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The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LXXXI MILWAUKEE, WISCONSIN, AUGUST 10, 1929 No. 15

It's August

EDITORIAL

"He Loved Them All Alike"

MABEL ANSLEY MURPHY

Suppose There Are Other Worlds?

JARED S. MOORE, Ph.D.

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VOL. LXXXI MILWAUKEE, WISCONSIN, AUGUST 10, 1929 No. 15

EDITORIALS & COMMENTS

It's August

SOMEBODY has said that the Church is always safe during August because the bishops and principal clergy are all off on vacation. Of course that was only intended for a pleasantry, though there is just a wee bit of basis for it in fact. The August numbers of our Church papers do not generally have to deal with great controversies in the Church, nor do sensational sermons grace the front pages of the New York papers.

But most of the laity continue in their accustomed places. The business or professional man who can be away from his work or his profession for more than a week or two at a time, except in occasional years when he goes to Europe or on some other long trip, is rare; not unknown, certainly, but not very common. "Everybody" is away now, in New York and Philadelphia, in Chicago and Milwaukee; but "everybody," in this sense, is a feminine noun, and "everybody's" husband is apt to be found in his office rather frequently during the summer months, unless he is away on a business trip. Even those rare husbands who accumulate sweat on their brows by clipping coupons generally have to go to their safety deposit drawers to find something to clip. One does not pack up his bonds with his other troubles in his old kit bag when he proceeds to smile over the golden trout or the savage muskellunge that he has taken from its habitation during the few days, perhaps the two weeks, of his vacation. Perhaps, if this editor had not resolved a quarter of a century ago that, being "only" a layman, he never would lecture the clergy as a class, some uncomfortable questions might here be addressed to our reverend fathers. Never mind; they shall not be. Let clerical imperturbability be undisturbed. Only the laity read religious papers in August anyhow, and we have heard that occasionally there is one of these who reads them not, whether in August or in February. So this is an editorial strictly for the laity.

WE WISH to propound to our brother laymen this question: Why does the layman go to church during August?

No, the question is not misstated. We are aware that there are specimens of the *genus laicus* who habitually neglect church-going during the summer. There are even some who neglect it in January.

What impresses us is that wherever the church is not actually closed, there are people there at service time. It may be the church in the city, with its "supply" —if we were in holy orders we would knock anyone down who called us that. It may be the suburban church near the large summer hotel whose guests (from the city) *don't* come. It may be the poor little country church whose few people average more saints to the pine floor area than will be found at any two or three "leading" churches combined, from which the lay deputies to General Convention are chosen. It may be—it is for this editor—a plain guild hall room used because the adjoining church building is necessarily closed for repairs. Be it any of these, be it any other kind of church, there are people there when the bell rings.

It isn't great preachers that attract these people; there is a singular absence of D.D.'s in the August preaching lists. It isn't fine music; choirs and choruses, recognizing that the people to whom their praises are addressed in February aren't there in August, have been disbanded. It isn't elaborate ritual; everybody agrees that God does not care for the beauty of ceremonial worship in August which is deemed fitting for His worship in February; that is, *almost* everybody. God hasn't said so Himself.

With most Anglicans it isn't even that—as the kalendars say—Sunday is a "holy day of obligation." That expression may pass in a religious atmosphere that is not ours. We never liked it; we have always been thankful that it is nowhere used officially in Anglican churches. Rather would we impress upon our people that Sundays and the saints' days are holy days of opportunity. Obligations tempt to disobedience, whether they are expressed in rubrics or in amendments to the constitution. Opportunities attract, even if they are the priceless—and therefore unappreciated—opportunity to visit with God and to gain cessation for a time from the sort of thinking that is inevitable during the week. And we mean no reflection upon that inevitable use of the mind. We are business men. We are professional men. We are women who love home life and therefore, in all public contacts, strive to make the village or the city an extension of the home. What a splendid thing it is that Home is the proper sphere for woman! It is exactly *that* that fits woman for her

place, beside men, in public life and in society. The objection to woman suffrage was the danger that the woman who was not at home in the home would dominate in public life. Has that danger been overcome or been realized? Oh, that is too controversial for an August discussion. At least, the necessary grooves in which all of us *must* do our thinking during the week can be changed for more spiritual channels during a little while when we attend the simple, unadorned services of the Church in August.

YES, we don't mind if the preaching and the music —with all respect to summer preachers and summer singers from the pews, who can charmingly soar to the heights of E flat or any other flat note on the diatonic scale, so long as the accustomed choir is not present to restrain them—are poor. "Madam, we hire people to do that for us," was the dignified rebuke of the verger to a worshipper who essayed to sing in a middle nineteenth century church in New York. They don't hire them in August. Even the fast disappearing—more's the pity—boy choir goes off on camp and, we trust, has a glorious time and is better off for it. August singers in church are real worshippers, and so, vie with the angels. And flat notes become less flat and more melodious as they pass upward through the ether, recorded in no wave lengths that surround the earth though they penetrate to the skies.

There is a satisfaction in the worship in which *the people* express themselves that is wholly wanting in the more dignified ceremonies of the winter. Somehow we feel that Almighty God is satisfied with the homeliness of it all. It probably isn't much like the worship of heaven, but God must have wanted some cessation from a constant heaven or He never would have created the earth. And in August we can be supremely thankful that Almighty God doesn't go on vacation. The Lord is in His holy temple in August though not many others are.

WELL, why, then, does the layman go to church on an August Sunday? We are not familiar with the August haunts of bishops and rectors. We are ready to assume that they also go if they say they do. But we are writing of the laity.

Because they crave spiritual nurture, even when they do not know it.

People do not realize this craving. We are incurably religious, and summer proves it.

True, summer services must be short, summer hymns those that are well known and popular, summer sermons very brief. Forty-five minutes are enough for Holy Communion with the *right* hymns and a short, cheerful, comforting sermon. If a lay reader—God bless them all!—makes the celebration of the great sacrament of life impossible, he may need an hour, but he is entitled to no more. Perhaps one service is enough for August Sundays in ordinary churches. And if it be fixed at eight or eight-thirty or nine, we can all make our fasting communions, enjoy our real spiritual uplift, listen to an abbreviated sermon, have our breakfasts, and then have a splendid summer day for an outing, an automobile trip, a game or two of tennis or baseball or even golf, a swim, a hike—and spend a Sunday that is truly a day of rest and of spiritual and physical exaltation.

The one time on a summer Sunday that we *don't* want to go to church is eleven o'clock. Attribute that bad taste to the devil or not, it is real. The reason that that particular time is usually chosen for the experience is that our dear rector fixed the time before he started on his vacation, and he doesn't have to go. We laymen earn part of our halos by meekly acquiescing in the rector's judgment concerning sundry and various weighty things. "Theirs not to reason why" was written by a poet who knew the clerical mind as well as that of the military officer. Do we consign our reverend fathers in God to perdition for thus making our spiritual life in summer harder? We do not. Watch us meekly in church at eleven o'clock next Sunday—perhaps.

But in saying this, we are referring only to ordinary churches, and as to the time of service we are expressing only a personal preference, and that not too literally. Certainly in such outstanding churches, particularly in cities, as may reasonably expect to be chosen for worship by tourists, the usual round of services ought to be kept up as far as is possible. Some latitude must be given for vacations of the clergy, for nobody requires such vacations—within reasonable time limits—more truly than do these. Happily there are not many instances nowadays when the rector of a parish is willing to close his church in order that he may take a vacation, as there was a generation ago.

When "everybody" is away from the cities, the streets are still crowded, the department stores show by their advertising that they expect plenty of people to be in reach. It is often forgotten that in order to *go from* one place it is necessary to *go to* another. Except for the cities that have impossible summer climates, we believe the quantities of strangers who "come to" them in summer are as great as those who "go from" them. Few realize the opportunity that *some* churches have in summer to present services that are object lessons to Churchmen from other climes. Some of these churches could be shrines that would attract visitors from long distances every summer if they would, or could, keep up summer services to the standard of those in winter. See the quantities of American Churchmen at Sunday services at such an outstanding church as All Saints', Margaret street, in London, and ask what brings them to that particular church. It isn't only the desire to worship; they could do that at any of the hundreds of London churches. It is because the church has become an object lesson in worship to the whole Anglican Communion—though one is not always certain that in details its standard is of the most admirable. Many, very many, of our city churches could become such object lessons to the American Church if they would keep up their standards of worship through the summer. But too often the traveler who seeks out these representative churches, often with no help from the advertisements in the daily papers or in THE LIVING CHURCH, finds only the bare essentials with everything omitted that has made the church a representative one. What will be the disappointment of all of us if, at the sight of the first service of worship in heaven that we are permitted to have, we shall find that everything is perfunctory and relaxed because the cherubim and seraphim have gone off on vacation and left nobody to take their places in the customary worship, while St. Cecilia is playing bridge with a newly arrived musician from somewhere on the earth, as, between hands, she tells him what she thinks of Gregorians as they are perpetrated at Saint —— ——'s.

In September we shall cordially welcome our rector back. We shall have a good word for the choir. We shall lapse back into silence when the organ strikes a note. We shall listen sympathetically to the plea that those who were away will pay up their summer pledges. We shall be interested in learning that the Church school will shortly resume its sessions and teachers

are needed. We shall submit again to a half hour sermon, thankful, at least, that our seminaries no longer produce Jonathan Edwardses to do our preaching.

Erstwhile we may be wondering whether all this summer disorganization was necessary.

Thank God for our holy days of opportunity during August.

CONGRATULATIONS to the Bishop of Olympia! His son, given the highest honor by Mr. Edison, has now an opportunity such as very few young men have had before him.

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But—congratulations to his parents!

ANSWER TO CORRESPONDENTS

A. S. W.—It is immaterial what order of lighting and extinguishing altar candles is followed. The general practice is to light the epistle candle first and extinguish it last when there are but two; and when more, to light from inside outward and extinguish from outside inward.

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REV. LOUIS LOREY, O.H.C.

BY THE REV. JAMES HAROLD FLYE

WE WHO contribute to your columns are often trying to do battle for some cause or other, critical or controversial, exercised somewhat over conditions in the Church, parochial or general, but it is a far happier task to write a letter whose theme is none of these, but a word of appreciation and love. As such, may I offer this? I would like, as one of those who knew him here, to say a little about a priest and monk who on July 11th entered into the life beyond: Father Lorey, of the Order of the Holy Cross—God rest his soul!

For nearly twenty years he was so integral a part of this place that people would say if the thought of his death or removal ever came to us, "Why, it just wouldn't be St. Andrew's without Fr. Lorey." Did you ever see him here, in his white habit, with his little black zuchetta a bit on one side of his head, the sparkle of humor and the peace of God on his face, perhaps with a lively group of boys about him, playing with his girdle, fondly bantering him, or begging for the candy produced from time to time from the depths of his pockets? If so, you have never forgotten him, have you? Former students coming back to the school after months or years would ask right away for Fr. Lorey. In the early days when the school and, at that time, several of the pupils were in their infancy, he would look after the little ones, scrub their hands and faces, wash and mend their clothes, cook their meals, scold them and thump them on the head when they were bad, instruct them zealously in the Christian religion, get them baptized and confirmed, hear their confessions, have them serve him at the altar, and pray for them always. As a factor in the spiritual atmosphere of St. Andrew's he was unique. With him the academic side of the school was all very well, but what was really important was the spiritual.

I remember his telling me after the influenza epidemic of 1918 how he had met two boys who had been to the chapel to thank God for their recovery and how he found that several others had done likewise. In such things as this he saw the fruits of Christian teaching and rejoiced. If someone had told him of a former St. Andrew's student who had gained great worldly success or fame, I suppose he would have said, "Well, well! Very good! But has he kept faithful to his religion?" That was what mattered. If some boys who had been to confession Saturday evening came again Sunday morning because in the meantime, caught by some provocation, they had cursed and sworn and didn't want to receive Holy Communion in that state, Fr. Lorey would delay the Mass as long as necessary in order to hear them. Punctuality was all very well, but ministration to the needs of a soul was really important. Many were the souls that he brought to Christ, many the minds in which he imprinted lastingly the teachings of the Christian religion. In the pulpit, in his catechism class, or outside, upon occasion. one might hear him laying down in most uncompromising fashion the dogmas and obligations of the Catholic Church, but his was no grim, hard religion. He loved to think of people being happy, enjoying the good things of this life, good food, comforts, but enjoying them as Christians.

Sincere, frank, and direct, he was simply incapable of any sort of equivocation or dissimulation. One always knew just where Fr. Lorey stood. And his faith, his hold on things eternal, was firm as rock.

Visitors were always charmed with him, and I don't know how many people I have heard say that he was the perfect type, the ideal picture of a monk. He seemed indeed to embody the very essence of the devotion and charm of the monastic life.

There was his delightful naiveté. You should have heard him describing to the Sunday school the visit of the Wise Men, their gorgeous apparel and precious gifts; or telling the children how our Lord was entertained at the house of Mary and Martha or other friends, how people would get up to give Him the best rocking-chair, and then the dinner, with bananas, ice cream and all sorts of good things. He used to instruct the Sunday school children just what to do if the end of the world should come and Christ appear for judgment: how they must not run to some of the caves and rocks here on the mountain to hide, as they would see some doing, but go trustingly to meet our Lord as His children.

He had a deep pastoral sense in his work as chaplain in the school and in relation to the whole community. He went about the neighborhood to look up Christ's flock, and in all his visits, while he was perfectly unaffected and was delightfully interested in local and personal detail, one never lost the sense of his being the priest and pastor. He was deeply evangelical. The chief themes of his sermons were God's love, the Atonement, the power of divine grace when one corresponded to it, the Church, prayer, the sacraments, the future life. And his whole life preached. He lived in the presence of God. While as far as possible from being in any way gloomy or morbid, he was ever conscious of the possible nearness of death for us all and the need of guiding our lives in corresponding recollection.

