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MILWAUKEE, WISCONSIN, AUGUST 11, 1928

No. 15

Outlawing War

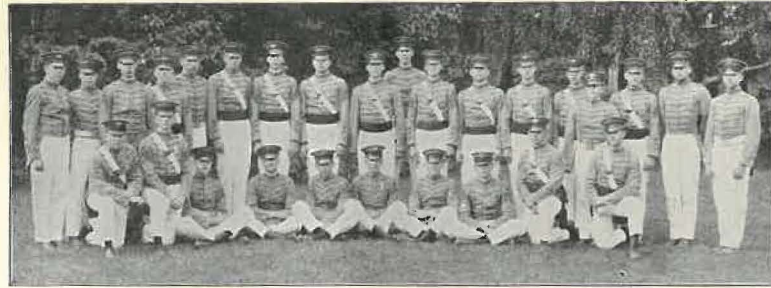
EDITORIAL

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EDITORIALS & COMMENTS

Outlawing War

ONCE upon a time (for this is a fairy story, and so must begin in the time-honored manner)—once upon a time, in a corner of the world so remote that it was scarcely known to the citizens of other lands, there was a little valley surrounded by high and impenetrable mountains. In this valley lived several families, of varying sizes, each with its own property fenced off, each engaged in its own simple home industries. Of course in such a remote spot there was no law and no police, no one to keep order in the little valley except each individual householder. And unfortunately each householder was jealous and afraid of each other householder, and so he built high, strong fences about his property and always carried a gun; teaching his wife and children and servants to shoot also and cautioning them to be on constant guard against the treachery of their neighbors.

Naturally, with everyone suspicious of everyone else, there were frequent feuds and squabbles, and each family found itself at war with one or more of the other families most of the time. At length, after a particularly ruinous feud in which practically all the families were engaged and during which many lives were lost and much valuable property destroyed, the heads of all the families decided to get together and do what they could to remedy the situation.

Now the head of the strongest family, who naturally presided over the meeting, was an idealistic sort of chap who honestly believed he could bring law and order to the little valley, but unfortunately, while no one dared oppose him when he was dealing with other men, at home he was completely dominated by his wife. So when this man, whom we may call *A*, outlined to the meeting a plan for a court of law and a police system, everyone was enthusiastic and the plan was unanimously adopted; and *A* was acclaimed as a great and wise leader.

But *A*'s triumph didn't last long. When he got home he found his wife waiting impatiently for him. She demanded to be told all that had happened, and when she learned of the plan for a court and a police force, she told her husband contemptuously that she would have nothing to do with it. "Let the other families have their tedious court and their tin policemen," said she. "The *A*'s will retire behind their fences and go their own way." The rest of the family sided

with *Mrs. A*, and so poor *A* was overruled in his own household. Shortly thereafter he died of a broken heart, and his son, *B.A.*, became the head of the family.

Meanwhile the rest of the families went on with *A*'s plan, though without the powerful *A* family the court and police force were rather futile. Still, they kept some quarrels from developing into feuds, and at least they brought the families closer together and helped them to understand one another better. But of course they resented the stand-offishness of the *A*'s, and were secretly jealous of their wealth and power.

Now when *B.A.* saw this resentment among the other families, he began to wonder whether they might not be plotting against him. So he resolved to call another meeting and offer them another plan which, if adopted, would do away with their resentment and at the same time get rid of the obnoxious court and police force. So he sent a note to the head of each family, in which he proposed that they should all solemnly agree to abandon feuds "as an instrument of family policy." But at the same time he took care to make it clear that "there is nothing in this agreement that impairs in any way the right of self-defense," and he also agreed with some of his more powerful neighbors that it might be necessary to enslave some of the less powerful families "as a measure of self-defense."

Of course the other families, seeing that *B.A.*'s proposition was a high-sounding but empty one, with plenty of loop-holes in it, readily agreed to it, and all the heads of families journeyed to a common center to sign the agreement and make speeches of good-will and fellowship.

But it is noteworthy that before he left home, each householder cautioned his sons to keep the fences in repair and see that there was plenty of ammunition in a handy place. And they all wondered what *B.A.*'s mother would do when she heard what her son was up to.

ALL of which is an allegory, as well as a fairy tale. And as the last chapter is yet to be written, it is too early to tell whether or not everyone will live happily ever after. But it looks to us as if the happy ending is still pretty far in the future.

Secretary Kellogg expects to sail this month for Paris to attend the grand signing of his Multilateral

Treaty to Renounce War as an Instrument of National Policy. It sounds fine, and we can already hear the bands playing and the after-dinner toasts (in water?), with much reference to hands-across-the-sea, outlawry of war, etc., etc.

But what does it all mean? Just what does the treaty provide? And how are its provisions to be enforced?

Well, suppose we read the treaty for ourselves, since it is short, and see what it means. The full text is as follows (blanks to be appropriately filled in later):

ARTICLE I

The High Contracting Parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another.

ARTICLE II

The High Contracting Parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means.

ARTICLE III

The present treaty shall be ratified by the High Contracting Parties named in the Preamble in accordance with their respective constitutional requirements, and shall take effect as between them as soon as all their several instruments of ratification shall have been deposited at

This treaty shall, when it has come into effect as prescribed in the preceding paragraph, remain open as long as may be necessary for adherence by all the other Powers of the world. Every instrument evidencing the adherence of a Power shall be deposited at and the treaty shall immediately upon such deposit become effective as between the Power thus adhering and the other Powers parties hereto.

It shall be the duty of the Government of to furnish each Government named in the Preamble and every Government subsequently adhering to this treaty with a certified copy of the treaty and of every instrument of ratification of adherence. It shall also be the duty of the Government of telegraphically to notify such Governments immediately upon the deposit with it of each instrument of ratification or adherence.

In faith whereof the respective Plenipotentiaries have signed this treaty in the French and English languages, both texts having equal force, and hereunto affix their seals.

Done at the day of in the year of our Lord one thousand nine hundred and twenty.....

TO SUMMARIZE: The signatory nations agree (1) "that they condemn recourse to war for the solution of international controversies," (2) that they "renounce it as an instrument of national policy in their relations with one another," and (3) "that the settlement . . . of disputes . . . shall never be sought except by pacific means." There is no enforcement clause of any sort.

That sounds well, to be sure; but that is not all. If it were, it would be a noble and harmless gesture. Certain objections having been raised, however, to some implications of the treaty, Secretary Kellogg has added to the text of the treaty itself an Explanation, to be accepted by the other nations *in lieu of and as equivalent to specific reservations*. The Explanation therefore becomes as important as the treaty itself, and it is noteworthy that only one nation, disarmed Germany, was willing to sign the treaty without the Explanation.

The Kellogg Explanation makes the following declarations, among others:

"There is nothing . . . which restricts in any way the right of self-defense. . . . Every nation is free at all times and regardless of treaty provisions to defend its territory from attack or invasion, and it alone is competent to decide whether circumstances require recourse to war in self-defense (italics ours). If it has

a good case, the world will applaud and not condemn its action. . . ."

So defensive warfare is specifically permitted—nay, applauded—by the treaty to outlaw war. And every nation is to decide for itself whether or not a war is "defensive." When we consider that in the recent World War practically every nation engaged, on both sides, solemnly and officially declared itself to be engaged in a war of national defense, we shall see how broad are the implications of this "explanation."

Nor do we have to rely only upon our own conclusions for these implications, for no less an authority than Sir Austen Chamberlain, British Foreign Secretary, in a note to Secretary Kellogg has given the official British interpretation, pointing out that "there are certain regions . . . the welfare and integrity of which constitute a special and vital interest for [Britain's] peace and safety. . . . Their protection against attack is to the British Empire a measure of self-defense. It must be clearly understood that His Majesty's government in Great Britain accept the new treaty upon the distinct understanding that it does not prejudice their freedom of action in this respect. The government of the United States has comparable interests."

Thus the recent interference of the British government in Egypt's internal affairs, for example, is officially stamped as "a measure of self-defense," while "comparable interests" for the United States no doubt include our policy of self-defense in Nicaragua. These, Mr. Kellogg tells us, "the world will applaud and not condemn." Perhaps we may be permitted to observe that we have heard no deafening world applause of these measures as yet.

And finally Mr. Kellogg explains that "there can be no question as a matter of law that violation of a multilateral anti-war treaty through resort to war by one party thereto would automatically release the other parties from their obligations to the treaty-breaking state." So any one nation can at will upset the entire arrangement and war will again cease to be outlawed!

WE WISH we could share Mr. Kellogg's child-like faith in his treaty. Its purpose is so laudable, its wording so lofty, that we fervently wish it could be adopted as it stands, with no ifs or buts, and with some sort of provision for enforcing it. But alas, like so many political and ecclesiastical statements, it has been explained and interpreted so thoroughly that it is dead before it is born. So far is it from accomplishing its high ideal of outlawing war in all its phases that it actually gives tacit sanction to the policy of intervention which has brought our government into disrepute in Central America.

Let the treaty be signed, let it hold up other important business in the senate, where Senator Borah says it will have the right of way next December, let it be exploited in political campaigns. For our part, we may perhaps be pardoned if we regard it as an essentially futile gesture, a jumble of high-sounding but meaningless words.

And yet—who knows?—innocuous as it seems to be, the treaty may contain the germ of a future plan which shall some day actually do away with war. At least it indicates public interest in the subject, and this in itself is encouraging. But war can never be abolished by treaty or international fiat. Something must be put in its place, and this the Kellogg Treaty lamentably fails to do.

EVENTS move rapidly in the English Church these days. Close upon the news that Dr. Lang is to be translated from the see of York to that of Canterbury comes a press dispatch reporting the appointment of Dr. William Temple, Bishop of Manchester and son of the late Archbishop Temple of Canterbury, as Archbishop of York.

New Archbishop of York

Although he is one of the youngest of the English diocesan bishops, Dr. Temple has been actively associated with many progressive movements of national scope, and it is safe to say that no bishop enjoys greater popularity in his own diocese. His was the initiative behind the Life and Liberty movement which culminated in the formation of the Church Assembly. A considerable scholar and author, he has proved himself at the same time an able administrator. Though not an Anglo-Catholic, he understands the Catholic position and is not unsympathetic with it. His popularity both within and without the Church is widespread. Unfortunately, however, he is handicapped by frequent spells of ill health.

It is a matter of relief to know that the guidance of the English Church after Dr. Davidson's retirement is to be in the hands of two such able and broadminded prelates as Dr. Lang and Dr. Temple. With political considerations exercising the influence they must in English episcopal appointments, it is somewhat surprising that the bishop of an industrial center who has more than once shown his sympathy with Labor should be appointed by a Conservative Prime Minister to the second highest post in the Church. Apparently a sincere effort has been made to place the welfare of the Church above political expediency, and for this we are devoutly thankful.

American Churchmen need have no fear for the integrity of the Mother Church in the capable hands of its new leaders.

FRRIENDS throughout the Church will join in mourning the death of Mrs. White, widow of the late Bishop of Northern Indiana, who died last week as a result of injuries sustained in an automobile accident. During her husband's episcopate, Mrs. White shared to the full the Bishop's deserved popularity and the affectionate regard of the diocese. Since his death she had been, as Bishop Gray has said, "a tower of strength and help" to her husband's successor in the see of Northern Indiana and in diocesan Church activities.

Death of Mrs. White

May she rest in peace, and may light perpetual shine upon her!

ANSWERS TO CORRESPONDENTS

J. W. L.—So far as we are aware, no accurate statistics are available as to Anglican converts to the Roman Church or vice versa. Certainly the figures you have quoted are absurdly high. We should be greatly surprised to learn that more than half a dozen priests of the American Church have "gone to Rome" during the past year.

ACKNOWLEDGMENTS

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A "FATHER DAMIEN" OF BURMA'S BLIND

(FROM A CORRESPONDENT)

WHAT Father Damien was to the lepers of Molokai, the Rev. W. H. Jackson—or Father Jackson as he prefers to be called—is to the blind of Burma. For the past eleven years he has been director of the Burmese Mission to the Blind, and with his arrival in England on furlough this summer he is for the first time for five years living again a thoroughly Western life. He is the son of R. S. Jackson, formerly mayor of Greenwich, and from 1906 to 1910 M.P. for that borough, and he is staying on "Meridian O" where he grew up, close to Greenwich Observatory.

"In Burma I live according to the ordinary standards of my 150 blind boys and girls," he told me. "I wear Burmese clothes and eat Burmese food which is over 90 per cent rice plus curry with *ngapi*, a sort of fish paste made from very high fish and chill, which most Englishmen won't go near. I have come to find it fascinating. It is not every Westerner, however, who finds he can live on such a diet, and it took me long to do so. I do not wear a hat and have never suffered from sunstroke, and though I go everywhere barefooted and have often trodden on snakes I have never been bitten. I confess, however, I cannot sleep with only a wooden or bamboo pillow, as the Buddhist priests do."

The work among the Burmese blind was begun by the Rev. W. C. B. Purser, of the Society for the Propagation of the Gospel, Fr. Jackson's brother-in-law.

"After being at the Normal College for the Blind, Norwood, and Wadham College, Oxford," Fr. Jackson said, "I was asked to go out to Burma to help Mr. Purser. I went for three years—and have stayed there ever since. The incidence of blindness is terribly high in Burma, for there are 25,000 blind out of twelve millions. It is due not only to disease, but to glare and dust, and the doctors finish it off. The latter try all sorts of 'cures,' even red hot irons, and the temporary counter-irritant is effective sufficiently long for the patient to get relief and the doctor his fee, but meanwhile the membrane is destroyed. At least seventy-seven per cent of the cases would have yielded to proper treatment."

Through the Blind Mission, Fr. Jackson has started industrial schools which make all sorts of basketware for government and business concerns. "When I left our blind were making 1,000 baskets a week for a government office, for there is a great demand in a land where the basket takes the place of the wheelbarrow. We have also an increasing trade in making cardboard boxes for Western goods which have come out to Burma in bulk."

Fr. Jackson has adapted Braille to a phonetic Burmese script, which his boys read faster than scholars with sight read ordinary books. He hammered out the matrices for the first Braille books himself on old petrol tins.

The government has granted Fr. Jackson a pass over all the railways so that he can visit the blind far and wide. He takes with him on his journeys as a guide a pupil who is only partially blind. "The only thing which really troubles us," Fr. Jackson said, "are the bridges. These are usually a single bamboo, six inches to a foot in diameter. Most Burmans try to take such bridges at the run. I am afraid I can't do that, and I confess I have sometimes had to descend to a mere straddle."

One of the advantages Fr. Jackson has found in adopting Burmese costume is that the buffaloes are not irritated by it as they are by black. "I found that a black cassock to a buffalo was like a red rag to a bull, though I cannot tell the reason," he said.

Big Burmese merchants support the work of the mission liberally, and there are government grants, but the expenses do not cease with the education of the blind children, for it is difficult even with a trade at their fingers' end for the blind to become quite self-supporting. Fr. Jackson therefore hopes during his visit to England to be able to do something to wipe off last year's deficiency of 22,000 rupees.

IF THOU canst not contemplate high and heavenly things, rest thyself in the Passion of Christ, and dwell willingly on His Sacred Wounds. For, if thou fly devoutly unto the wounds and precious marks of the Lord Jesus, thou shalt feel great comfort in tribulation; neither wilt thou care much for the slights of men, and wilt easily bear the words of those that reproach thee.

He who is grieved to hear evil spoken of others dresseth the wounds of Jesus. —Thomas à Kempis.

DAILY BIBLE STUDIES

Edited by the Rev. Floyd W. Tomkins, D.D.

REST

Sunday, August 12: Tenth Sunday after Trinity

READ St. Matt. 11: 28-30.

THESE blessed words of the Master give us a wonderful message in our service of Holy Communion. They come just after the confession of our sins and the declaration of absolution, and so they give what is called the "Gracious Invitation." And they have a gift of rich comfort for those "grieved and weakened with the burden of their sins." Christ alone can give us rest for our souls. In our poor humanity we are easily disheartened. The way seems long. The disappointments are many. And while we are quite wrong in thinking of life as an unceasing and gloomy struggle, we need that cheer which only the Master can give—a cheer of sins pardoned, of sympathy felt, of waiting love to bring us the peace which passes all understanding. It is the personal Christ speaking, and calling us to be His guests.

Hymn 333

Monday, August 13

READ St. Mark 6: 31-34.

THERE is rest for us in isolation and silence. Christ spent much time alone in the hills and mountains of the Holy Land, meditating and praying. And as He called His disciples to "come apart and rest a while," so He calls us. We are an active folk and there is danger of our wearing ourselves out needlessly. The Master calls us to rest as well as to work. We need to open our lives to the strength and calm of His presence, for we never want to go away from Him. The gospel word "Come" leads us to see the Good Shepherd standing with His arms outstretched, and like tired little children we go to Him and find rest for body, mind, and soul. The vacations of our summer days are not merely secular holidays, but days of recreation, and the "Lord and Giver of Life" grants His comfort and strength by pouring into our waiting and loyal beings the power needed.

Hymn 380

Tuesday, August 14

READ St. John 14: 1-7.

THE Lord does not wish us to worry, for worry implies doubt concerning His love and care. It is anxiety, not work, that wears us out. And our work is often spoiled by the nervous pressure with which we toil. I love Matthew Arnold's lines:

One lesson, Nature, let me learn of thee,
One lesson which in every wind is blown,
One lesson of two duties kept at one
Though the loud world proclaims their enmity—

Of toil unsevered from tranquillity!
Of labor that in lasting fruit outgrows
Far noisier schemes, accomplished in repose,
Too great for haste, too high for rivalry!

It is "work without weariness" that spells at once faith and love and permanence. "Casting all your care upon Him, for He careth for you," writes St. Peter; and the last part might better be rendered, "He will do the caring."

Hymn 493

Wednesday, August 15

READ Psalm 37: 1-8.

SOMETIMES the sound of a word as we speak it seems to bring a message. Years ago I was talking to a dear saint of God, now resting in Paradise, and she told me that often, when perplexed or tried or weary, she would repeat softly those two words: "Fret not!" And peace came. We all love that beautiful contralto aria from Mendelssohn's *Elijah*: "O rest in the Lord, wait patiently for Him." If we trust God there is no reason for "fever and fret and aimless stir." The

greatness and goodness of God are about us. The thought of God brings calm by the very knowledge of His infinite power and "His eternal years." We must exert our wills and refuse to fret. We must relax in body and mind, "devitalize," and find new life pulsing in through the open door of our being.

Hymn 397

Thursday, August 16

READ Heb. 4: 9-16.

THE author of the Epistle to the Hebrews draws an example of unbelief from the Jews who were not allowed to enter Canaan because they rebelled. And as this unbelief kept them from the promised land, or the land of rest, so our unbelief may keep us from the spiritual rest which Christ has provided for those who love and trust Him here and now. In other words, our Christianity, our faith, our love for God, our receiving of His precious gifts, provide for us a rest. It is not of heaven that we speak when we talk of quiet and peace, but of life here on earth "hid with Christ in God" (Col. 3: 3).

Hymn 35

Friday, August 17

READ Isaiah 42: 1-4.

ONE of the wonders of the life of Jesus Christ on earth was its calmness. He did not strive nor cry. And St. Matthew quotes this passage from Isaiah as typical of His quiet, almost secluded, life (St. Matt. 12: 17-20). The Son of God was on earth, yet a very small territory, an almost despised little land, was the scene of His life and of His saving death; and contemporary history hardly mentions Him. He was so silent, and yet His words now are known and loved all over the world. We miss the rest we might have by our hurry, and by our publicity. Publicity! The world has grown crazy over it! Nature and religion alike are concealed by advertisement! If we would truly follow Christ we might find rest in humility, modesty, stillness, obscurity. The holy faith grows by quiet nourishment. The stillness of the sanctuary; the heralded presence of God! "The Lord is in His Holy Temple; let all the earth keep silence before Him!" "Be still, and know that I am God."

Hymn 120

Saturday, August 18

READ Rev. 8: 14.

WHATEVER of mystery may be hidden in these words of St. John's recorded vision—"There was silence in heaven about the space of half an hour," we may be sure that they have a message for us. Silence! Stillness! And that before God! There is the silence of faith—faith which does not ask but waits. The silence of submission—"What I do thou knowest not now, but thou shalt know hereafter." The silence of peace, of heart-worship, of contentment, of adoration, of communion. Godet writes: "It is not in heaven that one finds God, but it is in God that one finds heaven." So we find rest in the thought of God, in the practice of His presence. We find rest, even while active, in the consciousness of His nearness. "There is neither speech nor language, but their voices are heard." The little sanctuary of the heart is open and He is there. And there comes a glow of love and joy and peace, kindled by Him who is the Light of Life. Have you known it at the Holy Communion? Have you known it at the hour of personal worship?

