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VOL. LXXIX

MILWAUKEE, WISCONSIN, AUGUST 18, 1928

No. 16

Marriage: Temporary or Permanent?

EDITORIAL

The Greek Orthodox Catechism

A Roman Catholic View

DOM ANDRÉ STOLLEN

The Covenant Life

REV. T. G. A. WRIGHT



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EDITORIALS & COMMENTS

Marriage: Temporary or Permanent?*

DOMESTIC instability, it has been observed, is tending in a most startling manner to become an epidemic social disease. Theoretically most of us deplore the fact; practically we make many excuses for it. Divorce is disgraceful in general and allowable in particular. The case in point is often considered in a spirit of sentimental kindness, and since the unfortunate domestic disruption concerns a friend there is a disposition to make it an exception, just because sympathy makes the heart run away with the head.

"What is the good of trying to keep two people together," we are asked, "if these people are wholly unsuited to each other?" "Could anything be more repulsive and repugnant to sound morality than for a couple, who have lost all the love that justifies a marriage union, to attempt to live together in the marriage relation? Is it not better to dissolve the union? And since to permit no remarriage means the denial of another chance for a happy life, why refuse them the opportunity of forming another alliance?" The number of people who would deliberately advocate trial or "companionate" marriages is small; but many people, many states, and many judges give a twist to divorce laws that amounts practically to the same thing.

It all sounds very plausible. Even Church people who wish to be loyal to the Church idea of marriage are tempted to put forth such sentiments in moments of sympathy with the matrimonial *mésalliances* of their own friends.

It may be well, therefore, to point out that the Christian law of marriage is based upon considerations that go very deep, and that are just as weighty whether marriage be regarded sacramentally or as a natural ordinance. The fact is that no marriage entered into with even the suggestion of the possibility of separation has a fair chance for its life. For happy marriages do not spring into being at a stroke—they are made; made by slow steps and with much patient effort.

The common sentimental idea, set forth in a hundred "best sellers," is that a man and woman, ideally suited to each other, make a marriage which is at once all bliss and sunshine. If they have a strong emotional movement toward each other, that is quite enough;

they are natural mates and are sure to live happily ever after. The assumption, practically, amounts to this, that a passionate attachment of this emotional type will so overcome the natural selfishness of two individuals as to make them at once naturally considerate and forbearing and set them in the way of permanent happiness. In short, it is taken for granted that there is some natural law of love that will bring about a delightful situation through which a wilful, pleasure-loving young woman, and an equally indulgent, pleasure-loving young man, will, simply because of their fascination for each other, immediately exhibit all the virtues necessary for the accommodation of differences of taste and clashing interests and desires; in a word, of selfishness set against selfishness.

Let us not be cynical or pessimistic. There are marriages, of course, that proceed smoothly from love at first sight to an harmonious married love, untroubled by a ripple of discord. But this is not because mutual affection has made the way miraculously easy. It only *looks* easy because of the earnest purpose of both parties that the marriage shall be a happy one. They start with romantic love, of which a component part is newness, strangeness, delightful surprise, voyages of discovery. This, from its very nature, cannot last. It changes as it grows into something permanent.

We enjoy a new house, because it is new. Presently the new becomes familiar. Then, for those who are living happily in it, in place of novelty come pleasant memories, comfort, satisfaction. The house then becomes something much finer than a new house; it is a home. In the same way a happy marriage is one that passes from the transitory delights of courtship and the honeymoon, and in passing becomes a permanent and satisfactory relation that weathers the storms of life. Lives fit together through bearing and forbearing; husband and wife make mutual concessions; they give way in small things for the sake of the one great thing. Two lives thus fitted together have tenderer relations than any sentimental pair of lovers strolling in the moonlight!

All this may sound rather platitudinous. But it paves the way for the statement of a fact that, after such considerations, seems more self-evident, *viz.*,

* Church Booklet, No. 131.

that this ideal of marriage is realizable only when marriage is undertaken with no thought of any possibility of its termination. Apart from the repulsiveness of entering upon so intimate a relationship as a mere passing episode, the very suggestion of a possible termination through divorce, with permission for a "new trial," is fatal to the first trial. Marriage commenced under such terms could not really be tried. It would be condemned to death before ever the trial was begun. The first moment of boredom or irritation would be a step towards ending it.

FOR a proof of this we need only an occasional glance at the newspapers. Take the record of people among whom these ideas of easy marriage and remarriage prevail, the people who view divorce not as a last sad tragedy in exceptional cases, but as an unfortunate ending to an experiment. What results? Simply a succession of what are really nothing but trial marriages, never lightened by a really happy union. A man leaves his wife to follow his affinity, and then is haled into the police court for beating the affinity. A well-known actress takes as her third living "husband" a well-known actor, becoming his fourth living "wife." What is the result of all the experimenting? A happy marriage at last? Not at all; only another divorce and more scandal. What a curious idea of happiness it is, to suppose that happy marriages are created in this way!

Chesterton puts the argument so well that his words, familiar as they are to many, bear repeating: "In everything worth having there is a point of pain or tedium that must be passed, so that the pleasure may revive and endure. The success of the marriage comes after the failure of the honeymoon." Or again, "In everything on this earth that is worth doing, there is a stage when no one would do it, except for necessity or honor. It is then that the Institution upholds a man and helps him on to the firmer ground ahead. . . . That alone would justify the general human feeling of marriage as a fixed thing, dissolution of which is a fault, or at least an ignominy." And once more, "I have known many happy marriages, but never a compatible one. The whole aim of marriage is to fight through and survive the instant where incompatibility becomes unquestionable. If Americans can be divorced for 'incompatibility of temper,' I cannot conceive why they are not all divorced!"

To sum it all up: The real romance of marriage is that it is the great adventure, where two people think so much of each other that they bravely join their lives together and voyage in search of the Happy Isles. They consider it all so worth while that they are willing to stake their all upon it. Take away the thought of finality and determination from the marriage vow, and its romance is gone as well as its beauty and solemnity.

What does all this mean but that it is a superlatively easy task to show, were it necessary to pursue the subject, how the possibility of a divorce that succeeds in unmarried those who are married directly favors hasty, improper marriages such as never should have been entered into. To protect any couple from unhappy married life, we need, not the facility for undoing a marriage, but the teaching that the marriage cannot be undone and ought therefore not by any to be entered into unadvisedly or lightly, but reverently, discreetly, advisedly, soberly, and in the fear of God.

To protect the married couple—ah! but have we not put into the background those who need protection more than the individual or society? What about those who are the most helpless and pathetic of all the suf-

ferers from domestic instability? To permit the marriage relationship to assume a merely experimental character is to involve other results than merely those of the broken vow.

Civil law has set up the machinery for unmarried a wife from a husband and a husband from a wife. But that machinery cannot be really successful until it also succeeds in unfathering or unmothering the child that is the fruit of the dissolved union. For the child to remain either unfathered or unmothered after the husband has been unwived and the wife unhusbanded, would seem to be a contempt of court; but it is the kind of contempt that the courts have not succeeded in removing. The child, by its very continuing to be the child, in spite of the decree of a court, throws the divorce court into contempt of a greater Court that blest human parentage with its beautiful fruit.

After all the specious arguments for divorce are made, the presence of one little child overthrows them all. The child not only pre-supposes the family; it compels the family. It is the outward and visible sign of an actual relationship between the father and the mother. The State may conceivably repeal the Church's marriage laws but it cannot repeal the child.

ALL this is true of marriage as a natural ordinance. Of course the case is strengthened when marriage becomes sacramental. It must be remembered, however, that when our Lord first enunciated His doctrine of the indissolubility of marriage, He was speaking of marriage as it then was and as, of its nature, it ought to be; and apart from any new revelation He based His teaching on the Old Testament revelation. The Church *solemnizes* the natural marriage, and it is peculiarly unfitting that her priests should give her blessing to those who are joined together contrary to her Master's teaching. But considerations such as the above show also that Christ's insistence on the permanence of the marriage bond is in accord with its very nature from the beginning.

Indeed it may be questioned whether there is not a danger of exalting the sacramental view of matrimony at the expense of its natural sanctity. Because our Lord's teaching lifts marriage into a higher realm, we are not excused in belittling its natural dignity. Our canons appear to recognize formally no difference in the binding character of civil and of ecclesiastical marriage. Apparently they regard persons who are married civilly as being in fact *just as much married* as though the Church's blessing had been given to the union. The couple marry each other; the Church merely solemnizing the act. Therefore, even though the Church's blessing is not added, the act of the participants is not to be disregarded, even though it be of unbaptized persons not in Christian grace.

It is this fact which has made our own Church, despite its exceptive canon, the real leader in reverence for the marriage bond. For with all its claims the Roman system, in its interpretation of the Pauline injunctions, is so vitiated by a total disregard for any but sacramental marriage, and by the readiness with which dispensations are given and exceptions made, that it by no means reaches the strictness of our own canon. Figures of marriage and divorce in California (one of the most flagrant offenders in its divorce laws), show our own Church in the place of honor at the very foot of the list of ministers remarrying those divorced, with the Roman Catholic "remarriages" far in excess of our own, even with our permissive canon.

The point we are making now, however, is that it is utterly beside the point to rail at the Church for the strictness of its attitude on the matter of divorce.

The question is not simply one of ecclesiastical order, the law is a law of human nature. Human nature itself has decreed that if the institution of marriage is to result in happiness it must be entered into seriously and with the deliberate intention of entering upon a life-long relationship. Sentimental pleas for exceptional cases are made in forgetfulness of this fact. Stricter divorce laws are necessary, whether the marriage be of nature or of grace, if marriage is to build up a permanent structure. The hardships worked here and there by strict laws of divorce are nothing to the wholesale destruction of home life that would follow if easy divorce were encouraged.

There will, of course, be difficulties in any married life. That situation is to be expected. It is to be met, not by permitting all who will to run away from the difficulties, but by insisting that they shall face them, and by facing overcome them. "One does not put away his mother or children because of domestic difference, but . . . assumes the relationship to be permanent, and adjusts himself to it as best he can; and in the vast majority of instances the necessity for adjustment promotes permanent affection. It is the same with husband and wife." So says Professor Peabody, and he adds: "The family thus becomes not a temporary resort for the satisfaction of passion, or a form of restraint from which, on the least provocation, one may escape, but a school of character where the capacity for ripened affection is trained and amplified by the sense of continuity and permanence."

This view is the only thing that makes marriage possible for nine-tenths of the human race. If men and women are allowed to go looking indefinitely for mates who are easy to live with, there will, in time, be a terrible decrease in permanent marriages. For very few people even remotely approach perfection, and the wonderful thing is, not that some marriages turn out badly, but, all facts considered, that so many turn out well.

Where marriages are undertaken with the idea that they will be put through successfully—rather, that they *must* be put through successfully—a surprising number of happy homes are built up out of what seems most unpromising material. Failures there will always be; tragedies, marriages ending in conditions unendurable. In such case divorce *a mensa et thoro* gives all needed relief. But to make tragedies of all the little serio-comic disturbances of married life, by lax divorce laws—that would be the greatest tragedy of all.

What we most need is spiritual discernment to see what the marriage relationship really requires. Without such discernment there is bound to be a perpetual continuance of hasty and ill-advised marriages, ending in disaster and making demands forever on the sentimental sympathy of soft spoken friends to excuse the inevitable clash that breaks them.

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"LIBERTY"

[The letter printed below was printed by a New England daily paper famous for its advocacy of the Eighteenth Amendment and the Volstead Act, and while it has nothing to do with THE LIVING CHURCH, we feel that it is too good not to pass on to our readers as a bit of diversion for these August "dog days."—EDITOR L. C.]

To the Editor:

YOU seem to take a good deal of delight in telling other people how to live and perhaps that is your business, but it seems to me that you exceed your duty when you arrogate to yourself the right to inform all of those who may happen to enjoy an occasional drink of "Scotch" on occasions.

I have been presented a fine bottle of Scotch whiskey for Christmas and it is before me as I sit at my typewriter and indite this letter to you. It bears the label of Sandy MacDonald—a good, fair, well-bodied liquor which I am assured was bought before the war and has been in my friend's cellar ever since. What right has any form of Law to make me a criminal if I partake of this gift as it was intended that I do by the giver?

I claim that any such law is an invasion of my personal liberty. I notice that you have referred often in your excellent column to the so-called Bill of Rights which secures to all men and women certain inalienable rights to their personal liberty, which, as you say, are not inconsistent with the rights of others. How do you reconcile your statements?

I have just tasted of this bottle of liquor, I will confide to you, and I cannot see where or how I am invading the rights of any other person on earth. I find it excellent. It warms my stomach; it inspires my thought. I cannot feel, Mr. Editor, that I have wronged the community or added to the lawlessness of the general society in so doing. It makes me tired to be classed as a criminal for any such occasion, and I notify you that before long there will be a revolt against the sort of stuff that you are writing.

Just to show my independence of such truck as you are writing, I have taken another drink of the aforesaid most jubilant Sandy MacDonald, and I will say to you that it is about as smoothe a drink as a Criminal ever put into his system. The second drink, which I shall soon follow by a third, makes me more certain that those who feel their systems require stimulant, should band together; organize, and start a campaign to floor this Volstead business if it can be done.

Now, Mr. Editor, I am no bum and you can't make me a bum. I like a little drink now and then and I have taken a third or maybe it is a fourth and I am more than ever convince that any man thqt doesn't is a big idiot. You say that this invabion of the law is producing a staqe of affairs in our Great nand Glorious Country. You are wronh. This cuntry is jess as good as it ever was and was a great deal better country and I will leabe it to you f iit wasn't, when we had free rum.

I wan't to say to you that this Secitch is all right. A lot of it wouldn't do us harm. When we ened stimulatory we need it. My granddafyer was brougr up on rum. They had it in the housd all the time. They dran j it freely and even the ministew drank it when he came to our housa. It'ss a pretty kinf of a cuntry when a gardnson is better than his gundfaher. I can drink this sort of Scuteg all day and not be no wrose a citoxen than I was befote. I could drink this whole quaet audd neger qiber an etelash.

Bue whay I wneat o f yiu is to remund yiu oncr agaiaian abd agnain thqt you arw dead wronh ib comsfenging evert bony whu drins as a bouhm. We ain't criulals.

I will sat inxlosing, thqt i wisg yiu a 2meRrt Chrihywax" and %haooy Ner Yrare.

Rexcevtfillu Yioytdx 08Bd¾t Swrv¾ T.

Willie B. Fuller.

IN ALL new work go to the bottom of things; be thorough in all you do, be it a little or great matter. Everything done in a hurry and amidst distractions is without grace. We must guard ourselves against over-activity, and always strive to purify our intentions. Those placed in charge must look after everything, from the soul of a child to the strings of its shoes. Nothing is little in a work where all is great.

—Bishop Dupanloup.

DAILY BIBLE STUDIES

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

"I NEED THEE EVERY HOUR"

Sunday, August 19: Eleventh Sunday after Trinity

READ St. Luke 18:9-14.

THE Pharisees were the religious leaders of the Jews. The Publicans were disloyal Jews who collected taxes from the people for the Roman Empire. All that the Pharisee in this parable said about himself the Publican could not say, for he knew he was a sinner; and yet the Lord said that, of the two men, the Publican alone was justified. How can it be explained? In this, surely, that the Pharisee did not feel his need of God, while the Publican cried to God for mercy and pardon. To feel our need of God is not only to grasp the truth of our own helplessness; it is to give God who loves us the opportunity to help us. He cannot help us unless we feel our need and believe that He alone can satisfy that need. It is the joy of the living Christ to help us and pardon us. It is our privilege and joy to ask for His help.

Hymn 398

Monday, August 20

READ St. Matthew 18:11-14.

IF THE lost sheep had refused the help which the shepherd came to bring how foolish he would have been. And yet how often we think that we can take care of ourselves and that we are sufficient unto ourselves. Even in the simplest need we are dependent upon some Power greater than ourselves whom Christ has revealed as a loving Father. Power to see and hear and walk and think—whence comes it? The food for our nourishment, the clothing we wear, the ability to walk and act and do—whence come these things? And when we know our weakness—that we cannot live a single day without saying or doing or thinking something wrong—how can we boast of our strength and rest satisfied? The glory of the Christian faith is that while showing us our need it reveals to us the love of Him who, even in our own self-conceit, gives us what we need and then waits in divine desire to save us from the results of our own failure.

Hymn 239

Tuesday, August 21

READ Revelation 3:17-20.

TO SEE ourselves as God sees us is the very first element of intelligence. We think that we are good and strong and healthy, and then the revelation comes and we are startled and amazed. But it is not only as poor and miserable and sinful that God sees us. In His love He sees us as He longs to make us if we will only give Him the opportunity by coming with hearts and lives open to His blessed cleansing and healing. "Know thyself" was the cry of the old Greek philosophy. But it is by no means an easy experience, for we are naturally conceited and like to think well of ourselves. Only Christ can show us ourselves and make us realize our need. And the blessedness of this divine diagnosis is that as soon as we accept it, even in our depression at the unthought-of condition, the Saviour offers healing, the help coming from His own Holy Body and Blood. He casts us down only to lift us up.

Hymn 139

Wednesday, August 22

READ Psalm 40:1-5.

THE wonder of our conscious need of Christ is that He so completely satisfies. We can find lasting help nowhere else. We try in so many ways to help ourselves, and it would be ludicrous if it were not so pathetic, like a little child trying to be a man by putting on his father's clothes. What God does He does thoroughly. And herein also lies a double

wonder—He helps in love and gladness, and the help He gives makes us glad. "He hath put a new song in my mouth."

Hymn 220

Thursday, August 23

READ Judges 6:12-16.

IT IS not humiliation that God asks for. He would have us respect ourselves; and whatever of good there may be in us He who gave that good will help us to use it. Gideon realized his own youth and inexperience. He was humble, but God saw in him that which was fine: "Thou mighty man of valor." "Go in this thy might and thou shalt save Israel." So an old prayer expresses it: "I can do little, dear Lord, for Thee; do Thou great things through me." Self-respect is always humble. The greatest of men have been as their Master, "meek and lowly in heart." And the greater the gifts, the greater the need of God, that the gifts may accomplish His will. The poor Pharisee prided himself upon his imagined excellent character, but he had not one word of prayer to offer that God would help him—not one word to express his own dependence upon the Almighty. O the pathos of a self-dependent life! O the glory of a life resting upon God!

Hymn 310

Friday, August 24

READ St. Matthew 4:18-22.

THE human need for God reveals another great and surprising truth, that God has need of us. It seems strange that Christ, the Son of God, should call upon men to carry on, with Him, His work. It is still stranger that, while I know my need of Him, He needs me! Our old hymn, "I need Thee every hour," may also be sung, and truly, "He needs me every hour." It is the marvel of the revelation of God in Jesus Christ. He needs me! Nor can my humility, or my consciousness of sin, or my certain need of Him, still that divine call, a call of love, an eternal call evidenced in the facts of human creation and in the centuries of human history. He needs me because He loves me, and so He sought me and provided for my redemption from sin that I might appear before Him in the robe of Christ's righteousness.

Hymn 268

Saturday, August 25

READ St. John 15:11-17.

THE Master never turned away from any sinners who sought Him. He came to save sinners and He welcomed them and sought them. The Pharisees could not understand it. Why did He not seek *them*, and cultivate *them*, since they were the religious leaders? And the answer was simple enough—they did not want Him, they did not need Him; or rather, they did not know that they needed Him. But those who came to Him He not only welcomed but He admitted them into the holiest of associations. A Friend of Publicans! Ye are My friends—not servants but friends. Justified, redeemed, chosen, and the blessings of Eternity poured out in response to the cry of a hungry and weary heart: "God be merciful to me, a sinner!" Is there anything like that in all human history, in human invention, discovery, learning, science? I need God—and He takes me and lifts me up to heavenly places. God needs me—and lo, He has a work for me to do.

Hymn 228

Dear Christ, I make my prayer sincerely as did the Publican: "God be merciful to me, a sinner." And O my Christ, I thank Thee for the wonder of Thy response. Love so amazing, so divine, demands my soul, my life, my all. I thank Thee! Help me to prove my gratitude by my faith, my love, my service. Amen.

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

WHEN a group of clergy get together, telling stories about one another, mirth is provoked almost inextinguishable. Years ago there was a perpetual candidate for the episcopate, who, perceiving that his was a lost cause, took revenge, so men said, by collecting all the fantastic and ridiculous yarns about the highest order of the clergy that could be found and publishing them in a volume. That collection, if it is still to be obtained, is worth acquiring.

There is a tale of two American priests bound for Philadelphia, who were unbosoming themselves to one another about their respective bishops—each heart knowing its own bitterness! As the train pulled into Broad Street station, a Roman Catholic minister, who had been sitting behind them, leaned forward and said: "Gentlemen, I couldn't avoid hearing your conversation if I'd wanted to; and may I tell you that for the first time in me life ye've convinced me on Anglican Orders—your bishops are just like ours!" But bishops are not alone in affording anecdote: priests and deacons are fair game too—yes, and Protestant ministers as well. Ward McAllister used to say that at any well-regulated dinner party there would always be one parson at least—not to say grace only, but because the clergy were the best raconteurs, and were needed to keep up the spirits of their fellow-diners. It was not a very exalted idea of their function, but I believe it was true as far as it went.

And there is no incompatibility between gravity and gaiety; nay, rather the one provokes the other, just as some of the best stories I have ever heard were returning from the funerals of beloved brethren at whose death every heart ached. But as to acted jests, it is necessary to draw the line somewhere. This is a story told of the rector of a historic parish in a great city; and since it comes from two eye-witnesses, it may be taken as established. At a dinner party last season, as ceremonious as such things can be, the reverend gentleman entered the room on all fours, barking like a dog and howling, "I'm hungry, feed me." Why? One cannot even guess.

