. \$1.75.

THE REV. C. HERBERT REESE, as he is known in the diocese of Pennsylvania, is truly a splendid example of the faithful parish priest, and this little book of less than 200 pages is a frank, naïve account of useful rectorates, the longest of which (19 years) has been at St. Matthew's, Philadelphia. It is seldom that one writes so freely about personal experiences and one's work and relationship. But there is a sincerity and selfishness about Fr. Reese that disarms criticism. His account of how he has used the spare rooms in the rather large rectory is revealing. He is able to tell the most personal stories without arousing criticism.

The story of Fr. Reese's early struggles reads like Horatio Alger or Oliver Optic. There is no fancy rhetorical writing, just a plain, straightforward narrative. This is true also of the account of his war experiences, which were many and varied. Even when he indulges in criticism there is a sweet reasonableness that impresses one most favorably. What would be regarded as egotism in a less spiritually-minded and devoted priest is just a sincere naïveté.

This account should be read by those who do not realize the problems with which our clergy have to deal and also by the younger men entering or about to enter the sacred ministry. While classified as a Low Churchman, Fr. Reese is properly described as a loyal and devoted one.

CLINTON ROGERS WOODRUFF.

Family Life in the Nineties

THE LANGWORTHY FAMILY. By Elizabeth Corbett. Appleton-Century. \$2.50.

TOWARD THE end of the last century Colonel Samuel Langworthy lived in Mount Royal, near Chicago. When he endowed Henrietta Mills with all his worldly goods, she endowed him with all her living relatives—two sisters, a niece, and a worthless brother; and it is with this assortment that the Colonel's daughter has to live when she comes back from school. According to the ethos of the period, Colonel Sam rises to all these responsibilities, and spends his money and his life blood on the tribe. Yet one by one they drift away; and leave him a solitary but heroic figure. This human story deals with the little things of life, as life was lived in the '90s, and the characters are people of flesh and blood.

M. P. E.

A Good Mystery Story

THEY TALKED OF POISON. By March Evermay. Macmillan. \$2.00.

A SEMINAR on murder conducted by a professor of criminology makes a very nice starting point for a mystery tale: the professor's pet dog dies then and there of strychnine poisoning, and the next morning a prominent rector is found dead in the professor's garage. Miss Evermay, for about three-quarters of her volume, carries on in a strain worthy of this opening but she does not stop soon enough; the plot is confused by incredible coincidences and the culprit is kept too much in the background.

Incidentally it may be hoped that few rectors of well-to-do parishes are treated so churlishly by their vestries as this one was.

E.

NEWS OF THE CHURCH

Ideals of Labor Are Theme of Broadcast

Spencer Miller, Speaking on the Church of the Air Program, Notes New Spirit of Coöperation

NEW YORK—The ideals of labor have endured down through the years, and labor has tried to live up to these ideals—this was the theme of a speech broadcast August 28th by Spencer Miller, Jr., consultant in industrial relations for the national Department of Christian Social Service, from station WABC, New York, over a nation-wide hook-up of more than 50 stations.

The address, a part of a service conducted by the Rev. Charles D. Kean of St. George's church here, quoted Samuel Gompers, late president of the American Federation of Labor, who stated the aims of labor thus:

"Labor wants the earth and the fulness thereof. . . . We want more schoolhouses and less jails . . . more constant work and less crime, more leisure and less greed, more justice and less revenge. In fact, more of the opportunities to cultivate our better nature to make manhood more noble, womanhood more beautiful, and childhood more happy and bright."

The ideals of labor, Spencer Miller said, are concern for guiding the child life of the nation, abolition of the exploitation of women in industry, sanctity of the human personality, and brotherhood in the Fatherhood of God.

QUOTES AFL STATEMENT

Quoting a statement made recently by the executive council of the American Federation of Labor, Mr. Miller told the nation-wide radio audience:

"Through the development of teamwork between industry and labor, many economic wrongs can be righted, many of industry's legislative burdens can be remedied, and the maximum of service which industry and labor may render can be given the entire nation."

The substitution of understanding and coöperation for industrial strife, Mr. Miller pointed out, has won by sheer power of the ideal a generous response from industry.

LABOR'S CHRISTIAN IDEALS

"When such an ideal comes to take possession of all in industry," he continued, "we shall witness far-reaching changes in moralizing the industrial order. . . ."

"The thing which makes labor so truly a part of our Christian way of life is its ideals. . . . They are Christian ideals. It is for this reason that no figure in all history makes so deep an appeal in the councils of labor throughout our land as the Carpenter of Nazareth, the Brother of all mankind."

Bishop Stewart, Now 59, Is Steadily Regaining Health

EVANSTON, ILL.—Steadily recovering from the heart attack he suffered June 6th at Sault Ste. Marie, Ont., Bishop Stewart celebrated his 59th birthday at his home on August 18th. He spent the day quietly with his family.

The Bishop is still confined to his home but indications are that he will be able to be out within two weeks. He has remained inactive on the urgent advice of his physicians.

It is not expected he will accept appointments during September. He will accept them only on a limited basis in October. He expects, however, to attend the meeting of the House of Bishops in November.

Urges Extension of Social Security to Lay Workers

CLEVELAND (RNS)—The suggestion that the social security program be extended to workers in the field of religion was made by William H. Leach, editor of *Church Management*, in a letter to President Roosevelt.

Pointing out that the present exemption of religious workers is "unfair to thousands of workers in this field," Mr. Leach asserted that a study would reveal the following:

"That but a small proportion of the active ministers are now covered by denominational pension systems. In many instances the pastor of a church may be covered while his associates or assistants are not.

"That there is very little protection for church secretaries and employes in the local church. Some denominational pension systems make such protection possible but the number of churches which have taken advantage of the opportunity is negligible. It is very unusual for custodians and helpers to have old age pensions.

"That there are thousands of employes in Church printing establishments and publishing houses who are now offered no social security of any kind.

"That secretarial help in denominational offices and inter-church offices, as a rule, is not protected."

Dr. Franklin to Address Clergy Conference at Mt. Pocono, Pa.