Hymn 236

Dear Lord, help me to rest in Thee. I am weary of the noise and confusion of earth; speak Thou to me in the stillness and holiness of Thy presence. And while I am yet busy for Thee in the rushing days, let me hear Thy voice calling, "Come unto Me. I will give you rest." Amen.

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

THIS is really midmost summertime, here in the heart of the New Hampshire mountains, away from railways and towns. (Alas! one can't say "from main traveled roads" in these days of omnipresent motor-cars.) The countryside dozes in the sun, with the cheerful clatter of a mowing-machine now and then to be heard; boys and girls ride past under the guidance of their riding masters, a little awkwardly as yet, though with serious delight; the lake glimmers at the foot of the hill, with its placid expanse ruffled by a few canoes; one breathes deeply the sweet inebriation of the white lilies blossoming close by; and high up above all the landscape the mountain uprears its craggy peak, challenging the venturesome to climb. Myself, I shall delay acceptance of that challenge until the days of the first frosts, and not attempt it when the mercury is at 80°.

The inn is as pleasantly hospitable as when I wrote of it two years ago, with its wide porches, its ample fireplaces, not needed in this weather, unfortunately, and its cheerful retinue of college boys and girls ready to wait upon every need. Also, be it remarked with devout thanksgiving, there is no orchestra blasting with ghastly dissonances the silences of evening. If one has an itching foot, as the darky phrase puts it, and is impatient to see the other side of the hill, yet must perforce wait for cooler days, he can possess himself in patience as well here as anywhere I know. And whether that course be not wise suggests itself to all middle-aged people with increasing persistency.

FOUR OR FIVE miles down the valley is the little church of the neighborhood, a lovely bit of architecture not at all in accordance with New England traditions, but perhaps none the worse for that. When we drove down last Sunday, in pouring rain, it was to find a good congregation gathered from all around, and a frank and outspoken young priest from thirty miles away taking the duty. Nearer the inn the Baptist meeting-house has weathered several generations; and on the forest-covered hillside there is a clearing where the Roman mission stands. All do their work cheerfully, and, whether in the ancient way or not, still Christ is preached. Far better any sort of Christianity, however imperfect, than dull indifference, or avowed antichristianity.

Last night, village people and colonists to the number of three hundred gathered to support a new method of bringing one of the oldest arts into touch with country life. "The Jitney Theater" literally pitches its tents by the wayside; actors and the rest of the company live, act, sleep under canvas, and travel by motor. This season they were giving *The Sorcerer*, one of Gilbert and Sullivan's light musical comedies; and though I hadn't the courage to go, I learn from some that were there of a real treat, not at all of the barn-storming type. Some of the audience had never heard anything of the sort before, and were hugely delighted.

A BOOK of the same quasi-historical sort and of the same age as *Black Majesty*, reviewed last week, though with an altogether different sort of background, is *The Empress Might-Have-Been* (Harper, \$2.50), being a study of that beautiful young Polish countess, Marie Walewska, familiar to so many of us only through the lovely portrait preserved and copied, and who deserved a better fate than to be described as one of Napoleon's mistresses. According to Octave Aubry, she was terrified by the very thought, and yielded only to the urgency of a group of Poles who told her the salvation of Poland demanded such a sacrifice of her; but afterward she grew to love Napoleon with a kind of unselfish affection to which he was unaccustomed, and remained faithful (if that can be said of such affection) even after his exile to Elba.

How unfailingly interesting Napoleon is—and how disap-

pointing, after all! The more I read of him, and the more his military genius and skill in civil administration impress me; the less I find to admire in his character. I have just been reading *The Soul of Napoleon* (Jacobs, \$3.00), by Hamil Grant, wherein the actual measure of the great commander's intellect is taken; and he is shown to be an actor, feigning what he has not, concerned about the impression he was to make, and uttering to himself and to others the delusive excuse for all sorts of immorality, "I am above all rules, and cannot be judged by any." What better definition of immorality than that "I am an exception to a general law"?

The other day a dear old lady gave me for my cabinet an exquisite sherry glass, tall and slender, emblazoned with an "N," which she assured me had come to her as a girl from the captain of a British frigate who had touched St. Helena just after Napoleon's death, and had got it when his effects were given away. I confess it thrilled me to reflect that his lips had touched it more than a century ago; but I hope devoutly that no more Napoleons will ever be seen in history. Of all the absurdities, the idea of a Napoleonist party, with a curious tracing of remote kinships to himself in order to justify political pretensions, seems greatest. But it can never be taken seriously even in this day of lost causes, when there are still found "Whites of Spain" to hail Don Jaime as "Most Christian and Most Catholic King."

I LEAVE for other times comments upon new novels, asking only whether you have read two books by the lamented Donn Byrne, *Crusade*, and *Brother Saul*. Both seem to me vastly more worth while than the usual run of modern fiction; and though one would find matter for controversy whether in his view of historical characters and scenes or in his theological dogmas attributed to St. Paul, still they gave me much pleasure, and ought to be kept where most books can well be thrown away as soon as looked at.

I HAVE BEEN reading the report of a psychiatrist upon mission workers in China, and the causes of their maladies. It is written with calm authority and that readiness to classify and pronounce upon all cases, which characterizes the "expert"; and this is part of his conclusion, *verbatim*:

"Adolescents furnish most missionaries," naturally susceptible to fanaticism; they reach the foreign field, many of them, for the first time away from home, perhaps "because a girl or boy at home preferred another lover."

"He finds himself in a totally foreign moral environment, with a radically divergent system of sexual and personal ethics. The possibilities for the stimulation and gratification of the sexual side of the psychic Occidental are more numerous in the Orient, and the continual flaunting of the erotic makes its impression on the unstable personality. If he evades it, he callouses his nature; if he succumbs to its wiles, it erodes him. In either case he may be thrown into a morbid mental condition. Many of the young missionaries suffer from the desire to be free from the dictates of a narrow moral standard; and the intolerant attitude of many missions toward their workers tends to break down the morale of the strongest men and women." Etc., etc.

Note, please, the horrible dilemma in which the young mission worker finds himself: on the one hand, evading, he callouses his nature; on the other, succumbing, he is eroded—whatever that may mean here! There is no *tertium quid*; and the "gobbleuns" get him, one way or the other, whichever he does!

This is an excellent example of the modern tendency to explain all in terms of the sexual appetite; but it actually explains nothing, and distorts everything in accordance with its own preconceptions. If that be the new psychology, the old is better, surely.

THE VOICE OF WONDER

BY G. H. FRANZ

Reprinted from the South African Church Chronicle

THE missionary and his evangelist, Petrus Tsita, were sitting at the foot of a high waterfall. They had been visiting the chief in his *moshate* (head village) and were now on their way back to the station. It was the hour after noon, and the sun was beating fiercely on the summit of the mountain and on the kranes frowning down upon them. Down in the kloof, where they were sitting, it was cool. A clear stream of water leaped over a ledge one-hundred-and-fifty feet high into a shallow, rocky basin. The sun painted a rainbow in the spray, and greeted myriads of shining eyes in the maiden-hair fern, that grew out of the cracks in the rock all the way up.

The missionary drank deep of the cool water. When he had finished, Tsita knelt down too. Then the missionary chose a seat, where he could lean with his back against the rock, and filled his pipe, while Tsita sat down on a rock, and took a huge pinch of snuff. For the next ten minutes both men sat in silent contentment, while the water splashed merrily, beetles and bees buzzed from one flower to the other, and every now and then a bird called to its mate.

Suddenly the missionary broke the silence:

"You Petrus, son of Tsita," he said.

"Our ears are open, father."

"See, when man is quiet, the bush has many voices."

"You speak the very truth, father," Tsita replied.

There was a short silence again, then Tsita clicked his tongue against his teeth: "*nxse*," and shook his head. The missionary looked up enquiringly.

"Aye, father," Tsita went on, "the wilds speak with many tongues. Men understand not their language, but children hear and understand."

"Why, grandfather?" the missionary asked.

"Let me tell you, father," Tsita replied. "Children have but one voice in their heart. It is the voice of wonder. Now is not wonder the mother of questioning? Aye, it is, and he who waits for a reply will learn and grow wise. But we grown up men . . . Ah, there comes to us a voice from the wilderness. We question, but other voices come before the wilds can speak to us."

"Do you hear the voices of the wilds?" the moruti asked.

"How can I, father? Nay, there are too many voices in my heart."

There was another long silence, suddenly Tsita said:

"Children *nxse*. Let us see a little boy sitting here before us. He must not see us. He is working very hard with his hands. Is he not making a wagon?"

"Aye, he is. Two strong grass stalks are stuck through a wild melon, and four clay wheels are stuck through these grass stalks. Four thorns through the axles keep the wheels from falling off. The boy's eyes are on his hands, because they are the 'mothers-of-the-way.' But his ears are open doors. When a voice comes to these doors it goes straight to the heart. There it says: 'Go-go' (native equivalent for a knock). 'We are here,' those within the heart reply, and straightway the voice enters, and there finds goodly company."

Tsita was silent. Suddenly the ring dove called from the mountain. Tsita chuckled softly and said:

"To our little boy that dove is saying:

Kunguru, kunguru,
(Kunguru, kunguru),
Thabaneng ea badisha,
(On the hills where the herdboys stay)
Letjatji lea fisha.
(The sun is very hot today).

"That little red dove sitting in yonder montlo tree is saying, like one whose heart is very sad:

Rukutukutu, rukutukutu
(Rukutukutu, rukutukutu),
Oa ntima sebete sa khudu?
(Are you going to give me ever a piece of tortoise liver?)

"Now listen to its first cousin:

O oti', o otil'
(Are you thin? Is that why?)
O otetje sona?
(You sadly cry?)

"Deep down in the kloof there lives 'the-father-of-loneliness,'

the little mourning dove, who sings when everybody is quiet, and ready to listen:

Bomma le bopapa
(Mother and father)
ba huile,
(are dead),
Moratho le moholo
(Sister and brother),
ga ile,
(have gone),
Ke shala ke re:
(Alone I mourn)
Tu tu tutu tu tuuuu.
(Tu tu tutu tu tuuuu.)

(*Gor re tu* means to be all alone and to say nothing.)

"Aye, those are the voices that one hears with both ears when the sun is hot. At sunrise, and when the sun disappears, that *mamoferefere* (mother-of-clamor), the partridge, kills all other voices. *Nxse*:

Godiakagodia, godiakagodia,
(Godiakagodia, godiakagodia)
Tlang banaka, tlang banaka,
(Come my babes, come my babes),
Mabele ke a, mabele ke a,
(Here's the corn, here's the corn),
Go dia, go dia, go dia.
(To eat, to eat, to eat).

(This is the Batsoetla dialect. *Godiakagodia* means "to eat and to eat again.")

"Mallo, then you must hear. On the other side of the kloof the guinea fowl, first cousin to *mamoferefere*, is also calling, the old witch:

Ke, keke, ke, ke
(I, I . . . I, I, I . . .)
Ke re, ke re, ke re,
(I say, I say, I say),
Chemong, chemong, chemong.
(To the fields, to the fields, to the fields).

"Aye, those are the voices that enter the hearts of children."

Both men were silent for a long time. Finally the missionary asked:

"But I thought that it was the mothers who taught their children these little songs?"

"You speak the very truth, father," Tsita answered unperturbed. "But let me tell you: first comes the child. It grows into a little girl. Does not the girl become a maiden? Aye, she does, and thereafter she becomes a mother. Now you and I, *moruti* (missionary), we can both look after children. Maidens look after children too. Aye, they do, but they do so in the same way as we two. When we look after children we think. It is work for the head. But now you ought to watch a mother. She looks after her child with her heart. Why? Let me tell you:

"The voice of wonder is in her heart too."

WILSON MEMORIAL ON HOOVER STREET

THAT Czechoslovakia has never forgotten America and, above all, her friend and benefactor, Woodrow Wilson, is evidenced by the word just received from the Rev. John S. Porter, since 1891 a worker under the American Board in Prague. "On July 4th," writes Mr. Porter, "a monument to Woodrow Wilson will be unveiled in front of the principal railway station of Prague, which has borne the name of Wilson Station for the past ten years. This year we are celebrating the tenth anniversary of the Czechoslovak Republic. Many Czechs are coming from America and elsewhere to participate."

Mr. Porter, who is a native of Gilead, Conn., occupies a class all by himself as the only representative of the American Board in Czechoslovakia. He adds the interesting information that the street on which Wilson Station is located is called Hoover street, named, as Mr. Porter writes, "after our American Hoover." The field of this American [Congregational] Mission is a wide one, containing, as it does, thirty-one organized churches and more than 150 places where regular Christian services are held. Mr. Porter is ably assisted by a large number of Czechoslovak pastors. He speaks both the German and Bulgarian languages fluently. The editor visited Prague last summer, saw something of this work, and sensed the peculiar gratitude of the Czechoslovakian people to America.

—Congregationalist.

IT DOES NOT become a Christian to wear a Crown of Gold, when the Son of God wore a Crown of Thorns.

—Godefroid de Bouillon.

Churchmanship and Partisanship

By the Very Rev. J. Arthur Glasier, M.A.

Dean of St. Luke's Cathedral, Portland, Maine

IS the religion of Jesus Christ solely a matter of individual interest and concern? Or, does it also involve a relationship and responsibility to a Fellowship, a Church? Finding an answer to this two-fold question is a necessary preliminary to any profitable discussion of the very pressing problem created by the demand for loyalty to a Church and a party within the Church.

We need not tarry long over the framing of that answer. It appears in the New Testament. In plain words and simple deeds, it is written that Christ's religion is a matter of the profoundest concern to the individual. But it is also written that the spiritual life of an individual cannot come to perfect fulfillment except as that individual person merges himself in the corporate life of a Blessed Company of Faithful People.

Jesus sought to gain the attention of individuals, and dealt with them as such. According to the need of each, so did He minister to each. The names of some very obscure persons who lived in Jesus' time are mentioned in Christian churches everywhere throughout the world today, simply because Christ our Lord singled them out from a crowd. Under His touch these human souls became acutely conscious of God; secret energies of the Spirit were released to effect a mighty deliverance from sin and evil habit; a supernatural orientation of life was effected, and manifested itself in new ways of thinking and acting. Who will say that these results were not precisely what Christ intended to achieve in His ministry to individuals?

Side by side with this cure of souls, and actually a part of it, the Gospels reveal the fact that Jesus desired, planned, and laid the foundation for a Fellowship of Faith. All who opened their hearts to Him, caught His spirit, and a gleam of His vision of a world re-organized according to the Will of God, were expected to be members of this Fellowship. The terminology of the New Testament is not the terminology of later days, but the facts of the New Testament plainly spell "Church." They lead inexorably to corporate life and corporate responsibility.

The logic of this is inherent in the very nature of man. The cat may "walk by his wild lone" but not a human being. He needs the environment of a society, not merely for the sake of protection, nor yet for the sake of efficiency in action. He needs it chiefly for the perfect culture of his spirit.

So, to one who perceives the social intent of Christ, and acknowledges the inexorable logic of human need for society, the Church looms up, not the great disaster it has sometimes been considered, but rather as the inevitable consequence of such a Gospel as Christ's to such creatures as we are.

In like manner, the institution of sacraments causes no surprise. They do not contradict the spiritual facts of faith; they support them. It is perfectly natural that Holy Baptism, an outward and visible sign, should be the means of our incorporation into a visible Fellowship, composed of living men and women. It is equally natural that the Holy Supper, with its consecration of material elements to supernatural uses, should make us one with our Lord and Master. All this is perfectly consistent with that startling revelation of a God-Man, made at a particular moment in history, and at a particular place on this earth.

In view of what we have just said, the language of St. Paul in reference to the Church is at least intelligible. Considering what we may see for ourselves in the Gospels, I maintain that it is the only way in which St. Paul could have written about the Church if he really wanted to present the Gospel in the form in which it was given to him. Consider some of the things that he said.

"The Church is His body, the fulness of Him that filleth all in all."

"Christ is the head of the body, the Church."

"He gave some apostles * * * for the building up of the body of Christ."

"So we, being many, are one body in Christ, and every one members one of another."

"Now ye are the body of Christ."

In addition to these quotations from the writings of an apostle, let me give you for remembrance these unforgettable words from the Gospel: "Lo, I am with you always, even unto the end of the world."

Now what is the significance of such language? What does it mean, not in the abstract, but practically, for all who desire to serve the Lord Jesus? I can think of but one answer. It is this. No matter how strongly we may put the case for a personal relation to Christ, and for that personal apprehension of God within the soul which is covered by the phrase "personal religion," still is it true that discipleship is not a private affair; it also involves Churchmanship. And Churchmanship is nothing less than loyalty and devotion to Christ as the invisible Head of a visible Fellowship. Whatever its color may be, whatever truth it may specially emphasize, it is primarily and essentially a life of worship and service lived in and through the Beloved Community. As John Wesley truly said, "The Bible knows nothing of a solitary religion." And, once a man has been taken out of his solitude and made a member of the Holy and Catholic Fellowship, the spiritual welfare of that Fellowship, the preservation of its peace and unity, becomes a heavy responsibility. So heavy, in fact, that no real or fancied loyalty to any part of the Fellowship can be weighed against it.

THUS far I have been speaking of "those things which are most surely believed among us." Now I ask you to consider the complications of Churchmanship with which we are so painfully familiar. Anglicans the world over are as men who march, not under one banner, but under many. To the uninformed mind, we belong to a Church that cannot long survive the shock of inner conflict. In comparison with the regimented discipline of Rome, with her apparent unity and solidarity, this Church presents an appearance of strange disorder and confusion. Screaming headlines in the daily press advertise her weakness and predict a speedy disruption. There are times when those who love her most gasp with fear as she reels from one "crisis" to another. Men leave her because they think that only Rome can be her final port. Others leave her because she seems to lay her course toward quite another quarter.

What can be said of such a Church as that to which we have given our allegiance? Well, the Episcopal Church has had a peculiar history since the Reformation, and to know that history is to know why this Church is what it is. We may not now recount that tale of high romance. There is time to say no more than that this Church is conducting a unique and difficult experiment. She must not be judged by Rome's governing principle of absolute authority, nor yet by the Protestant principle of absolute freedom. The Anglican communion stands for a combination of freedom with authority and her life is necessarily a whirling adventure.

As a result of the religious upheaval of the sixteenth century, Rome entrenched herself behind the Papacy. Continental Protestantism repudiated history and scrapped many an ancient institution. Both adopted a policy of exclusion. But the Church of England endeavored to bring under the generous shelter of her roof many men of many minds. She pruned the traditional statements of faith, of error, and whatever might mislead simple souls. She made concessions to satisfy all who were troubled by scruples. She took thought for the variety of needs existent among her children. She sought to satisfy those varying needs. But she never insisted upon rigid uniformity as long as the variation occurred within the boundaries of the Creeds.

You must keep your eye upon history if you would understand and appreciate the differences among Churchmen. If you

will remember that for four hundred years the Anglican Church has had contact with the whole of Western Christendom and, because of her freedom, has been influenced by the intellectual tendencies which have swept like a wind over Christendom, you will see why we have schools of thought and parties. Need these differences alarm us? Will partisanship ultimately tear the Church in pieces as some people hope, and some fear?

There is a spirit of partisanship that may well strike terror to our hearts. What that spirit is like may best be described by citing the alleged utterances of two men of quite different types of Churchmanship. One, who called himself a Liberal, declared that he hated Anglo-Catholics, because they were deceitful, treacherous, and crooked. He said that he knew that in so hating he was not Christian, but that if he must love Anglo-Catholics, he would choose to be a pagan. Another man, in Holy Orders, startled a congregation of people who were accustomed to a very simple service by the use of a most elaborate ceremonial in celebrating the Holy Eucharist. When the rector of the parish asked him why he had so acted, he answered that he "wanted to make the 'Prots' mad." Let us hope that this spirit does not prevail, for this is a kind of partisanship that would murder Churchmanship.

Years ago a very much revered teacher of history told me that the traditional parties existed to emphasize some one aspect of Christian truth, some particular phase of that which we chiefly learn in the Articles of our Belief. The Broad, or Liberal, Churchman lays a heavy emphasis upon our faith in "God the Father who hath made me and all the world." If we are true to that principle we shall worship the God of an infinite and all-embracing love; we shall see that all men lie within the scope of that love; we shall endeavor to open our minds to truth from any quarter, knowing it to be truth of God. The Evangelical, or Low, Churchman wants us to keep ever before our minds the saving truth that "God the Son hath redeemed me and all mankind." Loyalty to that part of the faith will make us very careful about the inwardness of our religious life. It will make us fervent worshippers of Jesus the Crucified. It will make us impatient of formalism. It will supply us with the motive for tireless service in the Name of Christ who died for us. And what is the High, or Catholic, Churchman seeking to teach us? What save this—that "God the Holy Ghost sanctifieth us and all the people of God." Because of that we look for God in the Church, in the sacraments, and wherever "two or three are gathered together." Jesus only "began to do" in Palestine all the wonderful works of healing and redemption which we so sorely need. He lives and acts now, in and through his Church.