TO BE SURE, a sense of humor is very difficult to define; and what may seem the height of drollery to one is apparently the limit of imbecility to others. Tastes differ. It is rather disheartening to have a friend listen to what may well appear light burlesque, and then seriously ask for an explanation, or even more seriously respond to what has been taken in tragic earnest. And one is impressed, at times like that, with the impossibility of finding a language which does not need interpretation, in large part, to all those who hear and do not understand.

Take *Punch* as an illustration. It is hopeless to expect any appreciation of its humor on the part of those who don't know the English background; and I think that the common delusion of Americans, that English people have no sense of humor, is largely owing to that fact. For myself, *Punch* seems to be the only paper in the English-speaking world which is consistently humorous—with the one exception of its endeavors to "take off" things and persons American! There the factor of ignorance enters in, with results that are frequently funny, though not in the sense designed. Our American papers are often humorous, though if they give themselves up to trying to be, they usually fail. *Life*, e.g., has a limited field wherein to express itself: I remember when jests at marriage, medical men, Jews, and religion were almost its whole stock in trade. Of late, Prohibition has so largely entered into such clownery as to overshadow everything else; and one might imagine that the whole reading public spent its time in naught except considering how best to violate the Constitution and gratify an insatiable thirst for alcohol. Strange, isn't it, that, if such is the state, both political parties should stress the enforcement of the existing law as a prime duty? There is one phrase so com-

monly used by the lawless element in our writing population as to be the very height of the preposterous: "Prohibition is a farce."

THE EXTRAORDINARY INTEREST which possesses most men to learn of a new angle from which to consider the life of a famous person finds illustration in the newest product of André Maurois' pen, *Disraeli* (Appleton, \$3.00). There is more justification in that biography than in some others written by the same author; for being a Jew ought to be a passport to understanding another Jew, while that same reason may explain the comparative failure of some other works, whether by Maurois or Emil Ludwig. Very notably is that the case with Ludwig's audacious attempt to tell the story of our Blessed Lord, leaving out of his writing everything which has to do with the supernatural, the extraordinary, the unique; it results in a colorless narrative which raises more questions as to the real interest in Christ's character than all the four unmutated Gospels could do.

Of course, this is not a formal life of the great Anglo-Jewish ruler but a kind of poem in his praise; and yet there are facts enough to make it count for a life, indeed. The writer's animus crops out in his treatment of Disraeli's Christianity; he speaks of him as a convert *pour rire*, forgetting the explicit avowal that it was pain and grief to him to see so many Jews content with half their religion. If there was ever an man of Israel fully aware that the hope of Israel had been fulfilled in the true King of Israel, it was this great statesman who stood before kings indeed. That is not to affirm a lofty spirituality, or a sense of the catholicity of the Church of England, as part of his inheritance; but his Churchmanship, compared with most English politicians', stands out worthy of praise. One thing requires a difficult readjustment for most of us—the contrast between the great Conservative leader and his Liberal rival.

Maurois treats with courtesy and consideration the tale of Disraeli's marriage, so apparently incongruous, yet so actually happy. The financial problems of private life are not so readily dismissed; and it is unhappy to think of a leader in public life requiring to be helped out of indebtedness so often—though that was a weakness rather of the time and the custom than of the individual. And if one smiles at the Prime Minister's attitude toward the Queen, still it seems sincere if couched in Oriental fashion and "laid on with a trowel," as he said to have counselled in dealing with royalty.

Of Disraeli's authorship, it is interesting to read the comments of another author, writing to a generation almost wholly ignorant of that subject. Fashions change, we know, and sometimes for the worse. Myself, I prefer the ornate style of Disraeli to the staccato barrenness of too many writers of today, though I smile at some of the high-flown imaginations which attend the Jew. When we consider Isaacs, and Mond, and a few others identified by race, if not by religion, with Disraeli, the contrast is startling; and one can only say, "We shall not look upon his life again."

GOD'S WORK

TO TRACE God's dealings with His saints—to see His gracious Hand leading them step by step through this thorny wilderness to the Heavenly Canaan—to behold the gleams of light breaking in upon the darkness of their minds, and guiding them to the brightness of "the perfect Day"—to mark the impress of this Almighty Hand moulding them by His gracious discipline to His own most blessed Will, and, as they increase in strength, laying upon them His sharp and heavy Cross to wear away the deep stains of sin, that they may be conformed to His Divine Image, and purified for His Holy Presence—to trace this gracious work is most solemn and instructive.

—Robert Brett.

"Watchman, What of the Night?"

By Mary Latimer James

CHINA in these days has become a land of anniversaries. Yearly we recall not only the birth and death of Sun Yat Sen, the birth of the republic in 1911, the humiliation of the "Twenty-one Demands" a few years later, the "May Thirtieth Affair" of 1925 in Shanghai, and various other events of deep significance to the Chinese people, commemorated in a public way by the nation, but also we are now gathering unforgettable anniversaries in the history of our mission work in this land. Now we have recently passed the first anniversary of that memorable day, March 25, 1927—the day on which foreigners were evacuated from Wuchang following the terrible Nanking Affair of the preceding day. Our hearts again sink to the wondering despair that clutched them that day, as we recall our feeling when we had suddenly to turn our backs on our hard-pressed Chinese comrades, and our blood again turns cold as we remember the pictures of the sufferings of our friends in Nanking conjured up in our minds by the vague but terrible reports reaching this center by wireless.

Only a few of us have been able to return to our former spheres of work, and we come back with a chastened sense of past failure and short-coming, and a realization that if the Chinese Church is not quite so strong as we should have desired, nor quite so well prepared to shoulder the burden of independence that the trend of the times is thrusting upon it, the blame for this must be laid more at the door of the foreigner than at that of the Chinese. We are seeing new, strange visions in these eventful days, and realizing as never before that we should hold back and let the young Church stand on its own feet even though it may suffer some bruises, and we some heartaches, in consequence. Financially, of course, we must not suddenly withdraw aid, especially at this time of unprecedented hardship. If we have taught the Chinese Christians to depend too much on foreign money, the fault is ours rather than theirs, and they should not be made to suffer too much for our mistake. After all, they have stood staunch through the terrible dangers of the past year and a half, and we have many splendid evidences of the working of the Holy Spirit in the Church here. Though the anti-Christian feeling is now dying down, conditions are far from settled yet, and the Chinese Church must still look forward to a long, difficult period of struggle. When conditions become too tense we foreigners are recalled from places of danger lest we cause international complications, and there are refuges and friends waiting to receive, but there is no such easy way out for our fellow Chinese Christians. They must face the crisis and see it through, and they need the highest and most enlightened help we can give them.

How much has happened since the eventful Tenth of October, 1926, when on the fifteenth anniversary of the outbreak of the original Revolution, the Nationalist army marched into Wuchang, ending our forty-day siege. The strain of the long, sad weeks suddenly turned to joy, and hearts of foreigners and Chinese alike thrilled with hope and gladness. Much that is good has been accomplished since, but the world knows too well the other side of the story. The struggle still goes on, and enthusiasm has now given place to weariness. If one allowed oneself to dwell too much on the darker side of the picture, one might indeed be filled with pessimism. As water naturally runs downhill, so does the human heart, in times like these, tend to sink to the despair level. Anyone can predict difficulty ahead and prove himself a true prophet. It takes power to force water uphill, as likewise to lift the heart of man. Yet is not just such power the heritage of the Christian Church?

Of course we do not wish to indulge in a foolish optimism that disregards facts and spurns the God-given powers of intellect. But have we really, even in these days of uncertainty, as much cause for pessimism as had the early Christian Church? From a worldly point of view, what right had the first century Christians to hope for the triumph of the

despised religion which they preached? How utterly hopeless all must have looked to the bereft disciples on that first Good Friday. And what feelings must have threatened to crowd into St. Paul's heart in his dreary prison years! Have we not reason, even now, to trace signs of hope for the Church and her institutions in China? May we not expect a stronger Church to emerge from these years of struggle than might have developed in decades under normal conditions? Though the sifting process has removed some half-hearted members, the great bulk of our people have remained true, and I could point to some Christians here who would do credit to the Church in any age.

What we ask of the Church in America is a sympathetic, not over-critical friendship toward the Church in China during these experimental and formative years. Under present conditions there is no perfect policy in the sense that it is free from risks to mission and personal property, and to the lives and souls of Christians, native and foreign. Any line of action decided upon may have flaws picked in it, for the times are difficult and the instruments human. If responsibilities are entrusted to those not previously carrying them, it must be expected that they will make a few mistakes, and perhaps some grave errors, before they get the new task properly in hand, but this is nothing new. We foreigners also make plenty of mistakes. May our bishops feel free to go forward experimentally, assured of the full support of the Church in America.

Here at the Church General Hospital in Wuchang we are trying out, in rather a bold way, the new policy of entrusting the chief responsibility to Chinese. We have a Chinese superintendent of the hospital, and a Chinese superintendent of nurses, both appointed by the Bishop with the consent of the commission from the mission board which visited here last November. Both the Chinese in question are not only members of our own Church, who are interested in this institution as a mission hospital, but they have proved their loyalty and ability by bearing the brunt of the task of carrying the hospital through those most difficult months of 1927 when we foreigners had to be absent from Wuchang. Bishop Roots, who remained at his post in Hankow, stood behind them with help and encouragement during all that period, and as a result our hospital not only carried on, without confiscation, but remained a distinctly Christian institution. It stands out as one of the bright spots in a dark year, and we hope may grow gradually into greater usefulness under the new management. I wish our people in America could see for themselves some of the splendid Chinese members of our staff, or realize fully the sort of devotion and service rendered by our doctors and nurses last spring and summer, when such grave dangers threatened. Surely, with such consecration in our Church, there is every reason for us to lift up our eyes and look ahead to a glorious day shining just beyond these clouds of tumult.

REPENTANCE

MY BELIEF is, that God will punish (and has punished already somewhat) every wrong thing I ever did, unless I *repent*—that is, change my behavior therein; and that His lightest blow is hard enough to break bone and marrow. But as for saying of any human being whom I ever saw on earth that there is no hope for them; that even if, under the bitter smart of just punishment, they opened their eyes to their folly, and altered their minds, even then God would not forgive them; as for saying that, I will not for all the world, and the rulers thereof. I never saw a man in whom there was not some good, and I believe that God sees that good far more clearly, and loves it far more deeply, than I can, because He Himself put it there, and therefore it is reasonable to believe that He will educate and strengthen that good, and chastise and scourge the holder of it till he obeys it, and loves it, and gives himself up to it; and that the said holder will find such chastisement terrible enough, if he is unruly and stubborn, I doubt not, and so much the better for him.

—C. Kingsley.

The Greek Orthodox Catechism

A Roman Catholic View

A Review by Dom André Stollen

[Translated from *Irenikon*, the monthly organ of the Benedictine Monks of Unity (Roman Catholic), Amay, Belgium.]

SEVERAL years ago Mgr. Germanos, Metropolitan of Thyatira, Bishop of the Greek Orthodox in Western Europe, accorded to his proto-priest, Constantine Callinicos, permission to send a word to Greece, in order to take part in a concourse for the best manual written for the use of the most advanced classes. The Archbishop of Athens accorded the prize to the manual of the proto-priest, with a very laudatory opinion. This catechism was published in 1926 for the use of the English-speaking Orthodox.

To those who wish to make themselves very rapidly and at the same time very exactly *au courant* with the common Orthodox doctrine, we warmly recommend this little volume* as a means of information; handy size, moderate price, very clear print, charming brevity.

The division of the work is clear: Introduction; Part I, Dogma with regard to the analysis of the Creed; Part II, Ethics, with regard to the Decalogue and to the Sermon on the Mount; Part III, Worship, with regard to the Lord's Prayer and the principal liturgical ceremonies. Several illustrations relate to this latter part. It is evident in Part I that one will find points of doctrine upon which the Orthodox Church is not in accord with the Roman Church. To this point of view Part III only specifies certain details concerning the sacraments. Part II is perfectly Catholic and victoriously sustains the comparison with a large number of our [Roman] catechisms, ancient and modern; it is simply a little jewel. And it is very encouraging to feel in ethics a ground of agreement so firm and so broad. We warmly thank the author for the spiritual consolation that the reading of this cheering moral doctrine has brought to us.

One would like them to see the dogmatic differences disappear and to feel one's self united in the truth as in the good, in a same profession of faith as in the same aspiration to Christian perfection. But the difficulties are always there, inflexible, and their forgetting would cause painful and dangerous disappointments. We must then undertake the ungrateful work of discerning in Part I the points of discord in order to permit an exact judgment on the reciprocal position of the Churches. We may be permitted to cite abundantly. We are at an authentic source where we must dwell by preference. The reader can easily compare the doctrine set forth in the Orthodox Catechism with the traditional Catholic doctrine.

From q. 9, with reference to the canon of the Bible, a notable divergence strikes the eye: "We must not, however, forget to add to the books of the Old Testament already mentioned those of Tobit, of Judith, of the Wisdom of Sirach, and the three books of the Maccabees, which we call generally *Anaghinos comena*; that is to say, the books useful to read. We also call them *Deuterocanones*, because they occupy a secondary place in the canon and have not the same authority as the others (p. 6)."

With reference to the "three" books of the Maccabees, let us note that the third book of the Maccabees corresponds to the third book of Esdras printed as an appendix to the Vulgate. The Slave Bibles print this third book immediately after the second and follow with a note which introduces the third book of Esdras (fourth of Esdras according to the Vulgate), to say that the last book is not found in the Greek, but that it had been translated from the Vulgate. Then come the books of the New Testament. In these latter there is no divergence from the Roman Church.

Q. 12, with reference to the Nicene Creed—Constantinople: "The Roman Church and the Protestant Church make use of two other creeds besides this latter, but our Orthodox Church prefers to use but the Nicene Creed, for the reason that

not only is it the authentic work of the august council whose name it bears, but also because a single creed symbolizes more efficaciously the unity of the faith (p. 12)."

Q. 18, with reference to the distinction of the Divine Persons, the author holds to the only scriptural expressions and says, with respect to the procession of the Holy Spirit: "The Father is the primary cause of the procession of the Holy Spirit, but He sends the latter at the time wanted. The Holy Spirit proceeds from the Father before all ages and He is sent by the Son in the course of time (pp. 16-17)."

Q. 23, with regard to the gifts accorded by God to the first man, it is not a question of supernatural gifts. "Man, by his ability to triumph over nature, by his reason, by his free will, by his desire to know, by his thirst for happiness and his tendency toward immortality, has been invested with such attributes which make him resemble on the earth a miniature of the Almighty. . . ."

QUESTION 25, the consequences of the sin of the first man are described in function of the gifts mentioned in q. 23: "Man, deprived of divine favor, and of divine grace, because of his disobedience, was gravely attacked at once in his soul and in his body. His spirit became confused, so that it was with difficulty that he could distinguish the truth. His heart became corrupted, so that he found pleasure in evil. His will became dulled and incapable of generous movements. Sickness, pains, and troubles attacked his body, henceforth the prey of a shameful death."

Q. 32, with regard to the Incarnation of the Son of God, the Immaculate Conception of the Holy Virgin is denied: "She is called all pure because she was purified from the original sin when the Holy Spirit came to her after the visit of the angel (p. 25)."

Q. 24, with reference to the article of the Creed concerning the Holy Spirit, the author only announces the difference which will be treated in the following question: "The Holy Spirit is said to 'proceed from the Father,' from whom, as from Its first and only source, It draws its eternal existence (p. 32)."

Q. 45, which we cite in its entirety:

"The expression 'proceeding from the Father,' is it exact or does it present a gap which demands to be filled?"

"The phrase of the Creed 'proceeding from the Father' is entirely exact and presents no gap which should be filled. The Western Church imagined that for the first time in the eighth century in inventing the 'double procession' of the Holy Spirit and in adding to the expression 'from the Father' the words 'and the Son,' opening unfortunately in this manner the way toward the final schism of the eleventh century. That was an error. In the first place, our Lord instructed us clearly and expressly that the Holy Spirit proceeds from the Father (John 15:26) and it is irreverent to regard as insufficient the words of our Lord. Afterwards the Second Ecumenical Council, in completing our creed and on ending it by the final amen, anathematizes all those who would dare to add or subtract a single word. In the third place, the Western Church herself during eight centuries used the creed without the subsequent addition. In the fourth place, if we accept a double procession of the Holy Spirit and if we fix two origins from which It draws Its eternal existence, we deny the unity of the divine foundation and we attribute two origins to the Divinity. Nowhere in the Bible is it said that the Holy Spirit proceeds from the Son. The Son sends it only. But another thing is the sending of the Holy Spirit in the time, and entirely another thing is its procession or Its emanation from the Father before all time (pp. 32-33)."

Q. 48 gives the following definition of the Church:

"The Church is the assembling of men who, united in the

* *The Greek Orthodox Catechism*, by the Rev. Constantine N. Callinicos. Milwaukee: Morehouse Publishing Co. \$1.25.

true faith of Christ, and recognizing Him, although invisible, for their supreme Head, remain under the visible government of pastors established by Him and are sanctified by His grace which is communicated in the Sacraments (p. 34)."

Q. 49, with reference to the extent of the Church:

"The Church, taken as a whole, appears as an immense state, composed of two parties, the one visible, the other invisible. All those of its children who still struggle on the earth and fight against evil, form the Church Visible or Militant. Those who have finished the course of their life and enjoy the prize of victory given by Christ, form the Church Invisible or Triumphant. These two parties, however, are in close relation the one with the other, and form a single body, having Christ for the Head (pp. 34-35)."

Q. 50. The marks of the Church are presented as follows:

"The marks by which the Church is recognized are unity, sanctity, catholicity, and apostolicity. The Church is 'one' because while being composed of many members dispersed in the whole world, she forms, however, a sole living organism, inspired by a single Head, and led by a single vivifying spirit. The Church is 'holy' because its Founder is holy, its object is holy, and the means by which she pursues her aim are holy. Her holiness does not suffer from the fact that she takes her materials from the sinful world and that she advances little by little toward the sanctification of her members. The church is catholic because from the beginning her aim was to enroll the whole world, so that one day the Church will consist, according to the words of the Saviour, in one flock and one pastor (St. John 10:16). The Church is apostolic because the apostles planted it in the first place, and that she is the guardian and support of the faith taught by the apostles."

CHAPTER 11. Who governs the Church?

"The Christ, evidently, who is its Head. For no one can place another foundation than that which has been placed, the Christ Jesus (I Cor. 3:2). But Christ being at present invisible for the Church Militant, although He be essentially united to her 'always to the end of the world' (Matt. 28:20), for this motive the clergy who possess His spirit and hold from Him their origin, govern His Church on earth as His visible representatives. The members of the clergy are the successors of the apostles, who were directly named by the Lord; and to the clergy one can as well apply the words of our Lord to the apostles, 'Whoso listens to you listens to Me and whoso rejects you rejects Me' (Luke 10:16). When it was a question of a particular diocese, its highest visible authority is its bishop. When it is a question of a local Orthodox church, as the local church or the Patriarchate of Constantinople, of Alexandria, of Austria or of Jerusalem, or the Churches autocephales of Greece, of Russia, of Serbia, of Roumania, etc., their highest visible authority is their local synod, that is to say, the assembly of all the bishops of that locality who reunite to give their opinion on the subject of the local questions which might come up. When it is a question of the whole Orthodox Church spread over the world, its highest visible authority is the Ecumenical Council, that is to say, the plenary reunion of all the bishops of all the Orthodox communities, assembled from Constantinople, from Egypt, from Syria, from Palestine, from Greece, from Cyprus, from Russia, from Servia, from Roumania, etc., in order to resolve the questions which could trouble the pan-Orthodox conscience. No bishop of the Orthodox Church concentrates on himself alone the highest authority of the Orthodox Church, nor demands the submission of the other bishops. Archbishops, Metropolitans, Patriarchs are honorary titles which indicate, perhaps, a larger sphere of jurisdiction or a more splendid historic past, but not at all a domination of the one above the other."

Q. 52. Thus, then, the Church is not governed in an absolute manner?

"No. In the same manner that the choice of the sole twelve apostles among the numerous disciples who followed the Christ excluded from the Church the self called 'minister general,' which was equivalent to 'ecclesiastic anarchy,' this equality among the twelve apostles rejects all idea of a spiritual supremacy of one among them over the others. The constitution that Christ has bequeathed to us is aristocratic and not autocratic (government by one only) or ochlocratic (government of a crowd). The apostles were all equal, and that is why their successors are also equal, and none among them claims the

supremacy. That if Peter received from the Lord the keys to the Kingdom of Heaven, in view of binding and loosing sins, it is equally said to the other apostles 'Those whose sins you will pardon they will be pardoned, and those whose sins you will retain they will be retained' (John 20:23). That if Peter is called 'the stone on which the Church was built' (Matt. 16:18) the other apostles were equally called fundamental stones of the Church, of which Jesus Christ Himself is the principal cornerstone (Eph. 2:20, Apoc. 12:14). Nowhere in the Gospels does Peter receive a special office. He is mentioned the first in the list of apostles, but this primacy is not a primacy of supremacy, but of strict enumeration. And in fact at the Apostolic Council of Jerusalem in 51 the Apostle Paul blamed the Apostle Peter for not keeping the true faith and the personal theories of the latter were disdained (Gal. 2:11-14). This fact ruins the Roman doctrine of papal supremacy, as well as that of papal infallibility, invented fifty years ago. For, if the pope is infallible, how then could Peter, the first pope according to the Latins, err in the Council? But was Peter really the first pope of Rome? History mentions Lin as the first pope of Rome. On the other hand, the historian Eusebius tells us that Peter was the founder of the Church at Antioch. However, the Patriarch of Antioch has never tried to take precedence over his brothers the bishops (pp. 35-37)."