BETHLEHEM, PA.—Head Hunters and Soul Seekers will be the theme of Dr. Lewis B. Franklin, treasurer of the National Council, when he addresses the clergy conference to be held September 12th to 14th at Hawthorne inn, Mt. Pocono.

Others who will address the conference are the Rev. Thorne Sparkman of Christ church, Baltimore, Md.; the Rev. George B. Gilbert of Middletown, Conn.; the Rev. A. T. Mollegen, Virginia theological seminary, Alexandria, Va.; and Bishop Sterrett of Bethlehem.

Fr. Wood Writes of Conditions in China

Tells of Streets Crowded by Moving Troops, the Approaching Enemy, and Defeated Safety Zone Plan

PROVIDENCE, R. I.—A vivid picture of the work of the Church in China under war conditions is given in a letter received here by the Rev. Edmund L. Souder, formerly of the China mission, from the Rev. Robert E. Wood of St. Michael's church, Wuchang. Writing under date of July 15th before the recent air raids on Wuchang that endangered the lives of all the missionaries in that city, Fr. Wood states:

"I wonder what news of the war situation reaches you, and I am sure you would find it difficult to picture our beloved Wuchang as it is today. The streets are full of moving troops and all sorts of war trucks and other equipment, and men are being trained and drilled constantly.

"The playground of the Anhwei guild school, just back of St. Michael's, is a favorite drilling place. I am awakened every morning at the crack of dawn, as the first companies arrive. The place is also full of refugees from Anhwei and the scouts and girl guides have their exercises there too.

"Everything seems to take on war-like atmosphere and you should hear the soldiers and scouts and all schoolboys and girls sing their patriotic songs. They are truly thrilling.

JAPANESE MOVE NEARER

"The Japanese are getting nearer and nearer, and hosts of people, including the families of our Chinese clergy, are hastening away to places of greater safety. Central China college has already moved to Kweilin in South China, and I hear Boone school and the library school are making plans to move away also. St. Hilda's has closed for the time being. Boone compound was never more beautiful, but it is a sad place to visit. . . ."

"At present there is a plan to make a large section of the city, north of Serpent hill, a safety zone; and our Boone compound, the Roman Catholic mission, the London mission, and the Swedish mission are all included. The Japanese have promised not to harm foreign property clearly marked with flags of the nations, and our Chinese authorities have agreed to withdraw all of their soldiers from this region. So, let us hope that it will prove to be a genuine *safety zone*."

That the "safety zone" proved to be anything but safe was indicated by the report of Japanese air raids on August 11th in which three bombs were dropped on the compound of Boone college and the chapel of the Order of St. Anne was demolished by a direct hit, Bishop Gilman, the Sisters of the Order of St. Anne, and Fr. Wood all having narrow escapes [L. C., August 24th].

"Every Thursday evening," continues the letter, "our little group of foreigners, includ-

ing the Roman Catholic bishop, who is our chairman, and his clergy (all American Franciscans and most cordial and friendly, just like homefolks) meet at Bishop Gilman's house, on Boone compound, to confer together about this safety zone and the possibilities of protecting noncombatants, when the fighting begins here.

DANGER MAKES FOR FRIENDSHIP

"At present there are Bishop Gilman, Dr. Logan Roots, John Coe, and myself representing our American Church mission, and there is always a representative of the Alliance, London, English Methodist, and Swedish missions present. Isn't it wonderful, how a common danger and a common opportunity to serve our fellowmen bring us all together into such a close fellowship!

"Mrs. Ekvall, of the Alliance mission, dear pious soul that she is, expressed her conviction that if 10 righteous souls were found in Wuchang the good Lord would spare the city as He did Sodom and Gomorrah, and I cried out, 'Then, whatever happens, don't you leave the city!' Everybody knows what wonderful work she has done with blind and deaf and dumb. . . .

"We try to be cheerful but these are heart-rending days. To say goodbye to our dear friends who are departing, perhaps never to return, is too sad for words. And, oh, such wonderful friendships as I have been privileged to make, with splendid young military officers and wounded soldiers, many of whom have become catechumens, or been baptized, while here, and they have gone forth so gallantly to sacrifice their lives for their country!

"I count it a great privilege that I am allowed to spend my summer right here at home. Kuling is out of the question, as the boats have now ceased to run and the river above Kiukiang is mined. The people who are there are bottled up for a long time to come, unless they care to risk the long journey overland. The railroad between Kiukiang and Nanchang is already torn up. The St. Anne Sisters and I are rejoicing that we did not get trapped in Kuling.

A NEWCOMER HELPS

"But to return to our privileges here in Wuchang. The Rev. Charles Higgins has been helping here at St. Michael's to no small degree, although he is a newcomer. . . .

"I had arranged to take the Blessed Sacrament to a man in prison, but shortly after service the dreaded signal for an air raid was sounded. So, I had to wait for the *all clear*, as no one is allowed on the streets during a raid.

"When I finally reached the prison (where, by the way, the wardens are so kind to me and give me all sorts of privileges and really make my weekly visits quite a pleasure), I found that I was to meet my friend in a certain room set apart for the Buddhist prisoners' worship.

"That, however, in no wise hindered the efficacy of the Sacraments of Penance and Holy Communion which were there administered. In a suitable place, alongside the Buddhist shrine, I spread a clean, white cloth, placed a small crucifix and two lighted candles, as a proper setting for the Blessed Sacrament. My young friend made such a good confession, most carefully prepared for beforehand. He has imposed a penance upon himself of fasting every Sunday until afternoon. He chooses that day because he has no work to do. This is entirely his own idea.

REJOICES IN PRIVILEGES

"Do you wonder that I rejoice in my privileges? Beginning next Sunday we are to have the early celebration at the hospital changed to 6:30, thus enabling me to get

Indirect Lighting Produced in San Antonio Parish House by Using Enameled Dishpans

SAN ANTONIO, TEX.—Dishpans, enameled and suspended from the rafters, provide indirect lighting in the recently renovated St. John's parish house here. These, together with sidelights made from dishpans cut in half, were installed by the young people's service league.

The young people began with a few gallons of donated paint. They scrubbed, painted, and varnished until no trace of the battered old brown paint remains. The woodwork is now a gleaming ivory.