Does it seem to you that these truths are mutually exclusive? Are they not all "of faith"? With differences of spiritual need, of temperament, of training, of knowledge, it is natural that one phase or another of the Truth will appeal very strongly to each one of us. We give it a special emphasis in our thought and in devotion. So it is natural for me to lay heaviest stress upon the thought of "God the Holy Ghost who sanctifieth me and all the people of God." I believe that I see that Power at work in Christian history, even in its darkest periods. I am confident that it works among us. Whenever I celebrate the Holy Eucharist, I am reminded of those occasions when Jesus stood at some country cross-roads and the people came to Him from all the country round about. The altar is such a cross-road. When the Church calls to Him, He comes. There is a Presence, and into that Presence we enter. There is Bread and Wine before us, but, more than that food from a poor man's table, there is the Living Christ Himself, ready to receive all who cry as the sick beggars cried, "Thou Son of David, have mercy upon me." That I believe, but I also believe that when I come to Him who died for me, I must bring to Him the offering of an humble and contrite heart. Nor can I leave out of my faith the sound doctrine that all life is aflame with the Spirit of God, who made all things, and who is the Source of all truth. So I want to complete my own insufficiencies by continuous association with all my brothers in the Church, for they see, no doubt, much that it is not given to me to see.

THE Church is His Body: Parties serve a useful purpose insofar as they conserve and emphasize some part of the truth. They are a menace, if loyalty to the party makes us forgetful of the Body as a whole. Loyalty to the Church must



Wide World Photo.

ARCHBISHOP-DESIGNATE OF YORK

Rt. Rev. William Temple, D.D., Bishop of Manchester, who has been appointed to succeed Dr. Lang as Archbishop of York.
(Story on page 500.)

be our first consideration. Does it not seem to you that whatever our special interest may be, it would be well for us to strive after wholeness of truth? There is an ideal of Catholic Churchmanship which none of us can deny. It stands for adequacy, completeness. It demands the inclusion of all that the Church holds. It views all the centuries with tolerant, understanding eyes. It is at once apostolic, medieval and modern. It requires us to admit that our little human minds must always struggle to comprehend the infinite truth that is in Jesus. It makes love of God and all our brothers the foundation of discipleship, and the bond of our fellowship.

In an age of great confusion, we need an enormous amount of corporate spiritual strength. Dr. Frederick Lynch, the distinguished Congregationalist preacher, writer, and publicist, has recently said that "the issue today is not between Protestantism and Catholicism. It is rather between Christianity and paganism." And Dr. Worcester, of Emmanuel Church, Boston, has been telling his congregation that "perhaps our old civilization, which contains almost as many defects as excellencies, is nearing its end. Perhaps a period of darkness, which in some respects may be compared with the Dark Ages, is about to succeed an age of wonderful brilliance." Many other voices are saying similar things. Now if ever, I believe, do we need to find a way of making all the great affirmations of the Faith audible.

That way cannot be the way of intolerance, contempt, and hatred. Closed minds block the road to understanding. The bitter spirit creates impassable barriers. There is only one way and that is the way of Christ, the way of sacrificial love. Evangelicals, Liberals, Catholics—all wearing Christ's colors, all members of the one Body—need to learn from one another. For Christ is more than any of us know, and only in the Fellowship, "keeping the unity of the spirit in the bond of peace," can we grow in the knowledge of Him.

PATIENCE is victorious over all, not by fighting, but by suffering; it produces humility, it works penitence, it perfects martyrdom.
—Cassiodorus.

The Object of the Catholic Movement

By the Rev. Hiram K. Douglass

Rector of the Church of the Messiah, Detroit

THERE are many ways of stating what is the ultimate purpose and aim of the Catholic movement in the Anglican communion. It is to bring about the union of God and man, the redemption of mankind; to evangelize the world with the good news of the Gospel of Jesus Christ; to advance among God's children growth in grace and knowledge of God; to create the fruits of the Spirit. In other words, the purpose of the Catholic movement is identically the same purpose as the Incarnation and the Atonement—that we and all God's people may die unto sin and live unto righteousness; to uproot selfishness and to plan godliness; to liberate the forces of love, charity, and goodwill; to open wide the floodgates of heaven.

But when we look about us and see modern religious institutions and various kinds of cults, even those that meet in hotel drawing rooms, we find that they say they have the same object in view—the union of God and man, liberating the forces of love, charity, and unity, with all that is good, true, and pure.

But our great difference with these modern institutions is that the *means* we use to bring about these relations are the Church's own means. These means are the evangelical preaching of the Word of God and the administration of the full sacramental system of the Church.

And so the purpose is not to make the offering of the Holy Sacrifice of the altar the chief service; not to make the daily celebration the general custom throughout the Anglican communion; not to restore confession to a priest; not to bring about the frequent reception of Holy Communion among our people; not to provide for the Communion of the Sick so that they can receive in their homes as frequently as they would in church; not to bring about the reservation of the Blessed Sacrament in all our churches; not to revive the religious life among men and women, taking the three-fold vows of poverty, chastity, and obedience; not to bring about the increase of those studying for Holy Orders, or for better and more devout preparation for the same; not to bring about more conversions, baptisms, and confirmations; not to multiply our dioceses; not to insist that our people make more faithful communions; not to promote retreats and missions in our parish churches and, where practicable, a diocesan retreat house; not to restore sacramental doctrine of Holy Matrimony; not to teach Catholic belief in death and proper burial services in our churches; not to teach the faith concerning the faithful departed; not to teach knowledge of saints and angels and practice of invocation of them, chiefly the Virgin Mother of our Lord; not to inculcate a real understanding of apostolic succession and efficacy of sacraments; not to bring about the union of Catholic Christendom. I say the purpose of the Catholic movement is not to do all these things. But all these things naturally follow where the ultimate purpose and aim—the redemption of mankind, the evangelizing of the world—where that purpose is our objective as ministers of the Word and the sacraments.

Of course the movement is tremendously misunderstood. It is misunderstood by those in the Anglican Church who call themselves "Catholics." Some seem to think that the purpose has been attained when there are statues of the Holy Mother and St. Francis with votive lights before them; or when the rector starts wearing a biretta; or when a congregation generally is not afraid of the title "Father" and "Mass"; or when they do not protest when the service is said in such a low tone that they hear very little; or when the candles and oil and salt are used at Baptism; or when absolutely none of the congregation is allowed to communicate at High Mass; or when red cassocks and lace cottas are worn by acolytes. But we shall always have with us those who judge an automobile by the tilt of the seat, the hue of the Duco, the tread of the tires, and the length of the hood; but, of course, any

manufacturer who caters to that crowd soon comes to grief. So it is with any parish priest.

And then there are those within the Church, but not of the Catholic school, who misunderstand the movement, many of whom are most devout and staunch Churchmen; some have embraced the movement at its initial phase—the phase of the Tractarian. They teach the fundamentals of the faith as to the Person of God, the Catholic doctrine of the Incarnation, the necessity and reality of sacraments, and in their teaching about the apostolic succession, as such, they sometimes seem to be bigoted and fail to see the good in modern religious movements; and their misunderstanding of the movement in its present phase is the result of their remaining in the first phase of the movement. They are frightened of the revival of ritual—the second phase of the movement, which has been the natural consequence of the belief in the objective Presence of Christ in the Blessed Sacrament. And that has been carried over into the third phase of the movement, which is sometimes called the "devotional" stage, which carries with it extra-liturgical devotions. And it is rather striking that this last phase of the movement is the most evangelical—typical of true religion not resting in dogma, but at peace in the eternal Presence of God. We remember that when Baring-Gould wrote *Onward, Christian Soldiers*, to be sung at the next visitation of the Bishop of the diocese, the wording, for the time being, had to be changed to:

Onward, Christian soldiers,
Marching as to war,
With the Cross of Jesus
Left behind the door.

Such was the feeling at that time against a ritual which is now very common with us. And it is rather significant that at the London Catholic Congress a year ago, the meeting most largely attended was the devotional service conducted by Father Vernon, S.D.C.

I sometimes wonder if the reason why so much of our effort of a nation-wide extent, as well as of parochial endeavor, falls to the ground is not to be found in the fact that we stop with the preaching of dogma and fail to carry it on to its natural expression in worship and devotion.

And then, of course, there are those outside the Church who are quite bewildered, and they seem to suppose that it is something of which the Anglican Church is ashamed; because their notion is that we are Protestants with an elaborate ritual.

But the success of the movement, although probably not realized, and unadvertised (because true devotion rarely appears on the front page of our daily newspapers)—the success is to be estimated by such striking contrasts as the number of people throughout the Church who are faithful in making their Communion—not only on the great feast days, not only quarterly, not only monthly, but weekly—yea, and even daily. It is a far cry between Easter, 1800, when a dozen people received Holy Communion at St. Paul's Cathedral, London, and the present condition wherever the Anglican Church is found. The fruition of such religious life has found expression in the revival of Religious orders to such an extent that today there are in the Anglican communion more men and women professed in monastic orders than there were in England before the Reformation. Nor are we to forget that bishops in great metropolitan sees, both in this country and abroad, are the products of the movement, and that the college at Oxford, which educates more men for the priesthood than any other in England, is the one founded to commemorate the blessed memory of one of the tractarians; and the largest seminaries in England and our own official seminary turn out men who live the Catholic life and who are prepared to be Catholic priests.

But I repeat that the purpose of the movement is to save souls. And the means employed to meet this end are the age-long, recognized, and authorized means of Christ's Holy Church.

THE AMERICAN ADVENTURE

BY CLINTON ROGERS WOODRUFF

The *American Adventure*¹—so that interesting American historian of the modern school, David Saville Muzzey, calls our progress from the days of our founding *during the reign of James I* to our present day of prosperity and dominance. It has been a wonderful record of which we may well be proud, and it loses nothing in the telling in Professor Muzzey's two substantial volumes.

It is interesting to note in passing that Muzzey is one of the group who fell under the ban of those censors in New York City and Chicago who preferred fiction to fact, tradition to history, and who insisted that the best history was that which perpetuated prejudice and hatred. Added impetus, Professor Muzzey tells us in a *Forum* article, was given to the dramatic-denunciatory bombastic-laudatory conception of history by the common custom of declamation in the schools. "Pieces" were selected for their value in giving free scope to the outpourings of pathos and pride, of scorn and censure.

These two volumes represent a ripe scholarship and the modern scientific methods. As the publishers point out, this thoroughly modern history of the United States is the work of an historian of that new group which is making history honest and human and, above all, interesting. Muzzey's faith in the development of the American ideal of self-government in freedom lies in the unceasing creation of a future with our present materials, and in these volumes he shows the evitable relationship between present and future social and political structures and the men and institutions of the past. The dark corners of our history are freshly and searchingly explored; unfounded traditions are scrapped; and from the author's questioning apperceptive research has emerged the much more fascinating truth. The volumes present in revised and extended form Muzzey's well known history, *The United States of America*, published as a two-volume text book by Ginn & Co. This new popular edition is published in order that this historical classic in an attractive format might be available to the general reader.

Charles Darwin once remarked, as Muzzey points out, that whenever he discovered a fact which ran counter to his opinion or belief, he made a specially careful note of it, because, as he said, we are so prone to dismiss unwelcome facts from our minds. Now history, by virtue of the almost innumerable facts which it offers to the student, has always been conspicuously amenable to the temptation of biased selection. Interests political, ecclesiastical, racial, and cultural have all been able to "prove" their case by appeal to the "facts of history"—such facts as they appeal to. Every duodecimo state of Europe has been able to show to its own satisfaction that its culture is the highest, its spirit the noblest, its army the bravest. In traveling through eastern Europe last summer Professor Muzzey said that he found that every people from the Rhine to the Black Sea claimed to have been the bulwark of Christian civilization, against which the assaults of the barbarians had beaten in vain through the centuries.

It is a similar selection and emphasis of facts favorable to a thesis, and the ignoring of those that are embarrassing for it, that characterizes the type of American histories from which a former generation drew its instruction. In the treatment of the Revolutionary epoch nothing was allowed to appear that might suggest that there was any hesitancy on the part of the patriots in separating from Great Britain, any serious opposition to the war in the colonies, or any sympathy in England with the resistance of the Americans. Muzzey was himself roundly scolded and called "unpatriotic" by a man who spoke with a strong German accent in a recent discussion of his textbook before a school board, because he quoted passages from British historians denouncing the government of King George III.

Thoughtful people want the truth as nearly as it can be ascertained, and this is what historians are trying to give us. If it is difficult to ascertain the facts about the past where so many of the records are available, how much more difficult is it to write about the present, where the important records are still unobtainable, where pride and prejudice and partisanship

play so large a part, and where dependence must be placed to so great an extent upon the newspapers of the day.

There is one curious thing, however, about Professor Muzzey's book that I am at a loss to understand. There is no evidence whatever that religion has played any part in the American Adventure. There is practically no reference to any Church or other religious body or movement—only a few meagre ones at the most. It is difficult to understand how a historian could fail to appreciate the part religion, both generally and specifically, has played in the history of this as of every other country.

It is interesting to have the views of trained observers and students concerning the present and recent past. A recent book, by William J. Robertson, entitled *The Changing South*,² deals with historical forces of far reaching national importance. In this interesting book Mr. Robertson points out that by a long, slow, painful process the Solid South has awakened from her old-time lethargy and backwardness, and has built out of the ashes of war ruin a new South that matches any other section of the country today, economically and culturally. This change, in Mr. Robertson's view, has been marked by unparalleled courage and persistence and vision. With her progress agriculturally, industrially, commercially, mechanically, and culturally, however, she loyally retains a trinity of deep-rooted convictions which are as much a part of her life now as they were the hour Lee surrendered his troops to Grant at Appomattox.

The South is still solid politically. She is solid in her love for the "Lost Cause," she is solid in refusing to recognize the rights of the Negro race which the Reconstruction amendments to the Constitution gave it. Perhaps it will be generations before she consents to give up these remaining marks of her old faith; or she may never give them up. No one knows. In any event, it is of interest to many Americans, in view of the prominent though ineffectual part the South has played in national politics in recent years, to review the reasons why she has remained loyal for so long to one political tenet, why she has remembered with such devotion a defeated cause, and why she appears to be doing the Negro a grave injustice while in other ways she has changed with the ever-changing world around her, and this is the story that Mr. Robertson tells and which is particularly interesting in view of some of the issues in the current presidential campaign.

In *Let Freedom Ring*,³ by Arthur Garfield Hayes, we have some interesting comments from a moderately radical or liberal point of view. These quotations will give an idea of its general attitude:

"A new theory of government based on human cussedness and need of legal restraint is displacing liberty. This Declaration of Dependence represents the attitude of a large part of the community: 'All men are created wicked and are endowed by their Creator with certain limited privileges—that among these are Life (if you don't drink), Liberty (if you conform), and the pursuit of Gloom. That to secure these privileges governments are instituted among men, deriving their just powers from the consent of the Ku Klux Klan, the Anti-Saloon League, the W. C. T. U., the Lord's Day Alliance, the American Defense League, the Key Men of America, the Watch and Ward Societies, the Anti-Vice Associations, and every variety of Crusader, Vigilant, Reformer, and Crank.'"

"I know that liberty to swing my arm stops where the other fellow's nose begins. Liberty is a relative matter. I believe in those liberties contained in the Bills of Rights."

"The fight for freedom is left to the poor, forlorn, and defenseless, and to the few radicals and revolutionaries who would make use of liberty to destroy rather than to maintain American institutions."

One of the most pertinent comments which Mr. Hayes makes is one apropos of Lincoln's statement in his first inaugural that "this country, with its institutions, belongs to the people who inhabit it. Whenever they shall grow weary of the existing government, they can exercise their constitutional right of amending it, or their revolutionary right to dismember or overthrow it." On one occasion this was quoted by Allen McCurdy, a noted Liberal. The audience hissed. "I should first have mentioned the author," said McCurdy. "I never thought I should live to hear an audience of Americans hiss the words of Abraham Lincoln."

² *The Changing South*. By W. J. Robertson. New York: Boni & Liveright, \$3.00.

³ *Let Freedom Ring*. By Arthur Garfield Hayes. New York: Boni & Liveright.

¹ *The American Adventure*. By David Saville Muzzey. New York: Harper and Bros. Two volumes, \$10.00.

The Canadian Church at Work*

6. In the Diocese of Qu'Appelle (Northwest Canada)

By the Rt. Rev. Malcom T. M. Harding, D.D.

Bishop of Qu'Appelle

THE diocese of Qu'Appelle was created in 1883, and covers an area of about ninety-five thousand square miles. On the south it borders on the U.S.A. for over five hundred miles. It is bounded on the north by the diocese of Saskatchewan, on the east by Manitoba and the diocese of Brandon, and on the west by the diocese of Calgary. It is situated in the very heart of the Dominion of Canada, and in the center of the prairie dioceses included in the ecclesiastical province of Rupert's Land.

It is essentially an agricultural diocese, where a virile population of farmers, ranchers, and new settlers are wresting a living from the soil, and creating a strong and robust citizenship. The largest city in the diocese is Regina, the capital of the province of Saskatchewan, with a population of about 38,000 people. From the earliest days of its existence the diocese claimed devoted missionaries, traveling far and near to minister to a sparsely settled and mixed people.

As the diocese which may claim the largest number of mission stations in the Anglican communion it has enlisted the sympathy and support of many friends in the British Isles and the Dominion of Canada. In 1884 the first bishop was consecrated at Lambeth, England. There were then two churches and sixteen centers where services and sacraments were supplied. In 1928 there are 230 churches and 500 centers where services are being held.

As an illustration of the difficulties attending the supply of the ministrations of the Church to a widely scattered people, there are, after nearly forty-four years of effort, only twenty-eight self-supporting parishes within the diocese. About one hundred clergy, with thirty lay readers, catechists, and students of the diocesan College of St. Chad, minister to some fifty thousand people scattered over the prairie, but there are still many in the newer districts who are as sheep without a shepherd. A large Indian residential school and three Indian day schools are doing excellent work for the Indians and their children.

The diocese owes much to the Mother Church in England for the supply of both clergy and funds. From the beginning of its history S.P.G., S.P.C.K., C. and C.C.S., with the Archbishops, Western Canada Fund and the Qu'Appelle Association in England, have all united in supporting its missionary and educational work and in erecting and furnishing its many churches. The Missionary Society of the Canadian Church also supports many of its missions by making annual grants for the same. The Mothers' Union of the Church in England during 1927 supplied a missionary caravan and the stipend of a

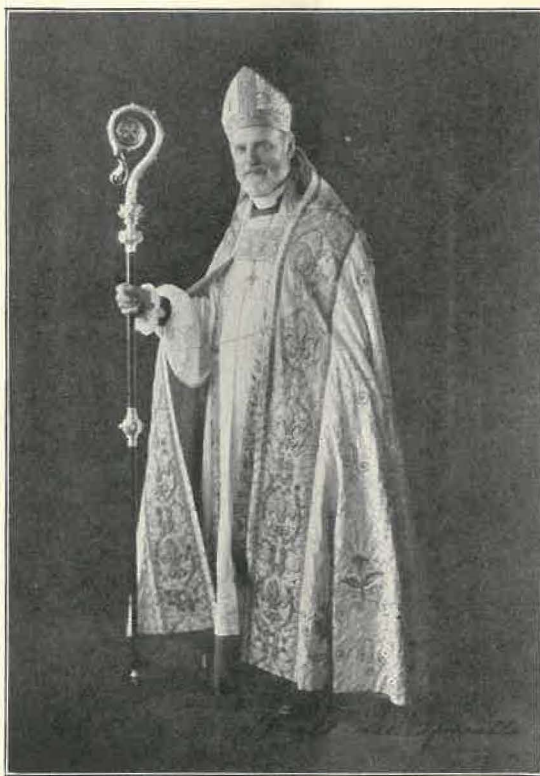
priest to minister to the thinly settled population in the territory covering five thousand square miles, and touching the diocese of North Dakota of the Church in the U.S.A. In this district mission stations are now being opened, and small churches being provided as quickly as funds will allow. The missionary problems of the diocese are still pressing and urgent. Two Sunday school caravans, officered by English women volunteers, cover large and undeveloped areas within the diocese, visit the children of isolated settlers, and put them in touch with organized Sunday school work. In this way between three and four thousand children, far from church and

Sunday school, are enrolled in the Sunday school by post and supplied with lessons and literature summer and winter. Two other caravans are also working in territory gradually being opened up by new settlers from all parts of the world, while the obtaining of suitable missionaries and their necessary support provide perennial tasks for those in authority of no small magnitude.