Q. 59, with regard to the words by which the consecration is operated:

"The solemn words of the Eucharist are those which are contained in the invocation, 'by which the Holy Spirit is prayed to descend on the Holy Gifts and to change the bread into the Body of Christ and the wine into His Blood' (p. 42). (Question 156 adds 'And from this minute the most solemn the mystery is accomplished.')

The author continues with regard to the manner of communicating:

"The clergy as well as the faithful communicate under the two species, not the clergy under the two species and the laity under one only, as that is practised by Rome. Such a practice is opposed to the general custom of the ancient undivided Church and rejects the express commandment of Christ when He said: 'Drink ye all' (p. 42)."

Yet further on with regard to the Orthodox custom of always confessing before communicating: "Since the remotest time of Christianity the sacrament of the Holy Eucharist has always been inseparable from the sacrament of Penance (p. 42)."

Q. 62, with regard to marriage, it is not a question of divorce, which, however, is practised in the Orthodox Church. The author speaks on the contrary of an "indissoluble union (p. 44)."

Q. 63, with regard to Extreme Unction, the author criticizes the usage which he attributes to the Roman Catholics: "The actual usage of the Roman Church of employing this sacrament as Extreme Unction only for dying persons at the moment when life leaves them, is an evident turning aside from the true aim for which the sacrament was instituted (p. 45)."

QUESTION 66, with regard to the last judgment, the author denies the existence of Purgatory: "Paradise and hell, here are the two future states described in the Holy Scriptures. The latter have never expressed anything which refers to a third state, such as would be a temporary Purgatory, where souls are supposed to undergo, as by fire, the purification of the stains of certain sins before finally reaching Paradise (p. 47)."

Q. 67. "Can you tell me what is the intermediate state of souls, that is to say, of the dead from the moment of their death until their resurrection and their future judgment?"

"The intermediate state of souls can be defined as a foretaste and a pledge of their final condition after their resurrection and their judgment. That is to say that if the souls of the dead have lived according to the will of God and if their final destiny is to be in Paradise, then from that moment they anticipate the joy of Paradise, being nearer to God and rejoicing in His light. If they have finished their life in sin and impenitence, then from that moment they will be in unhappiness and, so to say, at the door of hell. The intermediate state of souls is then not a sleep and an unconsciousness, but an awakening and a conscience; it is a movement toward the final aim, without breaking completely with earthly ties. The dead have

(Continued on page 528)

The Canadian Church at Work

7. In the Diocese of Edmonton

By the Rev. William Henry Morgan

Rector of St. Luke's Church, Edmonton, Alta.

THE diocese of Edmonton was founded in 1913 by the action of the provincial synod of Rupert's Land, being separated from the diocese of Calgary. The present Bishop, the Rt. Rev. Henry Allen Gray, D.D., D.C.L., was consecrated first Bishop on March 25, 1914. The diocese comprises the central portion of the province of Alberta, its area being 52,380 square miles. It extends from the boundary of Saskatchewan to the boundary of British Columbia between townships 43 and 64, with the addition of an area on the southeast between the fourth meridian and range 11, extending south to the township 33. A total area of 10,800 square miles was added on the east in 1926, from the diocese of Saskatchewan.

The Church population of this whole area, including the city of Edmonton, is only about 12,000. This means that the members of the Church in the country districts are very scattered, and the clergy ministering to them have to travel long distances to find them. There is a very large foreign population and our own people are scattered among them, which makes it all the more difficult to find and minister to our own. North of the Saskatchewan River the country is just opened up, and during the past year large numbers of settlers have been flocking in. To the west of the city of Edmonton the country is very broken, and as the mountains are approached the settlements are entirely along the lines of railway entering the coal fields.

To cover all this area there are only thirty-two clergy, ten of whom are in the city of Edmonton. It is impossible for so few men to cover the territory adequately. But with the people still in the "homesteading" stage and unable to contribute anything to the support of their Church, it is not possible for the diocese to do more without outside help, and this is not forthcoming to nearly as large an extent as could be used, and used for urgent needs. Unless the diocese obtains greatly augmented help for a few years it will not be possible to do much in the way of opening up new work.

One fact that makes it difficult to extend the work is that the Bishopric Endowment Fund is not made up as yet. While the diocese has to raise a large portion of the Bishop's stipend, that much money is tied up which might be used for extension work. The fund at present is only \$25,000, when it should be \$75,000. Until it reaches the latter figure interest is added to principal and is not available. The diocese has been making an earnest effort during the past two years and has doubled this fund since 1925.

THE Provincial University is situated in the city of Edmonton. The Roman Catholics and the United Church both have fine buildings on the campus, and we have the offer of a site when we are able to build. There are about one thousand two hundred students attending the university, a large number of whom are Anglicans, and we should have at least an hostel there where we could have our own young men in residence under Church influence, and where they could have their services and sacraments. This is especially needed as the atmos-

phere of the university, on the whole, is not religious. The Bishop has about \$10,000 on hand for this purpose. But to erect and endow a suitable building will cost in the neighborhood of \$350,000. A most suitable man has offered to take over the work of warden at such time as it is possible to put up a building.

There are quite a number of young men offering for the work of the sacred ministry, but the Bishop finds it difficult to provide the necessary funds for their training. These men are suitable in every way but have not the money to put themselves through a theological college. Funds are urgently needed for this purpose.

There are large numbers of people of foreign birth to whom we might minister, and who would make good Church people, if it were possible to provide ministrations for them by those of their own nationality and language. At present this is not possible with our limited resources. There is scope here for a great amount of work that would be doubly valuable. In the first place these people need the ministry of the Word and Sacraments, and it is our duty to supply their need. Secondly, it is work well worth while from a national standpoint. These people are here with their own ideals and outlook upon life and it is necessary to train and educate their children to be loyal Canadians. Other branches of the Church are doing this work and we should be doing our share.

FROM the above facts it would seem that all our difficulties are all financial ones, and they are to a great extent. When people read in the press about the wonderful crops and the prosperity of the West, they cannot understand why it is that the Church needs money

so badly. These people forget that up to the present, and for many years to come, the West works on borrowed capital. When there is a good crop the people who get the greatest benefit from it are those in the East who have their money invested in the financial houses doing business in the West. At the same time, our own people are doing their utmost to help their own Church. The per capita giving from people who are just making ends meet, is high, and in practically every parish in the diocese it is not possible to raise any more. It must be remembered, too, that in almost every parish in the diocese there is a capital debt for buildings; churches, parsonages, etc. Not ten per cent of our parishes have been organized for more than about twenty years.

One does not wish to make this article appear pessimistic. In spite of all our difficulties there has been real progress made in the last few years. There are more districts occupied than at any time since before the war. Our financial position is steadily improving, but we are not able to enlarge our borders as we should be doing. We can hold our own at present, but when one sees the great opportunities that beckon us, and realizes that under present conditions we cannot grasp them, one wonders if they are lost to us for good. The harvest is truly plentiful but at present our hands are tied for lack of means to reap it.



RT. REV. HENRY A. GRAY, D.D.
Bishop of Edmonton

The Covenant Life

By the Late Rev. T. G. A. Wright*

IN a recent issue of THE LIVING CHURCH, I wrote an article on the Apostles' Creed and the question following it in the Catechism. I have been asked for similar articles on the other parts of the Catechism.

The Five Parts of the Catechism are Covenant, Faith, Duty, Prayer, Sacraments; and they should be well remembered. These five words give us a priceless summary of religious instruction. The foundation of the Christian life is a covenant between God and man. This Covenant life must be four things—(1) a life of faith, (2) a life of duty, (3) a life of prayer, and (4) a life of sacraments. Let us rejoice that we have the shortest Catechism in the world, and the Church has thus summed up the Christian life in five words.

COVENANT

Let us now fix attention on the word "Covenant." This section of the Catechism consists of four questions and their answers. Let us thank God that the Church teaches all her children that the Christian life is a covenant. In earthly affairs, we deal with our fellow-men on a level. We can give value for value. But in spiritual affairs we are not on a level with God. We cannot pay Him for His gifts and His love. The covenant between God and man has two sides. But what God does for us is done of grace. What we must do for Him is not pay. It is the glad response of loving hearts.

In certain quarters, it is common to ask such questions as these: "Are you saved?", "Are you a Christian?", "Have you been born again?" In an Ontario post office a few years ago, a young man at my side bluntly asked me, "Are you a Christian?" I saw that he had a good, honest face. I enquired, "Where do you come from?" He said, "From China." I asked, "What were you doing there?" He replied, "I was an industrial missionary of the Presbyterian Church." I then saw that his question might have been common in heathen China; but it might have drawn a rebuff here. The Church has a better way of teaching the Christian life. She bases it on a covenant between God and man, declaring first God's side, then man's side, and then uttering her challenge—"Dost thou not think that thou art bound?"

THE FIRST QUESTION

WHAT is your name?" seems to some a foolish question. Does it matter what the child's name is? Why does the Church begin with this seemingly trivial question? The answer is, she is teaching the child the profound lesson of individuality or personality. The child has a name, a life of its own, and never can be anybody else. The Catechism, the Creed, the opening sentences of Morning and Evening Prayer begin with the same thought—the value of a single soul.

GOD'S SIDE OF THE COVENANT

The second question follows upon the first. "Who gave you this name?" Answer—"My sponsors in baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven." The Church bases the Christian life on baptism, for baptism is the door into the Church. The Church has the same importance in the Catechism as in the Creed, or in the Old or New Testaments. In the Creed it stands next to Father, Son, and Holy Ghost—God the Blessed Trinity. There is only one place in which the believer in God should live and labor—the Church. Jesus was a Churchman, and the Bible is a Church book. If we cut the Church out of Old Testament books, such as Joel or Zechariah, we cut their heart out. In the New Testament, "the Acts of the Apostles" (the Church at work) follows the four Gospels (Christ). Christ first, then the Church. "I speak concerning Christ, and the Church" (Eph. 5:32).

* Professor Wright, late rector of Whitby, Ont., died in May of this year after a brief illness. The present paper is the second of a series of five on the Church Catechism which he had projected. The first, entitled The Apostles' Creed, appeared in THE LIVING CHURCH of April 7, 1928.

What happened in baptism? The child is taught to say—"I was made a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven." This is what God did—God's side of the covenant. Suppose I own land for which I need help. Someone asks, "How do you work that land?" I answer, "I have five hands there"—five men working for me whom I call "my hands." So the priest at the font is God's hand or God's man. But it is God Himself who admits the child into the Church, which is Christ's Kingdom. Three blessings are then bestowed on the child—membership, sonship, inheritance. Let us look at these carefully:

(1) "*Member of Christ.*" What does this mean? St. Paul calls the Church "Christ's body." To be a member of His body is to be a member of Christ.

(2) "*The Child of God.*" A Christian minister (not then an Anglican) indignantly asked me—"What right have you to say a child becomes the child of God in baptism?" I reminded him that the child was already God's child by creation, being made by God in His own image. It was not difficult to believe that the child could grow in sonship, being adopted into God's family (the Church) at baptism. The difficulty must have disappeared; the man became an Anglican priest.

(3) "*Inheritor of the Kingdom of Heaven.*" What does "inheritor" mean? Has the child got it, or is he going to get it? Children are startled to learn that they have the Kingdom of Heaven now. Yes, it is theirs now—sealed (or deeded) to them in baptism by God. This is God's side of the covenant; and He never breaks a covenant. Suppose I own a valuable piece of land which I wish to give to a friend. I hand him the deeds: he may or may not value the gift. He may despise it and throw it away. Or he may gratefully accept it and turn it to the best use. God in baptism gives us membership in His Church, sonship in His family, and a heavenly inheritance—everything that a good God can give. We may prize these gifts, and make good use of them—or, we may throw them away.

MAN'S SIDE OF THE COVENANT

OUR sponsors promised three things for us, usually indicated by three words: (1) renounce, (2) believe, (3) obey. The first vow is to renounce or repent. We cultivate our souls as we cultivate land. We don't throw seed into dirty ground. We clean it up—then plant it—then reap the crop. So with our souls. We look over life, and see its sins and follies, and say, "I renounce them all." We must renounce our sins at the outset, or play the hypocrite. This vow looks back over the past. The second vow is always a present vow. If we ever lose our faith our religion ends. In cultivating land the second step is to plant it. We cannot implant grace in our hearts. We can look up to God in faith, and He will give the grace. Grace must be implanted in the heart as seed in the ground. The third vow (to obey) covers the future—to do God's will and purpose on earth. An earnest woman (a Methodist), whose husband was an Anglican, said to me when I trained her for confirmation, "It seems to me that I am giving up everything I ever held dear." I said to her, "You are giving up nothing. The bishop, at your confirmation, will ask you one question—'Do you renew your vows?'—do you renounce, believe, and obey? You have been doing these all your life. Keep on doing them to the end." The Anglican Church has no crotchets. She asks only what God's Word asks.

THE CHALLENGE

The fourth question is a solemn challenge. The child having learned both sides of the covenant—God's side and man's side—is then challenged—"Dost thou not think that thou art bound?" Do you know any better way to live? If this is the right road, will you travel it? The child answers—"Yes, verily; and by God's help, so I will." Here is personal decision (I will) relying on God's help. The child proceeds, "I heartily thank our Heavenly Father who hath called me to this state of salvation through Jesus Christ, our Saviour." The covenant

rests on Jesus Christ, who is the Way, the Truth, and the Life. The covenant—or the Church—is called “this state of salvation,” because it is the safest place on earth for any needy sin-sick soul. The Church has been called both a school and a hospital. What do we expect to find in a school? Doctors of law or divinity?—or immature learners? What do we expect to find in a hospital? Able-bodied, healthy people?—or broken-down humanity? Let us thank God for the means of grace and help in His Church.

The child proceeds—“I pray unto God to give me His grace that I may continue in the same unto my life’s end.” The sponsors who stand up for children in baptism do violence and dishonor to God’s covenant love, by keeping themselves, and the children, away from the Church and her services. The reckless, ungodly behavior of such sponsors may work irreparable loss to countless souls. God will not be mocked. He will hold us to account for all His mercies. God will never break His covenant. If our lives are a curse, and not a blessing, whose will the fault be? Let us seek God while He may be found—humbly saying—(as the Church teaches us)—“I pray unto God to give me His grace that I may continue in the Church’s way, which is the right way, to the end.”

CONSIDER THE LILY

BY W. WEBBERT MAYERS

A MAGIC has entered into your sick friend’s heart as you brought the lovely flower to the sick bed. There it is—so natural, so sweet, so free from artifice, so appealing. It distills into the soul with the dew of consolation; it is a pledge, and a fixed assurance. It is the witness of an elixir which neither pain nor sickness can contradict or impair.

For your sick friend, in his bodily weakness, is yet inhabited by his very self, by his living soul, which (in all its hiddenness) is his real self. And who but God knows whether that bodily weakness may not be the result of some taint of the soul!

So the fair flower, in all its wholesome strong beauty, suggests Wholeness (or “Holiness”) for the human body; and the arrival of the physician with his case of suitable physic does but represent and lead on to the recovery out of the weakness of sin, so that your dear one lying there gives you at once the promise of one who is not only physically better but also redeemed, full of the liberty and joy of the spiritual life. Perfection of form surely witnesses to spiritual qualities of beauty. What is the loud speaking voice that comes from all the array of beautiful healthy women and strong young athletes? Is it not the pledge and guarantee, under God, that we look for the fruit of Modesty and Simplicity, of Purity and Innocence, of Splendor and Strength of Character, which properly belong to the Redeemed?

Think of the form of Christ’s life as told in the Gospels; it is a veil and a covering which hides from all but the eye which has been opened the transcendent quality of His spiritual beauty and real present glory which He has now, reigning with the Father.

The form of the Church also itself is a veil and covering for a really existent spiritual beauty of His members on earth. This is the meaning of Christian faith. This is the fragrance of Prayer. The sound of high praise and thanksgiving is but a jazz scream unless the incense of the spirit rises simultaneously with the tuneful words. This Kingdom of God on earth is but a farce, if it is not instinct with the Christlike service of the brotherhood.

Finally, the one and only commanded service, the Holy Communion, has on every dawning day of the Christian era been a great standing witness that is offered and spread forth by the partaker in token of the ardent Faith, the penitent Humility, the uplifting Joy, and the overmastering Power, which the indwelling Lord grants and effects.

Unhappily, some there be who deem the Communion a mere form. Well; perhaps it had better be cut out from your religion, rather than to mix yourself with a thing which you have already condemned as a “mere formality.” But think of the apostles and saints who through so many centuries have used it as the most practical, the most inclusive, the most profound,

WHAT THE PRAYER BOOK MEANS TO NON-ANGLICANS

BY THE REV. HERMANN STYLES FICKE, PH.D.

DURING a long trip across the Pacific the writer conducted services on Sundays according to the order of Morning Prayer in the Book of Common Prayer. There was not a single Episcopalian among the passengers, but the orderly service of the Prayer Book proved an acceptable bond of unity to the members of some dozen denominations. The service had a number of distinct advantages. The scripture reading was already selected. The responses allowed all to feel that the service was theirs, and the gospel for the day always furnished a suitable subject for a brief meditation. Without exception the little congregation felt that they had found just what they needed in the way of a religious service.

It is not generally recognized that there is a similar feeling throughout the Christian world. In a large number of Protestant churches the service is based upon a selection of the forms presented in the Book of Common Prayer. And it is interesting to observe that when this is done it begins to influence the entire life of the congregation. People feel that there should be a change in the appearance of the place of worship, and recent church architecture shows that there is a distinct trend toward the adoption of a chancel in which the altar or Communion table shall occupy the central position. One need only observe the conduct of people entering a sanctuary with a dignified interior to realize that the forms in which religion clothes itself have a profound influence on the spirit in which worship is conducted. By the same sign, the adoption of stately forms of worship leads to the disuse of revivals as the ordinary means of increasing Church membership.

Along with this change in the forms of worship there has come a general adoption of the Christian Year. Many ministers are using the gospels and the epistles of the Church Year for series of sermons. Popular taste is strangely eclectic in its interest in the great festivals of the Church. Christmas and Easter began to be generally observed about fifty years ago, and they are now practically universal in their appeal. There is a growing observance of Good Friday, and in some circles Lent is adopted, after it has been renamed the pre-Easter season. It is strange that there is no interest whatever in Advent or Whitsuntide, for these seasons have not appealed to the popular imagination.

These changes indicate that the ideals presented in the Book of Common Prayer have an influence far beyond Anglican circles. On his recent visit to America, an absolutely impartial observer, the German novelist, Gustav Frenssen, ventured the suggestion that the Episcopal Church represents the norm toward which the other Churches are unconsciously approaching. He believes that we are seeing the beginning of a movement which will bring about an ultimate unity including even the Roman Catholic Church. This prophecy may be fantastic, but it is surely worth recording.

That there is a tendency to uniformity based on the Prayer Book, no one will deny. It finds expression in organizations like the High Church Union of the German Churches. One has evidence of it in the service books adopted by many of the leading Protestant denominations. The most striking visual demonstration is seen in the architecture of the newer church buildings. It is a simple matter of fact that non-Anglicans are retaining many who were formerly drawn by the beauty and dignity of the Episcopal service. It may well be that in an entirely unexpected way we shall arrive at Church unity. It has often been said that unity does not mean uniformity, but it is also true that uniformity may lead to unity. Amidst a great deal of heated discussion of the question of Christian unity, may it not be well to observe some of the tendencies which are quietly at work in this direction?

the most constraining of all realities. It gave to them the life of that beautiful Rose of Sharon, even as the flower of the sickroom gives the assurance that “He who clothed the lily will much more, of course, clothe you.”

Happily, however, there are myriads of Christians, loving and obedient, who still live by this life of perpetual communion, as the most transcendent reality.

In Praise of Paint

By the Rev. Edward G. Maxted

I DON'T know that it is always paint that I have in mind; it may sometimes be whitewash, or calomine, or distemper, or some solution stolen from a rainbow; but I cannot in this case at any rate sacrifice alliteration to accuracy. But the writers of advertisements spoke better than they knew when they said "Save the surface and you save all," as you will learn ere ever you reach the bottom of the column.

It is not all paint that I would praise, as you will see. I certainly will not praise some I saw once, on the walls of a noble church. I admire strenuously the color of Mississippi mud when it is on the wheels of the good old Ford and tells of journeys and perils and great adventures; but I do not so much admire it when it is the color of the paint with which the walls of the church are decorated; I mean desecrated. All authorities in earth and heaven agree that the true color for church walls is ivory white, perhaps even snow white. That is the color to begin with and then we begin to decorate by picking out the points of the building here and there. And if we love God's colors, which we had better do if we love our soul's salvation and wish to be happy in heaven, then we go on to use blue from heaven, and red and green and gold, and the rainbow and the sky will help us.