Even the kitchen and pantry were redecorated. New shelves and windows were installed, and linoleum was laid. A small room formerly used as a children's chapel, found too small since the growth of the church school, was furnished as a place for vestry, committee, and group meetings.

After the sidelights had been installed (the reflectors were made by sawing dishpans in half), colored bulbs were obtained. Now, by means of switches, a moonlight or a rose effect may be produced.

back to St. Michael's in time for our service at 7:30. I thank the good Lord for every day that I am allowed to carry on.

"Naturally, I do not wish to borrow trouble, but in any case St. Michael's is nowhere near the proposed safety zone way over there beyond the hill! I pray the good Lord to spare our glorious church and our beloved people. So I am trying hard to keep on saying, 'O God make speed to save us, O Lord make haste to help us,' with *Alleluia* added. It is especially difficult to add the latter since our last air raid, in which there were over 600 casualties.

"It broke my heart, passing through the devastated area the morning after the raid, to see the havoc that had been caused and the dead still lying in the streets.

"But I must hasten to a close as another air raid warning has just been given and we must all hasten to cover. It takes no time at all for the basement of St. Michael's to be filled with people seeking shelter. We never know when a raid is coming. A few days ago we were called out at 4 A.M."

Methodist Unification Meetings to Be Held in Centers of Opposition

NASHVILLE, TENN. (RNS)—Leaders of Southern Methodism, seeking to win over the disaffected areas of their Church to the unification of the three branches of the Methodist Church, have decided to hold the remaining meetings of the Joint Commission on Church Union in the centers where opposition to union has been most pronounced.

In line with this decision, the next meeting of the commission has been scheduled for Jackson, Miss., where there are many outspoken critics of unification.

The bishops of the Church hope to persuade critics that the procedure by which union is being perfected is essentially democratic and not the "high-handed machinations of outsiders" as has been charged by the layman's organization for the preservation of the Southern Methodist Church, leading anti-unification group.

Trouble With Nazis Splits Up Romanists

Austrian Catholics Breaking Up Into Three Antagonistic Groups; State Eliminates Parochial Schools

LONDON (RNS)—The struggle between the Nazi State and the Roman Catholic Church in Austria is already splitting the Church into warring factions, according to the Vienna correspondent of the *London Times*.

The correspondent declares it has divided the Roman Church into three antagonistic groups. The first he describes as "the old guard" whose standpoint continues to be that whoever opposes the Pope must be wrong. The second group are the German Nationalist laymen, who pay their first allegiance to Hitler and, if left no choice, may possibly plan to leave the Roman Church. The third group are those who still believe that Cardinal Innitzer will be able to obtain the Vatican's approval for a compromise.

The correspondent states that according to trustworthy information, Cardinal Innitzer has been more or less bound to silence and has been given instructions to make no more overtures to the Nazis without specific approval by the Vatican on all points of detail.

The latest move in the Nazis' war on the Roman Church is the issuing of orders which will have the effect of gradually eliminating private schools in Austria. This will principally affect Roman Catholic parochial schools.

Already some Roman Catholic kindergartens have been taken out of the hands of the nuns and turned over to lay supervisors. When the new school year begins in September no privately owned school will be permitted to accept new pupils without special permits, and so far there is no indication that these special permits will be issued.

The result will be that parochial schools will lose one class each year and eventually close up even if no new measures are taken against them.

Nazis Bar German Lecturers From Going to Swiss Ecumenical Seminar

LONDON (RNS)—German professors and lecturers who would have attended the ecumenical seminar held in Geneva this summer under the auspices of the European Central Bureau for Inter-Church Aid, were refused passports for the journey by the Berlin authorities.

The gatherings are held for the exchange of theological thought between the various Churches. The lecturers this year included Professor Leeuw and Dr. Visser 't Hooft, from Holland; Dr. Peter Barth, Pastor Thurneysen, and Dr. Keller, from Switzerland; Professor Zankow, from Bulgaria; the Dean of Exeter, from England; Prof. W. Pauck and G. W. Richards, president, from America.

Council of Churches Lauds Industrialists

Principle of Collective Bargaining Reaffirmed in Message Issued for Labor Sunday

NEW YORK (RNS)—Reaffirming the principle of collective bargaining, the 1938 Labor Sunday message issued by the department of Church and social service of the Federal Council of Churches of Christ in America praised American industrial leaders who have entered into collective bargaining relations with their employes for their "industrial statesmanship."

"On the other hand," the statement said, "it is regrettable that some have used the misdeeds of labor organizations for the purpose of obscuring the major issue of democratic industrial relations. Labor, like the employer, must go with the democratic process, taking care that the affairs of its own organization are democratically and responsibly conducted."

Expressing gratification that "throughout the Churches an increasing concern is felt about the problems of the social order, such as unemployment, the distribution of income, social security, the rights of labor, consumer cooperation, and the relations of races and nations," the statement declared that "Christians must reaffirm their faith in democracy, for democracy alone guarantees the liberty of the human spirit."

WARNS BOTH CAPITAL AND LABOR

The statement warned both capital and labor against the use of "unethical and unjustifiable methods" during industrial conflict.

"In the public interest as well as their own," the statement said, "labor and employers should discontinue resorting to violence, racketeers, autocratic methods, internal dissensions, refusal to participate in genuine collective bargaining, breaking of contracts, the use of industrial spies, and misleading propaganda."

Declaring also that "liberty is one and indivisible," the statement pointed out:

"In the world today the rights of labor to have a voice in determining the conditions of its work, and the right of the Church to have a voice in determining the conditions of its worship, stand or fall together."

Trinity's Fr. Ericson Accepts Call to Redding, Conn., Church

NEW YORK—The Rev. Eric G. Ericson, who has done notable work in the diocese of New York among the Swedish people, has accepted a call to Christ church, Redding, Conn. Fr. Ericson had charge of the Swedish congregation which formerly worshipped in St. Bartholomew's church.

The place of these special services was transferred to Trinity chapel, Trinity parish, within recent years, with Fr. Ericson still in charge, and the vestry of Trinity parish not long ago voted to discontinue this special work.