The headquarters of the diocese are in Regina, where a site of some eighteen acres was purchased in 1912 from the provincial government of Saskatchewan. On condition that two hundred thousand dollars at least were spent in the erection of buildings approved by the government within twelve years, and providing the site and buildings erected are used for educational and religious purposes, the site is declared free of all taxation except frontage tax. Upon this site has been erected a diocesan theological college, a diocesan residential girls' school, a hostel for lady teachers, a synod house, and a suitable bishop's residence. The Mother Church in England has generously come to the assistance of the Church

people in the diocese to aid them in the provision of these institutions. The site still awaits a residential Church school for boys, and a cathedral church.

During the past twenty-five years the bishops, clergy, and laity of the diocese, cooperating with the friends of the diocese in England, have united in an effort to create an indigenous ministry, and with this intention have erected and supported the diocesan College of St. Chad. Between forty and fifty of the present missionaries of the diocese are graduates of this college. It may be interesting to the readers of THE LIVING CHURCH to know that two of the sub-wardens of the college have taken post-graduate work in the General Theological Seminary, New York. At the present moment fifteen students are in residence at the college, two or three boarding out, and several more are expected to be applying for admission in the fall of 1928. It is imperative that steps be taken to enlarge the building now used as a college, and for the moment this is the pressing need. Twenty thousand dollars will enable the diocese to make this really necessary provision for the continuous training of twenty missionary priests who in future years will serve both in the Church on the prairie and far beyond in answer to the "World Call." For the supply of this need we now pray, wait, and labor.



RT. REV. M. T. M. HARDING, D.D.
Bishop of Qu'Appelle

* Owing to an unfortunate error in making up the pages of THE LIVING CHURCH last week, three pictures referring to the diocese of Qu'Appelle, which should have been used to illustrate the present article, were inadvertently printed with the article on the diocese of Keewatin. For illustrations of Church work in the diocese of Qu'Appelle, therefore, the reader must be referred to page 461 of the issue of August 4th, and we shall endeavor to devote a page in a later issue to photographs illustrating the work in the diocese of Keewatin.—EDITOR L. C.

AROUND THE CLOCK

By Evelyn A. Cummins

IN AN article in a symposium on "Where Are the Dead," conducted by a London paper, Arnold Bennett has said:

"Atoms are indestructibly alive; they are the most alive things we know; they probably comprise the potentialities of all intelligence and all progress, according to the manner in which they combine and re-combine. Nothing can be destroyed—no quality of mind, no beauty, no kindness. The elements of that which we have loved will in some new and probably finer form re-appear to us or to our descendants. Everything is from everlasting to everlasting.

"And in the ordinary sense of the word there are no dead.

"I well realize that the theory of the inseparableness of body and soul is only a theory, and that it can be attacked by arguments, many of which are now unanswerable and some of which will be for ever unanswerable. But every other theory concerning death is and always will be in the same case.

"I am as convinced as I am of anything that we shall never know what death signifies and involves. (And we shall never cease to try to know.) It is best for us that we should never know. If we knew, the importance of what we call life might diminish to nothing, and the scheme of evolution would be most gravely disorganized. Human ignorance of the future is more than bliss; it is an ordinance of the divine wisdom."

IN the same symposium Chesterton said, characteristically:

"Men are endlessly repeating (and that repetition is itself a mark of the degeneration) that this or that has shaken the foundations of faith. What I complain of is that it has shaken the foundations of doubt. It has altered, and very much lowered, the grounds even of unbelief. The criticisms sound like the cries of children or savages, compared with the wary and well-poised consistency of some of the old masters of negation. . . .

"There must be something very queer and deleterious at work in the world, when this unreason saps, as it does sap, the minds of very acute and brilliant men, as well as those merely receptive. I am not at all disturbed about the future of the Faith; but I am disturbed about the future of the doubters, and the prospect of such very unphilosophic doubt; in which the very blasphemies have grown feeble and even stark nothing cannot remain unclouded or unconfused."

AND Dr. Henry Townsend expressed his views thus:

"The End which controls man at his highest is Moral. We know that goodness, truth, and love are worth living for. And such moral realities cannot be explained apart from their ultimate source in a Person who is good. If the scientist or the philosopher demurs to this statement, and tells me that I am taking a leap and claiming objective reality for moral values, I answer that I am capable of testing my moral experience.

"I am as entitled to trust my self-consciousness of God as the controlling End of life as I am to trust my judgment of the sun and the moon and the stars. My moral consciousness is a fact, and convinces me that moral values are not disintegrated into dust and ashes. And because moral values are conserved I am entitled to believe that personal values are conserved. The moral consciousness implies and demands both God and the survival of the self."

IN the final sermon of the year President Faunce of Brown told the students that they might expect increasing social regulation.

"These new laws," he said, "are always bad if they mean less liberty, always good if they mean the release of the individual from encroachment and entanglement and has protection from those who refuse to think. We seek not only (liberty under law) but liberty in and through laws which allow the individual to realize and express himself."

And President Lowell of Harvard told his graduating class something of moral vision:

"Moral standards in a community depend upon the singleness of eye of the citizens; and the opinion of every man who has clear standards, and holds them fearlessly, counts far more than is generally perceived, because the sight of many is dim and their moral courage small.

"The man who never lets his clearness of vision fade is safe himself, and, though he know it not, is for others a refuge and a beacon light.

"Conscience may suffer deviation in various ways. One of

the most common is by small concessions to one's own inclinations, known not to be right, but not thought of much consequence and self-excused at the moment.

"Men have started in life with good intentions and ended reprobates. . . . All along there is a series also of excuses causing the edge of the conscience to become gradually dulled. The end was not willed from the beginning; there was no deliberate choice between honesty and a life of crime. One step led to another as with Dr. Jekyll, and till near the close the true state of affairs was not appreciated."

FURTHERMORE (though it may savor of scandal to admit it), religion can exist without morality. I speak of a *de facto* condition, not of an ideal. Religion frequently exists, and even flourishes exuberantly, side by side with an atrophied morality. Religion can survive even when conscience is dead. So religion and morality are not only not identical. They need not even be co-incident.—The Rev. JAMES M. GILLIS, Paulist, and editor of *The Catholic World*.

EMIL LUDWIG has said that his choice of the fifth greatest American is equally divided between the names of Ford and Lindbergh. He gave the names of the four greatest Americans before he came to this country. But he says that the American, of all those whom he met, who made the greatest impression on his mind, was Edison.

A YELLOWED bill of lading dated 1757, says *The Pathfinder*, reads as follows:

"Shipped by the grace of God, in good order & well-conditioned, by Adrian Baucher Junr in and upon the good brigantine 'Pompy'—whereof is master, under God, for this present voyage, Richard Goodwin and now riding at anchor in the harbor of New York, and by God's grace bound for Kingston in Jamaica, to say thirty-two barrells of fine flour, consigned to Mr. David Beveridge for his own proper acct. and risque.

"Being marked and numbered as in the margin, and are to be delivered in the like good order and well-conditioned, at the aforesaid port of Kingston in Jamaica (the danger of the seas only excepted) unto said Mr. David Beveridge for his assigns, he or they paying freight for said goods nine pounds the tonn with primage and average accustomed. In witness whereof, the master of purser of the said brigantine hath affirmed to three bills of lading, all of this tenor and date; the one of which three being accomplished, the other two to stand void. And so God send the good brigantine to her desired port in safety. Amen."

THE Manchester *Guardian* tells us something of the House Beautiful in *Pilgrim's Progress*, and of what is to be done with it.

"One very happy celebration of the tercentenary of Bunyan will be the buying and handing over to the National Trust of the ruins of Houghton House at Ampthill, Bedfordshire. This was, according to the tradition, the 'House Beautiful' of the 'Pilgrim's Progress.'

"Whilst he was in prison in Bedford Bunyan was allowed by his jailor to take walks in the country round. During these wanderings, it is said, he was meditating the composition of his masterpiece. At that time Houghton House was a conspicuous landmark, standing at the side of the 'Hill Difficulty' above the Bedford plain and close to the road from Bedford to Ampthill. It was practically as completed for the Countess Pembroke in 1615. The spectacle of its fantastic gables and leaden turrets may well have inspired the Tinker's imagination.

"Houghton House was designed by Inigo Jones, and there is still sufficient of his work left in the red brick walls and stout pillars to justify the acquisition apart from the Bunyan associations."

WILLIAM LYON PHELPS tells this story: "When Thoreau was dying, his aunt asked him, 'Henry, have you made your peace with God?' He whispered, 'I did not know we had ever quarreled.'"

THERE is an African proverb that gratitude is best shown, not by much talk, but by lighting another fire.

CORRESPONDENCE

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

A PESSIMISTIC VIEW

To the Editor of *The Living Church*:

THE *Southern Churchman* has for many months been active as the mouth-piece of the forces in the Church of which Judge Marsilliot, of Tennessee, is the apparent leader. In its most recent issues that journal has been demanding the rejection of the new Prayer Book altogether by the approaching General Convention at Washington.

Having sat in the last two General Conventions, I knew somewhat of the labor involved in Prayer Book revision. Yet, for a totally different reason, I endorse the position taken by the *Southern Churchman*.

For many years prior to the last General Convention there was a growing spirit of fellowship and love between the various schools of thought in the Church. All this has been changed overnight by the recent agitation. The Church of today is a sadly different Church from that whose General Convention adjourned at New Orleans in 1925.

The Prayer Book at which we have been working is a praiseworthy attempt at revision, based upon the acceptance of the contributions of all that is best in what each school of thought has to offer. But it has become more than evident that the rank and file is refusing to accept this fine spirit of give and take. To put it more colloquially: the leaders and scholars of the Church are displaying a fine type of sportsmanship; the rank and file are sitting in the bleachers hurling pop-bottles at the players.

In other words, the mass of the Church is not ready for Prayer Book revision. So let us drop the whole matter, and try to develop a little Christian sportsmanship while using the Prayer Book of 1892. We must, in all charity, remember that the generation now in power was reared in an exceedingly stuffy spiritual atmosphere. Not so that which will soon be at the helm. When the Evangelicals, Liberals, and Anglo-Catholics now in their teens and twenties sit in General Convention, they can revise the Prayer Book or anything else without causing the slightest friction, for they know, as we do not know, how to play the game of life according to the rules laid down by the Man of Galilee. (Rev.) ARTHUR W. FARNUM.

Asheville, N. C.

THE ORDER OF ST. ANNE

To the Editor of *The Living Church*:

AS A SUPPLEMENT to your editorial on religious orders [L. C. July 21st], may I recommend to those who wish to know something definite about what I consider the most interesting and unique religious order for women in the American Church—that is, the Order of Saint Anne—*A Guide Book*, or *Microcosmographia Religiosa*, which is subtitled, "Describing the life and work of St. John's House, Arlington Heights, Mass., and other convents of the Order of St. Anne"? Copies of this excellent book, filled with many illustrations, may be procured from the Sisters of St. Anne, St. Anne's House, 44 Temple street, Boston, at five dollars a copy. The proceeds are used for the work at St. John's House for Children. This order also publishes a monthly, *Gems*, at a dollar a year. Subscriptions may be sent to the same address. It is rather a bit difficult to describe this little periodical, so delightful and cheery. The best plan is to send for a copy and rejoice that you took my suggestion. FRANCIS DOVER.

New York City.

THE THIRTY-NINE ARTICLES

To the Editor of *The Living Church*:

I HAVE become convinced that the Articles of Religion should not be removed from the Book of Common Prayer. And this for three reasons:

First. Too many people care for their retention, and would be sincerely grieved by their removal.

Second. Since the last meeting of General Convention the Articles have become identified, in the popular mind, with the

present faith and doctrine of the Church. This distinctly places them outside the commitment by General Convention to the Commission on the Revision of the Prayer Book.

Third. This controversy, if carried to Washington in October, will seriously jeopardize the entire revision, which from the beginning has been characterized by a remarkably fraternal and Christian spirit.

Above all things I oppose passing the Articles into the hands of a committee. Any effort to revise them, by dropping some and changing others, will bring discord and trouble. Let us leave them where and as they are.

Manitou, Ont.

(Rev.) WYATT BROWN.

ARE WE CONGREGATIONAL?

To the Editor of *The Living Church*:

IT IS in no spirit of pert or cheap satire that the writer would ask: why should not the Church frankly acknowledge its form of worship, if not its system of government, as purely congregational? Is it not already this, to a large and growing degree? It is true, both constitutionally and by established law, it has its prescribed order of worship, its long revered Liturgy, governed by definite rule and rubric; but according to a recent statement in this department there seems to be a growing recognition of the fact that "parishes are as individualistic as people (if not as individualistic as the clergy), and must be dealt with as individuals. A plan that works in one parish may not work in another; and if a plan will work in one parish why should the rector of another cavil if it does not work in his?" Just so. Nothing could be more logical; and just as logical the inference: Why not, then, let each rector plan and arrange his own order of worship as most pleasing to his people, omitting, adding to, or ignoring altogether, the established order? It is true, we would no longer have much use for our Book of Common Prayer, but there would also be less reason why one parish, one rector, one bishop, or diocese should cavil one against another, since the Church would be openly, if not happily, Congregational. (Miss) L. L. ROBINSON.

Louisville, Ky.

FOR HE CARETH FOR YOU

HUMBLE yourselves therefore," writes Peter, "under the mighty hand of God, that He may exalt you in due time, casting all your care upon Him, for He careth for you."

This is not an injunction to cowardice or laziness. It is a message for the man who is struggling to the very limit of his strength. It is a statement to the effect that the Senior Partner realizes that He, too, has a responsibility in the matter. If the weight becomes too heavy, do not let it crush you. Just put it over on the broad shoulders of your Colleague. It is all wrong to shirk, but it is just as wrong to refuse help.

This Senior Partner in the business of living a decent, useful life is more than a mere business associate. "He careth." It makes all the difference in the world if anybody cares. Bitterness and anger and jealousy and pessimism come when we let the deadly suspicion enter our minds that "nobody cares anyway." The greatest sacrifices are made easy when we realize that somebody does care. It is the caring that counts with us. And Peter held the theory that God cares.

It is a mighty cheering thing if it is true. Inexhaustible strength, wisdom beyond anything that we can conceive of, resourcefulness fully adequate to every emergency, in some way is tied up with us—and cares.

This business that we have bungled is not going on to the rocks after all. This body which seems to be weakening is only an incident in life. The firm is going through. There is capital enough. All that we little junior partners need be careful about is to look after our end of things and not make it impossible for the Senior to give us a hand. He careth and He will see us through. There is a good fifty-fifty chance that it is all true. Everything within us tells us it is true, and we are proceeding on that theory.—*Christian Leader*.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

REVALUING SCRIPTURE. By Frank Eakin, Ph.D. New York: The Macmillan Co. \$2.25.

BY SCRIPTURE the author means the bibles of all religions which are based on a sacred literature. In particular in this work he covers the bibles of the Brahmans, Zoroastrians, Buddhists, Confucians, and Mohammedans, as well as of the Jews and Christians. Thus the work may be regarded as an essay in comparative religion.

This comparison of the great scriptures of the world brings out many interesting and valuable points. The author has an aim which goes beyond mere education, for he says his desire is to help adherents of the Christian Bible to orient themselves better by looking at it in comparison with other scriptures. The reader of this book will be convinced that the Christian Bible does not suffer by this comparison.

The author seems to feel that the worst possible attitude toward the scriptures is bibliolatry, and unfortunately all religions have been guilty on that point. It is perhaps overlooked that to the simple minded devotee of a religion an overvaluation of his bible is inevitable. It is a treasure, and even excessive adoration may not be a great fault. L. W. B.

THE HISTORY of the Authorized Version must always be deeply interesting to lovers of the English Bible, and indeed to all students of English literature. Two little volumes have lately appeared, important beyond their size, which cast new light upon its origins, viz., *The First English New Testament and Luther* by Dr. L. F. Gruber (Burlington, Ia: Lutheran Literary Board, \$1.25), and *The English in English Bibles* by F. J. Sheahan (Columbus Institute, Poughkeepsie, \$1.25).

In the former President Gruber examines minutely the earliest edition of Tyndale's New Testament—the Cologne Fragment—compares it with the first, second, and third editions of Luther's translation, and shows conclusively that this latter was the principal source of Tyndale. He borrows his prologue, marginal notes, and references from Luther, and even reproduces typographical errors! A table, in which Tyndale, Luther, the Greek and Latin of Erasmus, the Vulgate, and Wycliffe are arranged in parallel columns, leaves no room for doubt as to the indebtedness. This is very striking, when we remember how much Tyndale influenced the magnificent English of our Authorized Version, and how largely this latter is preserved in the Revised Version. Incidentally, both the character and the source of the marginal comments furnish a sufficient explanation of the vigor with which the authorities of the time endeavored to suppress Tyndale's New Testament.

Mr. (Father?) Sheahan throws further light upon our Authorized Version, and from quite a different direction. As is well known, the English translation commonly used by Roman Catholics, called the Douay, is a revision of an earlier translation made by exiled English Jesuits at Rheims (or, as our author spells it, following the old usage, *Rhemes*) in France. The Rheims version, based largely on the Vulgate, was published in 1582, and was in the hands of our revisers, whose Bible appeared in 1611. This has always been recognized, but it has remained for this author to point out the extent of the indebtedness of our translators for many of their happiest renderings. In order to show this clearly, the Rheims, the Authorized, and the Revised Versions of the first fourteen chapters of St. Matthew's Gospel have been printed, line by line, one beneath the other, variations and similarities being distinguished by special type. The result of the comparison is convincing. It is made evident also that many of the words go back to Wycliffe and other early English versions. One of the interesting and valuable things in the book is the way the history of words is traced in old writers. In addition frequent reference is made to modern English versions—Allen, the Baptist, Goodspeed, Moffatt, Twentieth Century, and Wey-

mouth. At intervals, also, there are illuminating historical comments which should do much to correct popular ignorance and misunderstanding. There is an absence of controversial tone and a scholarly thoroughness which are altogether admirable, and which deserve imitation by the next writer of a handbook on the English Bible.

The Living Bible (New York, Knopf, \$6.00), is described by its editor, Bolton Hall, as "the whole Bible in its fewest words," and as an attempt "to present in condensed form the entire contents of the Scriptures, omitting only repetitions, ceremonial details, most genealogies, land boundaries, and matter that is no longer of general interest." Incidentally, he has omitted the whole of the Apocrypha.

This handsome volume is a rather refreshing change from scholarly attempts to present only those portions of the Bible which have the best credentials after historical criticism has done its work. It treats the Bible as literature, rather than as material for historical study, and the result is a book which is a pleasure to handle and to read, an ideal form in which to read the Scriptures for the purposes of devotion, especially as the unequalled English of the King James Version is preserved throughout.

FROM TIME TO TIME publications appear which both bear witness to the work which the Church is doing among the foreign-born, and also help forward that work. Among the latest which have reached us is an abbreviated edition of the *Book of Common Prayer*, with the English text on the right hand pages faced by an Italian translation on the left. The work of deciding what selections from the whole book should be printed has been wisely accomplished, and should be a real help to Church life among Italian-speaking people. It is published by the American Tract Society, 7 West 45th Street, New York. From Haiti come two little paper bound manuals in French, *Un Petit Catechisme avec Courts Actes de Devotion avant et après la Sainte Communion*, and *L'Angélus, Litanie du Soir, Ouverture des Ecoles, Litanie du Saint-Enfant Jesus*. These are both issued under the authority of Bishop Carson, and for their publisher's imprint are inscribed *L'Eglise épiscopale d'Haiti*. THE LIVING CHURCH desires to express its welcome to all such publications, and to congratulate those whose labors aid in the extension of the Kingdom of God.

The Autobiography of a Cathedral, by Louis Howland (Century Co., \$1.50), is a series of essays by one who has lived his life in the shadow of a cathedral, watched it grow from small beginnings, learned to love it, and thus interprets its message. The essays are well written, often noble in sentiment with here and there a real wisp of humor. When the author enters the realm of controversial theology he reveals the fact that his background is that "cathedral type of Anglicanism" which blows neither hot nor cold, but lives up to the historic Emersonian description "By good taste are ye saved."

Of course, Mr. Howland has little sympathy with Anglo-Catholicism, and his description of it leads us to believe that either he has not seen it at its best or that his breadth of vision is not quite as extensive as he would have us believe. With characteristic naïveté he tells us that he has no theory of the Eucharist, and then straightway begins to propound one. The author is grieved, as we all are, to hear men arguing about the Lord's Supper; but surely the Eucharist would not so often be the center of controversy were it not that it is something that men have taken deeply to heart; and who would have it otherwise? While appreciating his deep sentiment, we could wish that Mr. Howland would assimilate more of that characteristic virtue of Modernism at its best—the habit of thinking things through.