But on my vacation last summer I had a sad adventure. There was a church, a place of pilgrimage and spiritual refreshment, and there had been once a curious old priest who had fallen out of heaven by some chance (he must have been an angel once, I think). He used to make strange noises on the organ and a terrible disturbance, but no one really minded for he so enjoyed it, and his garments were never so nice as one could wish. They had water in that church which surely is holy wherever it be, but this was stale and dirty and rather too wet, and as a matter of fact not always there. And once (I believe it must have been this old priest who was responsible) someone turned a mad artist loose in the church. He must have been mad, for he loved God's colors, and actually wanted them in church. And he had his chance, for there were statues here and there and little groups of events in the journey our Lord took to Calvary, and the artist went ahead and had his will on everything. And this curious old priest was made happy, and when he showed me the church on my first visit I went wild with joy, and thought that reason had at last come to the earth.

NOW I am the last person in the world to introduce images into a church, but there they were. And not only there but elsewhere, for quite recently I saw a group of saints looking rather uncomfortable at the foot of a pulpit. I gathered that they would be rather more uncomfortable if they heard some of the things proceeding from the pulpit. And I saw a strenuous young person, made appropriately of brass, holding up a large Bible above her head. But these were only images, put there to decorate the church. And I have seen, as who has not, an eagle nobly doing its best, but this I imagine is allegorical.

But the statues I refer to were there, and the effect they produced upon people they certainly did produce. Over in a corner I saw a friendly group whom I seemed to know. A mother was holding a Baby in her arms, and both looked so sweet that I began to feel at home. Then I realized that it must be St. Mary and the Child Jesus, our childhood's pattern. They looked so real. Mary had a blue robe, as of course such a heavenly person would if she could afford to buy one, the deep blue of the sky. I was glad she could afford the blue robe. And she had put a sweet little smock (I think that must be the name, for my wife dressed our boys like that when they were little) on her little boy. And the smock was red with bright gold spots, as of course it would be, for Mary was a peasant woman, or something of that sort from Nazareth, and she wanted her little boy to look smart on Sundays and to remember the stars, and especially the one star that shone

at His birth. Well, as I say, they looked so sweet, and they were St. Mary and the Child Jesus. So what could one do? And what could one say? One thing I said was that we had known the incarnation of God's Son by the message of an angel. And another thing I said was that he was born of the Virgin Mary; and there were other things too. And I felt very much at home with them. And as I looked at St. Mary I thought of the Magnificat, and I thought what a wonderful woman she was.

Then I looked at the sad pictures, or statues, and saw realistically pictured what our Lord went through on the way to Calvary. And I said to myself that it was for us men and for our salvation.

BUT now

Old times have changed, old manners gone,
A stranger fills the Stuart's throne.

And the old priest has gone elsewhere to brighten other places and to bring gladness into other lives. And other minds are in control with other thoughts. Some good things have been done. Choir stalls which encumbered the chancel and came between us and a clear view of the altar have been cleared out and away, and a great space before the throne has been made, which is a joy to behold. But someone in charge ought to be a jerry builder. For the colors gave offense and are therefore gone. No longer do we see those two friends of ours over in the corner; they are there it is true, and those who will can find them. But they have been painted, with paint commonly called stone color, the kind of color, the kind of paint one uses for the kitchen sink. So now instead of our sweet Mother and our dear infant Saviour you see a graven image.

The thing strange to me is that those who carried out the outrage think they have done well. "The colors were so crude; fancy a red robe with spots." "God's own stars" said I; then I held my tongue and spake nothing, but it was pain and grief to me. I looked at the stations and said to myself, "All the way to Calvary He went for me," but aloud, "What more will you do?" "Oh, they will have to be done later when we get more paint." "You will be able to get it, I am sure," I said. They will get it, I know, and if they could they and their kind would paint the sky grey, and cut out the golden tongues of lilies, as I found one doing once, and they would tar the sunset, and paint the rainbow the color of Mississippi mud.

But I shall be called ignorant and inartistic, for the colors were crude, I know, a child might have done it all with a box of paints. But that is why I loved it so. Some simple person had done his best by means at his command to bring Christ near, and his simplicity shone through it all. One could feel that his delight in the work remained and was acceptable to God, and that St. Mary and Jesus loved the colors he was able to give them. That artist was among the people who make the world go round, the sort of people Christ lived among. He would have been quite at home with the apostles.

A GARDEN

WHAT is a garden? It is man's report of Earth at her best. It is Earth emancipated from the commonplace. Earth is man's intimate possession—Earth arrayed for beauty's bridal. It is man's love of loveliness carried to excess—man's craving for the ideal grown to a fine lunacy. . . .

Why is a garden made? Primarily, it would seem, to gratify man's craving for beauty. . . . It is a plain fact that men do not make beautiful things merely for the sake of something to do, but rather because their souls compel them. Any beautiful work of art is a feat, an assay of human soul. Some one has said that "noble dreams are great realities"—this in praise of unrealized dreams; but here, in the fine garden, is the noble dream and the great reality.

—John D. Sedding.

The Qualities of a Good Server

By the Rev. George Craig Stewart, D.D.

Rector of St. Luke's Church, Evanston, Ill.

WE HAVE many titles in the Church indicating ecclesiastical rank: patriarchs and metropolitans, bishops and archbishops, canons and deacons, archdeacons and prebends, and rectors and curates—but "server" is the noblest of all—the humblest and the loveliest; and the lordliest because it has in it the spirit of our Lord Himself. The Bishop of Rome has assumed some very high sounding titles—Vicerent of God on Earth, Pontifex Maximus, Supreme Pontiff—but the highest title he has ever worn is that which Pope Gregory added to his name, *Servus Servorum Dei*—Servant of the Servants of God.

In that Upper Room which is the mother of all churches, where the Church was born on Pentecost and where the Eucharist was instituted "on the night in which He was betrayed," our Lord found His disciples in a great discussion over who ranked highest, who should sit next to whom. And you remember He rose from the table, took a lavabo bowl and a lavabo towel, and went from one to the other washing their feet. "He that is greatest among you," said He, "let him be as the younger, and he that is chief as he that doth serve. I am among you as he that serveth."

I saw that beautifully illustrated in Lausanne last summer. All Christendom except Rome was gathered there. The Metropolitan Germanos of the Greek Church and the Metropolitan Eulogius of the Russian Church and the Metropolitan Stefan of Bulgaria and the Archbishop of Upsala, and the Archbishop of Armagh and the Archbishop of Dublin, and the Bishops of Gloucester and Manchester and the Syrian Archbishop of Damascus, and the Bishop of Nicomedia in Africa, and the leaders of all the Protestant Churches of Europe and America, and our own Bishop Brent and Bishop Manning and Bishop Parsons and Bishop Perry—but the acknowledged leader of all of them in scholarship and sanctity, in world-wide fame among ecclesiastics of all ranks and schools, was Bishop Gore of Oxford. When he spoke men hung upon his words as upon an oracle: when he rose, men looked with awe upon his figure; when he walked in the street, all men whispered, "There goes Bishop Gore!" But to only a few of us a window was opened into the greatest greatness of the man. In the little English chapel where the Mass was offered every morning, there you would find him day after day—was he celebrating at the altar? No. Vested in cope and mitre? No. Giving his blessing to the people? No. He was clothed in a cassock and cotta, serving even as altar boys serve, bringing the bread and the wine for the oblation, and the towel for the lavabo, and the water for ablutions, and putting out the candles at the close.

"I am among you as he that serveth."

WHAT are the qualities of the ideal server? I suggest the following:

1. He is *manly*. St. Paul loved to call himself *Servus Dei*, *Doulos Christi*, servant of God, slave of Christ, but there was nothing servile about Him. A server should be *serviceable* and humble, but he should not be *servile*. There's a difference. A servile person is a cringing, soft, obsequious inferior person who knows he is inferior. A serviceable person is a strong, virile, self-respecting person who stoops to serve, as the King stooped to wash His disciples' feet—as a strong tree bends to offer its fruit, as a strong mountain stoops to take a cloud in its arms, as a strong river dips to lift a cargo, as the great and infinite God reached down to come through the little door of humanity at Bethlehem on Christmas night.

It is a noble thing to be womanly, *but not for a man*. It's a fine thing to be girlish, *but not for a boy*. We don't want sissies in cassocks serving at our altars; we want real honest-to-goodness boys with backbone. They needn't be giants to be manly. Here is John Wesley. He weighed I think about 110 pounds; his biceps were just a thread, but he could "handle hell and toss the earth up and down like a ball." There was St. Paul. His name means "little," but he could face a mob

without flinching and take a beating with sticks and stones and go on preaching the gospel, and convert one guard after another in prison and swing back the prison gates of an empire to let the Catholic religion sweep out into the earth. It's a great thing to be manly.

A man went down to Panama
Where many a man had died
To slit the eternal mountain
And stem the eternal tide.
A man stood up in Panama
And the mountains stood aside.

2. He is *reverent*. Reverence is sacramental—an outward and visible sign of an inward spiritual grace. Sometimes people think we have too much form in our churches. They say, "I can be just as reverent without kneeling down. I can worship just as well sitting up." Or "I can be just as reverent without bowing to the altar, or at the Sacred Name, or without crossing myself, or kneeling at the Incarnatus, or genuflecting to the Blessed Sacrament. My reverence," they say "is inside." And I reply, Surely you are mistaken. What would you think of a boy who came into the house and didn't take his hat off, and when you asked why, said he didn't believe in form, and that he was just as respectful with his hat on. Or a man who said he revered women and didn't have to take his hat off to show it, or revered the flag and didn't have to salute, or could say his prayers just as well in bed lying on his back.

We have all sorts of ways of showing reverence outside the Church, haven't we—rising when a lady enters the room, saying "I beg your pardon" when we pass in front of another, taking off our hats when a funeral goes by; and in the Church we have our code of good manners. The good server never sits in the presence of the Blessed Sacrament, he goes to his knees; he never whispers during the service, he never lets his eyes rove into the congregation; he never slouches in his seat; he knows that he is the one layman of all the congregation who is nearest the altar and that he must set an example of reverence.

3. He is *sincere*. A boy can be reverent in all his acts and yet be just a good actor. He may be just playing a part. His mind may really not be on what he is doing. His thoughts may be far away. He may be just pretending. He may look as if he is saying the preparation when he is only mumbling something. He may look as if he is praying when he isn't at all. He may look as if he is adoring Jesus in the Blessed Sacrament when he is really wondering how long before he gets to dinner.

Then he isn't the best server.

He is like a tree I saw once, a maple tree with oranges hanging on it. They really were lovely oranges too. But I found they were pinned on the tree. They didn't grow from inside. Reverence should come from inside. I like to see peaches growing and know that the tree is peach all the way along the branch and down the limb and into the bole and to the roots, and through the roots. And I like to see a server whose reverence goes clear down to the roots of him. It makes all the difference in the world. By their fruits we shall know them, provided the fruits really come from inside.

4. He is *well instructed*. He is the best instructed boy in the whole church. If you ask him what this or that means in the service he can tell you. He knows. If you ask him why he isn't a Roman Catholic, he doesn't say "because I am a Protestant"—he says, "because I am an Anglo-Catholic." If you ask him whether he believes Jesus is there on the altar, he doesn't say, "It's just a symbol," he says, "Yes. He is there in the Sacrament, for He said so Himself." He knows his Bible and his Catechism and his Prayer Book, and he uses that keen mind of his every minute to help the priest. Before a melting candle can topple over, he knows just what to do; before the priest can ask for a book he has it there. Alert, keen, intelligent, instructed—that is a good server.

5. He is *faithful* and *obedient*. After all, those vestments

constitute a uniform. Servers are soldiers on duty. That cassock is the King's khaki; that girdle is the King's girdle. They are soldiers of the Cross engaged in a great wrestling with principalities and powers. They are under orders. Theirs not to answer "Why"—theirs but to go and try. They walk erect like soldiers, answer "Yes, Sir" and "No, Sir" like soldiers. In the sanctuary and out of it they are in the King's service.

There were boys in a monastery hundreds of years ago. And the preceptor was examining them on the Revelation of St. John, that beautiful book with its pictures of the heavenly life. "What do you think is St. John's greatest text on joy in heaven?" the preceptor asked. One said—"They rest from their labors"—the teacher passed him by; another said, "There will be no night there"—he passed him by; another said, "They shall see the King in His beauty; he passed him by. Finally one boy—one of the youngest—replied, "His servants shall serve him!" He won the prize. And that boy was St. Thomas à Kempis, the author of the *Imitation of Christ*. Our service begun in the Church on earth will go on to be a richer and fuller and happier service in the glorious presence of God.

THE GREEK ORTHODOX CATECHISM

(Continued from page 522)

not forgotten us and are not indifferent to us. For that reason we are in full communion with them. Those of the dead who have pleased the Celestial Father by their holy life we pray them to serve us as an intermediary in our relations with Him to whom they are now nearer. As to the dead who have erred, we pray the All Merciful to show His mercy and if it is His will to pardon them. Death does not separate those who have gone on from those who remain. The judge has not yet come with the view of assigning to each person a future of eternal happiness or a future of eternal torment. And the mercies of God are as a fathomless abyss (pp. 47-48)."

We will here cease these citations. Although they do not give us as yet a complete ensemble of all the divergencies which exist between the Orthodox Churches and the Roman Church, they, however, open a view to us which, to some, will seem perhaps too crude, upon the obstacles which yet oppose a union. But "the mercy of God is an unfathomable abyss" and our common desire to do the will of our Heavenly Father will know well how to obtain from Him, at the moment willed by His Providence, the victory over all the doctrinal divergencies which still hinder the realization of the ideal Christian of a perfect unity. And, in any case, these statements cannot prevent us from drawing closer to our brothers by charity and from avoiding on every occasion, not the manifestation of our integral Catholic faith, but the hard and wounding words which serve but to perpetuate the misunderstandings and divisions.

MISSIONARY HARDSHIPS

FOR SOME TIME, writes one of our missionaries in the Philippines, I have been wanting to express to my friends in America an idea or two concerning the hardships of mission life and the interpretation which should be placed upon them. Today I have read a few sentences which Bishop Brent wrote nearly twenty-five years ago. They apply to our life here now as they did then:

"The idea that we who are out in the far missionary field have to endure great trials, for which by way of compensation we ought to be praised or petted by our friends at home, is not devoid of sentimentalism. We undergo nothing that the school teachers do not have to accept, that the miners in their search for gold do not meet with, that every pioneer inspired by some hope of earthly reward does not hesitate to embrace. Our cause is so much more worthy, our work is so much more absorbing than that of the others that less, not more, should be said of our hardships, whether by ourselves or by our friends. I know I echo the feeling of my co-workers when I say that while we expect that sympathy at home which enters into all our experiences with interest, we are undergoing no greater degree of hardship than is good and wholesome for healthy youth—we would covet a share in it for many young men and women at home whose lives are collapsing for the lack of knocks and jars."

THERE is nothing so efficacious to heal the wounds of our conscience, and to purge our souls, as the frequent meditation on the Wounds of Christ.
—St. Bernard.

MEXICAN DEACON DEFIES SCORPIONS

BISHOP CREIGHTON, according to his most welcome custom, has sent more pages from his Mexican journal, telling of a visit to another of those Indian missions with its mingling of pathos and hardship and triumph. This one is at Jojutla, in the state of Morelos, with Presbitero Miguel Camara in charge, and Deacon Samuel Cespedes "in residence." The latter is one of the young men ordained last year.

On the way, one passes the ruins of great haciendas and sugar mills marking the progress of the Morelos revolutionists toward Mexico City, who seem to have thought it necessary first to destroy as far as possible the basic industry of their great and fertile state.

The mission premises at Jojutla are well located on a street just off the plaza. The room used for services is in good condition and, as the congregation is rapidly outgrowing it, some day it will lend itself admirably to use as a Sunday school room and parish house.

Just back of it, however, is a dark, gloomy, windowless room which serves as sleeping quarters for the deacon, Samuel Cespedes. Back of that room is another, equally repellent, with no floor, which is his "house." The roof of this room is falling in, and is impartially infested with rats, venomous spiders, and scorpions. The kitchen is a thatched lean-to, equally bad. As the heat is intolerable, Sr. Cespedes often pulls his bed out to a partly roofed-over space for a bit of air, but here also there are scorpions. He has been bitten twice quite severely and his arm was paralyzed each time for more than a week.

The Bishop, arriving on Saturday, sat under this roof to receive the many visitors who came to greet him, all expressing great pleasure in his visit. The principal topic of conversation, however, was the recent death of two people in one of our out-stations, San Nicolas Obispo. They were bitten by scorpions one day and were dead the next.

Sunday is market day, with the plaza crowded. The pavement in front of the church proved to be the regular stand of the itinerant barbers, who set up chairs and plied their trade.

"Our service was wonderful," the Bishop says, "or rather, our series of services, for we had five weddings, Holy Communion, with two sermons, and a baptism." Any student of Latin American life knows how frequently the Church's marriage service is omitted because it has been made difficult or impossible to secure. "Those weddings," the Bishop continues, "were interesting and pathetic. The ten principals stood in a row before the altar with their children all about them. . . . My heart went out to them as they came to receive the blessing of the Church upon their union."

"The little church is only intended for about fifty people but somehow or other 180 got in, and many were on the street unable to enter. Sr. Camara celebrated, Sr. Cespedes preached the sermon, and at the close I read an address in Spanish. There were many communions and hearty responses and singing.

"After the service there was a sumptuous feast of turkey *mole*" (chili gravy, says the helpful dictionary). "There were the usual gracious addresses, and a poet recited a poem in my honor. My reply was my first attempt to improvise in Spanish. All through the addresses there was commendation of Cespedes and his ability. The people are anxious to rebuild. They want to tear down the really disgraceful part of their plant back of the church, and erect a new church and decent living quarters for their minister. They are right, and they will need some help. As soon as their vestry organization is completed they will have a definite proposition to make and will tell me how much they can give in money, labor, and material. They will not know until the rice crop is in. We hope for their sakes it will be a good one. I have a high regard for Morelos Indians.

"During the whole day the heat had been stifling. The atmosphere in the church was thick. In the night a terrific tropical shower came up. The roof of the hotel leaked like a sieve. I tried pulling my raincoat over me but the hollows in it soon filled and I grew tired of pouring water out on the floor. One becomes somewhat fatalistic in Mexico, and, although my bed and pillow were wet and I was wet, I went to sleep and slept soundly. The morning was lovely and clear and the trip home delightful.

"I wonder, as I write and think of Jojutla with its simple-minded people reaching out after Jesus Christ through our Church, if their aspiration for a new and suitable building in which to worship Him, and for decent quarters for their minister, which will not be an invitation to deadly scorpions, has any appeal. For, despite distance, race, and difference in social code, 'all ye are brethren,' and Churchmen in Jojutla are also touched and moved by the beauty of holiness."

AROUND THE CLOCK

By Evelyn A. Cummins

CHESTERTON, in one of his weekly articles in the *Illustrated London News*, says: "A precious thing does not merely mean a sumptuous thing, in the sense of something connected with gross luxury and wealth. A precious thing means something that is bought with a price. . . . That a bane can be precious is not a fashionable doctrine just now. Nor do I propose to debate its moral implications in this passing literary note. But it is certain that, wherever that conception is present in literature, there is made possible a poetic height and the breathing of a spiritual air that are never known where it is neglected; that even in the world of what is purely artistic, that degree of dignity is only attainable through something moral; and that, if there be indeed any art critics who care only for art, they would do well to keep martyrdom in the world, if only by making other people the martyrs."

ANOTHER quotation from an editorial of G. K's in the *Illustrated London News* in which he is meditating about the popular use by journalists of the word "bombshell," in connection with an utterance of some sort about the Christian religion. He maintains that at present "the whole air is full of pops which do not deserve to be called explosions." And about the Creed: "And what is a creed but the Latin word for a belief? As a matter of historical fact, of course, conduct and character do definitely vary in relation to creed. The conduct of a person serving Moloch is not the same as the conduct of a person serving Buddha. The character that is modeled upon Thor is not the same as the character that is modeled upon Christ. The very same people who repeat this tag, that character is independent of creed, are perpetually asserting that the creed (especially the Catholic Creed) has a weakening or cramping effect on character. What they mean is that it produces a different sort of character from that produced by their own creed; and they are quite right. But the statement that we need not bother about the creed, because we bother about the character, is simply infernal nonsense and there is nothing more to be said of it."

THE Roman Catholic Church has officially forbidden the broadcasting of liturgical singing at its services. It is still permitted, however, to broadcast lectures or sermons. The Paulists of New York have their own broadcasting station.

MR. BALDWIN said the other day in an address that the Bible is not only the greatest literature in the world, but beyond all it has been in the nature of a high explosive in the world.

"It is a high explosive," he said, "but it works in strange ways, and no living man can tell or know how that Book in its journeyings through the world has started the individual soul in 10,000 different places into a new life, a new belief, a new conception, and a new faith. These things are hidden until some man, some people, is touched beyond all this by the divine fire, and the result is one of those great revivals of religion which repeatedly, through the centuries, have startled the world and stimulated mankind and which, as sure as we are meeting in this room, will recur again."

"So much of our time in this world we seem to be carrying on our struggle in twilight or in fog—friends, and men who ought to be friends, hitting blindly in the melee and wounding men who are or ought to be their brothers. Nothing but the light which comes from that Book can lighten that twilight or dispel that fog."

ADD remarkable remarks: A Baptist minister at a meeting of the Baptist Young People's Union of the World, "The whole of our theology rests on the fact that there was an Adam."

TWO recent ads in the *London Times*:

"29A.—Today if all goes well, beloved, I will lay at your feet the first portion of the work you inspire and which is dedicated to dear you."

"Cheerful, intelligent, versatile girl, 22, requires post as

companion-secretary to lady or young ladies in London; high school education; capable of and willing to do anything from peeling potatoes to drawing a landscape."