For many years here he was organist and director of the choir. He composed the music for several hymns, one of which in particular, a setting for *The Royal Banners Forward Go*, sung here every Palm Sunday, is a tune that I wish could be generally known and used to these words. It has real worth.

These jottings are only bits from what those of us who knew Fr. Lorey recollect fondly and gratefully. We owed him much. We loved him. And may he in God's eternal kingdom continue to pray for us all.

St. Andrew's, Tenn.

DAILY BIBLE STUDIES

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

"HE SENT THEM AWAY"

Sunday, August 11: *Eleventh Sunday after Trinity*

READ St. Matthew 14:14-23.

OUR LORD fed the multitude twice, and the miracles are recorded, one of them by all the Gospel writers, and the other by two. And He referred to both miracles Himself, which seems to emphasize their importance (St. Mark 8:19, 20). St. Matthew suggests a further incident. The Master constrained His disciples "to get into a ship and to go before Him unto the other side, while He sent the multitudes away." He wished to send them away Himself. It does not demand much imagination to picture the scene. He had a word and a greeting for each one. It was a personal matter. He knew each one, because He was God. Though there are so many of us, He knows and loves and guides each one, and has a personal message.

Hymn 220

Monday, August 12

READ St. Luke 10:38-42.

OUR Lord's words and works were largely associated individuals. He chose His disciples personally. He gave great messages to Nathanael and Nicodemus, to St. Peter and St. John, and later to St. Paul. Mary sat at His feet, choosing the "good part." Our Christian life calls to a personal relationship. We are to think of and serve others, but first we must sit at the Master's feet, else we will not have either the wisdom or the power to think of and serve others. Private devotions are the most important part of our life. To be alone with Christ, the door being shut, is a necessity if we would find peace and joy and strength. To realize His presence is the essence of faith and love. To hear Him speak our name is to realize the fulfilment of His prayer: "I have prayed for thee that thy faith fail not."

Hymn 242

Tuesday, August 13

READ St. Matthew 10:29-33.

THE personal care of God is spoken of all through the Bible. It is the central truth in the history of the "chosen people," and it is the message of the gospel. In our common life there is danger of our losing self in the multitude. We are growing mechanical. Machines are taking the place of individual hands. And in our social service we are led by organizations and societies with their fixed rules. But we must not lose the value of personal service. Charity is defeated if it becomes only a wholesale matter. "Where hast thou gleaned today" is a call from God to each child of His. The gift of self, so that virtue passes from us to one in need, is the divine method. No single soul in all the world and in all the ages is forgotten of God. Into each He has breathed the breath of life.

Hymn 238

Wednesday, August 14

READ St. Luke 22:31-32.

THE Master prayed for Simon Peter. And still He prays for each one of us. It is the glory of the gospel message. And His prayer is followed by His blessing. In our Communion Service the benediction at the close is Christ's personal "sending away" of His children whom He has fed one by one. The personal gift so divinely granted and so individual—"Given for thee"—"Shed for thee"—prepares us for the final word of peace. We go out into the world with its struggles, but He has prayed for each one and His blessing abides. Often we can conquer if we remember His prayer, even as we remember His gift of Himself. We are not alone. He who loves us follows us. It is the glory of His Godhead. His blessing remains with us "always."

Hymn 50

Thursday, August 15

READ St. Mark 3:13-18.

ST. LUKE tells us that Christ spent the night in prayer on a mountain before He chose the Twelve (St. Luke 6:12, 13); again the Master's prayer. His surnaming the Apostles opens another door of blessed suggestion. He knew each character and had a loving name for each one. Perchance, even for us, in His love He has a pet name suggesting the weakness to be conquered or the ideal to be reached. Dr. Richard C. Cabot has a remarkable article in the *Cathedral Quarterly* on The Religious Significance of Individuality, in which he speaks of the uniqueness of each person, and of the plan God has for each. "Everybody who is sincere is original," he says, and "for the task of finding ourselves we must have faith and courage." It is the dear Lord who knows us and calls us to do the work for which each of us is best fitted.

Hymn 496

Friday, August 16

READ St. Luke 24:13-32.

WHAT a wonderful privilege was theirs as the Risen Christ walked and talked with them! No wonder their hearts burned within them. It was another illustration of the Master's care for individuals. To those two men He opened the Scriptures from Moses to the Prophets, and then drew them yet nearer as He "took bread and blessed it, and brake, and gave to them." But they were to share the blessing with others and so they rose up the same hour and returned to Jerusalem. Christ still gives His special message to individuals. He speaks to each one who will open his heart, and I think we may rejoice that so He causes His truth to grow amongst men. Not to a great multitude with celestial brilliance does the Lord speak. But He speaks to your heart and mine, and then from the sacred and personal Communion He sends us out to tell the story.

Hymn 474

Saturday, August 17

READ St. Matthew 25:31-40.

AT the last the great blessing will be given by the King of kings, but still it will be a blessing known and understood by each one. "Lord, when?" And the wonderful answer, "Thou didst it unto Me"—these words sending us to our mansion, our home, will prove the fulfilment of life, His "sending away" His children to eternal joy, yea, the joy of a larger service begun here in weakness and going on to a precious ending there. For the individual plan which God has for each one cannot be completed here. It is only begun even as life is begun. But the joy of the soul as it enters into larger and unimpeded service will be so personal that the meaning of the old words of Genesis, "Man became a living soul," will be interpreted and made the theme of the "New, New Song."

Hymn 542

Dear Lord, speak to me! Give me Thy blessing daily as Thou sendest me out, nourished by Thy grace, to my life of service. Help me to be myself, sincere, true, drawing from Thee the strength to do the work Thou hast given me to do. Amen.

"He Loved Them All Alike"

By Mabel Ansley Murphy

A SIMPLE islander of the South Seas said of Bishop John Coleridge Patteson, after his death: "He did not despise any one nor reject any one with scorn. Whether it were a white person or a black person he thought them all as one and he loved them all alike."

Yet the little boy who came into this world in England the first of April, 1827, might very easily have been a snob. His father, Sir John Patteson, was a noted judge, his mother was of high birth. Coley might have shut himself within the walls of family and breeding, as many lesser natures have done. Instead, from the very beginning of life he showed an outgoing spirit, a warm interest in every one whose life touched his.

With it all, he was a very human little boy, warmly affectionate, but given to gusts of temper and to that stubbornness so characteristic of children whose destiny it is to overcome by persistence.

His mother was kindness itself, truly religious, but a strict disciplinarian. From little Coley's earliest years his duty to his parents was made second only to his duty to God. On his fifth birthday, just after he had learned to read, his father gave him a Bible. Twenty-seven years later it was used in his consecration as Bishop.

As is the custom in England, Coley was early sent away from home to a public school—what is known in our country as a private boarding school. The homesick little lad made up all manner of excuses in order to be allowed to visit nearby relatives. About these untruths his uncle wrote to Coley's mother, "I talked to Coley very seriously. . . . The dear boy is so affectionate and has so much to work on that there is no fear of him. . . . He wins one's heart in a moment."

BISHOP PATTESON

He certainly was a thorough boy. He liked play much better than work and he excelled in sports. A brave little chap, too, for without a word he bore for three weeks the pain of a broken collarbone. When his mother's hug made the injury known he said only, "I did not like to make a fuss."

In his fifteenth year, just when youth is most impressionable, the rector of his home church accepted an appointment as Bishop of New Zealand. His farewell sermon and that of Bishop Wilberforce on the same day deeply moved Coley. Later, Bishop Selwyn came to the Patteson home to say goodbye. Half in earnest, he said to Coley's mother, "Lady Patteson, will you give me Coley?"

She took it as a jest but did not say so. After the Bishop had taken his leave Coley said, "You know, Mother, I want more than anything else in the world to go out to Bishop Selwyn."

She looked at him earnestly. She must have seen that this was no momentary whim but the expression of a deeply-seated desire, for she replied, "Very well, Coley. If when you grow up, you still have the same wish, you shall go with my blessing."

One year later, he was motherless. Young as he was and passionately as he loved his mother he continually reminded himself that grief was selfish and that the loss to the family meant infinite gain to his mother.

School days went on. Coley at seventeen years of age was in the eleven of cricket at Eton. Annually, the cricket eleven and the eight of boats gave a dinner. At this dinner, it was the custom to sing questionable songs. Coley, as one of the hosts, announced that he could not countenance this. Defiantly, a boy began a ribald ditty. At once Coley called out, "Stop, or I'll leave the room!"

The boy kept on and Coley with three others left. Later, Coley wrote to the captain, "Unless an apology is made, I must leave the eleven."

The boys knew better than to lose so good a cricketer. The apology was made.

From Eton he went to Balliol at Oxford and finally won a scholarship at Merton. His studies completed, he entered upon his ministry and at once won the hearts of his parishioners. "His dark, clear blue eyes were full of an unusually earnest, inward, far-away expression. His sudden smile was like a gleam of sunshine lighting up his dark face."

HE HAD been in orders but one year when Bishop Selwyn returned home on furlough. He and his wife visited the Patteson family and Coleridge Patteson's youthful desire flamed into a compelling conviction that his work lay in the South Seas. He told the Bishop that only the thought of his father held him back.

"But you cannot put off that service until you are getting on in life. It should have your full strength and vigor," replied the Bishop.

So Coleridge put the question to his father, now retired from the bench by reason of deafness. Sir John Patteson's first reaction was, "I cannot let him go."

But almost at once he added, "God forbid that I should stop him. . . . I give him up wholly not with any thought of ever seeing him again."

Patteson wrote to his aunt, "You may be sure all this is done with the full consent of my dear father. I left it entirely to him and the Bishop to determine. . . . I trust I am obeying a real call to real work . . . not wholly without a sincere desire to labor for the honor and glory of God."

In his work in the South Seas, Bishop Selwyn had taken care not to encroach on the work of other missionaries but had confined his ministrations to islands untouched by any religious influence—many of them cannibal islands. Native teachers could best reach these natives, hence the Bishop had established near Auckland a school, St. John's College.

Here Coleridge Patteson came. And about the same time arrived the new mission ship, the *Southern Cross*, which was to take him from island to island and often to be his home for weeks together. Of course, one of his first duties was to learn the Maori language. It is significant that from the very first he felt that *living* was even more important than teaching or preaching. He wrote to his old governess, "To lower the standard of Christian life by exhibiting a feeble, faint glimmering instead of a burning, shining light is to stamp forever upon the native mind a false impression."

The first of May, 1856, he began his definite work. He wrote to his sister, "Just imagine me alone on an island with twenty-five Melanesian boys to be trained, clothed, brought into orderly habits, the report of our proceedings to be made in some sort the test of the working of the mission. All this to be arranged, ordered, and worked out by me. . . . I ought to gain resolution, energy of character, under these circumstances. . . . Don't you see I must become more of a *man* —to say nothing of the higher and religious side of the question?"

How thoroughly he gave himself to his work is shown by the fact that though every sick boy had to be lodged in his own little cubby-hole of a room, he showed no annoyance at having to give up this precious bit of privacy. Instead, he wrote proudly of one lad, long ill from fever, "He looks quite

nice in one of my nightshirts with my plaid counterpane and the plaid that Jean gave me over it."

His sympathy with his boys and his love for them was absolutely genuine. His many letters home form a complete record of his life as a missionary, and in one to an uncle—the Eton master—he declared, "It is no effort to love these people heartily. I don't think you ever had pupils that could win their way into your heart more effectually than these fellows have attached themselves to me."

Love, "the wavering image here" of divine love, he firmly believed to be the solvent of all difficulties. In a sermon on one of his infrequent visits to Sydney, he said, "Love is the animating principle of all. No artificial or accidental circumstances can confine it. It recognizes no human ideas of nationality, or place, or time, but embraces, like the dome of heaven, all the works of God—every star of the sky, every wave of the sea, every flower of the field, most of all every living soul of man."

THE MARTYRDOM OF BISHOP PATTESON IN MELANESIA
September 20, 1871
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IT IS little wonder that such faith in the power of love brought happiness. Patteson always worked with joy. To his father he wrote, "Our difficulty is in training and organizing whole tribes, in raising them from heathenism to the life, morally and socially, of a Christian. The real difficulty is to do for them what parents do for their children—to almost force upon them the practical application of Christian doctrine. This descends to the smallest matters — washing, scrubbing, sweeping, all actions of personal cleanliness; introducing method and order, habits of regularity, giving just notions of exchange, trade, barter, etc. To do all this and yet not interfere with the offices of the chief—and to be the model and pattern of it. Who is sufficient for it?"

Always he sought to strengthen rather than weaken the chief's authority and always he accorded those of rank in the mission school the same respect they were accustomed to receive from their own people. As the *Southern Cross* carried him from island to island at each to live for weeks or months, as the case might be, he came more and more to feel that "savages are all Fridays if you know how to treat them."

Months grew into years. So successful had been Patteson's work among the islanders it became evident that the work of New Zealand and Melanesia should be separated. Patteson, of course, was the logical Bishop of Melanesia. About this promotion, he wrote to his father, "There is no one else. . . . The sense of responsibility is deepening in me and I am sometimes almost oppressed by it. . . . But strength will come and it is not one's own work—which is the comfort—and if I fail, God will place some other man in my position and the work will go on. This is the real point."

As to his fitness, a New Zealand friend wrote to England, "He is fearless, tender as a woman, always drawing out the good in all about him by force of sympathy. Always doing himself what he does not like to ask others to do, yet always thinking that others excel him."

In another letter to his deeply-loved father, Patteson wrote, "Of course it is wrong to risk one's life, but no one, I think, would willingly hurt a hair of my head in Melanesia—at least in that part of it where I am at all known. . . . How I think of those islands! Hundreds of people, naked, armed, crowding upon the bright coral or sandy beaches, with wild, uncouth cries and gestures. . . . They are my children now. May God enable me to do my duty to them. . . . And yet, thank God, we go on day by day, so happy, so hopeful!"