Canon Jones Will Be Rector of St. Mark's, San Antonio

WASHINGTON—The acceptance by the Rev. Everett Holland Jones, canon and chancellor of the Washington cathedral, of a call to become rector of St. Mark's church in his home city, San Antonio, Tex., was announced at the cathedral offices August 21st in behalf of Bishop Freeman, who is on holiday in Sorrento, Me. Canon Jones was formerly rector of St. Paul's, Waco, Tex.

Although the date of Canon Jones' departure has not been determined, it is expected that he will assume his new responsibilities in October.

Cincinnati School Gives Diplomas to 29 Students

CINCINNATI—Twenty-nine students attending the Cincinnati summer school for social work received diplomas at the 16th annual closing exercises on August 17th. Henry Bentley, a prominent lawyer in Cincinnati and a member of the board of directors of the school, presented the diplomas.

In his presentation address, Mr. Bentley quoted from Ortega y Gasset to the effect that "the Christian religion provides the only reasonable synthesis of the high specialization from which modern society suffers, and the graduate school and its summer session are making important contributions to this synthesis."

Urge Presbyterians to Cultivate Relations With Episcopal Church

SANTA BARBARA, CALIF. (RNS)—A further step toward organic union between the Episcopal Church and the Presbyterian Church in the United States of America occurred when the Presbyterian Synod of California, meeting here, formally requested the General Assembly of the Presbyterian Church USA to urge all its synods, presbyteries, pastors, and congregations to "cultivate friendly relations with the clergy and people of the Episcopal Church."

In addition, the bill or overture asks all Presbyterians to study thoroughly and acquaint themselves with the problems and difficulties involved in consummating a union between the two Churches.

Personal Religion Discussed by Cove, Ore., Youth Conference

COVE, ORE.—An all-youth conference of the province of the Pacific, not large but representing seven dioceses and missionary districts of the province, met here during the first week in August to consider Personal Religion. The theme was discussed by the Rev. J. Minto Swan, rector of St. Mark's church, Vancouver, B. C.

Miss Cynthia Clark, National Council secretary for young people, conducted a series of discussions on organization and programs for young people's groups.

Temple of Religion to Be Built at Exposition

Golden Gate Fair to Have Extensive Religious Program With Peace on Earth as Theme

SAN FRANCISCO—Peace on earth, good will toward men—this will be the theme of the extensive religious program planned for the 1939 Golden Gate international exposition by all faiths believing in the fatherhood of God and the brotherhood of man. The united faiths, working through a committee of 100 members, have just announced plans for the building of a temple of religion and a tower of peace on 400-acre Treasure island, man-made site of the world's fair of the West.

The temple, surrounded by a Biblical garden, will occupy an area 275 by 175 feet, and will conform to the Pacific type of architecture being used in building the exposition.

A lofty tower, which by its architectural design and structure is to be dedicated to the ideal of peace, will feature a huge clock, with the words *Tower of Peace* on the dial instead of numerals. At the base a sculptured group surrounded by water effects will depict the groping of man and nations for the light above.

TO HAVE NEW AIMS

The religious program of the Golden Gate international exposition will be the most extensive in the history of world fairs. It is aimed toward the upbuilding and consecration of human life and toward a closer cooperation between the faiths.

Its sponsors feel that progress, as usually stressed at world's fairs, refers primarily to industrial and scientific achievements. In the temple of religion on Treasure island the objective will be an emphasis on the spiritual gains for which man has been struggling for centuries, such as world peace, brotherly love, and freedom—freedom of religion, of the press, of speech, and of assembly.

Religious leaders of all creeds and denominations from all over the West met on Treasure island on August 23 to take part in ground-breaking ceremonies for the temple of religion and tower of peace.

Governor Frank F. Merriam, honorary president, turned the first spade of earth on the building site, and President Leland W. Cutler and other exposition and city officials, including Mayor Angelo J. Rossi of San Francisco, took part.

BLANKET INVITATION ISSUED

A blanket invitation was issued to all religious groups in the 11 Western states to send delegates to the August 23d ceremonies. On the evening of the same day a huge mass meeting of religious groups was held at the civic auditorium in San Francisco. Governor Merriam and distinguished members of the clergy spoke.

Plans and programs for the temple are now being worked out.

Jerusalem Finances Are Serious Problem

Enormous Debt Burdens Orthodox Throne; Large Property Lost in Russia and Balkans

BY WILLIAM A. WIGRAM

LONDON—A Westerner, viewing the position of the Orthodox Patriarchate of Jerusalem, would be inclined to think that its big problem is mainly financial. It is certainly a fact that the throne is burdened with an enormous debt, mostly contracted in the happy-go-lucky days of prewar finance.

In addition, the Patriarchate has now lost by far the larger part of its capital, including all the very large property it once owned in Russia and in the Balkans, and about 80% of its current income. The gifts, too, of the thousands of Russian pilgrims who once came to Jerusalem have been suddenly and completely cut off.

BANKRUPTCY LACKS TERRORS

Bankruptcy, however, seems to have no terrors for the serene Oriental mind, for there are advantages in being a monk, and owning no property of your own! As for the institution of the Patriarchate, there are generous and wealthy Greeks in the world who are willing to do all that is necessary for its upkeep—on conditions *bien entendu!*

The Brotherhood of the Holy Sepulchre, which is the governing body of the Patriarchate, for historic reasons that go back as far as the days of the Crusades, has come to think of itself as a Greek garrison, set to guard a priceless treasure from Latin encroachment, and Greeks who fully sympathize in that feeling are apt, like people in other Churches, to use their subscriptions as a means of keeping the ecclesiastical authorities whom they support firm in the path they desire! The Patriarchate must go on being Greek.

TWO FORCES TO CONSIDER

This, however, brings the throne in question up against two other forces that have to be considered. First, most of the Orthodox Christians in the country are not Greek, but Arab-speaking; a type that we used to call Syrian and are learning to call by the name of Palestinian. They think that they have some right to a share in the control of the Church they belong to!

Second, there are the British authorities, in control of the land. A people with an unaccountable penchant for "getting things done decently," they feel that a good many reforms are wanted in the Patriarchate, more especially financial ones!