JOHN MORLEY once said that journalism will kill a man, but that it quickens him while he lives.

AN NEW YORK doctor has made the assertion that for what it costs to maintain the insane, feeble-minded, and epileptic persons in institutions in New York State a 24-foot concrete road could be built from Montauk Point to Buffalo each five years. There now are about 60,000 institutionalized insane or feeble-minded persons under the care of the state, he said, who are cared for by 250 physicians and 10,000 assistants.

He mentioned a famous case of a family in one of the counties of the state. Starting with two feeble-minded persons a few generations ago, this family now includes hundreds of insane persons scattered all over New York and neighboring states, and costs these states millions of dollars for maintenance.

THIRTEEN thousand new laws were passed in the United States last year. This is the sort of thing that gives American criminals so much material to work on.

—*London Opinion.*

AN EXPLORING party has gone into the interior of Newfoundland this summer to look for traces of the plane which Nungesser and Coli used on their Atlantic flight. Dr. Nydegger of Baltimore leads the party. He feels sure that the two men crossed the ocean but were forced off their course and lost somewhere on the island. The party will cover the entire island before the season is over.

SPAIN has recently been celebrating the centenary of the death of her famous painter, Francisco Goya, who died at Bordeaux in April, 1828. A memorial of the centenary in Madrid is the Church of San Antonio de la Florida, which has become a Goya shrine and museum because of the frescoes on the dome and arches.

THE author of a new book on Cromwell says: "Oliver Cromwell set out with the high profession that he would save the parliamentary liberties of Englishmen. That was his theory. In practice he never once allowed England to elect a free parliament, and his only permanent legacy to the national constitution was a standing army. A fact like that cannot be fitly explained by the mere historian. It is a subject for a writer of great tragedy—or farcical comedy."

MAURICE BARING, the author, once went into a famous English restaurant which is celebrated for its fine oysters, and gave an order for one oyster. He got it.

AT THE recent general conference of the Methodist Church there were installed at the speaker's table, out of sight of the audience, two electric lights, one red and one green. As the time limit for a speaker was nearly over the chairman flashed the green light, which meant "one minute to go." When the time was up the red light was signaled, meaning "stop." Not a bad idea. Some one invent a portable signal!

HERE'S one from England:
"Is this a secondhand shop?" asked the young man.
"Yes, sir," came the reply.
"Well, I want one put on this watch."

AND here's one from Scotland:
"Do make yourselves at home, ladies," remarked the hostess affably. "I am at home myself, and wish you all were!"

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.

TWO BOOKS

To the Editor of the Living Church:

MAY I BE PERMITTED to call the attention of readers of THE LIVING CHURCH to two small but valuable books recently published by the S. P. C. K., London?

(1) *The Russian Church Since the Revolution*, by G. P. Fedotoff. Reliable information as to just what has been happening to the Church in Russia has been difficult to secure. The author writes with a clear understanding of the various forces at work and the motives underlying them, yet always with a calm optimism which makes one realize how deeply the old Russian Orthodox Church has influenced the lives of the Russian people.

(2) *The Jewish Antecedents of the Christian Sacraments*, by Dr. Frank Gavin. The theory that the origin of our Christian sacraments is to be found in the ethnic religions is usually met by a purely negative argument, namely, that the early Church was hardly likely to adopt or even copy the rites of those mystery cults to which it was so bitterly opposed.

Most of the previous attempts to harmonize the Christian sacraments with Jewish rites have been decidedly unsatisfactory because they have first tried to systematize Jewish theology upon a western scheme and then co-relate them. The result has been far-fetched and unnatural. Dr. Gavin has done a splendid piece of work in the first lecture on "Judaism and Sacramentalism" in pointing out the non-dualistic character of Jewish thought which would make a Sacramentalism of our Western Christianity impossible but which, nevertheless, underlies it. The two following lectures: "Jewish Proselyte and Christian Convert" and "Berakha and Eucharist" develop the central idea along the lines of the first lecture. The first lecture must be thoroughly mastered before the other two can be fully appreciated.

Somerville, N. J.

(Rev.) ERNEST PUGH.

"CHURCH WORK AMONG NEGROES"

To the Editor of the Living Church:

I HAVE READ with much interest the article of the Rev. Harry Elsworth Rahming [L. C., August 4th] which pleads for the recognition of Negro leadership. There are many things that I could add to the article, but opportunity will not permit at this time. I am a very busy man.

At the proposed conference of bishops who have Negro work in their dioceses, it is in place that Negro priests be invited and provision made for them, so that they may acquaint the Church of the facts as they really are. The conference should be a kind of round table, all discussions should be absolutely frank and straight from the shoulder. No priest should be at the conference just because he happens to be a Negro. He should have the interest of his race at heart, and he should put "self" in the background. Too many dioceses are in a chaotic condition, because of the inordinate affection of some priest in the Church, who would profiteer on his color. St. Paul desired to be accursed for the sake of his Jewish race.

In conclusion, let us have a conference of bishops who have colored work in their dioceses, and let each bishop take with him one or two or as many of his colored priests as possible. The findings of such a conference should be given to the whole Church.

(Ven.) JOHN B. BOYCE,

Archdeacon of Colored Work, Diocese of Texas.

Tyler, Tex.

To the Editor of the Living Church:

PERMIT ME to say through the columns of your paper, that the article Church Work Among Negroes by the Rev. Harry E. Rahming "hit the nail on the head." Five years in the diocese of Arkansas has convinced me of several things:

1. That the diocese of Arkansas has failed to support its Negro work during the ten years of Bishop Demby's episcopate due to a lack of *genuine interest* in the welfare of the Negro, by the majority of the white clergy and laity.

2. That the Negro communicants of Arkansas have worked hard to hold up the hands of Bishop Demby and that since his coming to the diocese they give more, per capita, for self-support and general Church than any other group of Negro communicants in the Church.

3. That the Negro communicants of Arkansas appreciate having a bishop of their own race.

4. That the Roman Catholic Church and the Methodist Church North have succeeded in Arkansas because they have spent money for schools and church buildings and have shown a genuine interest in Negro work.

5. That the only way for the Negro work to succeed is for missionary districts to be created in order that adequate funds be appropriated to carry on the work and representation be given our people in the General Convention.

Fort Smith, Ark.

(Rev.) MELBOURNE B. MITCHELL,

Sec'y of the Convocation of Colored

Churchmen of the Diocese of Arkansas.

"RESTORING OLD WILLIAMSBURG"

To the Editor of The Living Church:

I HAVE JUST READ with a great deal of interest the article entitled Restoring Old Williamsburg, by Vera Palmer [L. C., August 4th]. I am wondering why it is such an impossibility for the Episcopal Church (and I am an Episcopalian) to get together and unite upon some plan which would restore to its former greatness the grand old school, William and Mary College.

All other creeds and denominations have their great schools. The Baptists support Chicago University. The Catholics have Notre Dame. Yale and Harvard are types of the great schools which are representative of the educational activities of the different creeds, while the Episcopalians, who have the one great school which is associated with it all through the history of this country even before the days of the republic, do not seem to be able to get together in its support.

Why not make William and Mary such a school as Oxford, Heidelberg, Cambridge, or the University of Paris, that is, a school that would be typically representative of the Episcopalian idea along educational lines, and that Episcopalian young men and women desirous of a higher education would not find it necessary to go to foreign shores or to other schools supported by other denominations?

Sioux City, Iowa.

FRIERSON H. RICE.

LENOX SCHOOL

To the Editor of The Living Church:

MAY I call the attention of your readers to the almost unique opportunities for the preparatory education of boys provided by Lenox School? Inspired by the success of Kent, a committee authorized by the province of New England established two years ago in Lenox a secondary boarding school to prepare boys for college. The minimum amount for which a boy can be educated is \$700 a year. This is the tuition fee at Lenox School. In addition there are a number of scholarships available yielding \$200 a year. Preference is given to the sons of the clergy and other professional men. The school can accommodate eighty pupils this coming year, in the second, third, and fourth forms, that is boys ranging from 12 to 16. There are a few vacancies left, and application should be made at once to the Rev. George Gardner Monks, M.A., Headmaster, Lenox School, Lenox, Mass.

The school is delightfully situated in the heart of the Berkshires on a forty-acre tract almost within the limits of Lenox village. There is an able faculty of young men. The self-help system devised by Kent is in operation. Religious training is positive and continuous, and the boys attend worship at the parish church. I heartily commend the school to those who may be interested. The headmaster will be glad to forward literature and prospectus.

Lenox, Mass.

(Rev.) LATTI GRISWOLD.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

THE CHRISTIAN EXPERIENCE OF FORGIVENESS. By H. R. Mackintosh, D.Phil., D.D. New York: Harper and Brothers, 1927. \$3.00.

EVERY now and then, and with encouragingly greater frequency, one comes upon a book which approaches one of the more important aspects of religion and theology from the empirical and practical side, and which, by that fact, appeals almost immediately to the so-called modern mind. Such a book is Dr. Mackintosh's contribution to the Library of Christian Theology, on the subject of Forgiveness. In spite of one or two obvious and natural defects, the book is a remarkable combination of deep and careful thinking, living sympathy, and human experience. It is not at all a popular book in the usual sense of predigested superficiality; and yet anyone of college education, and even minor interest in the subject, can easily follow the argument in its most technical moments, and having done so will lay the book aside with more understanding of forgiveness, justification by faith, atonement, and the kindred technicalities of theology than he ever had before. In short, the author makes a subject which is usually obscure and difficult not only clear but fascinating.

The chief difficulty of the book, and it is a serious one from the Church's standpoint, is the practical disregarding of the sacrament of Penance, save in its distorted medieval form. As a strong and persuasive exponent of Lutheran justification, Dr. Mackintosh has little good to say of the old system of merits and good works from which developed the abuses of pre-Reformation times. He faults the whole system on the doctrine which he finds implicit in it, *viz.*, that "with every new mortal sin the Christian forfeits his standing with the Father . . . ceases to be God's accepted child, and must work his way back into grace by way of Penance" (p. 156). And he contrasts this with the Lutheran position that justification by faith involves a permanent forgiveness, because it involves a new condition, a condition of sonship in which forgiveness is ever present as we seek it, and of which the believer may steadily be sure. This seems unfair to the truly Catholic position; for certainly the Prayer Book teaches us that at Baptism we are made children of God, and that the relationship ever remains. But, because of its remaining, we turn from our sins to our heavenly Father, not that He may restore us to sonship, but that, by His forgiveness, He may restore us to the intimacy which that sonship demands, and the loss of which by our sin is intolerable for the very reason that we know the sonship remains.

Granting that extremely mechanical conceptions of Penance existed and still exist which serve to justify the author's position, there is also a rationale of Penance which is entirely in keeping with his account of forgiveness, and which would, if included, have made the book still more valuable. But even as it is, Dr. Mackintosh writes so thoughtfully, so practically, and so suggestively that the book should receive wide and careful reading. It deserves it.

W. F. L.

RIVINGTONS, London, have sent us a new book by Percy Dearmer, entitled *The Truth About Fasting*, and sold at \$1.40, and from Mowbray has come a copy of a new edition of Fr. Puller's standard treatise on *The Fast Before Communion*. (Morehouse, paper 60 cts.) Both have probably been called forth by the discussion centering around the rubric in the Proposed Prayer Book. Very little has been added to Father Puller's book, but we are impressed anew by its sober, devout, and moderate tone—a characteristic occasionally missing in Dr. Dearmer's little volume. This latter is a criticism of the usual Catholic teaching regarding fasting communion, and of the applicability of many of the passages from patristic sources ordinarily quoted in its support. Indeed this author goes much farther, for he would depreciate all ecclesiastical fasts, Lenten or other, as "unspiritual," and contrary both to the mind and

example of our Lord. "Christ seems to have done all that was possible to guard the Church against all fasting regulations, and at the Last Supper to have guarded it against fasting communion in particular."

To examine in detail the arguments of the two writers, and discuss the value of the evidence adduced, would require more space than can be taken for a normal book review. Perhaps the clearest idea of viewpoints and of the differing methods by which they reach their conflicting conclusions may be gained by noticing their diverse manners of approach. Fr. Puller starts from the existing usage of the historic Church—Latin, Eastern Orthodox, Armenian, Jacobite, Coptic, etc.—and traces allusions to it in authorities of the previous centuries, arguing backward and forward from the celebrated passage of the letter of Augustine to Januarius. Dr. Dearmer, on the other hand, starts from what he considers as the conditions of religious life in modern England—the fixed tradition of 11 A.M. as the hour of the chief Sunday service, the falling off in the large numbers who formerly received the Blessed Sacrament three times a year at a late communion with the consequent failure of many to receive at all, and the general disuse of any observance of appointed times of fasting and abstinence. His desire, of course, is to make reception easier and so more frequent, and he sees in the urging of fasting communion the chief obstacle to this end. It is a little astonishing to find the charge made that insistence on fasting has been a main cause of the lessening of the number of communions, for, in this country at least, communions are most regular and frequent in those parishes where fasting is the rule.

Thought Control in Everyday Life, by James Alexander (Funk & Wagnall, \$2.00), sets forth in a clear and non-technical style much information which the novice—that is to say, the semi-educated in psychology—will find useful. Most of us, through long years of experience, learn to apply our common sense to the control of our thoughts, emotions, and feelings in exactly the way the author suggests, and those whose lives are guided by religion not only act along the lines he lays out but are able considerably to improve upon his advice. Without much aid from books on thought control, the Christian will endeavor to return good for evil and to remember that a soft answer turneth away wrath.

Not that Mr. Alexander is antipathetic to religion. On the contrary, he says at the end of his book that he was tempted to deal with religious faith but was restrained by the wide extent of the subject.

Some of the most useful pages are those on the art of concentration, which is more important than many people suppose. In fact, it is not too much to say that it is the foundation of all thought control and character building.

OF THE TWO anthologies before us, *The World's Famous Short Poems*, compiled by James Gilchrist Lawson (Harper, \$2.50), is a more interesting selection than *Quotable Poems*, compiled by Thomas Curtis Clark and Esther A. Gillespie (Chicago: Willett Clark & Colby, \$2.50), because it covers a wider field and includes more subjects. It must be confessed, however, that both volumes contain much that is hackneyed and a certain portion of the "bad and popular" poems which we could wish never again to see reprinted. Both books, however, would make excellent gifts to young people of school age who are fond of poetry.

As an afterthought, what are and what are not "quotable" poems?

Lessons From the Crucifix, by "Pax" (Morehouse, \$1.00), is dedicated to Bishop Chandler. As its title suggests, it is a series of brief meditations on various aspects of the Passion. Devout readers will find it helpful.

Church Kalendar



AUGUST

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

KALENDAR OF COMING EVENTS

31. First National Young People's Conference, University of the South, Sewanee, Tenn.

CATHOLIC CONGRESS CYCLE OF PRAYER

- August 20—St. John's, Portsmouth, N. H.
" 21—St. Alban's, Marshfield, Wis.
House of Holy Nativity, Bay Shore, N. Y.
" 22—All Saints', Peterborough, N. H.
" 23—St. Philip's, Buffalo, N. Y.
" 24—St. Mary's, Keyport, N. J.
" 25—Sisters of St. Saviour, San Francisco, Calif.

APPOINTMENTS ACCEPTED

AULT, Rev. WILLIAM, canon of St. Andrew's Cathedral, Honolulu; to become dean of the cathedral.

FREEMAN, Rev. ELMER S., formerly priest-in-charge of Epiphany Church, Honolulu; to be assistant to the dean, at Cathedral of the Incarnation, Garden City, L. I., N. Y. Address, 61 Brompton Road, Garden City, L. I., N. Y. September 1st.

JONES, Rev. DAVID, formerly priest-in-charge of missions at Mena and Foreman, Ark.; has become rector of Trinity Church, Van Buren, Ark. Address, 405 Drennen St., Van Buren, Ark.

KUHNS, Rev. JOHN, formerly president of Cuttington College, Cape Palmas, Liberia; has become curate of Christ Church, New Haven, Conn. Address, 94 Broadway, New Haven.

SEITZ, Rev. WILLIAM C., formerly rector of Christ Church, Springfield, Ohio (S.O.); to be Colburn professor of homiletics, religious education, and canon law, Bexley Hall. Address, Gambier, Ohio. September 15th.

SUMMER ACTIVITIES

BERKELEY, Rev. ALFRED R., rector of St. John's Church, Roanoke, Va.; Saluda, N. C., during August.

BOOGHER, Rev. DUDLEY, rector of St. George's Church, Fredericksburg, Va., is in charge of St. John's Church, Roanoke, Va., during August.

DE PRIEST, Rev. ROY, rector of St. John's Church, Cleveland; Lakeside, Conn., until September 1st.

NEW ADDRESSES

LUFKIN, Rev. HAROLD M., Ph.D., formerly of Ridley Park, Pa.; 601 Woodcrest Ave., Ardmore, Pa.

NEAL, Rev. GEORGE D., rector of St. John's Church, Lawrence, Mass., formerly 74 Butler St.; 5 Kenwood Place, Lawrence, Mass.

RESIGNATIONS

SYKES, Rev. ARTHUR O., D.D., as rector of St. Thomas' Church, Rochester, N. Y. (W.N.Y.); to retire because of ill health.

WALKER, Rev. SHEAFE, as assistant at Chapel of St. Mary the Virgin, Baltimore. Address, 18 Park St., Concord, N. H.

WARD, Rev. EDWARD H., D.D., as rector of St. Luke's Church, Hot Springs, Va. (Sw.V.); to retire because of ill health.

ORDINATIONS

PRIESTS

CHICAGO—On the Feast of the Transfiguration, August 6th, in St. Augustine's Chapel of the Holy Cross Monastery, West Park, N. Y., the Rev. CARL WALTER MARTY, O.H.C., was advanced to the priesthood by the Rt. Rev.

Campbell Gray, D.D., acting for the Bishop of Chicago.

The Bishop was assisted by the Rev. Gregory Mabry and the Rev. R. S. Hornby of Holy Cross Church, Kingston, N. Y., as deacons of honor; the Rev. John Baldwin, O.H.C., deacon; and the Rev. Leopold Kroll, Jr., O.H.C., sub-deacon. The assistant priests were the Rev. John W. Crowell of St. Luke's Church, New York, and the Rev. B. A. E. MacLaughlin of Yonkers, who also acted as master of ceremonies. The sermon was preached by the Rev. James Gorham, O.H.C., prior of the Holy Cross Liberian Mission; the ordinand was presented by the Rev. James O. S. Huntington, Superior O.H.C.; and the litany was sung by the Rev. Herbert Hawkins, O.H.C.

The ordination was of particular interest to the community as it marked the first ordination at the monastery at West Park.

HONOLULU—The Rev. THURSTON R. HINCKLEY, headmaster of Iolani School, Honolulu, was ordained to the priesthood on July 29th in St. Andrew's Cathedral, Honolulu, by the Rt. Rev. John D. La Mothe, D.D., Bishop of Honolulu. He was presented by the Rev. Francis N. Cullen of Iolani School. The Rev. Hugh E. Montgomery of Berkeley, Calif., was the preacher.

DIED

RHODES—In Providence, R. I., on the 20th day of July, EDWARD S. RHODES, beloved father of the Rev. Lloyd Dexter Rhodes of New York, died.

ROBISON—At Massapequa, L. I., on July 30th in his 77th year. Entered into rest, WILLIAM ROBISON, son of the late John Alexander Robison and Margaret Ten Eyck of Albany, N. Y. Funeral services were held at Grace Church, Massapequa, the Rev. E. E. Brice, rector of the church, officiating. Interment was in the Floyd Jones family burial place adjoining the church.

Mr. Robison was for many years the senior warden and treasurer of Grace Church, foremost in its work which continued up to the end.

MEMORIAL

May Bishop Thompson

In loving memory of MAY BISHOP THOMPSON who entered life eternal August 22, 1926.
"Blessed are the pure in heart."

MAKE YOUR WANTS KNOWN

THROUGH
CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH

READERS desiring high class employment; parishes desiring rectors, choir-masters, organists, etc.; and persons desiring to buy, sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

RATES for advertising as follows: DEATH NOTICES (without obituary), free. MEMORIALS AND APPEALS, 3 cents per word. MARRIAGE AND BIRTH NOTICES, \$1.00. BRIEF RETREAT NOTICES may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. CHURCH SERVICES, 20 cents a line. RADIO BROADCASTS, not over eight lines, free. CLASSIFIED ADS, replies to go direct to advertisers, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word, including names, numbers, initials, and address, all of which are counted as words. Minimum price for one insertion, \$1.00. NO DISCOUNTS FOR TIMES OR SPACE. Copy should be sent to the publication office so as to reach there not later than Monday for the issue of any week.

NO SINGLE ADVERTISEMENT INSERTED IN THIS DEPARTMENT FOR LESS THAN \$1.00.

ADDRESS all copy plainly written on a separate sheet to Advertising Department, THE LIVING CHURCH, Milwaukee, Wis.

In discontinuing, changing, or renewing advertising in the classified section always state under what heading and key number the old advertisement appears.

POSITIONS OFFERED

CLERICAL

PRIEST WANTED FOR THE MONTH OF October. Remuneration \$100. Address, REV. C. L. ATTRIDGE, Houghton, Mich.

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

POSITIONS WANTED

CLERICAL

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

MISCELLANEOUS

CHURCH WOMAN OF REFINEMENT DESIRES position as housekeeper, house-mother, or hostess. Used to young people. References. Address, B. B.-232, care LIVING CHURCH, Milwaukee, Wis.