Yet often he was in very real danger. But a few days after this letter was written, on an island outside his diocese, a missionary and his wife were slain. They had worked among these people for years. But the natives connected an epidemic with Mr. Gordon's warnings that their murders among themselves would bring a judgment upon them. Patteson tried to quiet the fears of his home people by writing, "Don't think too much about the murder of Mr. and Mrs. Gordon as if my life were exposed to the same risk. . . . It may be true at places where I am not known some sudden outbreak may occur, but, humanly speaking, there are not many places where I realize the fact of any danger being run. Yet it may happen that some poor fellow who has good reason to think ill of white men may let fly an arrow some day. If so, you will not very much wonder nor be so very greatly grieved."

To tell of journeys by sea, "in shipwrecks oft"; of days of incessant labor, beginning at five in the morning and ending at eleven at night; of nights when the six hours' sleep that Patteson permitted himself were spent on the floor, his cot being taken by some ailing islander; of epidemics during which the Bishop was the only nurse and the only doctor, of his ministrations to the dying, to the bereft, to all in trouble of any kind—this would call for a book instead of a few hundred words.

BISHOP PATTESON met sorrow face to face, not once but many times. At Santa Cruz, he and four young English helpers, to whom he was greatly attached, were attacked, after they had left the island, by natives following in canoes. Charlotte Yonge writes, "What a scene! The palm-clad island, the reef and the sea full of blacks, the storm of long arrows through the air, the four youths pulling bravely, their Bishop standing over them trying to ward off the blows with the rudder."

The Bishop had to dress and poultice the wounds of his brave aids. Two of the four died of tetanus. One of them, Fisher, had been to the Bishop as a son. He poured out his heart in a letter home: "He was *my* boy. He most of all supplied to me the absence of earthly relations and friends. . . . I long for the sight of his dear face, the sound of his voice. . . . I try to be thankful—I am really. Time will do much, God's grace much more."

In the course of his regular journeys, the Bishop returned to Santa Cruz—not once but many times. After some time he was able to record in his diary: "The two days at Santa Cruz were hopeful." Later, he added, "The seventh anniversary of dear Fisher's death. May God grant us this year a blessing at Santa Cruz!"

Time brought changes. Among others, the fruit of devoted, consecrated service and daily Christian living. Perhaps most of the real conversions came about through personal contact with the Bishop. His room was always open to his boys, unasked they could come in at any time to read or write. He lived, actually, as a brother among them, and not one but realized that never did the Bishop order anything for his own advantage nor forbid anything without a very good reason.

But another change was all evil. Queensland and the Fiji Islands, the great cotton and sugar growing districts, were continually expanding and consequently in need of more and more labor. The demand soon exceeded the supply of willing

labor from the islands. The planters offered a premium for every able-bodied black brought in. Traders began kidnapping, sometimes by violence but more often by strategy, often using the Bishop's name to entice natives aboard. "The Bishop is ill—he has sent us to bring you to him; the Bishop broke his leg and wants you to come to him in Sydney."

At the mission the full extent of the use of the Bishop's name was not known, and though weak and still ill from a long and trying sickness, he planned his regular trip among the island with no thought of more danger than he was accustomed to face. The cruise went on as usual. At each island, some boys were brought to be carried to the mission school. There were marriages, baptisms, many conversations with converts, and some teaching and preaching. The 19th of September, the Bishop wrote, "On Monday we go to Nukapu. . . . We may be exposed to considerable risk since it is rumored an outrage has been committed by a 'snatch-snatch' vessel."

THE next day the *Southern Cross* made for Nukapu, a beautiful island where the palms came down to the circling reef of white coral sand. Four canoes floating within the reef seemed afraid to come out to the vessel. So at half-past eleven in the morning the Bishop ordered a boat lowered and, accompanied by Joseph Atkin, his assistant, and three native helpers, went out to reassure those in the canoes.

When they met, the Bishop was invited to enter one of the canoes. Having proved in years of service that the one sure way of disarming suspicion was to accede to such a request, the Bishop made the transfer. His companions, waiting outside the reef, saw him land. The other canoes stayed by the boat and all talked together for a half-hour. Suddenly one of the islanders drew a yard-long arrow and called out, "Have you anything like this?"

A rain of arrows fell upon the boat. Three of the four in it were wounded. They managed, however, to make the ship and as soon as their wounds were dressed, Joseph Atkin insisted upon going back for the Bishop. As the boat approached the island, two canoes rowed toward them. One cast off the other, then turned back. The cast-off canoe, with a heap in the middle, drifted toward them. As they came alongside, Atkin gasped, "The Bishop's body!"

It bore five wounds. Over his breast was a palm leaf with five knots made in the long leaflet. So it seemed almost certain that his death was in vengeance for five kidnapped natives. Sorrowing deeply, Atkin and the others lifted the poor, mutilated body into their own boat. The next morning it was tenderly lowered into the blue Pacific, Joseph Atkin, his voice broken by emotion, reading the burial service. After all was over he wrote to his mother, "It would be only selfish to wish him back. . . . There was no sign of fear or pain upon his face. . . . What his mission will do without him God only knows."

Five days later Atkin developed the dreaded tetanus. After four days of agony he was released from his body—just one day after one of the wounded native helpers had died.

Nukapu did not escape punishment. But a few days after the Bishop's death, H.M.S. *Rosario* touched at the mission and Captain Markham insisted upon investigating the murder. All the members of the mission signed a protest against any attempt to punish the natives, feeling as poor Atkin had said, "They did not do this thing of themselves. God understands."

Assuring the mission he would not retaliate, Captain Markham sent out from his ship a boat bearing a white flag. Tragically, this meant nothing to the islanders. Thinking that they were to be punished for killing the Bishop, they let fly a cloud of arrows, killing a sergeant of marines. As the British flag had been fired upon the British guns replied. The mission workers felt, "It is very much to be doubted whether Nukapu will ever understand that the natives were shot, not for killing the Bishop, but for firing on the British flag."

But not even this blunder could weaken the influence of the life that Bishop Patteson had lived. "He loved them all alike"—and so won success as the first Bishop of Melanesia.

GOD is everywhere, but unless you find Him somewhere you will find Him nowhere. —*Rev. Paul Bull.*

A LITTLE JOURNEY TO THE HOUSE OF THE NAZARENE

OVER the Hudson and away from New York's heat and stress and turmoil. Then by splendid roads and on beyond to the higher levels "until the shadows lengthen and the evening comes and the busy world is hushed."

We turn in and drive up a pretty half-hidden lane and behold, in its peace and its loveliness, the House of the Nazarene—a simple cross raised over the doorway and the name in soft-toned letters, telling only that; but to the knowing heart speaking a long sweet story—the story of Christian healing.

A charming situation, Mountain Lakes, with summer homes nestling in the folds of the hills; cool and alluring, a trysting place with lovely Nature, only a span from New York, in northern New Jersey.

Night comes, beautiful and calm, gently murmuring in the deep glades, and the hours steal away. Then Aurora rises from her glowing pillows in the East, and somewhere a bell rings softly.

Morning light—chapel—prayers—intercessions.

All for healing, by God's good grace.

The chapel opens off from the broad hall, a little way back. Tread ever so lightly here. A small but beautiful altar—incense—reserved Sacrament. Yes, there are frequent needs.

And what a delight to be here! Just to wander about in the House of the Nazarene. Through the wide hallways and the restful rooms and out on the verandas. Books on shelves everywhere; capacious chairs that bid you come and bring over something to read.

As I looked about me in those sacred precincts, I thought it a sore pity that the place and the work are not widely known by our Church people.

The building is a memorial to Fr. Wilson, founder of the Society of the Nazarene. He was so greatly beloved. And he lived only long enough to complete his splendid task and to hand on the lighted torch to an earnest group he had gathered together. The Rev. John Gayner Banks, S.T.D., is now director.

This is headquarters and from here the ministry of healing is directed.

The society's object is essentially the restoration of the Gift of Healing, universally practised in the early Church. It aims to develop the Inner Life, to deepen her spiritual vision, and to inspire a faith that will enable man to appropriate God's blessings alike for body and soul.

In the busy office we hear the singing typewriter, and very capable hands are ministering in every department of the work, untiring and with self-effacement. The magazine is published here and sent out; there is besides, a lending library, and still a sale of books through correspondence with those in need of spiritual helps.

In the chapel, regular intercessions and thanksgivings, for telegrams and letters flow in continually, requesting special supplications and, as gracious benefits are received, prayers of thanksgiving.

Very precious indeed are the things that transpire to the glory of God in the House of the Nazarene. P. G. M.

WHEN THE COCK CREW

ANY MAN who is trying to do the work of a Christian priest has from time to time to deal with St. Peter after his denials. Many instances occur to me. For example, I remember a very fine young man, a splendid young Christian gentleman, belonging to an English family with a great Christian tradition. I remember him running off the lines a bit, not badly but thoughtlessly, heedlessly, getting away from the center on to the margin, spending too much, upsetting the family budget, and working too little.

I was with him when the cock crew. It was a letter from his father which broke the spell, and showed him life again in true proportion—a noble letter, loving, discerning, and strong. The boy flung himself into a great chair and wept bitterly, and he has never swerved from the path of duty from that day to this.

That was a deeply affecting moment, but it was not a painful one. A loving heart was being recalled by love to the path of duty. And that was all that happened when our Lord turned and looked upon Peter.

—REV. H. F. B. MACKAY, in *Assistants at the Passion.*

CATHOLIC DISCIPLINE

BY THE REV. A. T. BENNETT-HAINES

CATHOLIC THEOLOGY teaches that there are three powers of the soul, *viz.*, the memory, the understanding, and the will. In order to serve God aright we must exercise all three. In striving to recover the blessings of the full heritage of Catholicism, it is important to keep this in mind. The great fault of much of our religion today is that it makes no serious demand upon these powers of the soul, and this is particularly true in the case of the will.

The power of free will with which man is endowed enables him to choose whether he will serve God or Mammon; whether he will seek what is highest and best or devote his attention to what is less worthy or definitely ignoble; whether he will seek first the things which are eternal or be content to labor only for material things and transient values.

Clearly then, if our religion is to be worth while, it must make a proper demand upon our wills, and not only so, it must also provide for and ensure some kind of training and development of the will in a right direction. Will power is strengthened and stimulated by use and exercise, just like our physical powers. It is susceptible to training, just as a young tree tends to grow in the direction and form to which it has been trained.

Every action, every effort of ours, no matter in what sphere it is exercised, helps to shape our character in some particular mould, good or bad, or at least gives a tendency or bias which makes it easier for us to will to do something of the same kind again.

It is here that the value of discipline comes in, for the man who makes a conscious effort to discipline himself in any direction is helping to acquire real self-control and mastery. His will thus becomes an efficient help to his progress, instead of being a petulant and unstable mistress. These are things that cannot be ignored by any live religion, and the Catholic Church has recognized them in the ordered sequence of fast and festival, as well as in the general arrangement of her worship and practice. The omission of disciplinary exercises and the substitution of pleasing services of the "brief, bright, and brotherly" type has been the great weakness of the sects. There is a very real danger lest in the attempt to recover the fullness of our Catholic heritage we should seek only the beautiful, the symbolic, and the more pleasing side of Catholic worship. These are desirable and necessary in their place but they must not be allowed to exclude the more stern and equally necessary notes of penitence and discipline. It is the emphasis on the former and the omission of the latter which differentiates the mere High Churchman from the true Catholic.

There is a due proportion in religion as in all well ordered life, and if this is not observed religion soon ceases to have any real relation to life. Besides the many treasures that Catholicism has to *offer*, it has also much to *demand* of us. We neither meet its obligations nor do ourselves any spiritual good if our religion consists solely in passive attendance at an artistically arranged service on Sunday and the regular payment of a more or less trifling sum for its support.

Again, though men are not saved by works, yet "faith without works is dead" and there is both divine command and divine example for such works as prayer, fasting, and almsgiving. It is difficult indeed to see why Protestantism has stressed prayer and almsgiving to the exclusion and neglect of fasting. All three call for strict use of the will, and their practice does bring one into harmony with God and the things of the spirit in addition to their other mental, physical, moral, and intellectual values. There is every reason for their use by all Christians. We are "heirs of God and joint heirs with Christ *if so be that we suffer with Him*," and so we need to discipline ourselves that we may be capable of response to the way of suffering. Christianity centers in the Cross—without it there can be no triumph. Are we prepared to take up our cross and follow? Have we ever tried to do it? How often? Yet it is eternally true that only by way of the Cross do we reach the Crown. Only to those who have known the deep penitence of Lent is the fullest joy of Easter revealed.

There is a link here, too, with the Catholic (and Bible) practice of Confession. The disuse of this sacrament has led to a free and easy view of sin that regards it as nothing very serious but at worst a mishap which a loving Father will overlook. In Puritan quarters it has led, on the other hand, to a stern and rigid code that admits of no forgiveness or restoration, but labels the unfortunate brother or sister who has fallen as a perpetual outcast. This is very apparent in the dealings of pastors with their people, and even of bishops with their clergy. Catholicism insists upon strict discipline, but at the same time offers the true penitent every help, and when Confession has been made and satisfactory penance performed, not only restores the penitent to communion, but treats him as the brother that he was before. It is obvious which method most closely approximates to our Lord's teaching and practice.

As a people, we dread, perhaps not unreasonably, autocratic dictation. We resent being told when to fast, and when to make merry, just as much as we dislike compulsory Confession. Yet—if we do not make a special effort to deny and control our desires, say in Lent, do we ever do it at all? If we never approach God's altar fasting and in the early morning, do we ever make real preparation or go at all unless it just happens to be comfortably convenient? Do we even consider it worth making a special effort? By neglect of discipline we lose the tremendous significance of our Lord's careful provision for our necessity.