Thus there is, and has been ever since 1918, a "triangular duel" in progress. It much resembles the famous one in Marryat's *Mr. Midshipman Easy*. The whole question has been complicated by the dispute that has been going on for four years

Survey Proves Interest of Young People for Church

SAVANNAH, GA.—Young people, according to a recent survey conducted at Camp Reese on St. Simon's island, diocesan young people's conference center, are interested primarily in the teachings and customs of the Church. They are not nearly as interested in marriage, sexual relationships, nor the conflict between dubious science and religion.

The survey was made during the presentation of an informal course to young people representing all parts of the diocese. Each student was given three index cards, on which he was asked to write the three questions he would like to discuss. He did not have to sign his name to the cards.

Cards were collected and filed according to subject. Of the 140 questions asked, 55 dealt with the teachings and practices of the Church, 36 with moral questions, and 24 were general inquiries concerning marriage, sexual relationships, and the like.

Evident from the inquiry, too, was the fact that these young people, seriously interested in the Church, knew very little about the Church. Most of them knew nothing about the teachings of the Church as set forth in the Catechism, nor did many know the significance of the sacraments. They did, however, want to know.

now, over the election to the vacant patriarchate of Jerusalem.

The last holder of the office, Monsignor Damianos, was a most picturesque figure. He was a fine and courtly ecclesiastic, of magnificent presence and bearing, with manners that could send a justified complainant away entirely unsatisfied but perfectly delighted! His business ways were those of the ancient East, and he combined a hearty disbelief in all improvements with an absolute mastery of the art of polite obstruction of measures that he disapproved.

DEFEATS ST. PETER

When he died, flippant officials who had always opposed and always liked him, pictured him giving plausible and courteous explanations of all doubtful items in his earthly record to puzzled authorities at the gate of heaven, till at last he entered bliss in serene triumph, while St. Peter murmured to the recording angel, "I am sure there is a catch somewhere, but I cannot find it"!

There was a long difficulty over the election of his successor, and a tangle of legal points to debate that lent themselves to obstruction till at last all Patriarchables save one were dead, and that one had to be elected!

Complicated though the points were, as stated, all things came down to one very simple formula. Reform being admitted as a necessity, was it to be reform before election, or election before reform?

Both parties had an excellent case, one saying that if the reforms were not instituted before the election, they would never be instituted after; the other, that only an installed Patriarch could make reforms which he could not repudiate immediately after installation!

"BERAT" NOT ISSUED

When a Patriarch was elected at last—they had to elect the only man legally qualified for election who was in a physical state to accept it—the formal *berat* of confirmation which the British high commissioner (as representing the grand vizier of the defunct Turkish empire) had to issue, was delayed for various reasons. Thus the world saw the strange phenomenon of a Patriarch and a *locum tenens* (whose sole function is to administer the see during a vacancy), both in existence at once.

The matter was further complicated by a personal disagreement between the Patriarch-elect and the British high commissioner. The two men got thoroughly "across" one another, and indeed it would be hard to imagine two types more different than an Orthodox ecclesiastic and an elder of the Established Kirk of Scotland!

Now, however, an ordinance has been published, which is to amend the law of organization and administration in the Orthodox Patriarchate, and to replace the ottoman regulation of the year 1875, under which things have been worked till now. (Observe the British respect for the *status quo!*)

By the ordinance, the position of the Patriarch and the synod in which he works—the synod is composed of the Brotherhood of the Holy Sepulchre, or at least of the episcopal members of that body—is fully recognized. It is provided, however, that the members of this synod must either be or become citizens of the state of Palestine.

ESTABLISH MIXED COUNCIL

Next, a mixed council is established, composed of the Patriarch, seven members of the synod of his selection, and 10 lay members of the communal councils of the Arab-speaking laity of the Church.

This body is to administer one-third of the revenues of the Church, a proportion that about represents what the lay folk of Palestine contribute under one head or another—and they are to have the right to see the budget, under which the balance from extra-Palestinian funds is administered.

There are to be local councils and Church courts for ecclesiastical matters, which are to be supervised and inspected by the lay chief justice of the land, and there are to be proper auditors for the financial affairs of the Church generally, appointed conjointly by the Patriarch in synod, the mixed council, and the high commissioner conjointly.

Finally, bishops are to be selected by the Patriarch in synod, subject to the approval of the high commissioner, it being understood that they, in addition to all ecclesiastical qualifications, must at least speak Arabic fluently. If this scheme be accepted in principle, the *berat* recognizing the election of the Patriarch will be issued at once.

Of course either this or any possible scheme of government gives opportunity in plenty for obstruction and quarrels, but it is a scheme that can be worked, if there is a spirit of goodwill—a spirit not very manifest in Palestine at this hour, however.

Harper Sibley Made Head of China Relief

Will Lead New Church Committee in Consolidating Relief Appeals for Victims of Japanese Invasion

NEW YORK—Harper Sibley, well-known Episcopal layman and former national president of the chamber of commerce, it was recently announced, will head the Church Committee for China Relief, the formation of which is designed to consolidate Church appeals for humanitarian relief for Chinese sufferers. Also listed as members of the committee are Bishop Stevens of Los Angeles and the Presiding Bishop.

Through this committee the Churches of the United States will stand together in loyal support of their missionaries who are not failing the Chinese people at this time of great suffering at the hands of the Japanese. Also, through the committee, the Churches of the United States will meet their share in a great responsibility felt by the Christian Churches of the world.

Only through the missionaries, the committee has pointed out, and the Chinese Churches and Christians is it possible to carry on relief throughout the whole of China. Apart from the Christian institutions, there are no other agencies which work alike in the military and unoccupied areas.

Reports of distress throughout China, as received by the various mission boards, will be presented to all the Churches in this country. In a view of the entire situation can best be seen where are the direst conditions. The committee will receive and remit funds contributed in a spirit of Christian charity and generosity.

A MOVE TOWARD UNITY

The plans of the committee are being made large enough to provide for the relief which should be expected from the Churches of the United States throughout the duration of the emergency. In their co-operative aspect, it is felt, these plans constitute an important phase of the present-day movement toward unity in the Christian Church.