MATRON AND HOUSEMOTHER, EXPERIENCED 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 CAPABLE 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 AND CHOIRMASTER, RE-citalist. Boy choir or mixed. English trained communicant. Free September 1st. Write T. WILLIAM STREET, 694 Willey St., Morgantown, W. Va.

ORGANIST-CHOIRMASTER DESIRES change. Thoroughly experienced. "MUSICIAN"-233, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, SPECIALIST, desires change. Excellent credentials. Address, C. R.-111, THE LIVING CHURCH, Milwaukee, Wis.

REFINED GENTLEWOMAN, MIDDLE-age, would like position in private family as housekeeper, with care of motherless children. Address, G-223, care of LIVING CHURCH, Milwaukee, Wis.

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

WIDOW OF CLERGYMAN DESIRES POSI-tion as companion (traveling or otherwise) to elderly person, or chaperon to young girls. References. Address, B-230, care LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD

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

VESTMENTS

CHURCH EMBROIDERIES, ALTAR HANG-ings, Vestments, Altar Linens, Surplices, etc. Only the best material used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada.

CHURCH LINEN

EMBROIDERED ALTAR LINENS AND SILK Altar Hangings, Burses, Veils, Stoles, Markers, Silk Chasubles, Damasks, Fringes. Linings. Embroideries remounted. Materials stamped for embroidering. Miss M. C. ANDOLIN (formerly with Cox Sons and Vining), 45 West 39th St., New York. Conferences by appoint-ment. Telephone, Penn. 6288.

LINEN FOR ALTAR AND VESTMENTS—Special width surplice linens. Materials stamped for embroidering. M. C. ANDOLIN, 45 West 39th St., New York. Conference by appoint-ment.

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 Literature by mail. Return postage the only expense. For catalogue and other information address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

HEALTH RESORT

ST. ANDREW'S REST, WOODCLIFF LAKE, Bergen County, New Jersey. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private rooms \$10-\$20. Age limit 60.

REST HOME

A TRAINED NURSE HAS ATTRACTIVE home for rest, recuperation, convalescence. Temporary or permanent home for elderly people. MRS. E. W. FORD, Liberty, N. Y. Post office Box Z. Tel. Liberty 97.

BOARDING

Los Angeles

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

VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles home. Near Hotel Ambassador. Address, VINE VILLA, 684 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

New York

HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting room, and roof. Terms, \$7.00 per week, including meals. Apply to the SISTER IN CHARGE.

Washington, D. C.

MR.S. KERN'S DELIGHTFUL HOME FOR visitors. Remarkable location, four squares of the heart of Washington, yet very quiet. Near White House and Auditorium. Guests find here all required in best hotels. Spacious rooms, en suite, single, finest box spring beds, connecting private baths, for families or large motor parties. Free parking space. Reliable guides furnished. Excellent, inexpensive dining rooms, also cafeterias, close by. This fine tourist-house is personally conducted by MRS. KERN, who mails details, folders, and free maps upon request. Address 1912 "G" St., NORTHWEST.

CHURCH LITERATURE FOUNDATION, INC.

THE ABOVE-NAMED CORPORATION, ORGANIZED under the laws of the state of Wisconsin, asks for gifts and bequests for an endowment, the income to be used for "the publication and distribution of literature in the interest of the Christian religion, and specifically of the Protestant Episcopal Church according to what is commonly known as the Catholic conception thereof, and/or in the interest of the work of the said Church"; with provision that if deficits be sustained in the publication of THE LIVING CHURCH, they shall be paid from the income of the Foundation, if a majority of the trustees deem that "a suitable medium for the accomplishment of the purpose of the foundation." Three trustees represent THE LIVING CHURCH, six the Church at large. President, Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, Secretary, L. H. Morehouse, 1801 Fond du Lac Avenue, Milwaukee, Wis.

Form of bequest: "I give, bequeath, and devise to Church Literature Foundation, Inc., a non-profit corporation, organized under the laws of the state of Wisconsin, with principal office at 1801-1811 Fond du Lac Avenue, Milwaukee, Wis., the sum of the same to be added to the endowment fund of the said corporation and to be used in accordance with the provisions of its articles of incorporation."

MISCELLANEOUS

CALENDARS AND CALENDAR PADS. Episcopal Feast and Fast Calendars and Calendar Pads for 1929—lithographed. Prices and samples to clergy on request. THE SIDNER PUBLISHING COMPANY, Southern Ohio Bank Bldg., Cincinnati.

GUILD OF THE LOVE OF GOD—FOR THE information to many that have asked, What is the purpose of the Guild, and how can I become a member? Literature, and questions answered, free for the asking. Would like to see a Chapter in every parish in the American Church. Send your name and address, plainly to E-222, LIVING CHURCH, Milwaukee, Wis.

ORPHAN BOY FOR REARING OR ADOPTION in Christian family. Child is intelligent, well trained, manly, and healthy. Believe him to be unusual boy. If interested write M-225, care LIVING CHURCH, Milwaukee, Wis.

PATENT INSIDES FOR WEEKLY PARISH paper. Judiciously edited. Publication resumed September 15th. Write for samples. CATHEDRAL NEWS, Fond du Lac, Wis.

FOR SALE

AGORHAM STERLING SILVER PRIVATE Communion set, used only a few times, never consecrated, at half price, immediate sale. R-221, LIVING CHURCH, Milwaukee, Wis.

CAMERAS, VIEW, PORTRAIT, AND Kodaks in several sizes; also many photographic accessories, stereopticons, and Radiographic for sale cheap. MONARCH NOVELTY WORKS, 650 15th St., Milwaukee, Wis.

SUMMER RESORT LOTS AT CANTERBURY Park, Mich., on beautiful Big Star Lake, convenient to several state highways, on Pere Marquette Railroad to Baldwin, Mich., or boat lines to Ludington, Mich. Lots 50 x 75 feet. As low as \$100 each, or will exchange for small farm in southern Wisconsin, or northern Illinois. Address, OWNER-227, care of LIVING CHURCH, Milwaukee, Wis.

TYPEWRITERS — USED MACHINES, IN first class condition; also some duplicating and numbering machines for sale cheap. Address, REPAIRCO-190, care of THE LIVING CHURCH, Milwaukee, Wis.

80 ACRES AT ROSCOMMON, MICH., NEAR Higgins Lake, about 80 miles north of Bay City, Mich. (known as Old Cox Farm). Has cranberry marsh on one corner of property. One mile from Michigan Central depot, on highway. \$65 per acre, or would exchange for farm within 100 miles of Chicago. G. A. C-280, care LIVING CHURCH, Milwaukee, Wis.

SISTERS OF THE HOLY NATIVITY

HOUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. References required.

RETREAT

CLERGY RETREAT, HARVARD SCHOOL, Los Angeles, Calif., September 10th, 11th, and 12th. Rev. Spence Burton, S.S.J.E., conductor. Inclusive charge, \$8.00. VERY REV. HARRY BEAL, 615 S. Figueroa St., Los Angeles, chairman.

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 institutions of the Church in Laramie furnish programs 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.

Church Services

District of Columbia

St. Agnes' Church, Washington, D. C.
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.

Church of the Incarnation, New York
Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., LL.D., Rector
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., LL.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).

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

The Transfiguration, 1 East 29th Street
"The Little Church Around the Corner"
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.

Minnesota

Gethsemane Church, Minneapolis
4th Avenue South at 9th Street
REV. DON FRANK FENN, B.D., Rector
Sundays: 7, 8, 9:30, 11, and 7:45.
Wed., Thurs., Fri., and Holy Days.

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.

INFORMATION BUREAU



THIS department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable 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.

ADVERTISERS in THE LIVING CHURCH are worthy of your consideration when making purchases. If you desire literature from anyone who is not advertising in this publication, write his name and address, or the name of the product in which you are interested, and we will see that you are supplied.

Address INFORMATION BUREAU, THE LIVING CHURCH, 1801-1811 Fond du Lac Ave., Milwaukee, Wis. *Enclose stamp for reply.*

BOOKS RECEIVED

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

Duffield & Co. 200 Madison Ave., New York City.

Lola the Bear. A Tale for Men and Boys. By Henry Milner Rideout. Illustrations by Lynd Kendall Ward.

A. R. Mowbray & Co., Ltd. 28 Margaret St., Oxford Circus, W. 1, London, England.
Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis. American Agents.

The Seamy Side of Life. Addresses Broadcast from London by the Rev. W. H. Elliott, M.A., vicar of Holy Trinity, Folkestone, chaplain to the king; author of *The Sunny Side of Life*. Price 80 cts.

PAPER-COVERED BOOKS

A. R. Mowbray & Co., Ltd. 28 Margaret St., Oxford Circus, W. 1, London, England.
Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis. American Agents.

Can We Enjoy Religion? By Francis Underhill, M.A., warden of Liddon House. Price 60 cts.

BULLETINS

Episcopal Theological School, Cambridge, Mass.

The Faculty to the Trustee. Vol. XX, July, 1928. No. 3.

Prayer Book Revision. An address at the Alumni Service, June 14, 1928, by John W. Suter, '85. Supplement to the above bulletin.

REBUILD CHURCH AT GRANTWOOD, N. J.

GRANTWOOD, N.J.—Trinity Church, Grantwood, the Rev. Richard P. Pressey, rector, is being rebuilt, work having begun during the week of July 29th. According to present plans, the building will be completed next January.

After the destruction of the church by fire early in the year, a campaign for funds was conducted, with the result that \$106,000 was pledged.

The high altar and reredos will be in memory of the late Maj. S. Wood McClave, who founded Trinity Church and served as its first warden. The altar in the Lady chapel will be the gift of Mr. and Mrs. Von Osthoff. Other noteworthy memorials will be twenty-two out of the twenty-four stained glass windows in the nave.

It is expected that the new edifice will be the most beautiful church in the town.

King Approves Nomination of Dr. Lang to the Archbishopric of Canterbury

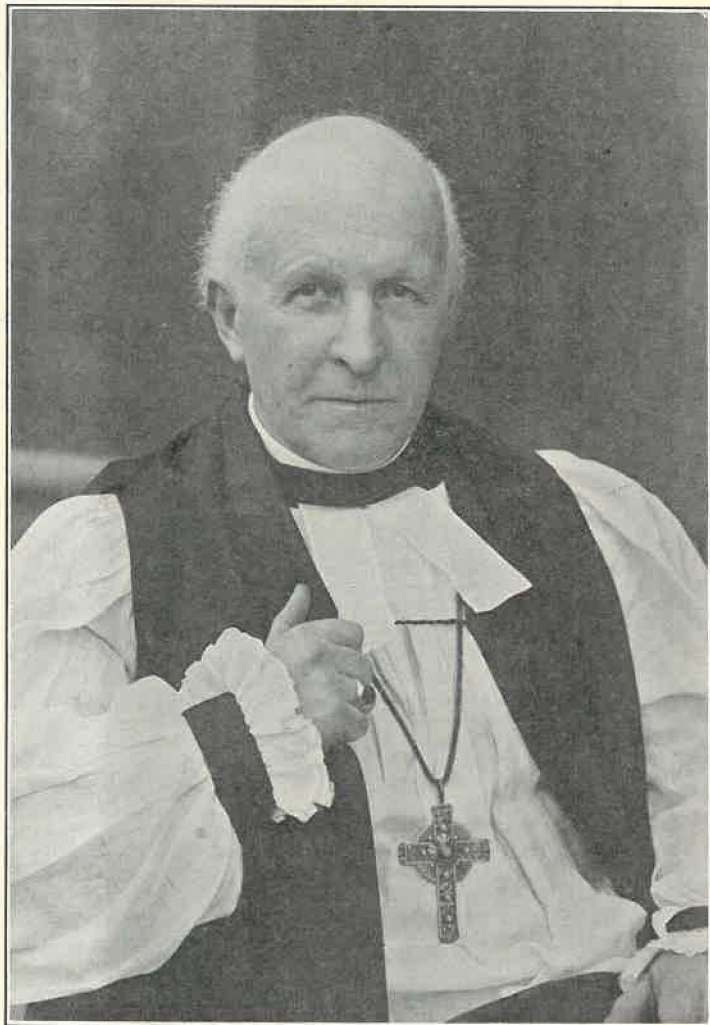
Dr. Temple Chosen Archbishop of York—Bishop of London Quiets Rumors

The Living Church News Bureau
London, August 3, 1928

THE FOLLOWING OFFICIAL ANNOUNCEMENT was issued from Downing street, last Saturday:

"The King has been pleased to approve the nomination of the Most Rev. and Rt. Hon. Cosmo Gordon Lang, Lord Archbishop of York, Primate of England, and

perience, Dr. Lang stands unchallenged at the present time. A quick intelligence, a broad and tolerant understanding, immense experience, and a deep interest in public affairs, would have made him an outstanding figure in any society. He has ranged over the whole field of ecclesiastical training—as parish priest in the great industrial centers of Leeds and Portsmouth, as a tutor specially concerned with the character of young men at Oxford, as Suffragan Bishop of Stepney, as Archbishop for the past twenty years of the northern province. His views as a Church-



TRANSLATED TO CANTERBURY

Most Rev. and Rt. Hon. Cosmo Gordon Lang, D.D., Archbishop of York, who will succeed Dr. Davidson as Archbishop of Canterbury and Primate of All England.

Metropolitan, to the Archbishopric of Canterbury, to become vacant on November 12th by the resignation of the Most Rev. and Rt. Hon. Randall Thomas Davidson, Lord Archbishop of Canterbury, Primate of All England and Metropolitan."

There has never been any real doubt, as I said in my last letter, that Dr. Lang would succeed his brother Archbishop in the chair of St. Augustine. Indeed, in the circumstances of the moment, the choice was so obvious as to be almost inevitable.

The first requisite of the head of any ruling organization (whether a cabinet or a bench of bishops) is that he should be able to command the allegiance of those with whom he is directly called to work. In this quality of leadership, both by his natural gifts and by his long ex-

man derive both from his Presbyterian stock and from a friendly sympathy with Anglo-Catholicism. He is a fine preacher and a dignified figure.

Dr. Lang has been, with Dr. Davidson, the protagonist among the supporters of the Prayer Book measure, and the outstanding figure of the National Assembly and House of Lords debates. During the war Dr. Lang did valuable work for the allied cause by his preaching in Canada and the United States, and since then has been ardent in his advocacy of still closer Anglo-American relations.

TRANSLATING ARCHBISHOPS

The system of translating an archbishop from one metropolitanical see to another appears to be of comparatively re-

cent introduction in the Anglican communion. Cardinal John Kemp, Lord High Chancellor of England, was translated from York (to which he had been promoted from London in 1426) to Canterbury in 1452. Dr. Edmund Grindal, who also had been Bishop of London, was translated from York to Canterbury in 1572. In the 18th century Dr. Thomas Herring and Dr. Matthew Hutton followed each other as Bishops of Bangor, as Archbishops of York, and as Primate of All England in 1747 and 1757. In the nineteenth century Dr. Charles Longley, who had been headmaster of Harrow, Bishop of Ripon, and Bishop of Durham in turn before becoming Archbishop of York in 1860, came to Canterbury to succeed Dr. Sumner in 1862.

DR. TEMPLE CHOSEN ARCHBISHOP OF YORK

Speculation as to Dr. Lang's successor at York was speedily set at rest by the announcement on Wednesday that: "The King has been pleased to approve the nomination of the Rt. Rev. William Temple, Lord Bishop of Manchester, to the Archbishopric of York, when rendered vacant by the translation of the Most Rev. and Rt. Hon. Cosmo Gordon Lang, Lord Archbishop of York, Primate of England and Metropolitan, to the Archbishopric of Canterbury."

I append an extract from the *Times* summary of Dr. Temple's career:

"Dr. Temple's career has been curiously like, and yet in some respects unlike, that of his illustrious father, the Archbishop of Canterbury whom the now retiring Primate succeeded. Born in 1881 at the Palace, Exeter, and educated at Rugby, where his father had been headmaster, and at Balliol, of which college his father was a fellow, he has been an Oxford don, at Queen's; headmaster of Repton; rector of St. James', Piccadilly; canon of Westminster; and Bishop of Manchester since 1921. . . . He is known to a wide public as a philosopher and a theologian whose books on philosophy and theology have always commanded the respect of experts in those subjects, and to a yet wider public as a writer, speaker, and preacher of broad views on current problems of sociology and political economy, with declared leanings toward the ideals of the Labor Party.

"His friends know him to possess a great capacity for hard work. He has done much for the Workers' Educational Association and for the Life and Liberty movement, and has been one of the protagonists in support of the Prayer Book measure."

DR. WARMAN TO BECOME BISHOP OF MANCHESTER

Following on the nominations to the two primatial sees, it was announced yesterday (Thursday) that Dr. Guy Warman, Bishop of Chelmsford, will, with the approval of the King, become Bishop of Manchester when that see is rendered vacant by the translation of Dr Temple to the Archbishopric of York.

Dr. Warman was born in 1872, and was educated at Merchant Taylors School. After taking his degree at Durham, he went to Pembroke College, Oxford, where he was a classical scholar and won the Hall Houghton University prize. He held curacies at Leyton and at Hastings, and in 1901 he went to Birkenhead to be vice-principal of St. Aidan's Theological College, to which, after being vicar of Birkenhead from 1902 to 1908, he returned as principal.

In 1916 he was given the important living of Bradford. In 1919 he was raised to the episcopate as Bishop of Truro, and in 1923 was translated to Chelmsford.

Dr. Warman was one of the "members in charge" of the revised Prayer Book measure, and defended its provisions with striking tact and skill. He is a definite Evangelical, but both in Truro and in Chelmsford he has won the respect and confidence of Anglo-Catholic priests and congregations.

DR. INGRAM QUIETS RUMORS

Rumors as to Dr. Ingram's transference to a quieter diocese than that of London have been so persistent that the Bishop has been compelled to take notice of them. He writes to the *Times* as follows:

"Perhaps it will clear the air for me to say at once that I have no intention of accepting another diocese, even if I were offered it. Though I have reached my three score years and ten, yet I am still blessed with such health and strength that I feel as able to carry on the work of this diocese as I did ten years ago. The moment that I feel this strength failing me, I shall be ready to hand over the work to younger hands. But in that case I shall retire altogether, and not seek lighter work elsewhere."

UNPOPULARITY OF ANGLO-CATHOLICISM

Dr. Hensley Henson, the Bishop of Durham, in a statement entitled "Reflections on the Crisis," in his diocesan letter, says that the extreme unpopularity of Anglo-Catholicism, which seems to have no champion in any quarter of the House of Commons, is a feature of the recent debate which merits the gravest consideration. If the Anglo-Catholic clergy have created against themselves such a dead-weight of suspicion and dislike as seemed to be disclosed in Parliament, their influence for good must be largely paralyzed. The Bishop adds:

"I have never concealed my belief that the lawlessness of the clergy has had the effect of discrediting their spiritual claims and lessening their moral influence. Lawlessness has developed in the clerical world a casuistic habit which has sometimes grown to a cunning sophistry before which, as by the action of a corrosive acid, legal obligation, and even ordination vows, have been emptied of validity, and ill-faith has infected the very sanctuary of truth.

"The course of events, and the character of the discussions in Parliament, have carried the whole subject into larger connections, and it is now freely admitted on all hands that the establishment itself has been brought into jeopardy. The brisk agitation against the revised Prayer Book has succeeded, in a measure which I had not thought possible, in rekindling the fires of religious passion."

Dr. Henson goes on to say that disestablishment is not now a political issue and that it is probably true that responsible politicians generally shrink from it.

"But it is imperative that the relations between Church and State should be cleared of the confusion which the debate in the House of Commons has disclosed, and should be made definitely inconsistent with a repetition of so gross a violation of the Church's rights as that which the rejection of the revised Prayer Book implies. . . . To acquiesce in such a subordination of the Church to the State as was boldly affirmed in the House of Commons, and was plainly implied by its rejection of the Prayer Book, is ultimately to allow the claim of Caesar to over-ride and wholly to submerge the claim of God. As seen from this point of view the issue of disestablishment acquires religious significance, and the duty of Churchmen to face it frankly becomes a moral obligation. Whatever fortunes may be reserved

for the Church of England, may God in His mercy preserve it from the ignominious security of a tame Church in a secularized State."

UNVEIL MEMORIAL TO SIR EDWYN HOSKYNs

A memorial bust to the late Sir Edwyn Hoskyns, Bishop of Southwell from 1904 to 1926, was unveiled last week in Southwell Cathedral by the Duke of Portland, Lord Lieutenant of Nottinghamshire. The bust, which represents the Bishop in cope and mitre, is placed on a black marble base which revolves at the top of a column of green marble, and stands in a niche in the north transept. The work has been executed by W. Reynolds Stephens, of London.

The memorial was dedicated by the Rt. Rev. C. T. Abraham, formerly Bishop Suffragan of Derby, and the subscribers included people from all parts of the old undivided see of Southwell, which comprised both Nottinghamshire and Derbyshire. The Duke described Bishop Hoskyns as a faithful father to his people, a trusted friend and counsellor.

WHALLEY ABBEY SOLD TO BLACKBURN DIOCESE

The Blackburn diocesan board of finance has now definitely decided to purchase Whalley Abbey from the Manchester diocesan board of finance. Negotiations between the two boards have resulted in an agreement to transfer the abbey on payment of £14,000 to the Manchester board. Blackburn diocese is also to bear a share of the loss which Manchester diocese will have to face on the financial side of the transaction since the first purchase. Whalley Abbey was purchased for Manchester diocese in 1922, and a few months ago Blackburn diocese was given the option of acquiring the abbey, the price mentioned being £18,000. Altogether about £8,795 has been raised or promised.