Even if one were unusual enough to achieve a thorough system of one's own, it would be very difficult and confusing to be concentrating on self discipline when the Church was employed in celebrating festivities. Times and seasons have their use, after all. We do need some sort of rule and method in the perfecting of our capacities for the service of God and man, and no such method has yet been evolved which is in any way comparable to the ordered discipline of Catholicism. Our evangel must always be that the greatest victory man can win is not over any outside enemy or force, but over *self*, for that is the essence of our faith. Furthermore, while we are not to perform any good work for the sake of self advertisement, it is well that men should know that our religion does demand something—that it is essentially a manly and virile thing.

In the case of prayer, it is the will that secures concentration and freedom from distraction. The will impels us to prayer, urges our petitions, and fights against sloth and the things that we are loath to give up. Many people *wish* to love God, but make no real effort to achieve their desire. The man who *wills* to love God commits himself to definite action to attain his objective. "*I will not let thee go, except thou bless me*"—this is the spirit of true Catholicism, this is perseverance of will. So with the other exercises of Catholic piety—they make for and require self-control, virility, and mental power.

The average man is flabby and soft, super-fatted, body and soul. He needs bracing up, control, abstinence, courage, and strength—moral force. Once men are made to see and appreciate this, they will be attracted by the way of the Church, just as surely as they are lost or repelled by easy and sentimental presentations of religion.

It is for the apostles of Catholicism to make men see that a boastful indifference to religion, a rejection of its claims on the ground that it is unsuited to full-blooded men, is a sign not of manhood but of cowardice, not of strength of will but of feeblemindedness, not of virility but of shameful weakness.

The Christian faith is a challenge to all men to bring their lives into union with the Almighty Divine Will. We have wooed them with sweet words and they have not responded. Why not *dare* them to accept the challenge and sting them into action for truth and righteousness? It can be done. Let us discipline ourselves for the fray.

COR UNUM

GIVE me Thy heart, O Lord,
That mine may beat in cadence sweet with Thine,
Teach me to love with Thy vast love,
Compassionate, benign.

Grant me the mind of Christ,
His mysteries and sanctities impart,
But fold and lock within my breast
His understanding heart.

M. E. H.

Suppose There Are Other Worlds?

By Jared S. Moore, Ph.D.

Professor of Philosophy, Western Reserve University

THE suggestion is frequently offered that it is extremely unlikely that this little planet of ours, in its far-away corner of the universe, should be the only body in the vast cosmos inhabited by intelligent beings. Then from this suggestion there naturally (for the Christian) follows the query as to how the possible existence of intelligent life in other worlds would affect the doctrine of the Incarnation and all that this doctrine involves.

If our world is the only one, then there is but one species of human beings in the universe, and we can see, if we are ready to accept supernatural truth at all, how God could take this human nature upon Him, and die for men upon the Cross—we can believe this, I say, even if we cannot understand it. But if there are other worlds—that is to say, other celestial bodies inhabited by intelligent beings in some degree, at least, like ourselves—there is undoubtedly an additional strain upon our faith. God became man once and for all time on this earth, the Church founded by that same Incarnate God teaches us: what becomes of this teaching, however, if there are other habitable worlds besides this earth?

The difficulty is evident, deserves consideration, and cannot and should not be lightly passed over. Let us see first what astronomical science has to tell us on this matter; since whether there *are* other worlds is a question for science to answer, quite apart from the question of theological interpretation.

What Does Astronomy Say?

PROFESSOR EDDINGTON, in his recent remarkable book on *The Nature of the Physical World,* has a chapter on the subject which may be unquestionably regarded as authoritative. Three facts stand out: first, that the period of man's life on this earth is so infinitesimal in comparison with that of the evolution of the cosmos as a whole, that on purely mathematical grounds the probability of *contemporaneous* intelligent life on even as many as two different worlds is hardly more than zero. Consequently, even if there are other habitable worlds (I shall mean by this phrase, as formerly, "worlds habitable by intelligent beings"), it is extremely unlikely that there should be intelligent life on any other celestial sphere at any time simultaneous with the presence of man on earth.

More specifically, Dr. Eddington points out, secondly, that it is relatively improbable that there are any, and still more improbable that there are many, other planetary systems in the universe besides that of which our sun is the center. Formerly it seems to have been commonly held by astronomers that many stars besides our own sun must have planets revolving about them; but now the opinion seems to be that the natural course for a star to take in its process of evolution is to split into a double star, rather than to form planets revolving about itself. Hence, according to Eddington, other planetary systems, if they exist at all, are exceptional phenomena in the universe, and the probability of intelligent life outside our solar system is consequently low.

Thirdly, coming to our own system, the only planets whose possible habitability has ever been seriously considered are the two which are nearest to us, and whose distance from the sun is therefore neither so small nor so great as to make the presence of life thereon absolutely impossible. Of these, intelligent life on Venus seems unlikely because of the apparent fact that its surface is entirely covered with water, and for other reasons. The possibility of such life on Mars, however, has long been a subject of popular, and occasionally of scientific, speculation; but observational evidence is conflicting, and Professor Eddington concludes that even if Mars ever did contain quasi-human inhabitants, it is probably now too old to support intelligent life.

Astronomical science, therefore, seems to leave us with these conclusions: (1) that there may have been intelligent life at one time upon Mars, but probably not on any other planet of our system, and that it is extremely unlikely that even Mars is the abode of intelligent beings today; (2) that there is slight probability of the existence of planets outside our solar system which are, or ever have been, inhabited by intelligent creatures. In other words, nothing whatever is *known* on the subject—all is *probability* merely, and this of but slight degree. The query which heads our paper, however, still remains: "Suppose there *are* other worlds," what then? Let us now consider the various alternatives having theological significance, and see what they imply.

What May Theology Say?

WE MAY ignore to advantage, I think, the question as to whether other intelligent beings similar to ourselves, and therefore legitimately for our purpose referred to as "men," exist on other planets *contemporaneously* with the period of human life on earth or not: even if there are no men on other worlds today, nevertheless, if there ever were or will be such beings, the theological difficulty remains. The weight of probability is certainly *against* the existence of intelligent life in other worlds at *any* time; but "improbability" does not mean "impossibility."

We may also ignore the question whether there are few or many other inhabited worlds; since even if there is but one other besides this, the same problem arises as if there were many.

The alternatives before the theologian seem to be as follows: The first possibility which occurs to us is that, though there may be *intelligent* beings on other planets, only on this one have beings possessing a *spiritual* nature arisen. Before the appearance of the present human species on the earth, numerous primitive types have had their day, many of them, such as that known as "Cro-Magnon man," having left behind them evidences of an advanced degree of intelligence. But man as the theologian is interested in him is something more than merely an *intelligent* creature—he is a creature possessing a *spiritual capacity* which not merely separates him from the lower animals but binds him to his Creator. Obviously, the probability that human, or even quasi-human, beings in *this* sense of the term have ever appeared on other planets than ours is even less than that small degree of probability which science allows to "intelligent beings" in the broader sense.

But suppose there *are* in other worlds beings capable of a knowledge and love of God, and so of ultimate union with Him—what then? Two further possibilities seem open: either in *some* other world than this, man (or his equivalent) has sinned; or else, only on earth has man sinned, and our alleged cousins on other spheres have never fallen from the pristine purity in which they were created.

In the latter case, whatever may be the method which God uses to keep these children of His in union with Himself, nothing in the way of an Atonement would be necessary, since Atonement implies previous estrangement. And yet it must be confessed that it seems highly improbable that there should be creatures in other worlds with a knowledge of God's will, and freedom to obey or disobey it, and that none of them should have at any time chosen evil rather than good. And if some *have* sinned, the need of Atonement becomes acute, and it is hardly conceivable that a loving God would leave this need unsatisfied. But how would such an Atonement be possible, consistently with the truth regarding ourselves which has been revealed to us?

Some of the medieval theologians used to inquire whether or not God would have become incarnate on our planet if man had not sinned. The question is an interesting one, but as a matter of fact we can never know what is the true answer; and, after all, it can make no practical difference, since man as we know him on this earth *has* sinned, and our Lord *has* become incarnate to save us from our sins. What may be true in the case of some other hypothetical world in which man may or may not have sinned, is still further removed from any possibility of answer by us here on earth. Of two things only

may we be certain, if we are to accept the Catholic teaching at all: (1) that there can never be but one Incarnation; and (2) that there can never be but one Atonement involving suffering and death. Christ took human flesh, and suffered in it, "for *us* men and for *our* salvation"—not for any hypothetical race of God's children elsewhere.

How man on other worlds can be saved from the consequences of his sin we are, then, unable to say. That God would find a way we can positively assert; but that that way is the "way of the Cross," or anything like it, I think we can with equal positiveness deny. As to what the way would actually be, however, we can only cry, "*Ignoramus et ignorabimus.*"

Our general conclusion must, then, be: (1) that the existence of creatures possessing what I have called "spiritual capacity" in other worlds at any time in the history of the universe is improbable; (2) that if there are, ever have been, or ever shall be, such creatures, sin probably has entered or will enter in somewhere; (3) that if sin has entered or will enter in, God has found or will find a way of reconciling the sinner or sinners to Himself; (4) that what this way may be we cannot tell, but that it is certainly *not* the way of the Cross or of the Incarnation. The query at the head of our paper, therefore, though a serious one, is by no means crushing, as unfortunately many seem to think it to be, and need not arouse concern in the minds of the faithful.

THE RETIRING FUND FOR DEACONESSES

By Deaconess Mary C. West

IT WAS a retired deaconess who gave the first hundred dollars toward a retiring fund. Other gifts followed, and in September, 1927, the Retiring Fund for Deaconesses was incorporated in the state of New York. There is a board of directors composed of seven deaconesses; there are two advisors, Richard T. Stevens, treasurer of the New York School for Deaconesses, and Charles A. Tompkins, assistant treasurer, National Council of the Church. The Bank of New York and Trust Company is the custodian of the funds. The House of Bishops endorsed the fund in General Convention in 1928, when it was presented by the Rt. Rev. Philip M. Rhinelander, D.D., chairman of the Commission on Deaconesses.

The first objective of the retiring fund is fifty thousand dollars; when this has been obtained, the payment of annuities and allowances will begin. There is no time to be lost for there are some who should even now be receiving help from this fund. The deaconesses of the Church are not eligible for help from the Clergy Pension Fund; they work for inadequate salaries in most cases; their parishes are not always able to help them at the time when they must cease active service. A general fund, such as the Retiring Fund for Deaconesses, carefully invested and safeguarded, is the best solution for providing care and comfort in their latter years for those who have served the Church.

There is now thirteen thousand dollars in the Retiring Fund for Deaconesses. The bank balance continues to grow towards the next purchase of bonds or mortgages. This entire amount has come in sums from fifty cents to one thousand dollars, from deaconesses, their friends, bishops, clergy, Woman's Auxiliaries, special offerings at services. Large bequests are needed but small sums are also solicited by the directors. Leaflets may be had on application to the secretary. Checks may be sent to the treasurer or to the Bank of New York and Trust Company.

The present officers of the fund are: President, Deaconess Romola Dahlgren, 419 West 110th street, New York City; secretary, Deaconess Mary C. West, 129 East 52d street, New York City; treasurer, Deaconess Edith C. Smith, 61 Franklin street, Morristown, N. J. Other members of the board of directors are Deaconesses Mary S. Johnson, Effie M. Brainerd, Claudine Whitaker, and Lillian M. Yeo.

BENE VIXIT

Remember the proverb, "*Bene qui latuit, bene vixit*"—"They are happy that live retiredly"? If this be true, princes and their grandees, of all men, are the unhappiest; for they live least alone; and they that must be enjoyed by everybody can never enjoy themselves as they should. —*William Penn.*

AROUND THE CLOCK

By Evelyn A. Cummins

INTERNATIONAL friendship receives an impetus from a variety of recent events. The most striking is the decision of the trustees of the Rhodes Scholarships for study at Oxford that German students will once again receive these scholarships. Ex-Premier Stanley Baldwin said that "the promotion of friendship between German and English-speaking peoples by education is even more important than it was when Mr. Rhodes added the codicil to his will" permitting awards to German students. This codicil had been cancelled by act of Parliament in 1916. Several German Rhodes scholars of prewar days were present at the reunion.

Word comes also of a similar scholarship fund established in honor of the late American Ambassador to Japan from 1924-1925, Edgar A. Bancroft of Chicago, by his heirs. The fund of $150,000 will provide for the maintenance of a maximum of four Japanese students at different American colleges where few, if any, other Japanese students are enrolled. The board of trustees is composed of Japanese who have taken part, or all, of their higher education in the United States.

American generosity at the time of the Yokohoma earthquake resulted in a surplus out of which a new hospital was recently erected at Tokyo, to be known as Do-Ki Memorial Hospital.

ALL the continents of the world were represented at the International Missionary Council in Williamstown, Mass. A new attack on the much-discussed secularism of current civilization was indicated by the American secretary of the Council, who urged closer alliance of our new scientific knowledge with religious ideals. Among the problems facing the Council are the issue of religious liberty, raised by a recent Egyptian Moslem court decision that no Mohammedan woman may change her religion; and the status of missions under the mandates in Iraq and Syria.

THE Near East looms forth in the religious news with recent significant turns of the hands of the clock in Egypt, Turkey, and Palestine. In addition to the important court decision mentioned above, Egypt appears as the temporary resting place of the ill-fated Amanullah of Afghanistan, unsuccessful Moslem modernist, who weeps tears into the Nile (where crocodiles weep) about his exile, and who is on his way to Rome. He hopes to return in a year as "a simple citizen." "Kingship no longer has any charms for" him. His downfall he attributes to religious fanatics rather than to political intrigue.

TURKEY is relaxing its strictures against mission schools by granting permission to hold Bible classes where parents request such instruction. The issue was forced by the threat of a Scotch school to close its doors if it must remain secular; and this seems to show Turkish anxiety for foreign schools to help in its campaign against illiteracy.