Some other members of the committee are listed below:

Dr. John R. Mott, chairman of the International Missionary Council, who is to be vice-chairman; James M. Speers, Presbyterian layman; Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches of Christ in America; and Dr. Ralph E. Diefendorfer, secretary of the Board of Foreign Missions of the Methodist Episcopal Church.

Graduates Hear Bishop Seaman

CANYON, TEX.—Bishop Seaman preached the baccalaureate sermon at the summer school of West Texas state college on August 21st. Among the 164 graduates who received degrees were Newton C. Smith, Jr., student layreader; and Miss Gonda Biggers, class president.

Gambling Evil Stressed in Speech to SCHC Meeting

SOUTH BYFIELD, MASS.—Bishop Creighton, Coadjutor of Michigan, stirred the large gathering assembled at Adelynrood, the conference house of the Society of the Companions of the Holy Cross, August 12th to 14th, when he addressed them on the opening night. He spoke strongly against gambling.

The conference, under the chairmanship of Miss Charlotte L. Brown, retired United Thank Offering worker, was not limited to members of the SCHC. Half of those present were guests.

Bishop Creighton said in part:

"The tendency is to settle down into life in easy terms. We need more iron in our blood. The devastating spirit which would get something for nothing, the gambling spirit, must be fought and overcome.

"There is actually an organized effort at present to legalize gambling, and the atrocious argument is made that the proceeds will help the poor. This is both wicked and untrue. The effect of gambling is always terribly bad. Witness the results in Mexico, which has always legalized gambling: poverty, the wreck of morale. The consequences in little are as evil as in the large: something for nothing is always thoroughly bad."

Other speakers who made a deep impression were the Rev. Dr. Frederick P. Houghton, formerly of the Field Department of the National Council and now executive secretary of the diocese of Pennsylvania; the Rev. Edmund L. Souder of Ichang, China; Dr. Margaret C. Richey of Changshu, province of Kiangsu, China; Deaconess Harriet English of the Virgin islands; Miss Ann B. Mundelein of South Dakota; Mrs. Creighton; and Miss Josephine F. Bumstead. Every speech was followed by questions and discussion.

To Hold Conference of Religious Workers in Chicago September 10

CHICAGO—Increase Attendance—Won by One will be the theme of the 11th annual weekend conferences for religious educational workers of the diocese of Chicago to be held this fall. The city-wide conference will meet September 10th and 11th at Christ church, Woodlawn, according to announcement by Miss Vera C. Gardner, diocesan executive secretary of education.

In addition to the city-wide conference, the southern deanery session will be held at Christ church, Joliet, probably the first Sunday in October; and the northern deanery session, September 25th, at Grace church, Freeport.

Dr. Harry Munro of the International Council of Religious Education will be one of the principal speakers before the city-wide conference. He will speak September 10th on How to Increase Attendance. The Rev. Floyd E. Bernard, rector of All Saints', Ravenswood, will be dean of the conference, and the Rev. John R. Pickells, rector of Trinity church, will be chaplain. The Rev. Walter C. Bihler, rector of Christ church, will be host to members of the conference.

We Are Really Rather Disturbed

about this matter of Episcopalians not making any effort to prepare for their Communion but just sauntering up to the altar as a matter of duty and respect whenever they happen to bump into Communion Sunday, whatever that may be. Priests everywhere tell us that our estimate of 50% not preparing is low. Whew! Are you sure your parishioners know about suitable communion manuals, and are you parish priests sure that you stress this matter as you should?

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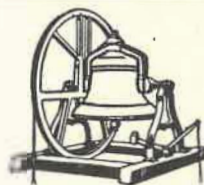
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Celtic Cross of Carved Walnut Given Comfort, Tex., Mission

COMFORT, TEX.—A Celtic processional cross, carved from native walnut and set with silver Indian buttons, turquoise heads and coral, was recently given to St. Boniface mission here by the Rev. Henry Remsen. The cross is the handiwork of Paul Dryden, and the settings were contributed by families of the mission from their childhood treasures.



CELTIC CROSS

The Celtic type of cross was chosen because St. Boniface, after whom the mission was named, was of Celtic blood. He became the first Apostle to the Germans, his ancestral home here being a predominantly German community.

The Rev. William D. Stewart read at the service of blessing and acceptance:

"This cross is a thank offering for the many years of ministry of the Rev. George Belsey to St. Boniface mission."

Gets Convenient Phone Number

PHILADELPHIA—Communicants of Christ church here need no longer puzzle their heads trying to remember the telephone number of the parish office when they want to consult with a member of the staff. All they need is a knowledge of Christ church history. The telephone number has been changed to 1695, so that it corresponds with the year in which the parish was established.

SHRINE MONT. Outings and vacations for Church people: Clergy and lay, through October. In Alleghenies west of Washington by motor, bus, train. Hill mountain in grounds. Beauty, many recreations. Mineral springs, modern cottages, social hall, refectory, noted SHRINE. Perpetual trust of Church. Vacation—wk. @ \$15. 4 wks. @ \$14. Prospectus. Rev. E. L. Woodward, M.D., Dir., Shrine Mt., Orkney Spgs., Va.

NECROLOGY

† *May they rest* †
in peace.

HENRY C. DYER, PRIEST

BRIDGEPORT, CONN.—The Rev. Henry Cornelius Dyer, 84, who for 10 years was rector of the Church of the Nativity here, died August 16th in this city after an illness of five weeks. He was buried August 19th in Park cemetery.

Mr. Dyer was born in Glasgow, Scotland, in 1854, the son of Joseph and Sarah Dyer. Coming to this country more than half a century ago, he held rectorships in Huntington and Nichols and was assistant rector in Old Trinity church here in 1921. For 20 years he was chaplain at Bellevue hospital, New York.

He is survived by four sons, Henry, Paul, Francis, and Capt. C. J. Dyer; three daughters, Mmes. A. W. Hedrick, J. D. Lewis, and W. F. MacGuire; and 13 grandchildren.

HILDA G. BEDDOWS

PHILADELPHIA—Hilda Gertrude Beddows, who was responsible for the organization in this country of the Fellowship of Bethlehem, and who up until the time of her death was secretary of the American branch, died August 13th.