GEORGE PARSONS.

NEW CHURCH DEDICATED IN PANAMA CANAL ZONE

GATUN, C. Z.—With a congregation of over 300 West Indians which completely overcrowded the newly constructed St. George's Church for colored people at Gatun, and as many more on the outside, the Rt. Rev. James Craik Morris, D.D., Bishop of the Panama Canal Zone, officiated at the dedicatory services on Sunday afternoon, July 29th, assisted by the Ven. J. L. Sykes, priest-in-charge, and the Rev. Horace R. Fell, U. S. army chaplain.

The church, built in cruciform shape of wooden material upon a solid foundation of concrete at a cost of over \$5,200, most of which was raised by the Bishop during recent visits to the United States, fills a long-felt want in the community where, for over fourteen years after the removal of their former church building to another location on the Canal Zone, the congregation has been worshipping in an inadequate frame building graciously loaned by the Panama Canal Authorities.

Seats for the new church were transferred from the temporary place of worship; and the pulpit, font, altar, and altarpieces were donated by certain members of the congregation, while others, assisted by friends of other religious connections, constructed a beautiful concrete walk of six hundred feet leading from the church to the street. The offerings amounted to \$91.

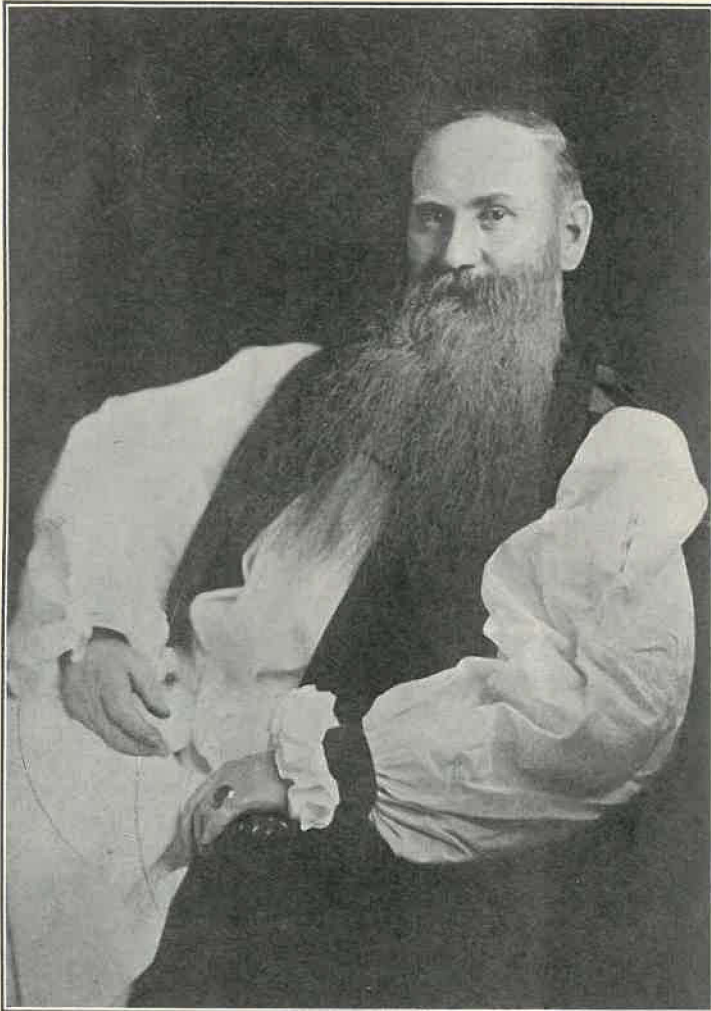
Dr. Matheson, Primate of Church of England in Canada, Resigns Primacy

Diocese of Kootenay Receives Episcopal Residence—Tablet in Memory of Toronto's First Bishop

The Living Church News Bureau
Toronto, August 8, 1928

AFTER TWENTY YEARS OF FAITHFUL SERVICE as Primate of the Church of England in Canada, the Most Rev. Samuel P. Matheson, D.D., Archbishop of Rupert's Land, has tendered his resigna-

headmaster of St. John's College School. After serving as secretary of the provincial synod of Rupert's Land, he was elected its prolocutor in 1902 and the same year became prolocutor of the lower house of the General Synod. In 1903 he was elected Assistant Bishop to Archbishop Machray but without right of succession. In 1905 he was made warden and chancellor of St. John's College, Winnipeg. In 1905, after the death of Archbishop Machray, he was elected by the bishops of the province of Rupert's Land to the see



RESIGNS AS CANADIAN PRIMATE

Most Rev. Samuel P. Matheson, D.D., D.C.L., Archbishop of Rupert's Land and (since 1909) Primate of All Canada.

tion from the primacy to take effect at the meeting of the House of Bishops to be held at Hamilton, Ont., on September 22d. He will, however, remain in office as Archbishop of Rupert's Land and Metropolitan of that province. His successor in the office of Primate will be elected by the House of Bishops in September.

Born in 1852 in Kildonan, Man., the Primate is a westerner and was educated at St. John's College School and at St. John's College, Winnipeg. He was ordained both dean and priest by Archbishop Machray at St. John's Cathedral, Winnipeg. He has had a distinguished career, having held the following appointments, all in the diocese and province of which he is now Archbishop: master of St. John's College School, deputy headmaster of the same school, canon of St. John's Cathedral, professor of Exegetical Theology at St. John's College, Dean of Rupert's Land,

of Rupert's Land and in virtue thereof became Archbishop and Metropolitan.

In 1908 he was appointed chancellor of the University of Manitoba. In 1909 he was elected Primate of All Canada by the House of Bishops of the Church of England in Canada.

His sturdy western outlook, his enthusiastic love of the Church and of Canada, his sound judgment, his missionary zeal, and his broad outlook have accomplished much not only in Western Canada, but, for the whole Canadian Church, over whose destinies he has presided for the past twenty years.

EPISCOPAL RESIDENCE FOR DIOCESE OF KOOTENAY

Mrs. C. L. Wainman, a wealthy resident of the Coldstream municipality, who is leaving shortly to reside in England, has given her \$50,000 home and about seven

Anglican Theological Review

EDITED BY
FREDERICK C. GRANT AND
BURTON S. EASTON

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acres of ground to the permanent residence of the Bishop of Kootenay.

TABLET TO MEMORY OF TORONTO'S
FIRST BISHOP

The Historic Sites and Monuments Board of Eastern Ontario proposes erecting a tablet at Cornwall this year to commemorate the public services of the Rt. Rev. John Strachan, first Bishop of Toronto, who conducted a celebrated grammar school at Cornwall, before his elevation to the episcopate.

MEMORIAL TOWER CONSECRATED BY
THE PRIMATE

A very beautiful and impressive service was held in St. Clement's Church, Mapleton, Man., when the memorial tower, which was begun in 1914, was consecrated by His Grace the Archbishop of Rupert's Land. The petition was presented by the rector, the Rev. L. Swalwell, and the wardens, Rod McKenzie and J. T. Calder. The Archbishop read the sentence of consecration before the tower, after which he delivered a short and fitting address to the congregation.

The old and historic church has stood on the banks of the Red River for sixty-five years. It was consecrated in 1864 by the late Archbishop Machray and has taken its place in the romantic history of the province.

EXTENDS HOSPITALITY TO
WOMEN MISSIONARIES

WASHINGTON—The triennial committee on entertainment of women missionaries, deaconesses, and sisterhoods is making every effort to get in touch with any of the above-named who are engaged in mission work and are planning to attend the triennial meetings in Washington this fall.

The Woman's Auxiliary of Washington is offering hospitality to all these guests. Room and meals for a period of about two weeks, that is, from the afternoon of October 8th to the morning of October 23d, will be available for those who wish it and the committee hopes to have all guests placed by September 15th. The chairman of the committee is Mrs. David S. Carll, with headquarters at 3245 Ellicott street, N.W., Washington.

CHRIST CHURCH, ROANOKE, VA.,
CONSECRATED

ROANOKE, VA.—A service of unusual impressiveness was conducted by Bishop Jett at Christ Church, Roanoke, on Sunday morning, August 5th, the occasion being the consecration of the handsome building. In the chancel were the Rt. Rev. Robert Carter Jett, D.D., Bishop of Southwestern Virginia; the Rt. Rev. Beverley D. Tucker, D.D., Bishop of Southern Virginia; the Rev. G. Otis Mead, rector of Christ Church; the Rev. Dudley Boogher, rector of St. George's, Fredericksburg; the Rev. John J. Gravatt, Jr., of Trinity Church, Staunton; the Rev. Herbert H. Young, of Bluefield, dean of associate missions; the Rev. Lynne B. Mead of St. Peter's, Huntington, W. Va.; and the Rev. A. C. Bussingham of St. Peter's, Roanoke.

C. Edwin Michael, in a brief address, sketched the history of the new building, which originated in a meeting of the congregation in March, 1913; the congregation at that time worshipping in the old church at Church avenue and Commerce street. The new church and parish house were used for the first time at Easter, 1918. Mr. Michael emphasized the fact that

while engaged in the heavy expense of construction the Christ Church congregation did not fail in its obligations to the diocese and general Church in any particular, Christ Church having contributed, since the organization of the new diocese on December 19, 1919, more than \$50,000 to the Nation Wide Campaign.

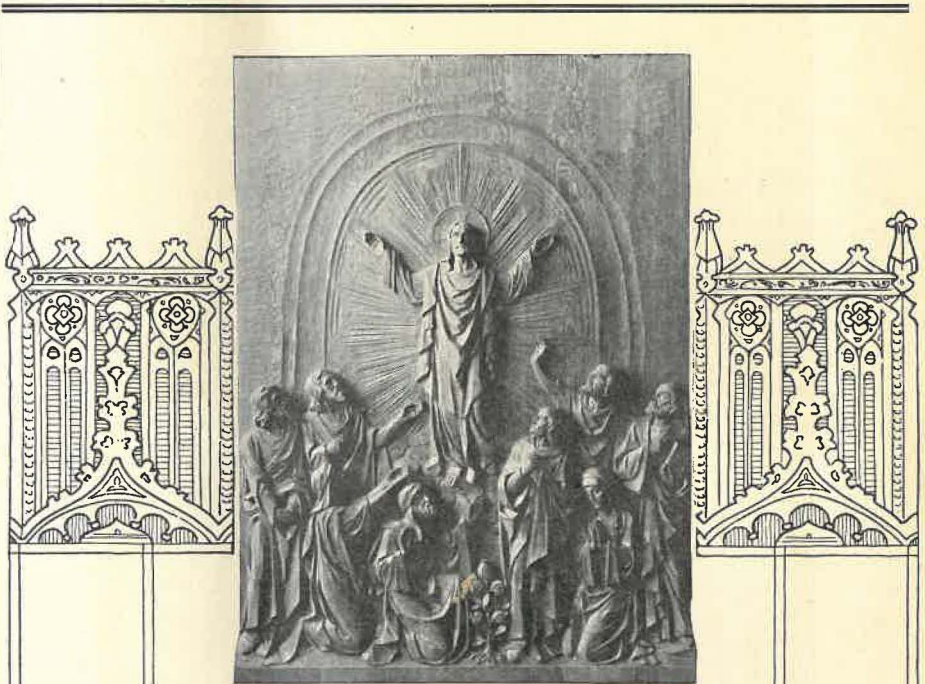
Mr. Michael made a touching reference to the fact that this was Mr. Mead's last service as rector of Christ Church, since his resignation was to take effect on Monday. Mr. Michael spoke of the splendid work that Mr. Mead has done in the fifteen years that he has served Christ Church, his constant interest in the public affairs of Roanoke, his popularity in the city at large, and the deep affection that is felt for him by his congregation. On be-

half of the people of Christ Church he expressed the sincere hope that Mr. Mead may soon recover his health and strength, the loss of which is compelling him at this time to retire from active work.

Bishop Tucker preached the sermon, prefacing the sermon with an affectionate reference to his long association with Mr. Mead in the diocese of Southern Virginia before the formation of the diocese of Southwestern Virginia.

Bishop Jett celebrated the Holy Communion, being assisted by Bishop Tucker and the other clergymen.

It is the plan of Mr. and Mrs. Mead to spend about a month in Lexington, and after that to be for a considerable time at the home of Mrs. W. C. Rierson near Altavista.



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Students from Doshisha University, Kyoto, Interest Boston Churchmen

The Rev. William H. Pettus to
Preach in Norwich Cathedral—
Union Services

The Living Church News Bureau
Boston, August 11, 1928)

THE FOURTEEN JAPANESE STUDENTS from Doshisha University, Kyoto, who spent five days in Boston this week, have no specific connection with our Church but their advent interested every Churchman, especially those having experience of life in Japan or a bond of interest with that country. Doshisha University owes much to a train of strange circumstances which brought together a native of Japan and an old-time merchant and Congregational Church leader of this city. This merchant, Alpheus Hardy, owned a ship on whose voyage from Japan to Boston was discovered a Japanese boy named Neesima Shimeta. The boy's story so appealed to Mr. Hardy that he sent him to Phillips Academy, Andover, and to Amherst, and enabled him to return to Japan an educated gentleman and a Christian.

Neesima Shimeta had been called Joe by the captain of Mr. Hardy's ship and, combining that name with the surname of his adopted father, he became Joseph Hardy Neesima. It is said that one of the dramatic scenes in the history of the Churches of America occurred at the annual meeting of the American Board of the Congregational Church when over half a century ago Joseph Hardy Neesima made a plea for money to establish a Christian school in his native country. Doshisha was the result; now it is a university of 5,000 students and it is a great influence in the life of the Japanese empire.

The Boston *Herald* editorially referred to Neesima in these words:

"The life of that remarkable man is one of the glories of Japan. In his career the American Board of Foreign Missions takes great pride. As a lad he witnessed the appearance in Japanese waters of the wonder ships of the west. Something told him that never could his land become the factor it ought to be in world affairs unless its people acquired western knowledge and methods. He acted upon the theory of his dream, and luck—or providence, as you choose—befriended him by guiding him to the right ship, owned by the right man, destined for the right port."

This fascinating story has been told in the *Life of Joseph Hardy Neesima* by Arthur Sherburn Hardy, son of Neesima's benefactor.

The fourteen young representatives of Doshisha University are making a forty days' friendship tour of the United States, financing the trip themselves. In Boston, after having made visits in Honolulu, San Francisco, Chicago, Detroit, and Hanover, N. H., the students are the guests of the Japan Society and of the American Board of Foreign Missions of the Congregational Church. Prof. Raymond K. Oshime, in charge of the group, said that the prejudices which the boys had against America have been melting away since they landed in San Francisco on July 20th, and the dominant impression they now have is one of American friendliness. They have been greatly impressed

with the vastness and the resources of the American continent. Mr. Oshime also stated that the militaristic spirit of Japan is now greatly on the decline. There is a definite tendency toward democracy. Education is compulsory through the high schools in the empire and the Japanese are greatly interested in politics, with woman suffrage growing as a major issue.

The Boston headquarters of the guests were in the dormitories of the Boston University School of Theology on Beacon Hill. Their program included, besides social activities, well planned tours of inspection to the Museum of Fine Arts, Chamber of Commerce, factories, banks, and hotels. It is worth remembering that these guests came from the oldest Christian university in Japan and that university is aged fifty-three years.

EVERETT RECTOR TO PREACH IN
NORWICH CATHEDRAL

The Rev. William H. Pettus, rector of Grace Church, Everett, sailed for England on August 4th in order to spend two months abroad. On September 20th at the invitation of the dean of Norwich Cathedral, Mr. Pettus will preach at the evening service and thus be the first of his family line to benefit by a very interesting grant made by one of his ancestors to Norwich Cathedral. The Rev. John Pettus, merchant and Lord Mayor of Norwich, Member of Parliament, and Keeper of the Mint under Charles I, left a substantial sum to the cathedral with the request that the income be used to pay visiting and special preachers. The Rev. W. H. Pettus is a lineal descendant of this Rev. John Pettus.

UNION SERVICES

The summer season is a time of union services in many suburban centers and of garden parties and bazaars in those parishes whose congregations are greatly augmented in summer by reason of their location in the pleasant country or by the sea. All Saints' parish, Brookline, has joined its congregation to that of the Leyden Congregational Church of the same town for the month of August. In connection with bazaars, Grace Church, Salem, has just benefited by a party given at the summer residence on Marblehead Neck of Mr. and Mrs. Henry P. Benson.

MISCELLANEOUS NEWS

The Rev. Spence Burton, S.S.J.E., is en route to the Pacific province of the Society of St. John the Evangelist for a visit of two months' duration. During the absence of Fr. Burton, Fr. Williams, assistant superior, will be in charge of the Church of St. John the Evangelist, and other local works of the society; and he will also be in residence at St. Francis' House, Cambridge, until October 1st.

The Rev. Albert E. Tovey of England is expected to arrive in this country at the middle of August for a stay of two years with the Society of St. John the Evangelist. While Fr. Tovey will start almost immediately for Colorado where he is to conduct a special mission, it is possible that he will remain over a Sunday in Boston. At all events, Fr. Tovey will be heard more than once as a preacher in Boston during his sojourn in America. The Rev. William Hoffman, S.S.J.E.,

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BOSTON, MASSACHUSETTS

will take the boys from the Church of St. John the Evangelist to St. Paul's School camp on August 17th and will remain there until August 31st.

Bishop Babcock administered confirmation and also preached in St. Michael's Church, Marblehead, last Sunday morn-

ing. Bishop Babcock has close ties with the quaint seaport of Marblehead where he has made his summer home for many years and from which he comes to town for his regular office hours on Tuesday and Thursday mornings.

ETHEL M. ROBERTS.

St. Edmund's Church, Chicago, Inaugurated as Colored Mission

Conference for Church School Workers — New G. F. S. Presi- dent

The Living Church News Bureau
Chicago, August 10, 1928

NOT LONG AGO WE ANNOUNCED THAT St. Edmunds' at 5831 Indiana avenue, Chicago, had become a mission for colored people. For twenty years this congregation has done splendid service in this neighborhood. A more faithful, hard-working, devoted band than St. Edmunds' would be hard to find anywhere.

For years they have held the line in a section which was steadily changing into a colored center. On July 1st the transfer to the new kind of work was made. Assisting at the inauguration services were six clergy, the Rev. F. R. Myers, priest-in-charge of St. Edmunds; the Rev. Benjamin Horton, who preceded Fr. Myers, and whose sad and sudden death took place just two weeks ago; the Rev. Dr. George H. Thomas, rector of St. Paul's, Kenwood, from which St. Edmunds' originated; the Rev. H. B. Browne, priest-in-charge of St. Thomas' (colored) Church; the Rev. William Weaver, priest-in-charge of St. Andrew's (colored) Church, Evanston; and the Rev. Samuel J. Martin, newly ordained deacon. The choir of St. Andrew's and St. Thomas' Churches assisted in the service.

The Rev. Mr. Myers, who is one of the assistants of St. Paul's, Kenwood, will continue to have supervision of St. Edmunds'. The Rev. S. J. Martin is helping him there, and expects to return to the Bishop Payne Divinity School in the fall to complete his studies for holy orders.

St. Edmunds' first started at the Washington Park Mission, on December 1, 1905. The mission was organized on November 11, 1906, and services were held on the second floor of the Citizens' Trust and Savings Bank building. Dr. Herman Page, then rector of St. Paul's Church, was in charge. First services to be held in the present church building on Indiana avenue were on Easter Day, 1908. When the Rev. Benjamin Horton took charge in April of 1924 numerous changes and improvements were made in the plant. In June, 1927, the Rev. W. F. Moses took charge temporarily, and in September the Rev. Frank R. Myers came to the mission.

CONFERENCE FOR CHURCH SCHOOL WORKERS

A conference for Church school workers is to be held at Trinity Church, Wheaton, September 8th and 9th. The conference, which is under the auspices of the department of religious education, plans "to give teachers a right start for the school year. There will be coaching classes for teachers of every grade of the Christian Nurture series, a class for Church school officers, and meetings of the whole school at which common problems will be discussed. On the Sunday morning of the

conference there will be demonstration classes and a children's Eucharist." Miss Mabel Lee Cooper of the National Council will be dean of the school and will conduct the general conferences. The Rev. F. H. Millett, rector of Trinity Church, will be the host of the conference, and many of the parishioners of Trinity Church will entertain the delegates.

NEW CHAIRMAN OF RELIGIOUS EDUCATION

Bishop Anderson has appointed the Rev. Dr. F. C. Grant chairman of the department of religious education in succession to the Rev. Dr. Charles L. Street who resigned when appointed headmaster of St. Alban's School for Boys.

Dr. Street is holding conference hours at the diocesan headquarters on Wednesday from 11 A.M. to 3 P.M., during the summer months. Prospects are bright for a successful year at the school.

NEW G.F.S. PRESIDENT

The new president of the diocesan Girls' Friendly Society is Mrs. P. Q. Griffiths, a member of St. Mark's Church, Glen Ellyn. She succeeds Mrs. Alfred S. Hope of the Church of the Messiah, Chicago, who resigned because of ill health. Mrs. Hope has been president of the G.F.S. in this diocese for many years and largely because of her good and devoted leadership the organization has prospered in this diocese.

HERE AND THERE

The Rev. B. Norman Burke, who was ordained deacon by Bishop Griswold recently, assisted the rector of the Church of the Epiphany, Chicago, at the first service after his ordination. The Rev. Mr. Burke was brought up at the Epiphany, having been a pupil of the Church school there, a teacher, an acolyte, and a lay-reader. He is a graduate of Nashotah Seminary.