Especially important is this in view of its adoption of the Latin alphabet. And the government evidently intends to put over this reform, which takes it farther away from the Koran, for notice has been served through postal and telegraphic authorities that all communications in the Arabic script will be refused.

Will Rogers, commenting on a reported plan of Mustapha Kemal to visit the United States, called him "a Mussolini, Borah, Aimee McPherson, and Charley Dawes combined."

CONDITIONS governing the control of Church property in Mexico place it clearly under the government. This commits the Church to obey the nation's laws as a condition of tenure, and to maintain the buildings in good repair and sanitary condition, though the latter is to be subject to governmental permission.

The University of Mexico has finally been made completely autonomous by edict of President Portes Gil on July 10th.

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.

THE REV. DR. HUGH BIRCKHEAD

To the Editor of The Living Church:

DEATH at 53 in the midst of a signally able and growing ministry, just when the Church is finding it so hard to fill her highest positions, makes this loss peculiarly sad and keen.

This man did not figure largely in the news reports. He was innocent of the arts of the office-seeker, and some of his brethren thought him aloof; surely because he was so wholly concentrated upon his own God-given job in a parish which grew in power, beauty, and effectiveness each year.

Dr. Birckhead was first a strong, dramatic, outspoken preacher. He had a firm grip upon Christ Jesus and His Cross. He won and held large congregations because he knew toil and sweat of brain and prayer. He was a good under-shepherd of the flock of Christ—watchful and faithful, and sympathetic to the end. As an administrator his resourcefulness and energy made him a man with few equals. He inspired people with a head for missions, for service. And he led them increasingly to the altar as the source of all enabling for service. Starting as a typical Broad Churchman he grew in his feeling for a richer service, and for the sacramental life. His sympathies widened. Last spring he had invited Fr. Hughson to hold a mission in Emmanuel Church this autumn, and few men would have more faithfully prepared for it. And then he nobly stood by his diocese through all. More often than any other, his parish was the host of the Church in Maryland. The splendid parish house which was built under his ministry made this possible. They did it handsomely and well. His fine figure and gracious speech will be missed, and those who knew him best will most sadly mourn him.

Fishers Island, N. Y. (Rev.) ARTHUR B. KINSOLVING.

THE REV. THOMAS ATKINSON

To the Editor of The Living Church:

IT WAS with the greatest interest and pleasure that I read the glowing tribute paid by Bishop Abbott, in the issue of July 27th, to the Rev. Dr. Birckhead, and one can subscribe to every word therein without hesitation.

The Church in Maryland has received another blow in the death of the Rev. Thomas Atkinson—a priest of many years service in the American Church. Mr. Atkinson by his simple godliness has left an impress on his diocese and the lives of its people that will live forever.

He was a Catholic Churchman of the old school, grounded in the faith. Without being an eloquent and popular preacher, he was a rare teacher whose sermons were always interesting and instructive. He had no "isms" or "crochets" but preached and taught the pure Word of God. Never in the limelight, rather retiring, he typifies hundreds of earnest priests of the Church whose lives are transparently beautiful and who unconsciously leave an impress on the many with whom they come in contact of incalculable value. They sow the seed and carefully till the soil so that in due course the seed comes to full fruition—and always with perfect self-abnegation, serving only the Master and Him crucified. Preferment does not interest them as they have but the one burning desire—to save souls.

Who can say that the life lived by this good, true, sincere man is not the highest fulfillment of usefulness?

The Rev. Thomas Atkinson died suddenly on the evening of July 21st last, almost seventy years of age. The writer has known him intimately for more than forty years, and his opinion of him is epitomized in a statement quoted from a letter received this morning from the Presiding Bishop: "In all my acquaintance I have never known a more perfect Christian gentleman."

The Church's loss cannot be overestimated, for though his greatness is unheralded and unsung like the hundreds of other parish priests who serve as he did, his reward will be: "Well done, thou good and faithful servant," for truly he was a holy man of God. EDWARD GUEST GIBSON.

Baltimore, Md.

THE REV. LOUIS C. LOREY, O.H.C.

To the Editor of The Living Church:

HAD A Woodrow Wilson or a Morehouse lived on this mountain while Fr. Lorey was here, then he might have had a fitting memorial written. As it is, some one said, "He tended to the garden."

Yes, he raised beautiful flowers, played the organ, said Masses, heard confessions, preached real sermons, buried the dead, baptized the living, comforted the sick, helped the sinful, raised up the outcast, taught, cooked, washed, tended little children, gave pleasure and happiness, prepared for confirmation—and all of this is only a little of what he did beside.

He was happy if he had something to give the poor and hungry. He always said a prayer or blessed those he went to see.

He had not the modern idea that what one did was nobody's business. Through him, it was God's business. Many a sin he checked, many an untruth he stopped. In love and sympathy he shielded and corrected. He loved the boys and was always surrounded by them. They are pretty critical, but I never heard of one who criticized Fr. Lorey. When he preached, you went away knowing you wanted to be better and determined to try, again and again! He loved the vestments, the services and one will never forget that heard him conduct the Stations of the Cross! I believe, the countless flowers he tended so lovingly, represent to God the souls he helped and comforted and saved; the children whose lives he brightened.

The lowly gardener has gone. The flowers droop. The sheep know the voice of the true shepherd. He took the lowest seat. Perhaps he will be told to go up higher!

Sewanee, Tenn. LILLIAN HUTCHESON.

CANON 23

To the Editor of The Living Church:

ONE HAS no difficulty in understanding what safeguards the Church has tried to preserve in Canon 23. They are legitimate and real.

We have seen the need of flexibility in the use of our Book of Common Prayer and have given much time and energy in recent years to provide that flexibility and make such changes as seem to us to be more in keeping with the best thinking in the Church.

I regard the Book of Common Prayer with more sacredness than the canons of the Church. I have been trained from my youth up to reverence it next to the Bible itself. I know that it is in a measure tied inextricably with the canons, but most of us know more about the Prayer Book than we do about the canons. If we see the need of changing the Prayer Book (and we have, thank God for that), it seems to me that the onward move of the Christian Church should open our eyes to the need now of some change in our canons.

Nothing but profound respect and admiration should be had for the diocesan that sees to it that his clergy adhere to the canons. My regret is that there should be such canons, the enforcement of which embarrasses a large part of the Episcopal Church in a day when Christian unity is an active world proposition.

Facing an actual need in the fostering of a spirit of Christian unity, and not asking for the provision of any more than the present need, I am wondering if it would not be well to ask the Church in her next General Convention to amend Canon 23 by the addition of the following after the words "special occasions"—*and to those authorized ministers of other communions, licensed by the laws of each state, to assist in the performance of the Form of Solemnization of Matrimony; and the Order of the Burial of the Dead.*

The writer himself feels that such action would not be out of harmony with the report of the sub-committee of the 1920 Lambeth Conference on "The Relation to, and Reunion With, Non-Episcopal Churches"—page 143: "The terms of union should not confer on non-episcopally ordained ministers the right to administer the Holy Communion to those congregations which already possess an episcopal ministry, but

they should include the right to conduct other services and to preach in such churches, if licensed thereto by the Bishop."

It is understood, of course, that this is intended as a term of union. We are not quite ready for the union, but somehow one feels that nine years after the promulgation of such a document as the Encyclical from the Lambeth Conference, we in the Episcopal Church should be ready to make some forward steps since we have taken such an active part in many unity conferences.

Because of the existence of a better spirit among the various Churches looking towards unity, it seems to me that one of the chief exponents of Christian Unity could well afford to make a provision in its laws whereby conscientious Bishops and other clergy could foster this spirit of good-will and not feel that they were lawless in so doing.

Danville, Va. (Rev.) N. E. WICKER, JR.

UNITY IN INDIA

To the Editor of The Living Church:

REGARDING South Indian reunion, why could we not revert to the use of the word "presbyter" to designate a priest? Surely "presbyter" is an Orthodox and Catholic term, and yet it would not offend our separated brethren. The Roman Church uses the same in official service books; the P. E. Church during General Convention seems to know none other term; and the most exacting Churchman harbors no doubt as to the churchliness, much less the continuity, of the Scottish Episcopal Church where it was used exclusively for "priest."

It seems odd that Protestants are less perturbed nowadays about the episcopate just when we are outgrowing that denominational peculiarity of Episcopalianism. Our Episcopal Church, in fact, is gradually becoming presbyterian in polity. We are getting away from the focus upon the "historical episcopate" and now emphasize the more practical ministry of the presbyterate, *i. e.*, the priesthood, which is, of course, invariably episcopally conferred. Personally I do not care what I am called so long as all that is possible has been done to safeguard my ministrations. There is no need for us to speculate on the uncovenanted channels of God's grace elsewhere; yet we who are privileged with the blessings of the Catholic Church ought to pray that it does, realizing that disunion is our common sin as men.

The coöperation of Catholic-minded scholars and leaders is needed in this latest discussion on reunion. Before the "High and Dry" cast scorn, read the findings of the Cheltenham conference of "No-Churchmen," recorded and most ably commented upon in the issue of April 19th last, of the London *Church Times*.

Beware lest we treat this opportunity as the American Church did the Muhlenberg Memorial and the Congregational Concordat—admittedly imperfect, but not deserving of the respective squelchings both got.

Attica, N. Y. (Rev.) N. B. GODFREY.

To the Editor of The Living Church:

YOUR EDITORIAL, Unity or Added Disunity in India, presents with the greatest clearness the danger involved. It is that the unified Church may be without a priesthood; that the ministry which will be set up may be that of episcopally ordained ministers who are not priests. The Reformed Episcopal Church set up such a ministry. From our standpoint it is of little importance whether a minister be episcopally or non-episcopally ordained if no priesthood be conferred. Of course the question of deacons as episcopally ordained ministers who are not priests is not here considered.

It would seem that the minimum requirement which would be acceptable would be that all ministers receive an ordination to the priesthood; this, however, not as reflecting upon the ministry they already might hold, but as supplementing it with a different kind of ministry. The distinction between a priesthood and other forms of ministry should be clearly maintained.

I think there is some danger in saying that no particular interpretation of the word priest would be required. Would not this open the way to interpretations which would amount to nullification, as that the priesthood is an office and not an order, and that its powers are derived from legislation, and are not inherent nor conferred by ordination?

I believe the articles of agreement should state that the priesthood is understood in the sense in which it has been generally understood throughout the Catholic Church.

You certainly offer a possible key to Church unity when you suggest that it may lie in Protestantism accepting a Catholic priesthood as supplementing the Evangelical ministry. The idea is well worth developing.

Norfolk, Va. REGINALD B. HENRY.

THE MINISTRY OF LAY READERS

To the Editor of The Living Church:

THOUGH NOT familiar with conditions in the U. S. A., I dare say there are sections in your vast country where the supply of ordained men is not at all adequate, with the result that the Church cannot achieve what she might if Divine Service could be held in such places regularly. In some parts of Canada, people are privileged to attend service in their own church once or twice a month, and in other places they have service once a week. Quite a contrast, is it not, to the number of services available to city Church people?

Of course there are various suggestions for improving such conditions. Voluntary clergy, Church Army, and lay readers can under such circumstances prove of inestimable worth to our Church, and surely it is our duty to our neighbors in sparsely-settled localities to do our utmost to give them opportunities of attending Divine Service. I have spent four very happy years as a lay reader, licensed by the Bishop of this diocese, taking services in small and isolated places occasionally, for I know that the services have been enjoyable and helpful, and appreciated, even though conducted in a quiet humble way by a lay reader. Frankly, I would like more of this good work to do, for I know the need is so great. And of course I would like to see a very great many young men offering themselves as lay readers, not merely to assist in services in city churches, but in the vastly more important work of conducting services in places where otherwise the people would be deprived of the benefits of public worship in God's House. "The harvest truly is plenteous, but the laborers are few." We cannot all be ordained, we cannot all give full-time service to our fellow-Church-people, but as part-time workers for God and His Church we can do an immense amount of good, whether we live in Canada, the United States, or elsewhere.

There is happiness in store for all who may be admitted as lay readers, the happiness of service, of doing good in a quiet way. STERLING BRANNEN.

Fredericton, N. B.

"EARLY AND LATE MASSES"

To the Editor of The Living Church:

IN YOUR ISSUE of July 27th the Rev. Herbert G. Purchase presents a suggestion that may well receive the attention of our parish priests. To combine the Sunday early and late Eucharists at an hour permitting fasting communions as well as a choral service with sermon is a plan that has somewhat to commend it. Where else but in Anglican communion does the pastor expect his people to be present at two services on Sunday mornings?

Here is an item copied from a July number of the *Church Times:* "There is no sacredness or virtue in having the service at 11 A.M." Most people will agree with this statement by the vicar of Holy Trinity, Southampton, who, if he carries out his intention of holding the principal Mass at his church on Sundays at 9:30, will have established a precedent in the town. He objects to the sung Mass at 11 A.M. because it separates the Communion from the Mass. In the current number of his parish paper, he writes: "The sung Eucharist at 11 A.M. is not ideal. It is second-best. The best is to have a sung service at an earlier hour, say 9:30, when the whole congregation, except those who are not confirmed, make their communion."

Such a suggestion will not appeal to rectors whose churches attract many visitors, but where there is one priest and few visitors (the average parochial condition) what is to be said against this plan? (Rev.) HARRISON ROCKWELL.

New York City.

CRAUFURD TAIT

To the Editor of The Living Church:

IN THE ISSUE of THE LIVING CHURCH for June 15th, page 226, in the article by the Rev. A. Manby Lloyd, Canterbury Calling, there is one misprint repeatedly calling for correction—Cranford for Craufurd. The name Craufurd Tait occurs no less than six times, always masquerading as Cranford. It occurred to me that the articles might possibly be made into a book, in which case it would be a pity to perpetuate the error, due presumably to poor writing.