All her life she had been actively engaged in the work of the Church, at one time being treasurer of the Philadelphia associates of the Sisters of the Holy Nativity. For the past 10 years she was sacristan of St. Gabriel's church.

Her requiem was said on August 17th by her vicar, Fr. William T. Metz, at St. Gabriel's church. Among the many present were Sisters Mary Kathleen, Mary Gabriel, and Ruth Angela from the Sisters of the Holy Nativity, and Sisters Lois and Mary Margaret from All Saints' Sisters. Interment was made at Hillside cemetery in this city.

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- The Transformation of Noda The Rev. J. Kenneth Morris
- Three Months That Become Twenty Years. The Rt. Rev. C. B. Colmore, D.D.
- Ellen T. Hicks: Lighthouse of Nursing. John Wilson Wood, D.C.L.
- Social Workers Meet in Seattle. The Rev. Almon R. Pepper
- Vais Receive Service Book
- Kyoto Fresh Air Camp Occupies Its Own Site The Rev. J. K. Morris
- "What do you do in an Air Raid?" Lucy Fish Miller
- "Will They Bury My Son?"
- Western North Carolina Trains Youth Elizabeth McCracken
- Singareni Christians Salute the Shrivens
- The Missionary Camera—Eight Pages of Pictures
- Brent Hospital Alert to Opportunity Mrs. J. D. McLaren
- What Our Readers Think About Us
- Read a Book: The Rev. A. W. Cooke
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JOSEPH A. EDE

LA SALLE, ILL.—Joseph A. Ede, 78, one of the founders of St. Paul's church here, died August 16th at his home in La Salle. Though he retired eight years ago, after a stroke, he had been able to be up and around until the day before his death.

Mr. Ede had been on the finance committee of St. Paul's church since the church was organized.

Born in Aberdon, South Wales, in January, 1860, he was the son of Aaron and Caroline Ede. He was educated as an engineer, and as a young man he took over the operation of mines owned by his family.

Surviving him are his widow; one daughter, Mrs. Alice Sornberger; and three grandchildren.

Funeral services were held in St. Paul's church on August 18th, the Rev. Quinter Kephart officiating. Burial was in Oakwood cemetery.

HOWARD H. McCLINTIC

PITTSBURGH—Howard H. McClintic, prominent Churchman and one of the founders of the McClintic Marshall company, died here August 5th, following a short illness. Funeral services were held from Calvary church on August 7th. Interment was in Pittsburgh.

Mr. McClintic, an active Churchman all his life, came to Pittsburgh after being graduated from Lehigh university. He served on the standing committee and was a vestryman at Calvary church for many years.

His widow, two sons, and a daughter survive.

MRS. CORNELIA L. C. PELL

TUXEDO PARK, N. Y.—Mrs. Cornelia Livingston Crosby Pell, widow of the late Rev. Alfred Duane Pell, died here August 17th. Her husband, who died in 1924, was

rector of the Church of the Resurrection, New York City, from 1904 to 1919.

Mrs. Pell, a great granddaughter of the first president of Rutgers college, John Livingston, and a descendant of Philip Livingston, a signer of the Declaration of Independence, belonged to several clubs.

She is survived by a nephew, Ralph Ralston Crosby, Jr., and a niece, Mrs. Estelle Morris Exham.

Late Dean Lutkin Honored When Summer Colonists Provide Organ

NORTHPOINT, MICH.—An electric organ, a memorial in honor of the late Dean Peter Christian Lutkin, has been installed in the summer chapel here, following the action of the summer colony in contributing toward the cost of the instrument. Dean Lutkin, who spent his summers at Northpoint for a great many years, was active in building the chapel.

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Install Extra Seats When Bishop of Sacramento Leads Services at Outdoor Chapel

TAHOE CITY, CALIF.—Extra seats have had to be placed on the grounds of the Outdoor Chapel of the Transfiguration, which is located on the shore of Lake Tahoe here, since Bishop Porter of Sacramento has begun holding regular services there each Sunday morning. The chapel now seats 200 persons.

The building consists of a beautiful stone chancel and sanctuary, while the nave is the great outdoors. It is shaded by mighty pines, many of them 150 feet high.

Last summer a Hammond electric organ was presented to the chapel, and many famous organists vacationing at Tahoe play for the congregational singing. The 11 o'clock service is attended by people of

all shades of belief, and therefore the service is a simple one which they can participate in. Through these services, many have been brought into the Church.

A celebration of Holy Communion is held each Sunday morning. It is well attended by Episcopalians from every part of the United States and many foreign countries who are staying at the resorts of America's most exclusive playground.

W. A. Sponsors Montana Institute

KALISPELL, MONT.—A church school institute sponsored by the Woman's Auxiliary of the diocese of Montana was held August 15th and 16th at Kalispell. Mrs. Esther Hughey gave a practical demonstration of a worship program for primary grades. This was followed by another demonstration showing the use of handwork in the upper grades by Miss Helen Morris.

Religious Services for Prisoners to Be Broadcast in North Carolina

RALEIGH, N. C. (RNS)—State-wide broadcasts of Sunday religious services for prisoners soon will be heard throughout North Carolina, according to Oscar Pitts, state penal system supervisor.

Pitts says plans now nearing completion provide for the broadcasts each Sunday morning, with the radio stations of the state donating their facilities.

Recently, the penal division broadcast a religious service for prisoners over a state-wide hookup, and so great was the response that it was planned to make weekly broadcasts which would originate from station WPTF here each Sunday and be relayed to other stations in the state for rebroadcast to the prisons.

There are 90 prison units in North Carolina.



C L A S S I F I E D



ANNOUNCEMENTS

Memorial

PETTUS, WILLIAM HENRY. On June 5th a sterling silver communion set of exquisite design was presented to St. Paul's church, Saltville, Va., as a memorial to the Rev. William Henry Pettus.

Mr. David Ross Beattie of Arlington, Massachusetts, came to present personally this memorial to his close friend and companion of many years. Fr. Pettus had begun his ministry in Saltville in 1911, on being graduated from Virginia seminary.

The Rev. James Alfred Figg of Christiansburg had the service of dedication. He preached and celebrated the Holy Communion.