Nine inmates of the Bridewell were baptized by the Rev. David E. Bigson in the Bridewell Chapel on July 15th. It was a most impressive service, attended by approximately 1,000 men. Fr. Gibson and members of the staff at the Cathedral Shelter conduct services at the Bridewell every Sunday afternoon.

Mr. George Fyson, who was one of those recently awarded the cross of honor of the Order of the Sangreal "for distinguished service to God and humanity," has served the Church for more than sixty years. He is a member of St. Stephen's Church, and each Sunday conducts the Church school teachers, a class, and either acts as organist or layreader at the services. Mr. Fyson is more than 80 years of age. He is a painter and decorator and still works at the trade.

A retreat for all Churchmen will be conducted at St. Alban's School, Sycamore, September 1st to 3d, under the auspices of the Catholic Club.

H. B. GWYN.

CONQUERING TRACHOMA

TRACHOMA, the disease of the eyes which causes much blindness in the Orient as well as among the American Indians, has been the most persistent disease with which Near East Relief has had to cope. However, a measure of success has rewarded the efforts of the physicians. During the past year the number of trachoma cases among the orphans in Greece has been reduced from 198 to 46.

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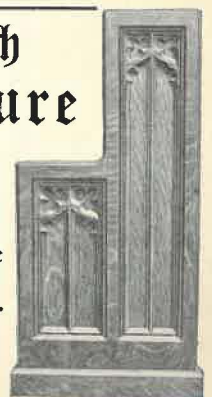
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Three New Churches Under Construction in Long Island Diocese This Summer

Healing Services at St. James', Brooklyn—Prayer of Quentin Roosevelt

The Living Church News Bureau
Brooklyn, August 11, 1928

THREE INTERESTING NEW CHURCHES are under construction in the diocese of Long Island this summer.

St. Matthew's, Brooklyn Manor, is likely to be completed in six or eight weeks. It is an imposing edifice, and will be an important addition to the fine churches of the diocese. It is built of a hard Pennsylvania stone with quite a variety of color in it. The artificial stone trim is of a gray color and pleasing texture. There is a lofty and very beautiful stone tower alongside the chancel on the south side. There are two aisles with large clerestory windows. The principal windows have stone mullions and the smaller windows are of a single opening. Several windows will be memorials of colored glass; the others of plain leaded panes. The little old frame church has been moved back and turned north-and-south along the rear of the plot, and will be used for parish purposes.

St. Thomas', Bellrose, though smaller and simpler, is far enough developed in construction to give one an idea of a very attractive and somewhat unusual design. The plot is excellently located in the center of the community, facing the station plaza and bounded by two of the avenues which radiate from this center. The material is rough red brick, and rather large buttresses and brick roof arches will be striking features of the plan. There will be a commodious basement for educational and other purposes. The building is up to the window sill line, and some of the buttresses and arches are higher. The cornerstone will not be laid until fall, though the building by that time will have passed the stage at which cornerstones are commonly laid. The Rev. Ernest V. R. Stires is in charge of this mission, and seems to be well on the way toward making it into a good parish.

The Church of the Epiphany, Avenue R and East 18th street, Brooklyn, has its foundations and basement walls complete, and will have its cornerstone laid in the fall. A change has been made as to the material, and buff brick will be substituted for the stone formerly intended. This is because of the delay that was found unavoidable in the delivery of the stone.

HEALING SERVICES AT ST. JAMES', BROOKLYN

The Rev. W. M. Partridge, who is officiating at St. James' Church, Brooklyn, in the absence of the rector, has entered upon a ministry of healing, and seems to have been of help to many sick people. His method is to invite those who are suffering to come to the altar at the end of the Eucharist, when he lays his hands upon them with prayer for their recovery, and then gives a blessing. This seems a very simple and straightforward acceptance of the familiar injunction of St. James', and one is glad to read in the daily papers that considerable numbers of people are seeking this help and not a few profess themselves spiritually and physically benefited. Fr. Partridge is careful to state that he does not claim or wish

to supplant, but only to supplement, the work of the physician.

PRAYER OF QUENTIN ROOSEVELT

The Rev. George E. Talmage, rector of Christ Church, Oyster Bay, in a recent issue of *Christ Church Confidences* says:

"On July 14, 1918, Quentin Roosevelt fell on the field of honor. This issue is given by his mother in memory of that brave character. We repeat the prayer which was found in his pocket.

"Teach us, good Lord, to serve Thee as Thou deservedst, to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labor and not to ask for any reward, save that of knowing that we do Thy will, through Jesus Christ our Lord."

MISCELLANEOUS NOTES

Ground was broken for a parish house adjacent to All Saints' Church, Brooklyn, on Saturday, July 28th, by the Rev. Emile S. Harper, rector.

The parish house of St. John's Church, Lattingtown, is about completed and will be dedicated soon.

The Rev. G. Wharton McMullen, of St. Mark's, North Bellmore, is in charge during August of All Hallows' Church, Wyncote, Pa., for the fifth consecutive year.

The Rev. George P. Atwater, D.D., rector of Grace Church, Brooklyn Heights, has gone abroad for a vacation, accompanied by Mrs. Atwater, their son, the Rev. David T. Atwater, and their daughter Mary.

The Rev. St. Clair Hester, D.D., rector of the Church of the Messiah, Brooklyn, sailed abroad last Saturday.

In the retirement of S. E. Martin, necessitated by ill health, the Church of the Redeemer, Brooklyn, loses the services of one who has been for a long term a faithful and valuable member of the vestry and clerk.

The Rev. S. H. Prince, Ph.D., of the faculty of Dalhousie University, Halifax, N. S., is in charge of the Church of the Nativity, Brooklyn, for the month of August.

CHAS. HENRY WEBB.

CHURCH ARMY NOTES

NEW YORK—Captain Mountford reports encouraging news from the Church Army headquarters in New York.

There were twelve candidates for the work during the month of July; these were given a try-out in mid-August.

Ten caravans and jitneys have been active throughout the summer in rural missionary work.

Two evangelists in northwest Colorado report five mission stations opened.

Nine men commence twelve weeks' work in Eastern Oregon on September 1st.

A new caravan has been constructed for the diocese of Eastern Carolina.

Captain Mountford expects to be present, with three or four colleagues, at the General Convention. The headquarters there will be at 706 Twentieth street, N. W., Washington.

Throughout the summer and extending through September lunch-hour addresses are being given, four days each week, on Wall street, and the crowds attending the meetings have shown keen interest. This piece of work is being done under the auspices of the men's committee of Trinity Church, New York.

THERE IS NO armour so strong, no arrow so sharp, and so terrible, against the power and cruelty of the devil, none which he so fears, as the Sign of the Cross.

—Thomas à Kempis.

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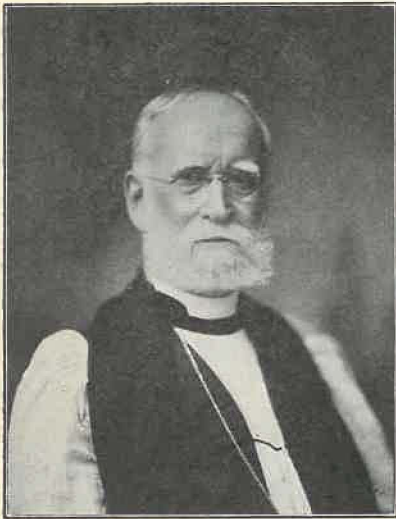
BISHOP BURTON OF LEXINGTON RESIGNS

LEXINGTON, KY.—On July 16th, the Rt. Rev. Lewis W. Burton, D.D., Bishop of Lexington, informed the standing committee of that diocese that he purposed to send to the Presiding Bishop the resignation of his jurisdiction, to be acted upon by the House of Bishops at General Convention. The reason he assigned was "advanced age." He is in his seventy-sixth year, the fifty-second of his ministry, and the thirty-third of his episcopate.

The standing committee, meeting July 27th, in acknowledging this communication from Bishop Burton, wrote:

"There was a feeling in the hearts of us all of great regret that you felt it necessary to take this action; and we felt that we could not give adequate expression to all that was in our hearts, but neither could we allow the occasion to pass without saying something of the love and respect that all of us feel for you, both as chief pastor and as our friend.

"We do not wish to use language that is extravagant, but in simple sincerity we



ANNOUNCES RESIGNATION

Rt. Rev. Lewis W. Burton, D.D., Bishop of Lexington.

feel that we must bear our testimony to the unwavering fidelity and personal sacrifice with which you have administered the affairs of this diocese, and the generous consideration and courtesy and friendship which you have shown to each and all of us.

"We, as members of the flock of which you are chief pastor under Christ, desire to say that you have led us as a true shepherd during all these years in which you have followed so faithfully in the blessed steps of Christ's most holy life."

Simultaneously with his letter to the Presiding Bishop conveying his resignation, Bishop Burton addressed a letter to the clergy of the diocese, to their vestries or church committees, and to their congregations, announcing his action. A supplementary letter was addressed to the cathedral clergy and congregation, to which letter a loving and grateful response was made by the clergy and all the organizations of the parish.

Bishop Burton has been Bishop of Lexington since 1896. He was born in Cleveland, Ohio, on November 9, 1852. He was a student at Kenyon College, the Philadelphia Divinity School, and St. John's College, in Maryland, being ordained deacon in 1877 and priest the following year by Bishop Bedell. During his diaconate and early priesthood he assisted

his father at All Saints' Church, Cleveland, and later became rector of the church, which his father, the Rev. Dr. Lewis Burton, founded. From 1881 to 1884 he was first assistant and then rector of St. Mark's Church, Cleveland, which was also founded by his father. Bishop Burton also held cures in Richmond, Va., and in Louisville.

NEW DEAN OF HONOLULU CATHEDRAL

HONOLULU—Promotion of the Rev. Canon William Ault to the position of dean of St. Andrew's Cathedral, Honolulu, and of three priests to the position of canons of the cathedral, was recently announced by the Rt. Rev. John D. LaMothe, D.D., Bishop of Honolulu.

At the nomination of the Bishop, the chapter of the cathedral elected the Rev. D. R. Ottmann, rector of the Hawaiian congregation, to the canony of Poomaikalani, the Rev. James F. Kieb, rector of St. Elizabeth's Church, to the canony of Iolani, which position was vacated by the promotion of Canon Ault, and the Rev. D. D. Wallas, rector of Christ Church, Kealakekua, to the canony of Kaiulani.

Previously Bishop LaMothe was dean of the cathedral and rector of the parish.

NOTES FROM HANKOW

NEW YORK—The Rt. Rev. Alfred A. Gilman, D.D., Suffragan Bishop of Hankow, confirmed fifty-eight Chinese in May and June, twenty-four men and thirty-four women, in Wuchang, Hankow, and Ichang.

The Bishop writes: "One of the most baffling problems at the present time is the matter of how to press forward in the evangelistic work. In every center we have a splendid nucleus of Christians, old and young, who greatly appreciate the life of the Church and are true to our Lord in all phases of life. But propaganda, much of it of a dangerous character, has made people of all classes very wary of anything that could be called by that name.

"Through the work of past years we have built up a splendid set of Chinese clergy, who are able to preach and who are able to organize evangelistic campaigns, but these things are not sufficient for the present emergency. Some of the clergy are greatly agitated in their souls because they feel that they are blocked in doing effective work. What is needed most at the present time is the discovery of some new or old method of approach to non-Christians which will make them ready and eager to receive from us the life-giving message of the Gospel. . . .

"One feels a great urgency in the matter of evangelism because of the increase of evils all about us. The power of opium is growing daily. Concubinage is certainly not decreasing. Misappropriation of funds is threatening the very life of the people. Hopelessness is taking hold of the minds of the people. In the face of all this evil, our work must not tarry. But to do our work we must reach the heart and win the allegiance of each soul, and to accomplish this in a larger measure, we must pray, meditate, and produce methods which will accomplish it."

PUBLIC HEALTH INSTITUTE

The clergy of the diocese of Hankow some time ago appealed for an opportunity to learn something about first aid, vaccination, etc., so they could help those to whom they ministered in the country. As a result, the Church General Hospital early in the summer provided a Public

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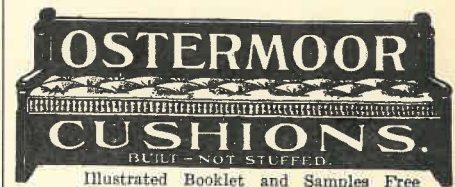
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Health Institute which lasted a week. Each day began with Holy Communion in the hospital chapel. The lectures included such subjects as bacteriology, skin diseases, personal hygiene practical and school nursing, public health. Eleven clergymen, deacons, and catechists were present from seven districts.

In spite of the broken periods of study during the past year, three Chinese women were graduated from the Bible Training School. At the closing exercises in St. Phoebe's School, Hankow, the little chapel was crowded with friends and fellow workers, with twelve clergymen besides the Bishop and the archdeacon in the chancel. Because of the irregular school year, these graduates are to have one year of practical work in some parish before they can exchange their certificates for the diplomas which indicate that they are graduate Bible women.

MUSICAL CLUB ORGANIZED

The Chinese priest at St. John's Church, Hankow, the Rev. Milton Ling, writes:

"During the most critical time of the political unrest under the threatening persecutions last summer, we made special effort to stand more closely and firmly together by organizing a musical club to cheer up our hearts and to make ourselves joyful, whereas otherwise we might be weeping and feeling downcast. From this club we started a preaching band holding evangelistic meetings in the cool open air of the compound, when weather was too hot to have any meetings at all within doors. After preaching the gospel, games, story telling, and music followed. The audience increased from 50 to over 200."

Church school classes here, entirely voluntary, drew almost the whole body of pupils from the primary school, about 250; 57 had a perfect attendance throughout the term.

ADDRESSES MID-WEST BIBLE CONFERENCES

RICHMOND, VA.—The Rev. Wilford E. Mann, D.D., rector of the Church of the Holy Comforter, Richmond, was one of the speakers this summer at the Interdenominational Bible Conferences in the Middle West. At the Rock River Conference in Dixon, Ill., July 15th to the 22d, he gave several addresses. At the conference in Cedar Falls, Iowa, July 29th to August 5th, Dr. Mann gave four addresses.

This was the second year Dr. Mann has been on the program of this conference where "the tabernacle" seating 2,500 people was daily crowded, and often many people standing unable to find seats.

CHINA NEWS

NEW YORK—Recent letters from Bishop Gilman of Hankow indicate that Boone and St. Hilda's both plan to reopen in September, in Wuchang, and in their own buildings.

The Rev. H. A. McNulty has sailed for Shanghai and hopes to reopen Soochow Academy.

Miss Gertrude Selzer returns to Wusih in September. The outlook for St. Andrew's Hospital is promising.

One of the best pieces of news is that Dr. A. W. Tucker is returning to Shanghai in September.

Miss Olive Tomlin sails early in August via Europe to rejoin St. Hilda's staff.

† Necrology †

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

HARRY THOMPSON, PRIEST

PASADENA, CALIF.—The Rev. Harry Thompson, vicar emeritus of the Church of the Angels, Garvanza, Pasadena, died at his home here on the feast of the Transfiguration. He was 83 years of age, and was ill for one day. Death resulted from a heart attack.

The Rev. Mr. Thompson was born in Buckinghamshire, Eng., in 1845 and came to this country at the age of 27. He graduated from Nashotah House in 1877 and was ordained deacon that same year by the Rt. Rev. J. H. H. Brown, first Bishop of Fond du Lac.

In 1880 the Rev. Mr. Thompson was advanced to the priesthood by the Rt. Rev. Edward R. Welles, Bishop of Milwaukee, and became rector of St. Paul's Church, Watertown, Wis. He was appointed in 1882 to be canon-in-charge of Trinity Cathedral, Davenport, Ia., a post which he filled for four years.

The outstanding work of the Rev. Mr. Thompson's ministry was his long rectorship of St. Matthew's Church, Kenosha, Wis. Elected rector in 1886, he held that position until a severe nervous breakdown necessitated his resignation in 1900.

After a long, enforced rest he came in 1905 to Southern California, where he served as assistant at All Saints' Church in this city. In 1908 he was appointed vicar of the Church of the Angels, situated at the junction of this city with Los Angeles. There he ministered until his retirement on pension in 1923, when he was elected vicar emeritus.

The Rev. Mr. Thompson was married to Miss Rebecca Turner Perry of Davenport, Ia., in 1884. She survives him, together with their two sons and four daughters.

Funeral services were held at the Church of the Angels on August 11th. The Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles, officiated, assisted by the Rev. George Davidson, D.D. Interment followed at San Gabriel Cemetery, where Bishop Stevens was assisted by the Rev. C. W. Leffingwell, D.D., a lifelong friend of the deceased.

JESSIE CLAIRE M'DONALD

WASHINGTON—Miss Jessie Claire McDonald, for fifteen years principal of the National Cathedral School for Girls, Washington, died Sunday, August 12th, after a brief illness, at Preston Springs, Ont., Canada.

Miss McDonald was taken ill on August 5th while on her vacation. On the following day she submitted to an emergency operation under the care of leading surgeons of Toronto. Her personal physician went to Preston at once. Although gravely ill, she rallied and by Thursday was considered out of danger. On Friday she suffered a relapse and became weaker, dying at 4 A.M. on Sunday.

Miss McDonald was born in Indianapolis in 1869. She was educated at Wellesley College and Columbia University and did graduate work at the University of Paris and the University of Pennsylvania. She became principal of the

National Cathedral School for Girls in 1913. Under her administration the school thrived and gained high rank for secondary education. As an educator Miss McDonald won great renown and was connected with many activities in the educational world. She was a trustee of Welles-

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ley College and was keenly interested in higher education for women.

The Rt. Rev. James E. Freeman, D.D., Bishop of Washington, says:

"The sudden death of Miss McDonald removes from the official body of the cathedral one of its most valued and important members. Miss McDonald came to the Cathedral School fifteen years ago and from that day down to the present she has administered the school with rare ability. I do not believe Miss McDonald had any superior in her chosen profession. Quite apart from her intellectual gifts which were marked, she had a distinct genius as an administrator. I had come to think of her judgment as unerring, and her habits of reflection, coupled with her perfect mental poise, gave to her judgment of unusual force. She was beloved of faculty and alumnae and she had the unfailing confidence of the dean and chapter of the cathedral. Modest and self-effacing, her rare Christian character lent a charm to the school and gave it an atmosphere that made it one of the outstanding institutions of its kind in the country."

The funeral services were held on Tuesday, August 14th, at the Washington Cathedral, with the Bishop of Washington officiating, assisted by the dean. After the funeral the body lay in state in the Bethlehem Chapel. In the afternoon the funeral party went to Indianapolis where interment was in Crown Hill cemetery.

NEWS IN BRIEF

LOS ANGELES—The Lay Readers' League, Los Angeles, met in the new parish hall of St. Bartholomew's mission, El Sereno, Los Angeles, on July 23d. The Rev. George Davidson, D.D., spoke on The Communion Service.—Troop Ten of Los Angeles Council, Boy Scouts of America, located at St. James' Church, Los Angeles, won the 1927-28 contest in the Hollywood district for the highest advancement. Troop Ten has 51 members and the largest number of boys over 15 years of any Los Angeles troop.—Seventy-four boys, regularly serving at the altar of the parish, attended the recent annual dinner of the Guild of Servers of St. John's Church, Los Angeles.

SOUTHWESTERN VIRGINIA—An annual event of special importance at St. Peter's-in-the-Mountains, a mission near Callaway in Franklin County, is the celebration of Founders' Day. This took place this year on Sunday, July 8th. The service was conducted by the Rev. Douglas I. Hobbs of Rocky Mount.

AMONG THE MAGAZINES

MANTON EASTBURN, Bishop of Massachusetts, is the subject of an interesting biographical sketch by Dr. E. C. Chorley in the August number of the *American Church Monthly*. He relies for his material largely on reminiscences of Bishop Potter and Bishop Clark, no biography of Bishop Eastburn ever having been published. The ideas of the Bishop, for example, his extreme prejudice against the mildest sort of Catholic ceremonial, sound strangely antiquated today. Dr. Sparrow Simpson writes on Progressive Ideas Concerning Deity and the Rev. Thomas Jay Williams on Ceremonial Recovery in the Catholic Revival. An article by Dr. Percival, late rector of the Church of the Evangelist, Philadelphia, The Thirty-nine Articles Vindicated, maintains that this vaulted bulwark of the Protestant faith does not condemn one single doctrine of the Church of Rome, while on the other hand it condemns no less than thirty-one doctrines more or less prevalent among Protestants. The editor condemns the ordination of women, a change in the date of observing Easter, and insanity as a defense for crime, while in speaking of missions he urges that "our first duty is to win our part of the town we live in for the Catholic faith."

NO IDLERS HERE

AMONG the homeless peoples to whom Greece opened her doors after the Smyrna disaster, 300 are now earning a modest living through the Near East Relief industrial activities. Although they must still live in the refugee camps, they have their own small huts and garden plots. At "Condouriotis Camp" (named for the President of Greece) there are ten looms, and the regular monthly shipments of handwoven linens and silk, embroideries, etc., supplemented by sales in Athens, have been sufficient to place this industrial department on a self-supporting basis.

Of the thousands of children from Christian homes, who found safety in Greece during the war in Turkey, 17,177 have gone out from the Near East Relief orphanages to make their own way. Notwithstanding the keen competition in this land of many adult refugees, only about 100 of the orphans have had to be readmitted to the orphanages the past year because they were unable to earn their way.

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