Faribault, Minn. (Rev.) FRANCIS L. PALMER.

TO HAVE MEDITATIONS

IF THOU withdraw thyself from void speakings and idle circuits and from vanities and hearing of tidings thou shall find time sufficient and convenient to have sweet meditations.

—*Thomas à Kempis.*

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., D.C.L., Editor

THINGS TO COME. By John Middleton Murry. New York: The Macmillan Company. Price $2.50.

MR. MIDDLETON MURRY is the editor of *The Adelphi*, an English literary review, and the husband of the late Katherine Mansfield, one of the most gifted short story writers of our time. Like Matthew Arnold and Mr. Clutton Brock, and sundry other literati, Mr. Murry finds himself subject to the good old Anglo-Saxon temptation to have a religion all his own, or at any rate to promulgate a purported interpretation of the Christian religion. In exposition of this *religio laici* he has previously published *The Life of Jesus*, *To the Unknown God*, and *The Evolution of An Intellectual*.

The present volume is a collection of essays most of which are reprinted from *The Adelphi*. They are of widely varying length, interest, and importance, and even the subjects are decidedly miscellaneous: as the reviewer for Mr. T. S. Eliot's *Criterion* remarks, it is impossible to give a characterization of such a miscellany. Most, but by no means all, however, have to do, at least remotely, with religion.

Mr. Murry's intellectual position may briefly be indicated. He is not orthodox, not a theist, but a humanist and pantheist of an imaginative—some might say mystical—temperament. His doctrines have brought him into collision with the orthodox; his temperament, with the Bradlaughs of the day. "I find myself assailed," says Mr. Murry, "from two sides—from the side of orthodoxy and the side of rationalism." Again, in Thoughts on Pantheism, he remarks: "And yet most men of mark, since the Renaissance, have been Pantheists of some sort or other. They could not help it; for there is no other refuge for the mind which refuses both Christian orthodoxy and mere rationalistic mechanism."

But Mr. Murry is distinguished from the generality of Pantheists by his intense devotion to the personality and life and philosophy of Jesus, as he understands them. Like every other thoughtful man, Mr. Murry has made his own selection and synthesis of the Gospel histories, has compiled his own portrait of the Christ. Our writer assures us that though he has "read a little in Thomas Aquinas and a little more in some of the medieval Christian mystics," he is a "complete stranger to the thoughts and methods of modern theology." Accordingly, Mr. Murry's Jesus is not the eschatologist given us by M. Schweitzer and M. Loisy, but nearer the ethical prophet of nineteenth century liberal Protestantism. It is true that Mr. Murry berates "ethical humanitarianism. The personality, the teaching, and the heroism of Jesus were not made of benevolence and uplift; he did not preach what Renan called *'la délicieuse theologie de l'amour.'*" Nevertheless, Mr. Murry has a not so dissimilar character in mind.

The most interesting and important essay in the collection appears to be Christ or Christianity; and in this Mr. Murry develops the interesting thesis that God the *Father* was the creation of Christ's spiritual consciousness, and that Christ's bitterest agony on the Cross was his knowledge that such a God as he had conceived and evangelized was an illusion. *A* God exists: Mr. Murry holds that religious experience gives us so far warrant. But religious experience reveals merely a God of power and force. The problem of evil precludes the existence of a God of love—*i.e.*, the Father God. But Jesus conceived of the Father. "According to what a man is he will try to formulate that experience of the unutterable. If he is filled with love for humanity, his God will also be filled with love for humanity." Then the agony on the Cross. "His God, the good God, the loving God, the Father Almighty, did not exist. Jesus dies knowing it. No pain in the world of men has ever been like that pain." As between his reading of the Gospel and orthodoxy's reading, as he understands it, Mr. Murry asks: "Which is better—to contemplate a man who so loved men that he deliberately gave his own life to prove that God was their father, or to contemplate a God who gave his own son to torment, when he could save the world by a thought?"

The younger theologians of the school of *Essays Catholic and Critical* would not, needless to say, any more than Mr. Murry, subscribe to such an interpretation of the Atonement as has just been quoted; and Mr. Murry's antithesis of the "Son" and the "Father" has a Manichean crudeness (in judging the universe and the Creator "God" we must not leave out of our reckoning their production of "Jesus"). But his theory is imaginative and stimulating; and such writings deserve to be read as typical of the minds of many thoughtful and devout men among whom we must try, in these days, to preach the gospel.

AUSTIN WARREN.

THE SCHOLASTIC philosophy, in particular that of St. Thomas Aquinas, is being revived in what is called neo-Scholasticism, and whatever adjustments it may need, in view of modern science and outlook, its fundamental principles need reconsideration today. But if such reconsideration is to be promoted outside Catholic circles, its supporters must reckon seriously and sympathetically with what is sound and true in modern thought, and link up the older outlook with the new. The Scholastic terms must be translated into language that will appeal to the modern mind. Roman Catholic apologists have not yet learned to do this, and in spite of the skill with which they sometimes argue, their books are apt to be intelligible and persuasive only to those who need no persuading. It is this limitation that reduces the value of Dr. Fulton J. Sheen's *Religion Without God* (Longmans, $3.50). It contains three parts: exposition of modern religious philosophy; historical antecedents of contemporary ideas of God and religion; critical appreciation (?) of these ideas in the light of St. Thomas' philosophy. Subject to the limitation above indicated, he has done his work very well indeed; and those who are willing to think on lines other than are apt to be pursued by the modern mind will find the book decidedly enlightening and valuable. The thesis that "Religion, according to the twentieth century philosophers and theologians, centers not about God but man" is made convincingly clear. And, intellectually at least, Dr. Sheen understands the modern mind. Alas, while he successfully "shows up" the erroneous trends of modern thought, he quite fails to demonstrate his alleged sympathy with its significant results.

A VERY beautiful edition of *The Pilgrim's Progress* has been published by the Bunyan Anniversary Society (London and New York, $5.00). The illustrations by William Strang are very fine. The print is excellent, and in the margin are notes giving biblical references. The outside cover, with a picture of Bunyan and a brief account of his life and imprisonment, is valuable in itself. Altogether the edition is a great contribution to a religious classic which is as lasting as the English language.

CONSIDERING the place which Schleiermacher holds in the history of Protestant theology, it is curious that not until now has there been published an English translation of his chief dogmatic work. The version which now appears has been made from the second German edition by a group of scholars, is edited by H. R. Mackintosh of Edinburgh and J. S. Stewart of Aberdeen, and entitled *The Christian Faith* (Scribners, $6.50). There is no space here for detailed review of such a book, but readers of THE LIVING CHURCH who are interested in Schleiermacher should know that this translation has been made available for their use by scholars whose reputations guarantee their competency.

The Living Church

Established 1878

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

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Circulation Manager, HAROLD C. BARLOW.
Advertising Manager, CHARLES A. GOODWIN.

Published by the MOREHOUSE PUBLISHING Co., 1801-1811 Fond du Lac Ave., Milwaukee, Wis.

SUBSCRIPTIONS

UNITED STATES AND POSSESSIONS, MEXICO, AND BRAZIL: Subscription price, $4.00 per year in advance. To the clergy, $3.50 per year. Postage on subscriptions to Canada and Newfoundland, 50 cts. per year; to other foreign countries, $1.00.

OTHER PERIODICALS

Published by Morehouse Publishing Co.

THE LIVING CHURCH ANNUAL. A Church Cyclopedia and Almanac. Annually, about December 10th. Paper, $1.00. Cloth, $1.50. Postage 10 to 20 cts.

THE YOUNG CHURCHMAN. Weekly, $1.25 per year, including THE MISSIONARY MAGAZINE. Monthly, 35 cts. per year.

THE SHEPHERD'S ARMS. Weekly, 60 cts. per year. Monthly, 15 cts. per year.

Special rates on both of the above in quantities to Church schools or others.

THE BOOKSHELF. An occasional publication. Sent free on request.

Agents also for (London) *Church Times*, weekly, $3.50; *The Guardian*, weekly, to the clergy, $3.75, to the laity, $7.50; and the *Green Quarterly*, the Anglo-Catholic Magazine, $1.15.

Church Kalendar

✠

AUGUST

11. Eleventh Sunday after Trinity.
18. Twelfth Sunday after Trinity.
24. Saturday. St. Bartholomew.
25. Thirteenth Sunday after Trinity.
31. Saturday.

KALENDAR OF COMING EVENTS

AUGUST

12. School of the Prophets, Evergreen, Colo.
15. Sewanee Summer Training School, Sewanee, Tenn., for Young People's Conference.
25. Minnesota Summer School for Church Workers, Faribault, Minn.

APPOINTMENTS ACCEPTED

BROWN, Rev. LAWRENCE L., formerly student at Virginia Theological Seminary; has become priest-in-charge of Holy Cross Church, Harrisburg, and Trinity Mission, Baytown, Tex. Address, 1115 Broadway, Harrisburg.

CRAIGHILL, Rev. FRANCIS H. Jr., formerly student at Sewanee, Tenn.; has become vicar of St. Andrew's Church, Douglas, and St. Matthew's Church, Fitzgerald, Ga., with address at Douglas.

CROWELL, Rev. JOHN W., formerly assistant at St. Luke's Chapel, Trinity parish, New York City; to be rector of St. Mark's Church, Newport, with charge of St. Augustine's, North Troy, Vt. Address, Newport, Vt.

CURTIS, Rev. GILBERT G., formerly rector of St. Paul's parish, Virginia, Minn. (D.); to be rector of Church of the Transfiguration, Ironwood, Mich. (Mar.)

GIMSON, Rev. R. K., formerly a member of the mission of Newark, N. J.; to be rector of St. Luke's Church, Philipsburg, N. J. (N'k.) September 1st. New address, St. Luke's Rectory, South Main St., Philipsburg.

JONES, Rev. THOMAS MALCOLM, formerly student at General Theological Seminary; has become minister-in-charge of St. Matthew's, Glasgow, and All Saints', Scobey, Mont.

LUKENS, ALEXANDER M., formerly student at General Theological Seminary; to be lay missionary in charge of St. Paul's, Virginia City, Mont., and neighboring missions. Address, Virginia City.

MURPHY, Rev. CHARLES T., formerly rector of All Saints' Church, San Diego, Calif. (L.A.); has become priest-in-charge of Amanda Memorial Chapel, Los Angeles. Address, 988 Stearns Drive, Los Angeles.

RENISON, Rev. WILLIAM T., formerly connected with the Seamen's Church Institute of New York City; to be rector of St. Luke's Church, Billings, Mont.

SHIRT, Rev. STANLEY C. S., formerly vicar of Christ Church, Rochdale, and St. George's Mission, Auburn, Mass. (W.Ma.); to be vicar of Grace Church, Dalton; St. Martin's Chapel, Pittsfield; and St. Luke's Church, Lanesboro, Mass. (W.Ma.) Address, Dalton, Mass. September 1st.

WILLIAMS, Rev. W. W., formerly rector of St. Peter's Church, Clarksboro, N. J.; to be rector of Church of the Redeemer, Andalusia, Pa.

SUMMER ACTIVITIES

CHARLES, Rev. REGINALD E., rector of Christ Church, Adrian, Mich., is the preacher during August at St. Paul's Cathedral, Detroit.

CORNISH, Rev. J. J., vicar of Christ Church, Valdosta, Ga.; has taken charge of services at Christ Church, Savannah, Ga., during the absence of the Rev. D. C. Wright, D.D., who is on vacation.

DEXTER, Rev. ANTHONY H., for the fourth consecutive year will have charge of Christ Church, Redondo Beach, Calif., beginning August 1st, during the absence of the Rev. Dr. H. P. Hames on vacation. Father Dexter and family will be in residence at 412 So. Broadway, Redondo Beach, until September 2d.

HUNTINGTON, Rev. M. PAUL S., rector of St. Mark's Church, Millsboro, Del.; "Quickmore," Madison Heights, Virginia, R. D. 2, until August 31st.

KEMPER, Rev. WILLIAM POYNTELL, rector of St. John's Church, Kingston, N. Y.; to be at his camp at Mt. Arab, N. Y., during August.

LEGGE, Rev. CLAYTON M., priest-in-charge of St. Luke's Church, St. Cloud, Fla.; to be in charge of St. Stephen's Church, Coconut Grove, Miami, Fla., until October 1st.

MELCHER, Rev. LOUIS C., rector of Trinity Church, Clarksville, Tenn.; to supply at St. John's Church, Knoxville, Tenn., during August.

PARDUE, Rev. AUSTIN, rector of St. James' Church, Hibbing, Minn.; to be in charge of the services at St. Augustine's Church, Wilmette, Ill., during August. Address 88 Indian Hill Road, Winnetka.

PETERSON, Rev. V. A., rector of St. James' Church, Cleveland; to be in Europe during August and September. Address, American Express Co., Rue Scribe, Paris.

PORKESS, Rev. WILLIAM, D.D., of Pittsburgh; Lake Mohonk Mountain House, Lake Mohonk, N. Y.

SPENCER, Rev. JOHN GILBERT, rector of Christ Church, Hornell, N. Y.; to officiate at St. John's Church, Kingston, N. Y., during August.

TYNDELL, Rev. CHARLES N., S.T.D., rector of St. Luke's Church, Memphis, Tenn.; to spend his vacation with his family in the northern valley of Virginia. Address, 103 South Stewart St., Winchester, Va., until September 7th.

NEW ADDRESSES

UPJOHN, Rev. RICHARD R., retired priest of the diocese of Long Island, formerly Bay Shore, N. Y.; 514 Gramatan Ave., Mt. Vernon, N. Y.

VAN INGEN, Rev. JAMES W., registrar of the diocese of Newark; 716 Highland Ave., Newark, N. J.