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RETREATS

THE ANNUAL RETREAT of the Brotherhood of the Way of the Cross will be held at Adelynwood, South Bayfield, Mass., September 12th to 15th, beginning with supper at 6 P.M. Conductor, the Rev. Dr. Bernard Iddings Bell. All clergy are welcome. Reply to FR. FREDERICK FITTS, Marlboro, N. H.

A RETREAT FOR PRIESTS and candidates for Holy Orders will be held at Holy Cross monastery, West Park, N. Y., beginning with supper on September 19th and ending with Mass on September 23d. The conductor will be FR. WILLIAMS, SSJE. Those planning to attend should notify the guestmaster.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BAIRD, Rev. ROBERT LEE, is rector of St. Luke's Church, Hot Springs, Ark., with address at 201 Oak St.

BELFORD, Rev. LEE ARCHER, deacon, is in charge of St. Andrew's Church, Douglas, and of St. Matthew's Church, Fitzgerald, Ga., with address at Douglas, Ga.

BOWMAN, Rev. FORREST H. O., formerly in charge of Grace Church, Pontiac, Ill. (C.); to be rector of St. John's Church, Chicago, Ill., effective September 1st. Address, 3905 N. Kenneth Ave.

BRANT, Rev. GORDON E., formerly rector of All Saints' Church, Minneapolis, Minn.; is rector of the Church of the Advent, Chicago, Ill. (C.), effective September 1st. Address, 2900 Logan Blvd.

CARROLL, Rev. NEWTON L., deacon, to be in charge of the missions in the San Luis Valley, with headquarters at Alamosa, Colo. Effective September 1st.

EDWARDS, Rev. JUSTIN S., formerly rector of the Church of the Good Shepherd, Portland, Oreg.; to be rector of St. Luke's Church, Grants Pass, Oreg., effective October 1st.

FORESMAN, Rev. MAX W., formerly assistant at St. Paul's, Akron, Ohio; is rector of St. John's Church, Mankato, and in charge of All Angels', Lake Crystal, Nativity, Wells, and St. Luke's, Good Thunder, Minn. Address, Mankato, Minn.

GARNER, Rev. WILLIAM, rector of Calvary Church, Burnt Hills, N. Y., has been appointed rector of St. Mary's Church, Luzerne, N. Y., effective October 1st.

HASKELL, Rev. LOUIS A., deacon, is assistant at Christ Church, and vicar of St. Saviour's, Raleigh, N. C.

HATFIELD, Rev. J. LYON, formerly rector of St. Mark's Church, Dunmore, Pa. (Be.); to be rector of St. John's Church, Ashland, and in charge of the Church of Faith, Mahanoy City, Pa. (Be.), with residence in Ashland, Pa.

HENGEN, Rev. WILLIAM C., formerly assistant at Gethsemane Church, Minneapolis, Minn.; is temporarily in charge of St. Ansgarius' Church, Minneapolis, and of Epiphany Church, St. Paul, Minn. Address, 2901 W. 40th St., Minneapolis, Minn.

HICKS, Rev. REGINALD T., formerly vicar of All Saints', Hillsboro, and of Christ Church, St. Helens, Oreg.; is vicar of St. John's Church, Milwaukee, Oreg.

HIGGINS, Rev. JOHN S., formerly rector of the Church of the Advent, Chicago, Ill. (C.); is rector of Gethsemane Church, Minneapolis, Minn. Address, 905 4th Ave., South.

JOHNSON, Rev. RUSSELL K., formerly in charge of St. Ansgarius' Church, Minneapolis, Minn.; is rector of St. Paul's Church, Winona, and in charge of St. John's, Dakota, and of St. James', Dresbach, Minn. Address, 64 E. Broadway, Winona, Minn.

KIESSEL, Rev. HENRY, formerly rector of St. Mark's Church, Lake City, Minn.; to be rector of the Church of the Incarnation, Atlanta, Ga. (At.), effective October 1st.

LUKENS, Rev. ALEXANDER M., formerly in charge of St. James' Mission, Deer Lodge, Mont.; is assistant at St. Mark's, Minneapolis, Minn., with address at 519 Oak Grove St.

MILSTEAD, Rev. ANDREW D., formerly rector of Good Shepherd Church, York, S. C. (U.S.C.); to be rector of St. Luke's Church, Fort Myers, Fla. (S.F.), effective October 1st. Address, 2111 Woodford Ave.

SPARK, Rev. LELAND W. F., formerly in charge of St. Peter's Church, New Ulm, Minn.; to be rector of the Church of the Ascension, Stillwater, Minn., with address at 215 N. 4th St. Effective September 1st.

WARD, Rev. ARTHUR B., deacon, is missionary in the Whitefish mission field, Montana. Address, Box 72, Whitefish, Mont.

RESTORATION

STIRLING, HARRY ARTHUR, Presbyter, by the Bishop of Puerto Rico, March 2, 1938.

CALENDAR OF COMING EVENTS

SEPTEMBER

2. Bishop Seabury memorial inaugural ceremony, Aberdeen, Scotland.
- 10-11. Eleventh annual weekend conference for religious educational workers, Christ church, Woodlawn, Chicago.
20. Consecration of Rev. Dr. E. P. Dandridge as Coadjutor of Tennessee, Nashville.
- 21-25. Old Barn conference of Southern Ohio.
25. Northern deanery session, Grace church, Freeport, Ill.
27. Consecration of Rev. Dr. Henry Disbrow Phillips as Bishop of Southwestern Virginia, Lynchburg.

29. Consecration of Rev. Dr. Karl Morgan Block as Coadjutor of California, San Francisco.

CHURCH CALENDAR

SEPTEMBER

1. (Thursday.)
4. Twelfth Sunday after Trinity.
11. Thirteenth Sunday after Trinity.
18. Fourteenth Sunday after Trinity.
21. St. Matthew. (Wednesday.)
- 21, 23, 24. Ember Days.
25. Fifteenth Sunday after Trinity.
29. St. Michael and All Angels. (Thursday.)
30. (Friday.)

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Holy Days: Holy Communion, 10 A.M.

NEW YORK—Continued

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THE REV. H. W. B. DONEGAN, Rector

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11:00 A.M., Morning Prayer and Sermon

Thursdays and Saints' Days

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