Church Kalendar



AUGUST

12. Tenth Sunday after Trinity.
19. Eleventh Sunday after Trinity.
24. Friday. St. Bartholomew, Apostle.

KALENDAR OF COMING EVENTS

AUGUST

13. Evergreen School of the Prophets, Evergreen, Colo.
31. First National Young People's Conference, University of the South, Sewanee, Tenn.

CATHOLIC CONGRESS CYCLE OF PRAYER

- August 13—All Saints' Sisters, Orange Grove, Md.
" 14—Order of Holy Cross, West Park, N. Y.
" 15—House of Mercy, Valhalla, N. Y.
" 16—Advent, San Francisco, Calif.
" 17—St. John the Evangelist, Boston, Mass.
" 18—St. Matthew's, Goffstown, N. H.

APPOINTMENTS ACCEPTED

DEXTER, Rev. ANTHONY H., formerly vicar of St. Andrew's Church, Fullerton, Calif. (L.A.); has become chaplain of the County and City Mission Society of the diocese of Los Angeles, with headquarters at St. Barnabas' House, 534 So. Boyle Ave., Los Angeles. Residence, 1122 Milan Ave., South Pasadena, Calif.

GAYLORD, Rev. ARTHUR L., priest-in-charge of Christ Church, Punxsutawney, Pa. (Er.); to be rector of St. Paul's Church, Monogahela, Pa. (P.) September 1st.

ROSE, Rev. LAWRENCE, formerly fellow and tutor at the General Theological Seminary, New York City; has become priest-in-charge of St. James' Church, Deer Lodge, and St. Andrew's mission, Philipsburg, Mont., and of all of the missionary work in Powell and Granite counties, Montana. Address, Deer Lodge, Mont.

SUMMER ACTIVITIES

BAILEY, Rev. CHARLES R., Ph.D., rector of St. Ann's Church, Revere, Mass.; to be in charge, for the ninth consecutive year, of Trinity and St. Paul's Churches, Hoboken, N. J., until September 2d.

CRUSOE, Rev. CHARLES E., D.D., rector of St. Paul's parish, Aquasco, Md., should be addressed, St. Paul's Rectory, College Point, L. I., N. Y., until August 25th.

LINDGREN, EDWARD M., of Cleburn, Tex., a General Theological Seminary student, is supplying for the summer at Emmanuel Church, San Angelo, Tex.

RICE, Rev. WILLIAM, vicar of St. Andrew's Church, Millinocket, Me.; to be in charge of St. Ann's Church, Sayville, L. I., N. Y., during August. Address, 257 W. 23d St., New York City, until September 3d.

RUDD, Rev. ARTHUR B., Canon of Washington Cathedral, should be addressed during August at the National Cathedral School, Mt. Saint Alban, Washington, D. C.

WATTS, Rev. W. H., rector of St. Peter's Church, Clifton, N. J.; to be in charge of the services at Christ Church, Ridgewood, N. J., during August.

DEGREE CONFERRED

WASHINGTON COLLEGE, CHESTERTOWN, MD.—Honorary degree of Doctor of Divinity upon the Rev. MILLARD F. MINNICK, rector of Christ Church, Rockwell, Md.

MARRIAGE

JOHNSON-BEALE—The Very Rev. HERBERT L. JOHNSON, dean of St. Paul's Cathedral, Detroit, was married on Monday, July 2d, to Miss MARGUERITE M. BEALE of Savannah, Georgia. The ceremony was performed by the Rt. Rev. Herman Page, D.D., assisted by the Rev. R. W. Woodroffe, rector of St. John's Church, Detroit. Dean and Mrs. Johnson are spending their honeymoon in Quebec.

ORDINATIONS

DEACONS

MARYLAND—On June 16th, the Most Rev. John Gardner Murray, D.D., Bishop of the diocese, ordained to the diaconate in the Bishop's Chapel of the Diocesan House, Baltimore, GLEN HILL LAYFIELD. The candidate was presented by the Rev. W. D. Morgan.

The Rev. Mr. Layfield, who has served for several years in the Methodist ministry, is now assisting the Rev. A. R. McKinstry, at St. Paul's Church, Albany, N. Y.

PORTO RICO—On July 5th, the Rt. Rev. Herman Page, D.D., Bishop of Michigan, ordained to the diaconate JOHN ADAMS ALFORD, at Christ Church, East Texas. The candidate was presented by the Rev. C. E. Edinger, rector of the parish. The ordination was performed by Bishop Page for Bishop Colmore of Porto Rico, in whose diocese Mr. Alford will begin his work.

SOUTH DAKOTA—At the Niobrara convocation, held in Good Shepherd Chapel, Standing Rock Agency, on Sunday morning, July 15th, the Rt. Rev. H. L. Burleson, D.D., Bishop of South Dakota, ordained CHESTER RED KETTLE and WALLACE ZEPHIER to the diaconate. Both men are Dakota Indians.

WESTERN NEW YORK—On June 10th in the Church of the Good Shepherd, Buffalo, the Rt. Rev. David L. Ferris, D.D., Bishop Coadjutor of Western New York, ordained RAYMOND ARTHUR KURTZ and NORMAN BUTLER GODFREY deacons.

Mr. Kurtz was presented by his rector, the Rev. James Cosby, of the Church of the Good Shepherd, and Mr. Godfrey was presented by his rector, the Rev. Charles E. Hill of St. Andrew's Church, Buffalo.

PRIESTS

IDAHO—On Sunday, July 15th, the Rt. Rev. Middleton S. Barnwell, D.D., Bishop of Idaho, advanced the Rev. VICTOR E. NEWMAN and the Rev. JAMES OPIE to the priesthood in St. Michael's Cathedral, Boise.

The Rev. Thomas Ashworth of Payette presented Mr. Newman and the Ven. Howard Stoy of Pocatello presented Mr. Opie. Bishop Barnwell preached the sermon. The Rev. Mr. Newman is to be in charge of Grace Church, Glens Ferry, and St. James' Church, Mountain Home, with address at Glens Ferry. The Rev. Mr. Opie is to be priest-in-charge of Christ Church, Shoshone, and Emmanuel Church, Halley, with address at Shoshone.

SAN JOAQUIN—The Rev. WILLIAM PAYNE was advanced to the priesthood in St. James' Cathedral, Fresno, on St. James' Day, July 25th, by the Rt. Rev. Louis C. Sanford, Bishop of San Joaquin.

The candidate was presented by the Very Rev. G. R. E. MacDonald, D.D., dean of the cathedral. Bishop Sanford preached the sermon. Mr. Payne will continue as vicar of Trinity Church, Madera.

DIED

CAPRON—Entered into rest at her late residence, 70 Bay State road, Boston, MARY H. HAIGH CAPRON, in her 68th year, widow of the late William J. Capron, formerly of Oneida and Utica, N. Y. Surviving are two daughters, Mrs. Logan Caywood of Hartford, Conn., and Miss Mildred S. Capron of Boston. Burial was at Walden, N. Y.

"The strife is o'er, the victory won."

CLARK—Dr. BYRON G., father of Grace and Byron G. Clark, Jr., died suddenly at his residence in New York City, July 31st, in the 82d year of his age. Funeral and requiem at Church of St. Mary the Virgin, August 3d.

DOW—Entered into life eternal on August 2d, at St. John's Rectory, Globe, Ariz., NATHALIE SILVEY DOW, wife of the Rev. Dwight H. Dow, priest-in-charge of St. John's Church. Interment at Pinal Cemetery, Globe.

HILL—After a brief illness, LAURA SOPHIA (Tebbetts) HILL, widow of the Rev. Howard F. Hill, died at Los Angeles, Calif., August 2d.

MARTIN—NORMAN MARTIN, stepson of the Rev. M. K. Crawford, died in Los Angeles on July 21st. He was a senior at Occidental College. The funeral was held at the Church of the Advent, Los Angeles, with the Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles, officiating.

PROBST—Rev. Dr. JACOB PROBST, rector of Trinity Church, Brooklyn, dearly beloved husband of Jane Her and father of Frances Probst Charters, entered into eternal life, Sunday, July 22, 1928. Interment at Maple Grove Cemetery, Kew Gardens, Long Island.

RESOLUTION

St. James' Church

Minute on Dr. James S. Stone

THE REV. JAMES SAMUEL STONE, D.D., rector of St. James' Church, during the twenty-eight years from 1895 to 1923, passed away on May 8, 1928.

Dr. Stone was born at Shipton-on-Stour, England, on April 27, 1852. The earlier years of his priesthood were passed in Canada where he was rector, first of St. Phillip's Church at Toronto and later of St. Martin's at Montreal. In 1886 he went to Philadelphia as rector of Grace Church where he served for nine years before he was called to St. James'.

Dr. Stone was a deputy to the General Convention from Philadelphia in 1892 and again from Chicago in the years 1895, 1898, 1904, and 1913.

He resigned his rectorate in 1923 and received the title of rector emeritus. At this time he moved to Evanston where he became associated with St. Mark's Church as its honorary vicar, and often officiated and preached there.

As he would have chosen, his passing occurred in the line of duty while conducting the funeral service for an old friend at Evanston. He was quoting the last lines of Tennyson's "Crossing the Bar":

For tho' from out our bourne of Time and Place

The flood may bear me far,

I hope to see my Pilot face to face

When I have crost the bar.

Without warning he stepped back and asked for a chair. In a few moments he was dead.

Dr. Stone's rectorate of twenty-eight years was the longest in the history of St. James' Church. The older members of the parish will always remember the dignified and beautiful manner in which he conducted services, conforming to the ritual which he loved so well. In him were combined, in remarkable balance, the preacher and the scholar. His sermons were models of eloquence and perfect diction. He was also the author of numerous books on varied subjects, religious, historical, and relating to travel.

Dr. Stone was greatly beloved by all who knew him and especially by the older members of this parish to whom he had long ministered in joy and sorrow. He was loved by the clergy, delighting as he did in the company of young and old. In his later years particularly he exhibited a rare spirit of peace, contentment, and simple faith which was the source of inspiration to his many friends.

The rector, wardens, and vestry of this church unite with the older members of the

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parish in extending their deepest sympathy to his widow, Mrs. Caroline Worthington Stone, to his daughter, Mrs. Violet Stone Norton, and to his grandsons, Albert Stone Ryerson and George Wickersham Ryerson, sons of Mrs. Norton by her first husband.

HENRY E. BULLOCK,
EDWARD P. STREET,
WILLIAM K. OTIS,
Committee.

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CLERICAL

SEVERAL MISSIONARY PRIESTS IN MID-west diocese. Scattered fields, hard work, moderate stipend. Address, BISHOP-219, care LIVING CHURCH, Milwaukee, Wis.

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POSITIONS WANTED

CLERICAL

CLERGYMAN DESIRES SMALL COUNTRY parish. Salary not important. Will supply August, September. Z-209, LIVING CHURCH, Milwaukee, Wis.

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MATRON AND HOUSEMOTHER, EXPERI-enced in social service and parish work. Now engaged as matron in institution in New York City, wishes position in September. Excellent Boston and New York references. Address, Mrs. CLARKE, Trinity Home, 1666 Bus-sing Ave., New York City.

MATRON OR HOUSEMOTHER BY A CA-pable Churchwoman. Qualified to teach cooking. A girls' school in the East is preferred. Would also consider "housekeeper" in an exclusive family. D-220, LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, SPECIALIST desires change. Excellent credentials. Ad-dress, C. R.-111, THE LIVING CHURCH, Milwau-kee, Wis.

ORGANIST-CHOIRMASTER DESIRES PO-sition. Salary not so much an object as teaching field and location. ORGANIST-213, LIV-ING CHURCH, Milwaukee, Wis.

WANTED—POSITION AS CHAPERON OR housemother in girls' school by experi-enced woman of 40. Sister of well-known clergy-man. Wide experience with young girls. Highest references. Address, R-224, care of LIVING CHURCH, Milwaukee, Wis.

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ST MARY'S CONVENT, PEKSKILL, NEW York. Altar Bread. Samples and prices on request.

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PURE IRISH LINEN FOR ALL CHURCH purposes sold by the yard to rectors and guilds. Samples on request. MARY FAWCETT Co., 350 Broadway, New York City.

PARISH AND CHURCH

ORGAN—IF YOU DESIRE ORGAN FOR church, school, or home, write HINNERS ORGAN COMPANY, Pekin, Illinois, who builds pipe organs and reed organs of highest grade and sells direct from factory, saving you agent's profits.

LENDING LIBRARY

THE MARGARET PEABODY LENDING library for the distribution of Church Litera-ture by mail. Return postage the only expense. For catalogue and other information address LENDING LIBRARY, Convent of the Holy Na-tivity, Fond du Lac, Wis.

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REST HOME

A TRAINED NURSE HAS ATTRACTIVE home for rest, recuperation, convalescence. Temporary or permanent home for elderly peo-ple. Mrs. E. W. FORD, Liberty, N. Y. P. O. Box Z. Tel. Liberty 97.

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EPISCOPAL DEACONESS HOUSE— Beautiful location, sunny, attractive rooms. Excellent board, \$15 and \$18 per week. 542 SOUTH BOYLE AVE., Los Angeles.

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MISCELLANEOUS

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SISTERS OF THE HOLY NATIVITY

HOUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. References re-quired.

RETREAT

SEWANEE, TENN.—A RETREAT FOR women will be held at St. Mary's on the Mountain, Sewanee, Tenn., beginning with vespers, Thursday, August 16th, and ending with Mass, Monday, August 20th. Conductor, the Rev. Roger B. T. Anderson, O.H.C. Address THE SISTER SUPERIOR.

RADIO BROADCASTS

KFBU, LARAMIE, WYO.—ST. MATTHEW'S Cathedral, 372 meters. Noonday service daily at 12:00 noon and University Extension programs at 1:30 P.M. daily. Schools and insti-tutions of the Church in Laramie furnish pro-grams Saturdays at 1:30 P.M. C. S. Time.

WEBER, BUFFALO, N. Y., 244 METERS. St. Mary's on the Hill every Sunday. Choral Evensong, 8:00 P.M., E. S. Time. Sermon and question box by the Rev. JAMES C. CROSSON.

WHAS, LOUISVILLE, KY., COURIER Journal, 322.4 meters, 930 kilocycles. Choral Evensong from Louisville Cathedral every Sunday, 4:30 P.M., C. S. Time.

WMAZ, MACON, GA., 261 METERS. Christ Church Sunday evening service over the radio station of Mercer University, Macon, Ga., at 7:30 P.M. E. S. Time.

WRC, WASHINGTON, D. C., 469 METERS, 640 kilocycles, Washington Cathedral, the Bethlehem Chapel, every Sunday. People's Evensong and sermon (usually by the Bishop of Washington) at 4:00 P.M., E. S. Time.

WTAQ, EAU CLAIRE, WIS., 254 METERS. Service from Christ Church, Eau Claire, second and fourth Sundays at 11:00 A.M., C. S. Time.

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THIS department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtain-able in their own neighborhood.

READERS who desire information in regard to various classes of merchandise used by the churches, rectories, parish houses, church institutions, or homes, may take advantage of our special information service, and send us their wants and we will transmit their request to such manufacturers or dealers, writing the letter for them, thus saving them time and money.

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46 Q Street, N. W.
Sundays: 7:00 A.M. Mass for Communion.
" 11:00 A.M. Sung Mass and Sermon.
" 8:00 P.M. Choral Evensong.
Daily Mass at 7:00 A.M., and Thursday at 9:30.
Friday: Evensong and Intercessions at 8:00.

Illinois

Church of the Ascension, Chicago

1133 North La Salle Street
REV. WM. BREWSTER STOSKOPF, Rector
REV. J. R. VAUGHAN, Curate
Sunday Service: Low Mass, 8:00 A.M.
Children's Mass, 9:15 A.M.
High Mass and Sermon: 11:00 A.M. Evensong, Sermon, and Benediction, 7:30 P.M.
Work Day Services: Mass, 7:30 A.M. Matins, 6:45 A.M. Evensong, 5:30 P.M.
Confessions: Saturdays, 4:30-5:30; 7:30-9.

New York

Cathedral of St. John the Divine, New York

Amsterdam Avenue and 111th Street
Sundays: The Holy Communion, 8:00 A.M.; Holy Communion (in French), 9:00 A.M.; Morning Service (Church School), 9:30 A.M.; Holy Baptism (except 1st Sunday), 10:15 A.M.; the Holy Communion (with Morning Prayer except 1st Sunday), 11:00 A.M.; Holy Baptism (1st Sunday), 3:00 P.M.; Evening Prayer, 4:00 P.M. Week Days (in Chapel): the Holy Communion, 7:30 A.M.; Morning Prayer, 10:00 A.M.; Evening Prayer (choral except Monday and Saturday), 5:00 P.M.

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Madison Avenue and 35th Street
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Sundays: 8 and 11 A.M.

Church of St. Mary the Virgin, New York

139 West Forty-sixth Street
REV. J. G. H. BARRY, D.D., LITT.D., Rector
Sundays: Low Masses, 7:30, 9:00.
Missa Cantata, 10:45. Preacher for August, RT. REV. CAMPBELL GRAY, D.D., Bishop of Northern Indiana
Full choir and orchestra every Sunday.
Week-day Masses, 7, 8 (Thurs., 7, 9:30).

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REV. RANDOLPH RAY, D.D., Rector
Sundays: 8:00 and 9:00 A.M. (Daily, 7:30.)
11:00 A.M., Missa Cantata and sermon.
4:00 P.M., Vespers and Adoration.
Thurs., Fri., and Saints' Days, 2d Mass at 10.

Pennsylvania

St. Clement's Church, Philadelphia

Twentieth and Cherry Streets
REV. FRANKLIN JOINER, Rector
Sundays: Low Mass at 7:00, 8:00 and 9:15.
High Mass, followed by sermon, at 11:00.
Sermon, followed by Benediction, at 8:00 P.M.
Daily: Low Mass at 7:00, 8:00, and 9:30.
Matins at 9:00, Vespers at 6:00.
Fridays: Sermon and Benediction at 8:00 P.M.
Confessions: Fridays, 3:00 to 5:00; 7:00 to 8:00 P.M. Saturdays, 11:30 to 12 M.; 3:00 to 5:00; 7:00 to 9:00 P.M.
Priest's House, 2013 Apple Tree Street.
Telephone: Rittenhouse, 1876.

THE way to be comfortable is to make others so; the way to make others so is to appear to love them; the way to appear to love them is to love them in reality.

—Paillettes d' Or.

BOOKS RECEIVED

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

Henry Altemus Co. 1326-1336 Vine St., Philadelphia, Pa.

How to Sleep On a Windy Night. By Joseph Bentley. With an Introduction by F. W. Norwood, D.D., the City Temple, London, England.

American Tract Society. 7 West 45th St., New York City.

A Book for Boys and Girls or Country Rhymes for Children (first published, May 12, 1886. By John Bunyan. Edited by E. S. Buchanan. With twelve colored illustrations. Price \$1.25.

F. M. Barton Co. Caxton Building, Cleveland, Ohio.

Pearls for Preachers. Six Hundred Sermon Illustrations. By Wm. J. Hart, D.D. Price \$2.00.

Century Co. 353 Fourth Ave., New York City.

Drifting Sands of Party Politics. By Oscar W. Underwood. Price \$3.00.

Thomas Y. Crowell Co. 393 Fourth Ave., New York City.

The Book of Famous Rulers. By Lydia Hoyt Farmer, author of *The Book of Famous Queens.* Illustrated. Price \$2.50 net.

Castle Wonderful (Mazli). By Johanna Spyri, author of *Heidi.* Translated by Helen B. Dole. With eight illustrations in colors. Price \$1.50 net.

The Story of Steady and Sure. By C. J. Hamilton, author of *The Merry-Go-Round,* etc. Illustrated by M. D. Hardy. Price \$1.50 net.

Doubleday Doran & Co., Inc. Garden City, N. Y.

Child Psychology and Religious Education. A Book for Parents and Teachers. By Dorothy F. Wilson, B.Litt. (Oxon), diploma in Theology (Oxon); certificate of Westhill Training College; assistant minister at Carr's Lane Congregational Church, Birmingham; lately Young People's secretary of the Presbyterian Church of England. With a Preface by Canon B. H. Streeter. Price, net, \$1.75.

The Quest of Religion. By Charles E. Raven, D.D., canon of Liverpool and chaplain to the king. Price, net, \$1.50.

Christ in Shakespeare. Ten Addresses on Moral and Spiritual Elements in some of the Greater Plays. By George H. Morrison, M.A., D.D., Glasgow. Price, net, \$2.00.

The Faith Press, Ltd. 22 Buckingham St., Charing Cross, W. C. 2, London, England.

Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis.

Handmaids of the Sick. A Pocket Manual for Nurses. Compiled by a Nursing Sister. Price 50 cts.