ORDINATIONS

PRIESTS

ALABAMA—Seven congregations of Mobile united at Trinity Church for the ordination to the priesthood of the Rev. RUPERT G. WITT, chaplain of the Seamen's Church Institute of Mobile. Taking part with Bishop McDowell were the Rev. H. F. Schroeter, the Rev. Gardiner C. Tucker, and the Rev. A. B. Hanson.

MILWAUKEE—On Thursday, July 18th, in St. Clement's Church, Philadelphia, the Rev. WILLIAM IVAN EDWARDS was advanced to the priesthood by the Rt. Rev. William Walter Webb, D.D., Bishop of Milwaukee.

The candidate was presented by the Rev. Franklin Joiner, rector of St. Clement's, who also preached the sermon. The Rev. Fr. Edwards has been appointed an assistant at St. Clement's.

TENNESSEE—On the Ninth Sunday after Trinity, July 28th, the Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee, advanced to the priesthood in St. Paul's Church, Chattanooga, the Rev. BATTLE MCLESTER. The candidate was presented by the Rev. Dr. Oliver J. Hart, rector of St. Paul's Church, who also read the epistle. The Bishop preached the sermon and read the gospel. The Rev. James R. Helms, vicar of Thankful Memorial Church, St. Elmo, read the litany. The Rev. Mr. McLester, who was formerly a minister of the Methodist Episcopal Church South, is priest-in-charge of Grace Memorial Church, Chattanooga, which he formerly served as lay reader and deacon.

DIED

ATKINSON—Suddenly, on July 20th, in Baltimore, Md., the Rev. THOMAS ATKINSON, son of the late Dr. Robert Atkinson, and grandson of the late Rt. Rev. Thomas Atkinson, Bishop of North Carolina.

MEMORIAL

Maurice J. Bywater

In ever loving memory of MAURICE J. BYWATER, priest. Entered into life eternal August 14, 1927.

Rest eternal grant him, O Lord, and may light perpetual shine upon him.

MAKE YOUR WANTS KNOWN

THROUGH

CLASSIFIED DEPARTMENT

OF

THE LIVING CHURCH

READERS desiring high class employment; parishes desiring rectors, choirmasters, 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

MISCELLANEOUS

POSITION OFFERED IN CLERGYMAN'S family, companion for a lady who is a partial invalid, and part time secretary. Typewriting and stenography necessary. Address: F. M. J.-436, care of THE LIVING CHURCH, Milwaukee, Wis.

WANTED — CURATE OR QUALIFIED layman, for Sunday school, Young People's and general parish work, in middle west town of 30,000. Give full information and salary expected in first communication. S-422, LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERGYMAN

CLERGYMAN, TRAINED IN BUSINESS, and office methods, near 40, with missionary experience, now heading a school, desires diocesan executive secretaryship. Might consider school or growing parish. Address, Xy-433, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST, 41, WITH GOOD RECORD, DESIRES new parish, or institutional work early fall. Near good girls' school or good high school. Write first to Box V-437, care of LIVING CHURCH, Milwaukee Wis.

PRIEST, EXTEMPORANEOUS PREACHER, musician, organizer; specialist in Church school, young people's and dramatic work, desires change of parish. Address, S-434, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

ORGANIST-CHOIRMASTER, CHURCHMAN, desires change, endorsed expert. Address, A. D. 418, LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER OF EXCEPTIONAL ability, qualifications and experience, desires position. English cathedral trained. Pupil late Sir John Stainer. Organ graduate two colleges. Expert trainer-director, boy and mixed choirs. Recitalist. Capable, ambitious, enthusiastic worker. Churchman. ORGANIST, 87 Shipwright St., Annapolis, Md.

POSITION WANTED BY ORGANIST AND choirmaster. Recitalist. English trained. Director of choral societies. Very successful with boys' voices. Excellent testimonials. Change of climate necessary account wife's health. Apply H-384, LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD

PRIESTS' HOSTS—PEOPLE'S PLAIN AND stamped wafers — (round). ST. EDMUND'S GUILD, care of Mrs. H. J. Reilly, 99½ Garfield Ave., Milwaukee, Wis. Telephone: Lincoln 5604.

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

VESTMENTS

CHURCH EMBROIDERIES, ALTAR HANGings, 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.

ST. CHRISTOPHER'S GUILD. INEXPENsive Gothic vestments, will reopen October 1st, with some imported materials. 25 CHRISTOPHER ST., New York.

CHURCH LINEN

PURE IRISH LINEN FOR ALL CHURCH uses, yard or piece lengths at lowest import prices. New Special Number for Cottas .82½. Samples on request. MARY FAWCETT CO., 350 Broadway, New York.

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.

MISCELLANEOUS

WANTED—BOARDING HOME OF REFINEment in New England, preferably Connecticut, for interesting fourteen year old girl. Must be near good schools. Can pay $10 a week and all incidental expenses. Box L-435, LIVING CHURCH, Milwaukee, Wis.

HEALTH RESORTS

HOUSE OF REST. ST. PHOEBE'S HOUSE of Rest, Lakeside, P. O., Connecticut, delightfully located in Litchfield Hills. Board reasonable. Also housekeeping cottage in separate grounds, rent nominal to clergyman for slight services. Address DEACONESS.

ST. ANDREW'S REST, WOODCLIFF LAKE, N. J. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private Rooms $10-$20. Age limit 60.

If you don't find just what you want listed in this department write our Information Bureau, or insert a Want Ad of your own.

BOARDING

Los Angeles, Calif.

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 City

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.

MRS. KERN OWNS AND PERSONALLY supervises her convenient home for visitors, downtown, at 1912 "G" St., Northwest, near the White House. Most rooms have private baths. All have running water. Rooms are extremely clean. She specializes in rooms for families, being helpful regarding sightseeing, and directing guests to satisfactory, reasonable eating places near by. Service is superior and unusual, employees trustworthy and efficient. A delightful Christian home, now turned to public use, attracts guests of extensive travel, accustomed to finest accommodations, as well as those away from home needing friendly suggestions. All rooms are outside and quietly located. Rates reasonable, according to number. Write for folders.

West Park, N. Y.

ABERDEEN INN, WEST PARK-ON-HUDson. Colonial house overlooking river. Woods, beach. Two hours from New York. Rates moderate. Write, ABERDEEN INN, West Park, N. Y.

SISTERS OF THE HOLY NATIVITY

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

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 interests 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, 1801-1811 Fond du Lac Avenue, Milwaukee, Wis.

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HENRY, South Dakota, is the place where the people who were formerly Congregationalists applied about two years ago to be taken under the care of the Episcopal Church. A total of 71 has been confirmed by the bishops.

Church Services

District of Columbia

St. Agnes' Church, Washington, D. C.
46 Q Street, N. W.
Sundays: 7:00 A.M. Mass for Communions.
" 11:00 A.M. Solemn Mass and Sermon.
" 8:00 P.M. Solemn Evensong. Sermon.
Daily Mass, 7:00 A.M., also Thursday, 9:30.
Fridays: Evensong and Intercessions at 8:00.
Confessions, Saturdays, 8:00 to 9:00 P.M.

Illinois

Church of the Ascension, Chicago
1133 North La Salle Street
REV. WM. BREWSTER STOSKOPF, Rector
REV. J. R. VAUGHAN, Assistant
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, 7:00 P.M.
Work Day Services: Mass, 7:00 A.M. Matins, 6:45 A.M. Evensong, 5:30 P.M.
Confessions: Saturdays, 4:00-5:30, 7:30-9.

Massachusetts

Church of the Advent, Boston
Mt. Vernon and Brimmer Sts., near Esplanade
REV. SPENCE BURTON, Superior S.S.J.E.
Priest-in-charge
Sundays: 7:30, 8:15, 9:00 Low Masses (last with hymns, for children). Matins, 10:15. Solemn Mass, with sermon, 10:30. Solemn Evensong and Sermon, 7:30.
Week-days: Mass, 7:30; Matins, 9:00; Evensong, 5:00. Thursdays and Holy Days second Mass, 9:30. Confessions, Saturdays 3:00 to 5:00 P.M., and by appointment.

Church of St. John the Evangelist, Boston
Bowdoin Street, Beacon Hill
(The Cowley Fathers)
Sundays: Low Mass and Holy Communion, 7:30 and 9:30 A.M.
High Mass and Sermon, 11 A.M.
Daily Low Mass, 7 A.M.
Extra Mass, Thursdays and greater Holy Days, 9:30 A.M.
Confessions: Saturdays, 3 to 5 and 7 to 9 P.M.
Church open daily from 6:50 A.M. to 6 P.M.; Saturdays until 9 P.M.
The Mission House, S.S.J.E., 33 Bowdoin St.
Telephone: Haymarket 6232.

New Jersey

Church of St. Uriel the Archangel, Sea Girt
Philadelphia Blvd. and Third Avenue
Sundays: Low Mass 7:30; Sunday school 10.
Solemn Mass with sermon at 11:00 A.M.
Benediction: Fourth Sunday at 5:00 P.M.
Mass on Mon., Tues., Thurs., Sat., 7:30; Fri., 9.
Confessions: Saturdays from 5 to 7 P.M.
Spend the summer in a Catholic parish by the sea, among the pines and cedars. Write STOCKTON HOTEL.

New York

Cathedral of St. John the Divine, New York
Amsterdam Avenue and 111th Street
Sunday: The Holy Communion, 8:00 A.M.; Morning Service (Church School), 9:30 A.M.; The Holy Communion (with Morning Prayer) except first Sunday 11:00 A.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.

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.

CHURCH SERVICES—Continued

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.

Pennsylvania

S. Clement's Church, Philadelphia

20th and Cherry Streets
REV. FRANKLIN JOINER, Rector
Schedule during alterations to the property.
Sunday: Low Mass at 7, 8, and 9:15.
High Mass and Sermon at 11.
Sermon and Benediction at 8.
Daily: Low Mass at 7 and 9:30.
Fridays: Sermon and Benediction at 8.
Confessions: Friday and Saturday, 3 to 5; 7 to 9 P.M.
Priest's telephone: Rittenhouse 1876.

RADIO BROADCASTS

KFBU, LARAMIE, WYO.—ST. MATTHEW'S Cathedral, 600 kilocycles (499.7). 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.

KFJZ, FORT WORTH, TEXAS, 1370 KILOcycles (218.7). Trinity Church. Morning service every Sunday at 11:00 A.M., C. S. Time.

KFOX, LONG BEACH, CALIFORNIA, 1250 kilocycles (239.9). St. Luke's Church. Morning service every Sunday (including monthly late celebration), at 11:00 A.M. Pacific Standard Time.

WEBR, BUFFALO, N. Y., 1310 KILOcycles (228.9). 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. Crossin.

WHAS, LOUISVILLE, KY. COURIER Journal, 820 kilocycles (365.6). Choral Evensong from Christ Church Cathedral every Sunday, 4:30 P.M. C. S. Time.

WIBW, TOPEKA, KANSAS, 1300 KILOcycles (230.6). Grace Cathedral Services every second Sunday at 11:00 A.M. Organ recital every Monday and Thursday from 6:00 to 6:30 P.M., C. S. Time.

WKBW, BUFFALO, N. Y., 1470 KILOcycles (204). Church of the Good Shepherd. Morning service every Sunday at 9:30 E. S. Time.

WRC, WASHINGTON, D. C., 50 KILOcycles (315.6). 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.

WRVA, RICHMOND, VA., 1110 KILOcycles (270.1). St. Mark's Church, Sunday evening, 8:00 P.M., E. S. Time.

WTAQ, EAU CLAIRE, WIS., 1330 KILOcycles (225.4). Service from Christ Church Cathedral, Eau Claire, second and fourth Sundays at 11:00 A.M., C. S. Time.

BOOKS RECEIVED

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

Rivingtons. 34 King St., Covent Garden, London.

Orthodox Religion in the Light of Today. Studies in Evolution, the Higher Criticism, Apologetics, Christology, and Other Subjects. By E. H. Archer-Shepherd, M.A., vicar of Avenbury. 18/- net.

St. Paul—A Christian Study of His Life and Letters. By the Rev. A. R. Whitham, M.A., principal of Culham College, Hon. Canon of Christ Church, and Examining Chaplain to the Primus of Scotland. 12/6 net.

B. Herder Book Co. 15 and 17 S. Broadway, St. Louis, Mo.

Um kirchliche Einheit. Stockholm, Lausanne, Rom. By Max Pribilla, S.J. $2.85.

PAMPHLET

Church Missions Publishing Co. 31-35 Church St., Hartford, Conn.

The Church in the Southern Highlands. By the Rev. Walter C. Whitaker, D.L., Dean of Knoxville. Quarterly 15 cts.

YEAR BOOK

Trinity Parish, New York City.

Year Book and Register of the Parish of Trinity Church in the City of New York, 1928.

Bishop of London Receives Protest From Incumbents Regarding Reservation

New Bishop of Willesden Consecrated—Festival at the Community of the Resurrection

The Living Church News Bureau
London, July 26, 1929

THE REV. C. P. SHAW, VICAR OF ST. Mary Magdalene's, Paddington, who is chairman of the twenty-one incumbents in the diocese of London who have been engaged in controversy with the Bishop of London on the subject of services in connection with Reservation of the Blessed Sacrament (prohibited by him), has written another long letter to the Bishop, justifying the position of himself and his protesting colleagues by reference to early Church history. Mr. Shaw says that the twenty-one incumbents, as requested by the Bishop, have been thinking the matter over, and consulting their brethren almost without intermission, during the past months. He adds:

"And yet our resolution grows only stronger to resist at all costs measures which we are convinced can never contribute to that enduring unity and peace of the Church which can only be secured upon the basic principles of Catholic order." But the "sting" comes at the end of the letter, as follows: "The people in our parishes are not blind to the condition of affairs in the Church of England outside their parish churches. They are aware that every form of doctrinal irregularity and liturgical vagary is not only tolerated, but blessed by the bishops, save that which brings the Church of England into unmistakable conformity with the rest of Catholic Christendom. They are alive also to the fact that it is not only the doctrine and practice of the Church that are in danger, but that the very foundations of Christian ethics are being shaken. They have no illusions about the type of casuistry which forbids divorced persons to be 're-married' in church, while it permits them to go from the registry office to the church to receive a blessing on their union, so long as the actual form of the Marriage Service be not used. The young men in our parishes, who have a clear consciousness of vocation to the priesthood, are hanging back in bewilderment at the prospect of ministering in a Church whose rulers have sacrificed the principles of true government to considerations of sentiment and expediency.