Prayers for the Sick, the Dying, and the Departed. From Sources Ancient and Modern by Rev. H. J. T. Bennetts, author of *Devotions to the Holy Spirit, Miracles and Visions of the Blessed Sacrament,* etc. Price 80 cts.

The Macmillan Co. 60 Fifth Ave., New York City.

St. Francois de Sales, 1567-1622. By E. K. Sanders. Price \$3.75.

Wm. Morrow & Co. 303 Fifth Ave., New York City.

Mary Todd Lincoln: An Appreciation of the Wife of Abraham Lincoln. By Honore Willsie Morrow. Price \$2.50.

Oxford University Press. 114 Fifth Ave., New York City.

An Introduction to the Study of the American Constitution: A Study of the Formation and Development of the American Constitutional System and of the Ideals Upon Which It is Based with Illustrative Material. By Charles E. Martin.

PAPER-COVERED BOOK

The Faith Press, Ltd. 22 Buckingham St., Charing Cross, W. C. 2, London, England.

Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis. American Agents.

Religious Psychology of the Child. The Drift from Organized Religion. By the Rev. W. Hendy Cock, L.C.P., F.G.S., B.Sc. (Lond.), sometime director of Religious Education for the Diocese of York. Price \$1.00.

PAMPHLET

Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis.

What Happened at the Reformation? By Henry E. Olivier, M.A., vicar of Epping; hon. canon of Canterbury, examining chaplain to the Bishop of Ely. With an Introductory Note by the Bishop of Ely. Price, paper, 10 cts.

CAMP ACTIVITIES IN MICHIGAN

PINE LAKE, MICH.—Four different centers in the diocese of Michigan were busy with the activities of widely differing groups during the early summer. The Girls' Friendly Society Holiday House at Pine Lake has been a blessing to the girls of two generations. It is becoming more and more an all-the-year round rendezvous for clergy and leadership conferences of all kinds, but its principal work is done in June, July, and August, when its accommodation for fifty or more is taxed by a constant succession of girls, mostly coming for a week or two of marvelous recuperation, wherein swimming, tennis, fishing, and hikes have their part with quiet evening hours and chapel services in the rebuilding of many lives.

Twenty miles further north in the same lake district lies Camp Frisbie. Here in the first week of the summer vacation from school is held the older boys' conference. For a week some sixty or seventy boys of high school age are gathered with experienced leaders to consider vocational matters, and following this there is a much larger influx of younger boys from many different parishes to share in all the joys and privileges of a summer camp under the best leadership.

Then at Hillsdale, a hundred miles west of Detroit, there gathers at the end of June a group of some 200 of the choicest spirits of the diocese, for ten days of study and recreation under nationally known leaders. This year the conference preacher was the Rt. Rev. Warren L. Rogers, Bishop Coadjutor of Ohio, and among the faculty were the Rev. Dr. Arthur Haire-Forster of Western Theological Seminary; the Rev. John R. Hart, Jr., student chaplain of the University of Pennsylvania; Prof. Adelaide T. Case of Columbia University Teachers' College; and many others.

Away in the north, at Black Lake, a new conference was launched this year for the special benefit of those unable to make the 300-mile trip to the conferences in the southern parts of the diocese. From July 2d to 8th was held a leadership conference for adolescents; July 8th to 15th, a girls' camp; and July 15th to 22d, a boys' camp. These were organized by the diocesan department of religious education.

RURAL WORK CONFERENCE HELD IN KENTUCKY

PADUCAH, KY.—The second annual conference on small town and rural work in the diocese of Kentucky was held in Grace Church, Paducah, in connection with the convocation of Paducah. A conference on women's work was conducted on the following day by the Woman's Auxiliary, led by the diocesan president and the treasurer. The main address of the conference was given by Archdeacon Lowery of Alabama, who told of the great need for the spread of the Christian way of living in the rural communities, and who also gave statistics showing that much of the leadership of the country has been furnished from this same rural community in the past.

King Accepts Resignation of Archbishop Davidson, to Take Effect November 12th

Offer Archbishopric to Dr. Lang—
To Destroy Tower of St. Olave's
Church

The Living Church News Bureau }
London, July 27, 1928 }

DR. TEMPLE CHOSEN ARCHBISHOP OF YORK

(Picture on page 490)

NEW YORK—The Rt. Rev. William Temple, D.D., Bishop of Manchester, has been appointed Archbishop of York and Primate of England, according to an Associated Press dispatch. He will succeed the Most Rev. Cosmo Gordon Lang, D.D., who becomes Archbishop of Canterbury and Primate of All England.

Bishop Temple is the son of the late Most Rev. Frederick Temple, Archbishop of Canterbury from 1896 to 1903. He was educated at Rugby and Balliol College, Oxford, and before his ordination was a fellow and lecturer in Queen's College, Oxford. He has been Bishop of Oxford since 1921, and is the author of numerous books, *Essays in Christian Politics* (1927) being the most recent and perhaps best known.

THE FOLLOWING STATEMENT WAS ISSUED by the Prime Minister on Wednesday evening:

"The King has received with great regret an intimation from the Archbishop of Canterbury that he is desirous of resigning his high office. His Majesty, on the recommendation of the Prime Minister, has, by Royal Warrant, appointed a commission, consisting of the Archbishop of York, the Bishop of London, the Bishop of Durham, and the Bishop of Winchester, for the purpose of receiving the resignation.

"The commission have reported their acceptance of the Archbishop's resignation, to take effect on November 12th of this year, and this has been approved by His Majesty."

On November 12th, as is well known, the Archbishop and Mrs. Davidson will celebrate their golden wedding. The Primate has arranged to leave London early next week, and take up residence at the Old Palace, Canterbury, for a short period. Later on, he will, on his vacation of Lambeth Palace, make his home in London at No. 10, Cheyne Walk, Chelsea.

It would be premature just now to refer to Dr. Davidson's great services to the Church and to the nation, as his withdrawal from Lambeth is not to take effect until November 12th and it is much to be hoped that his services may still be rendered available for consultation and debate by the simple method of retaining him as a member of the House of Lords. Since that obvious suggestion was first put forward, there has been abundant evidence of its universal popularity.

OFFER ARCHBISHOPRIC TO DR. LANG

A non-official statement was published in the *Daily Telegraph* last Saturday to the effect that the Archbishopric of Canterbury had been offered to Dr. Cosmo Gordon Lang, Archbishop of York, and that Dr. Lang had intimated his willing-

ness to accept the position. [Dr. Lang's appointment was chronicled in last week's LIVING CHURCH.] The ecclesiastical correspondent of the *Times* wrote on Monday as follows:

"A statement published on Saturday that the Archbishopric of Canterbury 'had been offered to the Archbishop of York,' who 'had intimated his willingness to accept,' was correctly stated yesterday to be premature. In another sense it would perhaps be more accurately described as belated, for it might have been published with the same assurance at any time since Dr. Davidson announced his intention to retire. For months past every one with any knowledge of affairs has been aware of this impending change. What is still being discussed is the whole series of episcopal translations which may follow as a consequence.

"Like most of his predecessors, the Prime Minister takes an intense personal interest, and exercises the utmost care, in recommending appointments of this character, which lie somewhat apart from his daily experience. It is known that, in spite of the heavy political preoccupations of the last month of the session, he has been in touch during the last few weeks with many views, both of ecclesiastics and of laymen, about the future leadership of the Church."

OUTLINES HERITAGE NEXT PRIMATE WILL ENTER

The Rev. H. R. L. Sheppard, in a letter to the *Times*, commenting on the Archbishop of Canterbury's impending resignation, says that it will be "tragic, indeed, if pomp and circumstance should ever reign where now is such gracious and compelling simplicity." He goes on to outline the immense heritage of possible and immediate achievements into which the next Primate will enter. The letter is so full of thought and suggestion that I venture to give some extracts. Mr. Sheppard says:

"It is impossible to exaggerate the power for righteousness that could be exercised or the contribution through sacrifice which might be made by the Anglican communion in the near future. The possibilities will be as great as the disaster of neglecting them would be fearful, and the burden of leading the Church must fall upon the Archbishop of Canterbury. If the policy of the Church in the next five years (during which the Lambeth conference of 1930 will be held) is to be one of masterly inactivity and dignified marking-time, while the passionate are persuaded that mere domestic reforms are worthy of their whole-time service and enthusiasm; if, in a sentence, no risk is to be taken in the interests of a greater edition of Christianity, more simple and more sincere, and the wider in its appeal because of the enlargement of its charity and understanding, the loss to the cause of Christianity as a whole will be well-nigh irreparable.

"If reform and enlargement are to proceed constitutionally from above, to the confusion of those who say that such a thing is not to be expected, only an Archbishop with singular gifts of leadership and the faith that knows that the world's 'desirable but impossible' can always be beaten by the power of Christ will suffice. I do not forget that the Primate is only *primus inter pares*, and no doubt, as a general rule, this is as it should be; but the times need special treatment, and here Lambeth will have its unique opportunity, the more especially since part of the splendid heritage which the present Archbishop will bequeath to his successor is an office

regarded with such general respect that the word of the Primate will be given the fairest hearing and attention by men of good-will the world over.

"A summons from the next Archbishop of Canterbury broadcast from his cathedral to this generation to forget the quarrels of its grandfathers and to give the values of Jesus Christ the primary place that they should hold, together with a statement of what he believes his Church should forego intellectually, and sacrifice materially, to that end, would meet with a response that would stagger those who do not know how the more thoughtful and virile are thinking today. I venture to add that the more courageous the summons and the more indisputably in harmony with the mind of Christ, the greater the respect with which it would be heard and the greater the response with which it would meet."

"What is the matter with the Church of England? One thing, and one thing only—the disease that is common to all Churches. It is not yet fully Christian. Many of its standards are not those of its founder—its attitude, for instance, to war—nor is its God the Father-God of Jesus Christ's revealing. There is only one thing needful, and that is that the Church should take Jesus Christ seriously and at His Word. There are times when courageous action is the only safe and wise course to pursue; when what for years has been said to be desirable but impossible must be done, and done without delay. . . .

"There is no doubt that mankind is waiting for the signal either sadly to confess that the religion of Christ is too hard for it—in other words, that Christianity is impossibly idealistic—or else for the summons to live true to it, be the consequences what they may. In this great task, and in the presentation of this challenge, no man will have a greater opportunity than the next Archbishop of Canterbury."

SYDNEY H. NICHOLSON RECEIVES DEGREE

A well-deserved honor was conferred on Sydney H. Nicholson last week, when the Archbishop of Canterbury granted him the Lambeth degree of Doctor of Music. No one has worked harder in the cause of Church music than the former organist of Westminster Abbey, and it is almost entirely due to his zeal and energy that the new School of English Church Music, of which I wrote some short time back, came into being. Dr. Nicholson (as we may now call him) is the warden-designate of the school, and the Archbishop of York, president of the school, was among those present at the conferring of his degree.

MORE ABOUT THAT PRAYER BOOK

The Bishop of London, writing in the *London Diocesan Leaflet* for August, says:

"Let no one have his holiday spoiled by the fact that the Prayer Book did not pass the House of Commons. It is just an annoying set-back—nothing more. Perhaps the Church was not really sufficiently united to have deserved or used a new Prayer Book. It was no doubt the disunion in the Church which caused the loss of the Prayer Book. If I had been a Labor member, and had believed that 2,000 Anglo-Catholics had said they would not obey its directions (which they never really said in so many words), and that 4,000 Evangelicals said they would walk out of the Church if it ever became compulsory, I think I should probably have voted against it myself. What we have to do is to produce unity (not uniformity) among ourselves.

"The bishops will meet again the last week in September and will mature their plans, and you will all settle down under me as your Bishop for the autumn work. I shall probably hold a synod of the clergy of the diocese on October 24th or 25th, and shall lay my plans before them with absolute confidence that all my directions will be obeyed. The Church has

been thrown back upon itself by the State, and, relying upon the inherent spiritual authority of its episcopate, it will go forward to its fresh task undismayed."

TOWER OF ST. OLAVE'S CHURCH TO
BE DESTROYED

In the early days of London's history, before the Conquest by William of Normandy, the citizens of London erected a church on the banks of the Thames at Southwark in memory of St. Olave, the Norwegian prince, who helped to deliver the city from the Danes. Some time in the Middle Ages the Cluniac monks, who were responsible for the church, rebuilt it in the gothic manner. In the early days of the eighteenth century the building fell into a state of decay, and Henry Flitcroft, the architect of St. John's Church at Hampstead and St. Giles-in-the-Fields, was invited to design a new building. After standing for about two hundred years, this church was pulled down, and the tower only remained to remind men of St. Olave. Now, under a new act of Parliament, this tower is also to go, and everything connected with the saint will disappear except the name of the street. Originally it was called St. Olave or St. Ooly's street. As time went on the words were compounded, and it became the Tooley street as we know it today.

The bells of St. Olave's have been hanging silently in the tower for many years. The removal of the building will mean that a new home must be found for them, and it is pleasing to be able to record that they will eventually serve a new church of St. Olave at Micham, in Surrey, about ten miles from London. This church will be started some time next year in one of the new districts which have sprung up in the Southwark diocese.

PREPARING FOR THREE YEARS' CAMPAIGN

The Bishop of Liverpool, speaking on the proposed three years' campaign in the districts around the city, for the object of Church extension, said that they were not aiming at giving churches and halls and schools to an indifferent population, in the hope that there might be excited in them some interest in religion. There was no question about the demand. He had some very moving letters from inhabitants of districts rapidly sinking into what was practically civilized heathenism. They were begging him to send them ministers to befriend those religious instincts and traditions which did not readily die out, but which were easily overwhelmed for the time in an environment of neglect. He had men ready to go, but how was he to send them until he could at least give them parochial halls to work from? Their plan was in the new districts to build a hall, and to hold £2,000 in hand towards the cost of a church. This would secure a grant from the ecclesiastical commission towards the stipend of a curate-in-charge. The rest of his small salary he (the Bishop) must get somehow. Once a man was at work, the people would soon complete what they had been helped to begin. The diocese would go on helping them, but would not do it all for them. They had nearly all the sites. One hall had been built already, and the foundation stone of the first church would be laid this week. But they must gather another £20,000 this year to keep pace with their program.

GEORGE PARSONS.

WE ARE sent into the world to help each other and to suffer for each other.

Canadian Diocese of Calgary Plans Campaign for \$40,000 Fund in October

G.F.S. Secures Glen Manor College —Church Army Crusade for Western Dioceses

The Living Church News Bureau
Toronto, August 3, 1928)

THE DIOCESE OF CALGARY, ON ITS fortieth anniversary next October, is endeavoring to raise \$40,000. This was first mooted by Bishop Sherman in his charge to the synod of 1927. "Next year marks the fortieth anniversary of the foundation of this diocese, 1888-1928. I trust we shall be able to mark it in some worthy way. Why should we not make an anniversary extension appeal for \$40,000?" The chancellor made a motion supporting this plan and the synod carried it unanimously. At a laymen's banquet they pledged their "unanimous support to the Bishop in a forward movement throughout this diocese, by means of prayer, service, and money for the upbuilding of our nation and the strengthening of our Church."

The committee formed under the chairmanship of J. H. Menzies, has been very active and the following plans are made. On the last two Sundays of September, the 23d and the 30th, laymen from Calgary or other parishes will outline the nature and necessity of the appeal in every church in the diocese.

During the week beginning Monday, October 1st, that is, the week immediately before the actual campaign, it is hoped that inspirational gatherings will be held in as many parishes as possible. It is felt that a strong impetus would be produced by holding such gatherings in succession, in as short a space of time as possible, and immediately before the week of the campaign.

On Sunday morning, October 7th, the opening day of the appeal, every clergyman in the diocese will be asked to read a personal letter from the Bishop, to preach on the subject of the appeal, and to conform his service as far as is possible to a common model to be drawn up by the Bishop.

On Sunday evening, October 7th, all churches in the city of Calgary will be closed by consent of the Calgary clericus. The arena has been engaged where a great united service will be held which will be broadcast. In every parish in the diocese the clergy are asked to rearrange their place of service so that all their people may join in this one united gathering by means of the radio.

It is to be noted that there is a second Sunday also within the actual date of the campaign, *viz.*, October 14th. In all churches this is also to be used as an Appeal Sunday; and in scattered districts it will allow for the very common situation whereby clergy are not able to reach all their points on any one Sunday.

The chairman of the committee appeals in the following words: "Our duty as laymen to subscribe to this appeal is convincingly clear, and there is no equitable alternative. On us rests the work of establishing the finances of this diocese on what we would term, in our personal business, an adequate capitalization to make the best of the opportunities for extending the Church's influence in our growing communities.

"There is also another phase of this

appeal. Synod unanimously elected our new Bishop, and the delegates in attendance were the accredited representatives of all laymen throughout the diocese. Most certainly our responsibility in the matter did not end with the mere casting of our ballots. We must place in the Bishop's hands the means to carry out successfully all that he is laboring to accomplish. Clearly again, responsibility for providing this assistance rests with the laymen, and we should all welcome this opportunity to discharge our obligations faithfully."

PLANS FOR MONTREAL DIOCESAN RETREAT

Definite arrangements have been made for the Montreal diocesan retreat, to be held at Christ Church Cathedral on Tuesday and Wednesday, October 2d and 3d. The Rt. Rev. J. A. Richardson, D.D., Lord Bishop of Fredericton, has kindly undertaken to be the conductor.

The retreat is being arranged by a joint committee, appointed by the Bishop of Montreal and by the Diocesan College Alumni Association, the convenor being the Rev. F. L. Whitley, and the secretary-treasurer the Rev. N. Egerton. The committee is anxious that every clergyman in the diocese make a real effort to be present. Accommodation is being made for out-of-town clergy and it is the intention to pool all expenses.

KNOWLTON SUMMER SCHOOL

A successful summer school for the dioceses of Quebec and Montreal was held at Knowlton. The school was under the direction of Dean Crowfoot, and the Rev. H. S. Laws. As a reward for their service both were re-elected to their respective offices for 1929. Dean Crowfoot gave addresses each evening in the chapel. The school was favored with the presence of Dr. Hiltz, who conducted two conferences on Sunday school work and also took an active part in other phases of the school program. Canon Fee lectured on the Bible; the Rev. A. E. Legge led the senior course in Teacher Training; the Rev. C. W. Ford was responsible for the junior course; the Rev. Leslie Dunwell guided the scholars through the mission study book, *India and Her Peoples*; the Rev. P. S. C. Powles, of Japan, gave several addresses; conferences were conducted by Mrs. C. Bowen on the W. A.; by the Rev. G. Guiton on Leadership, and the Rev. W. Lack on Social Service.

GLEN MANOR LADIES' COLLEGE PURCHASED
BY G.F.S.

Purchase for \$40,000 of the old McMaster home, now Glen Mawr Ladies' College, located at the southeast corner of Spadina avenue, and Glenmorris street, and now known as 651 Spadina avenue, Toronto, is announced. It has been bought by the Girls' Friendly Society, who recently sold their present premises at 52 St. Albans street.

The vendor of this interesting property is A. C. McMaster, K.C., and the size of the lot is 107 ft. 6 in. by 150 ft. The school has a lease on the property which has some two years to run as yet, so that actual change of tenancy may not materialize for some time.

Need for expansion of school premises and also for expansion of the work of the Girls' Friendly Society are the reasons given for the consummation of the transaction.

The house came into possession of the

McMaster family in the early '80s, when W. J. McMaster, a nephew of Senator McMaster, the founder of McMaster University, acquired the property.

GUILD OF THE HOLY GHOST THE COMFORTER

The Toronto ward of the Guild of the Holy Ghost the Comforter had the pleasure recently of a visit from the warden of the guild, the Rev. S. H. Woodin, Yarmouth, Eng. In his address given at the service held at St. Simon's Church, mention was made of the origin of the guild which was started by a group of undergraduates at Oxford in 1893. The warden pointed out that the guild in its aim deals with a fundamental but nevertheless widely neglected doctrine of the Christian Church. The Holy Spirit is God in action and emphasis was laid upon the supreme need of a clearer understanding of His personality and divinity in the life of the Church today.

CHURCH ARMY CRUSADE FOR WESTERN DIOCESES

The committee appointed by the executive committee of the diocese of Rupert's Land to consider the question of having a contingent of the Church Army take up evangelistic work in the diocese, after having held a conference with Captains Davy and Casey, recommended that the Church Army be invited to send a band of from ten to twelve evangelists during the summer months of next year to take up this work. The executive adopted the recommendation, it being understood that possibly the diocese of Brandon might cooperate by using the same band of workers for part of the period to be covered.

BEAUTIFUL PAINTING FOR ST. JAMES', VANCOUVER

A beautiful picture of the Annunciation was recently dedicated at St. James' Church, Vancouver. The painting, a reproduction of the original in the Uffizi Gallery in Florence, is the gift of a lady while a resident of the coast city, but now living in Japan. The picture, which is five feet square and set in a frame of great beauty, represents the angel Gabriel kneeling before the Blessed Virgin, who is seated, announcing that she is to be the Mother of Our Lord. The coloring which is exquisite to a degree, the art of which the old Italian masters seemed to have excelled in, is typical of all Perugino's work. This beautiful picture is now the fourth that has been presented to this parish and is hung in the north side of the church, close to the huge baptismal font.

CHURCH AT HENDERSON, MINN., HAS ANNIVERSARY

HENDERSON, MINN.—St. Jude's parish, Henderson, recently celebrated the fifty-fifth anniversary of the consecration of its church. The Rt. Rev. Arthur McElwain, D.D., Bishop of the diocese, preached, administered confirmation, and blessed a new brass altar cross, flag, organ, and veil. The occasion also marked the close of seventy-two years of Church work in the community, as the Rev. E. Steele Peake started work there in 1856. A special offering was taken for the purpose of remodelling the basement into a guild room.

The Rev. W. L. Johnson, of Redfield, S. D., former rector, and the Rev. L. D. Smith, Mankato, as well as a large number of former parishioners, were present. A dinner was attended by 150 people and more than 100 attended the evening service. The Rev. C. W. Baxter is priest in charge.

Progress of Building Construction in New York Chief Interest During Summer

Commends Work at Houston House —Midsummer Preachers—Vacations at Home

The Living Church News Bureau }
New York, August 4, 1928 }

WHILE MOST OF THE RECTORS OF THE city parishes are now away and as many people as possible go away each week-end to escape the oppressive humidity of New York, the news value of what is going on in the churches here is small indeed. Of chief interest, it seems, is the progress in building construction.

At the Cathedral of St. John the Divine the walls of the nave were completed some time ago and now work is centering upon the roofing of that portion of the great edifice. Not so noticeable as yet is the building of the north transept, but an immense amount of work there has been done and now its foundations are about completed. Earlier plans having to do with the west front were to carry that section up to a height of thirty-nine feet, but with the gifts recently made, guaranteeing the completion of the west front, the construction can go on, and is already slightly above the height first limited. With the west front carried to this elevation, it is now possible to realize the full length of the cathedral, from the completed chapels back of the sanctuary to the partially-built walls of the Amsterdam avenue frontage. Some of the wooden scaffolding has been removed from the nave, but it will not be possible to take out the steel supports that now fill the nave until some time this coming winter.

After many delays the exterior of the Church of The Heavenly Rest at Fifth avenue and 90th street is completed. Ground for this structure was broken on All Saints' Day, 1926, and the cornerstones laid a year later. Occupancy will be delayed considerably, for first plans provided for such on All Saints' Day of this year, but it is likely that the new parish house will be ready for use this autumn. The latter, a five-story building, adjoins the church and faces 90th street. Its location is unusually well-arranged in that it has been set back far enough from the street so as not to be visible from Fifth avenue and to be seen towering above the church as parish houses sometimes do. Especially beautiful is the stone-tracery of the great windows, the west, clerestory, and the rose-window above the altar. Like the doorways at Trinity, Grace, and the Transfiguration, the entrance at the Church of the Heavenly Rest is on the sidewalk level, an arrangement which has much to commend it. One wishes that the beauty of the fresh Indiana limestone could be preserved. Not so long ago St. Thomas' Church was equally attractive, but now it is rapidly approaching in color the appearance of the black brick construction of the American Radiator building.

The new parish house of Calvary Church is finished so far as the exterior is concerned. Its size and impressive appearance are indications of the extended influence that Calvary plans to exert in its neighborhood.

Beyond our own communion one of the largest building ventures among places of worship is Dr. Fosdick's Riverside Baptist Church on the Drive at 121st street. It is of steel construction and of stone,

so that progress has been rapid, giving evidence of a great structure which will be completed at a comparatively early date.

Another house of worship that has risen with remarkable speed is the new Temple Emanu-El. Its location is the site of the former Astor mansion at Fifth avenue and 65th street. Occupying a wide avenue frontage, it will easily rank among the public buildings of the city in size and attractiveness. Only St. Patrick's Cathedral and the completed Cathedral of St. John the Divine will be larger among the city's religious edifices.

HOUSTON HOUSE

Further quotation from the year book of Trinity parish may well have to do with the paragraph on the work at Houston House. It will be recalled that a few years ago Trinity Corporation turned over to the City Mission Society the parish house of St. Augustine's Chapel, 105 East Houston street, at the foot of Second avenue. That decision has added greatly to the influence of our communion in that neighborhood. Not only has the City Mission Society made excellent use of the spacious building, but the coming to St. Augustine's of the Russian Cathedral congregation has further increased the worth of Houston House.

In his annual statement, the Rev. Dr. Stetson, rector of Trinity parish, commends highly the work that Houston House is doing in this its fourth year. In January, 1926, the number who came to the house for its various activities was 5,595; in January, 1927, 7,800; and, in January of this year, 10,133. The total attendance for 1927 for all guilds, societies, playground activities, etc., was 79,570. There is a gymnasium for girls, and one for boys; the latter drew an attendance last year of 59,883. In addition to recreational privileges, there are classes in English and in citizenship, an office of the A. I. C. P., nutrition classes, a dental and a medical clinic, and a community service department maintained by the National Council of our Church. Dr. Stetson states that the Russian congregation, which uses a portion of St. Augustine's Chapel as its cathedral, is also using the facilities of Houston House and is cooperating most cordially with the directors of the latter. He adds that, "We may well feel assured that the experiment at Houston House has been a success and has justified the considerable expenditure which it costs the parish annually. We are glad to be able to maintain these extensive buildings and the large open-air playground in this densely populated district."

MIDSUMMER PREACHERS

August will bring several changes in our pulpits. At the Church of St. Mary the Virgin the Bishop of Northern Indiana, the Rt. Rev. Dr. Campbell Gray, is to be the preacher during the month, as is the Bishop of Nebraska, the Rt. Rev. Dr. Shayler, at St. Thomas'. Dean Llwyd of Nova Scotia is to be at the cathedral; the Rev. J. A. Schaad of Augusta, Ga., at The Ascension; and the Rev. J. Herbert Smith of Emporia, Kans., at St. James' Church.

MIDSUMMER VACATIONS AT HOME

For the many children for whom it is impossible to arrange vacations outside

the city, the Episcopal City Mission Society does what it can to bring relief to many who live in the heat of the more congested districts. Especially, at Houston House, God's Providence House, St. Cyprian's Chapel, and St. Martin's Chapel, the playgrounds are utilized to the fullest extent, and staff-workers are as busy as at any other time of the year in their efforts to promote health and comfort among mothers and children. Many outing days and week-end parties to Interstate Park and to the south shore of Long Island are provided for the less fortunate ones who cannot get away to camps and summer homes.

For those who can go away, the City Mission Society announces that it still needs \$15,000 to care for those for whom they have places. Eight dollars and seventy-five cents will provide a week's vacation, pleads the appealing folder of the Society, which states that there are still several hundred waiting for a breath of the country.

MISCELLANEOUS

The recent announcement of the King's approval of the appointment of the present Archbishop of York, the Most Rev. Dr. Cosmo Gordon Lang, to be the next Archbishop of Canterbury, is of much interest to New York Churchmen. As the guest here in 1918 of the Rev. Dr. Manning, then rector of Trinity, and, perhaps especially in his notable address on the morning of Maundy Thursday in the pulpit of St. Thomas' Church, he is remembered by us as an heroic figure of those dark days. His appointment to the chief see of the Anglican communion must be regarded here as the most fitting one possible.

HARRISON ROCKWELL

MASSACHUSETTS NOTES

The Living Church News Bureau
Boston, August 4, 1928

EVERYONE HAS GIVEN WHATEVER HE OR she had to give, from thirteenth century lace to expert advice as an architect," said the Rev. Percy T. Edrop, of All Saints' Church, Belmont, when explaining the spirit of coöperation which has made possible very wonderful changes in that parish. These changes, wrought within two years, include, besides the acquisition of a parish house, judicious alterations in the church building itself where unattractive golden oak and green paint have given place to dark oak and white plaster; increased seating capacity of the nave has been obtained by building an addition; and a side room in use as a baptistry has been converted into a lovely little Lady Chapel.

The chancel has been rebuilt in harmony with the rest of the church and contains as a reredos a very beautiful carving in oak by Anton Lang of Leonardo Da Vinci's "Last Supper." The parish was obliged to wait a long time for this carving because after an earlier one had been finished the artist discovered that in the face of the Christ a knot showed through the wood. While the carving was perfect to all other eyes, Anton Lang insisted upon completing one perfect in his own eyes also. This carving is a memorial given by the parents of Joyce Elizabeth Hughes, a little girl whose name on the tablet is followed by the words "Junior Warden," as she had held that office in the junior congregation.

Other memorials are the chapel given by the vestry in memory of Mrs. Albert Crabtree, wife of the senior warden, the altar

given by Mr. Crabtree, and the altar cross given by the four children of Mr. and Mrs. Crabtree. The hymn boards were brought from an English church in memory of W. James Cutler, a former member of the parish and of the vestry. Memorial windows have been promised for all spaces in the church save two and installation is being started this summer.

The thirteenth century lace to which we referred was destined for the Metropolitan Museum in New York until Mrs. J. M. Brown, a sister of the owner, diverted it to its present location. Mrs. Brown, a member of the parish since its organization in 1887, was one of the first women in the diocese to serve as a member of a parish vestry.

An interesting memorial to the living is the ornamental wooden arch over the path leading to the church entrance. Two children asked to be baptized; the surprised and pleased father presented the arch as a kind of thankoffering, and he has since presented his third child for baptism.

Parish treasurers will be interested to read that when the Rev. Mr. Edrop went to the parish, the budget was \$6,000; the next year he asked for \$11,000 and got \$13,000; this year he asked for \$18,000 and received nearly \$20,000; next year the rector is going to ask for \$20,000 and con-

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Theological Review

EDITED BY
FREDERICK C. GRANT AND
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fidently expects to receive a larger amount. The communicant list has more than doubled and every communicant is an active, interested member of the parish. As may be imagined, this parish has already paid in full its parish apportionment.

The spirit of coöperation is shown by the story of a vestry meeting called in an emergency on a Sunday night; the summons was sent at 10 P.M. and at 11 P.M. every member save one who lives out of town had responded.

Another instance of a spirit of mutual helpfulness was shown in June when the rector went to a summer chapel in New Hampshire in order to preach a bacca-laureate sermon. As it was early in the season, the chapel had neither choir nor organist. Of their own accord the choir and organist of All Saints', Belmont, volunteered to give their services after finishing their regular Sunday morning duties in Belmont.

SUMMER ACTIVITIES

During the absence in August of the rector, the Rev. W. F. A. Stride, the parish of Christ Church, Hamilton and Wenhams, will be in charge of the Rev. H. R. Bennett of Christ Church, Williamsport, Pa. The Hamilton parish has just benefited by its annual fair, which was a noteworthy event on the North Shore. Mrs. George von L. Meyer gave the use of her Hamilton estate "Rockhaven" for the occasion.

NEW BEDFORD CHURCH HAS ANNIVERSARY

St. James' Church, New Bedford, observed its fiftieth anniversary over the last week-end. One of the founders of the parish, Miss Ella C. Adams, who has served as an officer in many of the organizations and as a Church school teacher, gave an address. The anniversary observances were under the direction of the Rev. David C. Garrett of Concord.

ETHEL M. ROBERTS.

CHICAGO NOTES

The Living Church News Bureau
Chicago, August 4, 1928

THE BISHOP OF THE DIOCESE HAS APPOINTED the Rev. E. Ashley Gerhard of Winnetka as chairman of the committee in charge of the fall campaign for the diocesan and general Church program. It is expected that the results of this year's campaign will exceed those of last year.

The total expenditures for last year for parochial, diocesan, and general purposes was more than \$1,300,000. For parochial expenses slightly more than \$1,000,000 was expended; for diocesan and general, \$257,000, exclusive of special contributions by individuals.

Current expenses of parishes for the year aggregated \$730,000. Disbursements of women's guilds and auxiliaries were approximately \$300,000.

The report shows a decrease in expenditures for the year of nearly \$200,000 over the same period last year, when more than \$1,500,000 was expended.

ORIENTAL SCHOOL OF RELIGION

The Rev. D. A. McGregor, rector of St. Mark's Church, Glen Ellyn, announces that an Oriental School of Religion will be held in August at Taylor Hall, Racine. Fr. McGregor is the director of the new school. The school will be non-sectarian in character, and all students, Christian or non-Christian, may view and study Christianity from an unbiased standpoint.

The school is being undertaken because Oriental students believe that the western college and university courses offer little opportunity for sympathetic understanding of the Christian religion.

HARRISON WILD RETIRES

The announcement this week that Harrison M. Wild has resigned as director of the Apollo Club is of interest to musical people within and without the Church. For thirty years Mr. Wild has been conductor of the Apollo Club. For twenty-nine years he conducted the Chicago Mendelssohn Club, and for twenty-three years he was choirmaster and organist of Grace Church. He has an international standing as conductor, organist, and teacher, and sincere regret is felt at his withdrawal from active musical life.

Mr. Wild, however, plans to return to musical composition, to which he devoted himself many years ago.

ENDOWMENT AT TRINITY, AURORA

Six years ago, at the suggestion of the rector, the Rev. B. E. Chapman, a parish endowment fund was begun for Trinity Church, Aurora. The first offering was made on the Sunday nearest the date of the organization of the parish, May 25th. The year of organization was 1849. The plan is to compound the interest until the fund amounts to \$10,000. C. S. Kilbourne, a life long member of Trinity, recently left \$2,500 to the fund. Other bequests are anticipated. H. B. GWYN.

THE BOYS of the Near East Relief Farm School in the Caucasus have a camp in a mountain valley, but it is not for recreation only. The grass is abundant there and under the direction of a teacher the boys are taking care of the cows, horses, and donkeys—ninety-nine in all—which belong to the Farm School.

Christian Nurture Material

The publishers of the Christian Nurture Series have stock ready in ample quantities for the autumn opening of Church schools, and urge early orders for this material.

Aside from the advantage to the Church schools of having their new supplies early enough to have it carefully sorted before the opening day, dealers cannot possibly supply orders in September without delay if six thousand schools send in their orders at the last minute.

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MARYLAND NOTES

The Living Church News Bureau
Baltimore, August 4, 1928

ST. BARTHOLOMEW'S CHURCH, NORTH and Madison avenues, Baltimore, announces its merger with Trinity Church, Ten Hills, to take effect immediately. The property on North avenue has been sold at an advantageous price, and a new church building will be erected at Ten Hills, where there is a commodious parish house and a rectory.

The change has been made largely because of the encroachments of business, and of the change of the character of population. The new location is to a restricted residential district, where the Church has been growing rapidly during recent years. The amalgamation will provide a congregation totalling 500.

The Rev. C. E. Harding, locum tenens at St. Bartholomew's, is to retire soon, and the Rev. E. H. Gibson, priest in charge of Trinity, has accepted a call to Trinity Church, Galveston, Tex.

BLUE MOUNTAIN CONFERENCE

The Blue Mountain Conference held for two weeks during July at Hood College, Frederick, had the most successful year of its history this year. The attendance passed the 250 mark, and the courses were of a high degree of excellence. The attendance on the daily early Eucharist was large, and the devotional atmosphere was especially noticeable. Practically the entire school was present at the sunset services conducted by the Rt. Rev. R. E. L. Strider, D.D., Bishop Coadjutor of West Virginia.

OLD CHURCH RESTORED

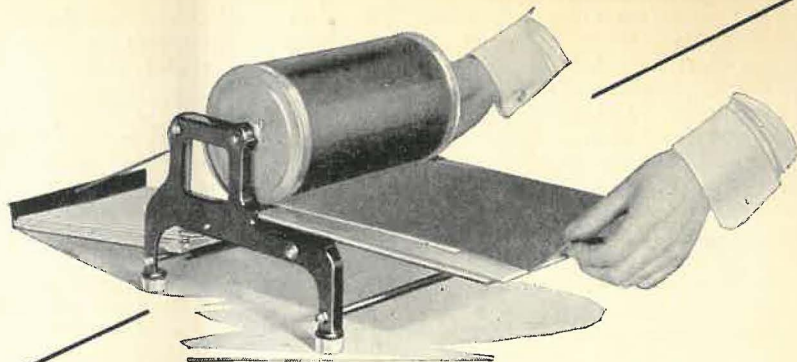
During the past year the work of the restoration of old St. John's Church, Worthington Valley, a suburb of Baltimore, has been going forward until it can be ranked now as one of the most beautiful of the country churches of the United States. The restoration has been made under the direction of the rector, the Rev. Theodore E. Barth, and has been made possible by friends of the church.

This church, usually spoken of as "St. John's-in-the-Valley" to distinguish it from St. John's, Kingsville, was first instituted in 1816, and its history is bound up with that of the old families of the Worthington valley. The first structure was destroyed by fire on Christmas Day, 1867, and the present building was erected soon after. The restoration and beautification provides a suitable monument in keeping with the foundation.

A CORRECTION

It has been ascertained that the death of Miss Grace Nelson Helfenstein, daughter of the Rt. Rev. Edward Helfenstein, D.D., Bishop Coadjutor of Maryland, and Mrs. Helfenstein, recently reported in THE LIVING CHURCH, was due to heart failure rather than to drowning, as was first stated. Miss Helfenstein was bathing in the sea at Pigeon Cove, Mass., where the family had gone for the summer, when the attack came on.

CHURCH MISSION OF HELP is often asked how it makes the first contact with its girls. Sometimes they are brought by other girls who have been helped. A girl who came to the city from a small town and who had been helped by C.M.H. recently appeared again in the office with another girl, saying, "This is my girlfriend from my home-town, and she wants to join you-all."



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ACCIDENT FATAL TO WIDOW OF BP. WHITE

Rev. Russell H. White Also Injured
When Family Car Overturns

GOSHEN, IND.—Mrs. Marie Louise Holbrook White, widow of the late Rt. Rev. John Hazen White, Bishop of Northern Indiana, died in the Goshen Hospital at 4 o'clock, Thursday afternoon, August 2d, of injuries suffered in an automobile accident at Dunlap, Ind., five miles west of Goshen, Wednesday morning.

At her bedside when she died were members of her family and a few intimate friends who had been summoned to the Goshen hospital after Mrs. White had been fatally injured.

The handicap of her advanced age and the severe shock she suffered in the crash when the White car turned over in a ditch to avoid a collision with an approaching machine were described as the principal contributing factors to her death.

From the time of the accident shortly before noon Wednesday, in which Mrs. White's son, the Rev. Russell H. White, and her daughter, Miss Mary May White, of New York, were also injured, hospital attaches held out little hope for her recovery. During the twenty-eight hours in which she lived after the accident, Mrs. White was in a semi-conscious condition most of the time. The Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana, and Mrs. Gray were constant attendants at her bedside until the end.

Mrs. White was the daughter of D. C. and Mary Ann Holbrook, of Detroit, where Mrs. White was born in 1857. She would have been 71 years old in October.

She was married to Bishop White when he was the rector of a parish in Waterbury, Conn., in April, 1879. A year later they moved to Joliet, Ill., where Fr. White was rector for eighteen years. The Whites also lived in St. Paul, Minn., where for four years Fr. White was the warden of Seabury Divinity School. It was while there that he was elected Bishop of Northern Indiana.

Bishop White, after celebrating his twenty-fifth anniversary in South Bend, died three years ago.

Mrs. White is survived by three daughters, Miss Mary May White, of New York City; Mrs. Edgar Pancoast, Salamanca, N. Y.; and Mrs. Charles Marquis, Toledo, Ohio. There are also three sons, the Rev. Russell H. White, South Bend; Walker White, of Lake Wawasee, Indiana; and Elwood White, New York City. Mrs. White is also survived by a sister, May Walker, of Rome, Italy.

At St. James' Church, South Bend, Ind., on Saturday, August 4th, an early requiem for the family was celebrated by Bishop Gray, followed by a public requiem and funeral, with interment at Michigan City.

TO ATTEND NATIONAL HOSPITAL CONVENTION

NEWARK, N. J.—In the course of a six weeks' trip to and from the Pacific coast, which will include a stay of one week at San Francisco, the Rev. John G. Martin, chaplain and superintendent of the Hospital of St. Barnabas, Newark, will be in attendance at the National Hospital Convention. He expects to be at home again on September 1st.

PROGRESS OF CHURCH UNITY TO BE REPORTED AT PRAGUE

NEW YORK—The attitude of national Churches in different parts of the world toward the recommendations regarding Christian Unity resulting from the World Conference on Faith and Order held at Lausanne, Switzerland, last August, will be reported and discussed at a meeting of the continuation committee of the Faith and Order movement to be held in Prague, capital of Czechoslovakia, on September 6th, 7th, and 8th. Ralph W. Brown, general secretary of the World Conference, who is now in Europe arranging for this meeting, reports that a tentative program has been arranged, and that the progress of the movement will be discussed and plans made for carrying on the work during the coming year.

The secretariat, which has this work in charge, has circulated the formal reports of the Lausanne Conference among the Churches of the world. Consideration of these reports by the 100 Churches represented at Lausanne has been a slow process, owing to the fact that action can be taken only by the national governing bodies of these Churches. For this reason, the continuation committee does not expect to receive responses from a large number at Prague.

The secretariat reports, however, that the monumental task of familiarizing the Christian world with the recommendations of Lausanne has been carried on with gratifying results through speakers at many sectional and national Church meetings, through Church publications, through the daily press, and through the

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circulation of printed literature. The demand for the official proceedings of the conference has made it necessary to print a second edition of the volume entitled *Faith and Order*. During the past year there has scarcely been an important Church meeting at which the action of the Lausanne Conference was not discussed.

The Prague meeting will consider also the steps toward unity that have been taken during the past year by individual Churches and groups of Churches, and all other movements toward greater Church harmony in the Christian world. One of the subjects presented for discussion will be the relationship of the Faith and Order movement with other movements calling for coöperation of the Christian Churches, especially the Universal Christian Conference on Life and Work, and the World Alliance for International Friendship through the Churches. Meetings of these two organizations also will be held at Prague this summer, the World Alliance meeting from August 24th to 30th, and the Conference on Life and Work from August 31st to September 5th.

These three meetings will bring together nearly 1,000 prominent Churchmen, representing almost every civilized country.

The continuation committee of the World Conference on Faith and Order includes about 100 religious leaders, both clergymen and laymen.

COMPLETE BUILDING FUND CAMPAIGN IN WISCONSIN RAPIDS

WISCONSIN RAPIDS, WIS.—St. John's Church, Wisconsin Rapids, the Rev. James M. Johnson, vicar, has successfully concluded a drive for a new church building fund. The campaign was directed by the Olof Gates Co. with a goal of \$25,000. At the close of the campaign, July 30th, pledges of over \$28,000 had been received. The success of the campaign is the direct result of the campaign of adult lay evangelism carried on by St. John's two and a half years ago, which increased the congregation seventy-five per cent in two years by confirmations.

At the end of the first year's campaign of evangelism, Mr. and Mrs. Isaac P. Witter presented St. John's with six lots in the most desirable part of the city. At the end of the second year's campaign Mr. Witter offered \$25,000 for a new church, if the congregation would raise \$15,000 additional. The vestry decided to try for \$25,000, and the campaign secured the \$28,000.

The campaign has been a community project. Of the fifty-six men who worked in the campaign, twenty-two were not members of the Church. St. John's has only seventy-six families and of 300 subscriptions for the new church almost 200 were given by outsiders of the Church.

The interest of the community in St. John's Church is not only due to the increase in its membership, but also to its program of service. The women of the parish spent \$4,000 to make over a large mansion on the new lots into a parish house, and to furnish it. The women have also helped the parish Young People's Society to provide a recreation program for all the young people of the city.

The vestry has accepted a preliminary sketch for the new church and hopes to lay the cornerstone this fall. The plans include a parish house and vicarage, but the church will be the first unit of the group to be built.

MANY ATTEND KENTUCKY DIOCESAN CAMP

PROSPECT, KY.—The third annual session of Camp Woodcock, the diocesan camp for boys, was held at the boy scout camp grounds, at Prospect, and in spite of a rainy season was one of the most successful of its history, with the largest enrolment. Boys from the various Louisville parishes attended for the full period, including a few from the western end of the diocese, and enjoyed to the fullest the various activities, conferences on helpful subjects, and services in the outdoor chapel, constructed by those who attended former sessions.

The camp staff included: the Rev. F. W. Hardy, chaplain, John D. Alexander, director, the Rev. Humphrey C. Dixon, assistant director, and visiting conference leaders were Bishop Woodcock and Thornton Wilcox, chief scout executive. A feature of the camp was the special service held on the Sunday afternoon, at which time a number of visitors from Louisville attended.

RUSSIAN CHURCH CONSECRATED IN LOS ANGELES

LOS ANGELES—The new church edifice of the Empire Congregation of the Russian Orthodox Church was consecrated by the Most Rev. Metropolitan Platon of New York City on Sunday, July 22d. He was assisted by Bishop Alexis of San Francisco, the Rev. Michael Lototsky, rector of the church, and other clergy of the Russian and Serbian Orthodox Churches.

Throughout the elaborate five-hour service of consecration, the Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles, occupied a place of honor within the iconostasis with Bishop Alexis.

In the afternoon a complimentary dinner was tendered the venerable Metropolitan in St. Paul's Cathedral House. That evening the Russian choir sang in the cathedral by invitation of the dean, the Very Rev. Harry Beal, and Metropolitan Platon made the address.

For the past five years the Empire congregation has held its services in the chapel of the neighborhood settlement, by Bishop Stevens' invitation. Partly due to the motion picture industry there are many Russians in and around this city. The president of the congregation is art director of the Metro-Goldwyn-Meyer studio.

DETROIT CITY MISSION TO OPEN MEN'S DORMITORY

DETROIT—Mariners' Inn, a 100-bed dormitory for men, is being made ready for opening in September by the Detroit Episcopal City Mission, the Rev. Harry J. Pearson, director of the mission, announced recently.

The dormitory will be located on the three upper floors of the old Central Hotel at the southeast corner of Jefferson and Woodward avenues. The rooms now are being remodeled and showers are being installed. This is the second important development in the past few years of the large-scale relief work being done at old Mariners' Church. About two years ago, Taylor Hall was established, a place where men can come for a pleasant evening and have a bité to eat and opportunities to read and write; and finally, the staff of the mission has been able to give considerable assistance to thousands



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When Taylor Hall was opened, it was planned to have a dormitory, but suitable space was not available. Then the building where Mariners' Inn will be housed came into the possession of the Bishop of Michigan, following litigation, and recently Mr. Pearson obtained permission to establish the dormitory here.

As the building had been leased by the diocese to a drug company, the mission is leasing the three upper floors from that concern for five years.

The undertaking is necessitating a capital investment of \$5,000. The beds and bedding, costing \$1,500, have been donated by Fred Wardell.

Most of the beds in the dormitory will cost the men thirty cents a night until the capital investment has been liquidated, after which the nightly charge will be twenty-five cents. A number of the beds will be reserved for men who are unable to pay anything.

MAKE PLANS FOR NEW LOUISVILLE HOSPITAL

LOUISVILLE, KY.—The first step in the erection of the new \$500,000 building for the Norton Infirmiry, Louisville's Church Hospital, has been taken, the contracts for the construction of a heating and laundry building having been let. After an intensive campaign for funds last fall, sufficient was raised in cash and pledges to assure a new building of five stories which it is expected will eventually be increased to nine.

Upon the advice of Frank E. Chapman, superintendent of Mt. Sinai Hospital, Cleveland, who acted as consultant, the board of trustees adopted the following three step plan: First, the construction of a new heating unit and laundry, the old equipment being in such poor condition that if a new hospital were not planned, new facilities would have to be supplied soon, anyway. The second step is the razing of the south wing and the construction of a new hospital on that site. The third step is the remodelling of the present north wing, to change the present hospital rooms and wards into laboratories, and other aids to modern medicine and surgery, and to make the Norton Infirmiry one of the modernly equipped hospitals of this country. Plans for the hospital proper are being brought to completion, and it is hoped by the board of trustees to call for bids for the construction and equipment soon. The new building will contain a chapel, the lack of which was felt in the old building.

SUMMER SCHOOL IN ARIZONA

FLAGSTAFF, ARIZ.—Nestled at the foot of a great mountain lay a delightful camp used as a summer camp by Major Brady for his boys' school, and kindly loaned by him to the department of religious education for the purpose of a summer school.

The faculty of the school included the Rev. W. B. Heagerty, of Defiance, the Rev. W. E. Cox, of Bisbee, the Rev. A. W. Nicholls, of Prescott, the Very Rev. Edwin Lane, of Phoenix, and Mrs. W. E. Cox.

There were twenty-nine registrations and twenty-four visitors. This is the third annual summer school held in the district and the first to be held at an extreme point. Miss Ida Wilson of New York, who was in attendance, has written to the

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chairman of the department a letter of congratulation saying that the school compared more than favorably with many of the schools and leagues of education she had attended.

It is hoped to be able to hold the next summer school in Prescott by which time, if the wishes of the department can be fulfilled, there will be a permanent camp purchased, buildings erected, and everything in readiness.

SUCCESSFUL DIOCESAN CAMPS IN GEORGIA

ST. SIMON'S ISLAND, GA.—Two successful and worthwhile camps were conducted in June and July by the department of religious education of the diocese of Georgia on St. Simon's Island. The first, for young people, was held from June 18th to 29th with a regular attendance of seventy-three, exclusive of week-end visitors. On the Bishop's day there was an attendance of eighty-five. At that time the Bishop of the diocese baptized and confirmed one of the young people at a most impressive out-of-door service. All the classes were held out of doors when the weather permitted. The Rev. W. A. Jonnard of Savannah was director of the young people's camp.

The second camp was the adult teacher training institute under the direction of the Rev. D. C. Wright, D.D., vice-chairman of the department. The registration was thirty-seven exclusive of residents on the island and those who rented cottages for the two weeks and who attended the classes. Morning classes in credit-giving courses were held from 9 to 1, and in the afternoon there was recreation and sunbathing. Each evening there was a pro-

gram, sometimes serious and sometimes entertaining.

During the institute the Rev. Harry S. Cobey of Albany, and chairman of the diocesan department, held a two days' conference on Christian Social Service. This was the third annual institute for teacher training, the other two having been held in Savannah two successive Octobers.

MISSIONARIES LEAVE FOR ALASKA

SEATTLE, WASH.—Miss Marguerite Bartberger left for Alaska on July 14th, returning to her work at Anvik. She is one of the oldest workers in Alaska, in point of service, and has done a wonderful work outside in getting help for what she has to do at Anvik.

Miss Lucas, another missionary, left for Alaska on August 4th. She is also on her way to Anvik. Mrs. L. F. Kent, wife of Archdeacon Kent, also left on August 4th. Archdeacon Kent's headquarters will be at Nenana.

CHIMES TOWER STARTED AT LA JOLLA, CALIF.

LA JOLLA, CALIF.—The Church of St. James-by-the-Sea, La Jolla, celebrated its patronal festival on St. James' Day by breaking ground for a \$25,000 chime tower which will form the first unit of a new church plant. The tower, which will carry a \$10,000 set of tubular chimes, is being presented by Miss Ellen B. Scripps of this city.

The ground-breaking was preceded by a celebration of the Holy Eucharist in the

church, the Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles, officiating. He was assisted by the Rev. William Bedford-Jones, rector of the parish, and the Rev. George F. Williams of San Diego Beach. Bishop Stevens accepted the gift on behalf of the congregation.

The chime tower will arise not far from the Bishop's School for Girls, also made possible by Miss Scripps' generosity, and will directly overlook the Coast highway.

THE PLACE of the next meeting of the continuation committee of the World Conference on Faith and Order has been changed from Athens to Prague, as another committee with some of the same members is to meet in the latter city. The date is September 6th.

The business committee at its meeting in New York in February voted to establish a speakers' bureau, to meet as far as possible the increasing demand for information. Ralph Brown, Box 226, Boston, Mass., continues as general secretary.

There is to be a Lambeth Conference in 1930, at which there will probably be important and interesting discussion of questions growing out of the Lausanne Conference.

SCARCITY of clergy in Archdeacon Neve's wide rural field in the diocese of Virginia is giving him some long trips on Sundays. With a morning service at one mission, lunch on the mountain side, and afternoon service at another mission, he reached home at six o'clock one recent Sunday, after a trip of seventy-seven miles. He is seventy-two years of age, and has been in the Virginia field since 1888.

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THOMAS LLOYD BELLAM, PRIEST

SAN FRANCISCO—The Rev. Thomas Lloyd Bellam, non-parochial priest of Nevada, died on St. James' Day, July 25th, at the home of his daughter in San Francisco.

Fr. Bellam was born in Ireland on November 8, 1839, and came to this country as a boy. He attended Racine College and Nashotah House, being ordained deacon by Bishop Kemper, and priest by Bishop Upfold on June 11, 1865. He came to Nevada from Golden, Colo., in 1892, to take charge of St. James', Eureka, where he remained for two years. His wife and three children accompanied him, making the trip by team and wagon. While at Eureka, his wife died and is buried there. In 1894, Fr. Bellam became rector of St. James' Church, Wadsworth, which was a division point on the Southern Pacific. While in Wadsworth, he started missionary work among the Indians at Nixon, which has resulted in the splendid work there now centering around the Church of St. Mary the Virgin.

In 1905, the Southern Pacific moved its division point from Wadsworth to Sparks, a town three miles west of Reno. Fr. Bellam accompanied the railroad men, and erected the present church there which he placed under the patronage of St. Paul.

Fr. Bellam celebrated the fiftieth anniversary of his ordination to the priesthood on St. Barnabas' Day, 1915, and retired from the ministry on St. Paul's Day, 1919. Since his retirement he has made his home with his daughter, Miss Winifred Bellam, in San Francisco. He is survived by the above named daughter, also another daughter, Mrs. Edith Kerner, of Racine, Wis., and one son, Harry L. Bellam of Reno. Fr. Bellam had been grand chaplain of the Masonic Grand Lodge of Nevada, and also was a member of the Knights of Pythias, and the Odd Fellows.

Funeral services were conducted in St. Paul's Church, Sparks, by the Rev. E. A. McGowan, vicar, on Saturday, July 28th. Interment was held in the Masonic plot of the Reno Cemetery.

RICHARD H. WEVILL, PRIEST

YONKERS, N. Y.—The Rev. Richard H. Wevill, rector of St. Joseph's Memorial Church, Elmsford, died on Wednesday, August 1st, in St. John's Hospital in Yonkers after a short illness. He was sixty years old.

Active in religious and welfare work for many years, Mr. Wevill was well known in the diocese. In addition to his pastorate he was sales manager of the Walker Engraving Co. of New York, which he joined when it was organized in 1898. In that year, as a result of his long service to the Church as a layman, he was made a deacon by Bishop Parker and became curate of Holyrood Church, New York City. Later he became rector of St. Alban's Church, High Bridge, N. Y.

Ordained a priest by Bishop Lloyd in December, 1927, Mr. Wevill never ceased to carry on his business. He had been in the engraving business since boyhood. He

was a veteran of the Twenty-second Regiment, a member of the Advertising Club, and a leader of the Boy Scout movement in Westchester.

The funeral service was held on Saturday in St. Joseph's Memorial Church, Bishop Lloyd officiating. The burial was in Kensico Cemetery, and members of Publicity Lodge, F. and A. M., of which the Rev. Mr. Wevill was chaplain, held a Masonic service at the grave.

Two sons, Seabury Wevill, of Los Angeles, and Ernest Wevill, of this city, and two daughters, Eleanor and Elizabeth Wevill, both of Yonkers, survive him.

DAVID PUGH GRIFFITHS, PRIEST

JERMYN, PA.—The Rev. David Pugh Griffiths, until recently rector of St. James' Church, Jermyrn, and St. Paul's Church, Peckville, died of heart trouble on Sunday morning, July 29th, and was buried on Wednesday, August 1st, in Jermyrn cemetery.

Mr. Griffiths was born in South Wales, May 4, 1860. Coming to this country he was ordained deacon in 1913 and priest in 1914 by Bishop Darlington. Mr. Griffiths had the missionary instinct. A few miles from Jermyrn is the town of Winton. It is almost 100 years old, but never had a church of any kind. Mr. Griffiths began visiting the families and baptizing the children. In 1927 St. Ann's chapel was erected. This work was the joy of his later days for the chapel was filled with people at every service.

JACOB PROBST, PRIEST

In THE LIVING CHURCH of July 28th and of August 4th it was stated that the Rev. Dr. Jacob Probst, rector of Trinity Church, Brooklyn, died after a brief illness on June 24th, the funeral taking place on June 27th. It has now been pointed out to us that Dr. Probst died on Sunday, July 22d, and the funeral was conducted on Wednesday, July 25th (St. James' Day). We are sorry for the error.

GEORGE STANLEY ROBINSON, PRIEST

PORTLAND, ME.—The Rev. George Stanley Robinson, for more than twenty-five years a priest of the diocese of Maine, was stricken with heart disease in the lobby of the Hotel Lafayette, Portland, on Wednesday, August 1st, and died in the ambulance en route to the hospital.

Mr. Robinson was fifty-five years old. He was born in Massachusetts, attended the schools of Boston and Malden, and was a graduate of Harvard College and the General Theological Seminary. He had been rector of the Church of the Good Shepherd at Houlton, at Trinity Church,

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Lewiston, and at the time of his death was officiating at St. Thomas' Church, Winn.

Mr. Robinson leaves a widow and three sons, G. Stanley Robinson, a student at Harvard Law School, Ivan, and Frisby.

NEWS IN BRIEF

CENTRAL NEW YORK—Emmanuel Church, Memphis, has just placed a new roof on the church, painted the exterior, and laid a cement floor in the basement. All has been paid for.—Grace Church, Utica, is removing the old slate on the roof, and felt is being placed under the relaid slates. All the old slate which is in good condition will be laid on the south side of the roof, while entirely new slate will be placed on the Elizabeth street side. The work, which will cost about \$4,000, is expected to be completed September 1st. The bell formerly on St. Andrew's Church, Utica, now Trinity Church, has been given to Trinity Church, Camden. The latter church reports the reduction of the mortgage on the rectory from \$1,800 to \$1,000.—The Ven. Almon A. Jaynes, D.D., archdeacon of the diocese, met with a painful accident last month when his car skidded on wet pavement, and was run into by another car. He was brought to the Memorial Hospital, Utica, and is now on the road to recovery.—Bishop Coley gave the invocation at the dedication of the Oriskany Monument to the Unknown Soldier on Wednesday, August 7th.

CHICAGO—In connection with their play-time school, the Sisters of St. Anne, 1133 N. La Salle street, Chicago, care for children up to the age of 12 during their parents' vacations, or for the day, evening, or week-end.

KENTUCKY—A special service was recently held at St. Stephen's Church, Louisville, for the opening and dedication of the new pipe organ, the installation of which has just been completed. The old organ, which was a memorial to Bishop Dudley, was rebuilt and incorporated into the new, the funds for which were secured largely through the efforts of the choir and a few friends outside the congregation.

NEVADA—The Rev. F. B. Bartlett of the National Council recently completed a thorough survey of the work in Nevada, at the request of the Presiding Bishop.—The Rev. Allan W. Geddes, rector of St. Bartholomew's, Ely, was recently elected state chaplain of the American Legion.—Deaconess Harriet Mytton is now stationed at Trinity Cathedral, Reno, assisting Dean Jacobs in the parochial work. Deaconess Mytton is a graduate of the Church Training and Deaconess House of the diocese of Pennsylvania, and comes to Nevada from the diocese of Los Angeles.—A new parish house for St. Paul's Church, Sparks, is in process of erection, under the direction of the Rev. E. A. McGowan, vicar.

NEW JERSEY—Forty-nine children from the Paterson Orphan Asylum recently enjoyed a day of outdoor games and sports as the guests of the Epiphany Guild of the Church of the Epiphany, Allendale. The ladies of the organization served lunch and refreshments.

RHODE ISLAND—On Friday, August 10th, the wall shrine given to St. Mary's Church, Portsmouth, by Charles Mason Remy of Washington, D. C., was dedicated by the Rev. James P. Conover, rector of the parish. The architecture of the shrine was of Mr. Remy's own design and was made in Italy by Florentine workmen. It was given "in grateful recognition of the divine mercy and bounty in response to the prayers offered in this house of worship on behalf of his mother during a long and distressing sickness the several years of which time she lived in this parish receiving the ministrations of the priest of this church."

Mrs. Remy, now in her 84th year, with several members of her family, was present at this ceremony. She is the widow of the late Rear Admiral George C. Remy, U.S.N., who for some time prior to his death last February was the oldest and the ranking officer of the Navy.

VERMONT—The Rev. George L. Richardson, rector of St. Paul's Church, Burlington, is recovering from an operation in the Mary Fletcher Hospital, Burlington.

FOR EVEN hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps.
—St. Peter.

MONTE CARLO IN A DIFFERENT LIGHT

MONTE CARLO appears in a less familiar aspect in the *Anglican Church Magazine*. Bishop Bury, after a recent visit there, writes:

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