"And now, on the top of it all, the fact and doctrine of the Resurrection have been assailed. We can safely leave to scholars the not very difficult task of disposing of the arguments used to support this denial. But the fact remains that it was made from one of the most prominent pulpits in the Christian world, and that it has been given the widest publicity in the press. Our people are not unaffected by this. They are scandalized that that authority (which, according to your Lordship, is the only living authority we have), while it is bent upon repressing their devotion, is powerless to maintain the Faith."

The Bishop of London, in reply to the letter, writes to Fr. Shaw as follows:

"Dear Shaw,—I have had time now to read the letter from the twenty-one incumbents. I do not propose to enter further into public controversy, but, as you know, I am always ready to see you or your brethren to talk matters over.

"Yours sincerely,
"A. F. LONDON."

LETTER ON BEHALF OF WESTMINSTER GROUP

The following letter has been signed on behalf of the Westminster Group by the Rev. A. S. V. Blunt, the Rev. A. R. Browne-Wilkinson, Dr. Percy Dearmer, Mr. F. C. Eeles, Canon C. Hepher, Canon H. Monroe, the Rev. W. G. Pennyman, Minor Canon Jocelyn Perkins, the Rev. Dr. H. M. Relton, Lord Selborne, the Rev. F. Underhill, and Canon E. S. Woods:

"The position created for the Church of England is admittedly difficult and anomalous. We desire to see an end put to the period of strife over public worship, and the Church set free for her proper task of winning souls for Christ; but this for the present can only be done by taking the parochial church councils into consultation as the bishops propose, and by recognizing (so far as is consistent with loyalty to the Church of England) the general practice of adapting the old Prayer Book to modern needs. It is untrue to say that the bishops have authorized the book rejected by the House of Commons; but, since they must have some standard of deviation from the Book of 1662 if order is to be restored, they cannot in reason take any other standard than that agreed to by the representative bodies of the Church. We do not think that Disestablishment is wanted in this new age either by the Church or by the State; and, so long as the spiritual freedom of the Church can be safeguarded, we do not think it would be good for either, while it would cause much rejoicing among the enemies of religion in other countries.

"The great majority of the bishops have agreed upon a policy of administrative action in connection with public worship which has received the support of convocation, and which we believe will be loyally accepted by the great majority of Church people. We are deeply thankful that this prospect of peace is now before us, and we desire by all means in our power to make it a reality. We appeal to the great mass of Church people, who, like ourselves, are weary and angered at the prevalence of strife, and who desire once and for all to unite all spiritual forces within the Church, to join us in this effort for the restoration of unity, and to associate themselves with us."

BISHOP OF WILLESDEN CONSECRATED

A large congregation witnessed the consecration of the new Bishop of Willesden, Dr. Guy Vernon Smith, lately Archdeacon of Colombo, in St. Paul's Cathedral, yesterday (St. James' Day), by the Archbishop of Canterbury.

Dr. Vernon Smith is the first Bishop consecrated in St. Paul's by the present Primate; and it will be perhaps remembered that another Suffragan to the Bishop of London, the Bishop of Stepney, was the last to be consecrated in the same cathedral by Archbishop Davidson before his retirement.

The Bishop of London was gospeller, and the Bishop of Southwell, epistoler. The Dean of Canterbury was the preacher. The Bishops of Stepney and Kensington, Dr. Perrin (lately Bishop of Willesden), Bishop Bury, and the Archdeacons of London and Hampstead, were also present.

FESTIVAL OF THE COMMUNITY OF THE RESURRECTION

The annual commemoration festival of the Community of the Resurrection, Mirfield, was kept last Saturday in the presence of a large gathering. Taking part

in the opening procession were Dr. Gore; Dr. W. H. Frere, Bishop of Truro, and formerly Superior of the Community; Dr. Mounsey, formerly Bishop of Borneo, and now resident in the Community; and the Rev. E. K. Talbot, Superior. The service included the Commemoration of Benefactors and the *Te Deum*, and ended with a blessing by the founder of the Community. Father Talbot said that the Community and college regarded that day as one of thanksgiving for many and great blessings, and one on which they made remembrance of the great number of people, alive and departed, who had been benefactors of the community and college in the work for God which they were trying to do. In the evening, students from the Leeds Hostel presented four of Laurence Housman's "Little Plays of St. Francis," in the quarry, a huge natural amphitheater. The day's proceedings closed with solemn Evensong.

BISHOP OF SOUTHWARK ON REUNION

The Bishop of Southwark, Dr. Garbett, in a letter to his diocese, calls attention to the prospect of the reunion of Christendom being the most important of all the subjects before the Lambeth Conference next year. The proposals for reunion in South India, he says, have made the question of immediate practical importance, and there can be no doubt that either the acceptance or rejection of the proposals will profoundly affect the position and the influence of the Church for generations, possibly centuries, to come.

He proceeds:

"It is therefore nothing less than deplorable that already there should be signs that they may be debated in an atmosphere charged with party passion and prejudice. We have only to look at Christendom today to see how far the Church is from realizing the ideal of unity. Instead of witnessing to the beauty of fellowship, Christians are divided into different groups so sharply that at times they seem to be more occupied in fighting one another than in spreading God's Kingdom. How can the world be expected to listen to us seriously when, in our divided state, we preach to it on the blessings of fellowship or the evil of dissention? Our divisions are a sin."

IN THE HOUSE OF COMMONS

In the House of Commons last Friday, Mr. Knight, the Labor Member for South Nottingham, asked the Prime Minister whether he would grant an early opportunity of discussing the motion standing in his (Mr. Knight's) name. [The motion is as follows: "That this House is of the opinion that the action of the bishops in authorizing variations in the order of public worship without the sanction and against the decision of Parliament, is detrimental to public order and good government."]

Mr. MacDonald in reply said, "I regret that I cannot undertake to give the facilities for which my honorable and learned friend asks."

Mr. Knight then asked, "Is the Prime Minister aware of the profound disquiet in the country caused by the action of the bishops?"

The speaker, interposing, said, "That is the question which I would not allow the honorable member to put, and he certainly must not put it in the form of a supplementary question."

THE OBERAMMERGAU PASSION PLAY

The Rev. J. Napier-Whittingham, honorable secretary to the Anglo-Catholic Pilgrimage Association, writes to the *Church Times* concerning the Oberammergau Passion Play and its exploitation by American finance:

He says:

"During the Oberammergau Passion Play of 1900, 1910, and 1922, it was reported that American finance had tried in vain to capture the peasants, to whom the play was a religious duty, and to carry the cast across the Atlantic. The peasants replied to their offers by saying: 'We will come on one condition—that you will bring across with us our stage scenery, the background of which is our beloved mountain, the Eifel.' This was too great a task even for the combined efforts of Wall street and the crew of the S.S. *Leviathan*. Unfortunately, however, certain villagers from the Black Forest, led by a family named Fassnacht, entered into a contract in the spring of this year with Morris Gest, lessee and managing director of the New York Hippodrome, to produce a comparatively unknown Black Forest Passion Play. This has been widely, but wrongly, believed to include in its cast Oberammergau Passion players, to the great indignation of the people of Oberammergau. . . . The New York *Times*, in criticizing the production of the Black Forest Play, says: 'Several of the stage effects are so tawdry as to cheapen the effect of the entire production. The luminous wine cup, the illuminated cross, the transparency in the hallowed garden, shatter the illusion completely, and introduce alien influence into one of the world's greatest stories.'

"'The Burgomeister of Oberammergau, Hans Mayr, son of the famous Joseph Mayr, Christus in 1870, 1880, and 1890, writes to me expressing the great regret of the Oberammergau people that, in consequence of the conduct of these players who have no connection with Oberammergau, statements reflecting on his parish should have been circulated, 'as the people produce the Passion Play in order to fulfil a religious vow made by their ancestors.' The letter also states that the Bavarian Gemeindebank and not American finance provided the money for the construction of the new theater, and that any statements that individual players receive anything but a small remuneration out of the proceeds are false.

"Dr. Franz Bogenreider, the parish priest of Oberammergau, also writes to me officially, stating that any impression prevailing that Oberammergau 'has discarded its old sacred tradition, and converted a play that is based on a vow into a commercial venture, is false.' Dr. Bogenreider goes on to say that the honorarium which the players receive at the end of the season is so small that the time they give up to the play is certainly not remunerative. The net proceeds of the play are devoted to objects for the general good of the community."

GEORGE PARSONS.

Friction Between Church Authorities and Prime Minister of Malta Brought to Head

Former Sultan of Afghanistan Visits Rome—Church in Greece Holds Synod

The Living Church News Bureau
Wells, England, July 27, 1929

THE "MALTA QUESTION" REFERRED TO in a previous letter of this series—that published on June 8th—has recently developed in a way that excites some interest. Friction of long standing between the Church authorities and the Prime Minister of the island, Lord Strickland, was brought to a head by the refusal of the latter to allow a certain Franciscan friar, ordered to a Sicilian convent for discipline, to leave the Island. The Premier took the line that the act was political in its motive, and that no foreigner, the Superior concernined is an Italian, has power to order a British subject to leave British territory against his will. The Archbishop of Malta replied with a pastoral, in which he warned all and sundry that those who interfere with any ecclesiastical jurisdiction are liable to excommunication, if not already legally excommunicate, *ipso facto*. A papal delegate, sent to investigate the difficulty, has come and gone. His hope that tempers would cool in a little time does not seem to have been justified.

Now, Cardinal Gasparri, Papal Secretary of State, writes to the Archbishop of Malta, assuring him that the Pope understands his difficulties and sympathizes with him, and has shown it pointedly by refusing an audience to Lord Strickland and a colleague of his when they were last in Rome.

Strickland counters by tabling in Parliament a letter from the same source, assuring him that the audience was not refused, but only postponed in order that it might take place in a form due to his high office! It is not our business to reconcile that open contradiction.

There is properly no religious question in the matter. The Islanders are devotedly Roman Catholic, but that very fact gives an opportunity to those who want to make trouble, to give any dispute a religious color. In the course of this quarrel, some, at least, of Lord Strickland's opponents have shown that when you are out to sling mud, veracity is not so much an object as adhesiveness!

Though Cardinal Gasparri has not, of course, stooped to that, he does seem to have accepted as true a certain "aide-memoire" that was much more picturesque than accurate! This document speaks of the "press being gagged, the constitution endangered, and justice suspended," in an island that is yet so quiet that, while all these horrors are in process, the premier and the governor can both go on leave. Newspaper correspondents come to see tyranny in full action have been quite disappointed to find everything going on just as usual, and all parties attending church together!

FORMER SULTAN OF AFGHANISTAN VISITS ROME

Rome has an interesting visitor in the person of the late Amir or Sultan of Afghanistan, Aman-Ullah. He, too, is a reforming potentate who has fallen foul of the Church in his zeal, for he complains that his efforts to benefit his people and enlighten their darkness were prevented by the lies of the Mollahs. They declared, among other fictions, that the electrical machinery that the king had brought into the country to run trams was really intended for the cremation of the dead, contrary to the law of Islam. Now, as a neighbor of Mussolini, Aman-Ullah can meditate in peace on the strange law of life, whereby one man may steal a horse, while another must not even look at a halter. The Italian has done more

than the Afghan ever dreamed of, and yet he has been able, somehow, to carry it through. At least, Aman-Ullah does not run the risks encountered by the last royal exile of his faith in Rome: Djem, son of Mohammed the Conqueror. Failing to win the crown from his brother, Bayazid, that prince fled to Rhodes to avoid the fate of Turkish princes, which was apt to be the bowstring! The Knights of St. John, then rulers of Rhodes, kept him as their guest, and the Sultan paid liberally, either for his maintenance or for his detention. Then the Pope of the day, Alexander VI, insisted that so important a hostage ought to be in his keeping, and forced the Knights to hand the youth over. The Pope prudently got the Sultan to capitalize the pension paid for Djem's maintenance, and soon after the cash had been received, the prince died of "Roman Fever." Folk said that those whom the Borgia disliked had a way of contracting that disease.

CHURCH IN HELLAS HOLDS SYNOD

The Church in Hellas has been holding its synod, a synod of some historic importance, as it is the first occasion on which all the bishops of all Greece have been able to assemble under the presidency of the Archbishop of Athens, Chrysostom. Hitherto, only "Old Greece" has been counted as forming the autocephalous Church of the land, and the bishops and people of the Macedonian provinces, annexed from Turkey at a later date than the others, have been left under their original lord, the Ecumenical Patriarch of Constantinople. Now, by an amicable arrangement that shows that the "Phanar" can frankly accept the need of a reform sometimes, the whole of political Greece is included in ecclesiastical Greece, and the Archbishop of Athens has forty-six bishops under his control. It leaves only a very few bishops in what was once by far the largest Patriarchate of the original five, that was once supreme over all Asia Minor, and all the Balkan peninsula. Still, the See of Constantinople has a dignity that does not depend on the width of its jurisdiction, and there is much to be said for having the prelate that holds it free of all the ordinary labors of a Metropolitan or Patriarch. You do not increase the dignity of the Pope by making him also Archbishop of the Roman Campagna.

The synod of the Hellenic Church has been concerned, first of all, with the question of the calendar. This seems to be as thorny a question for the Eastern as the ritual one may be for the Western. However, it has been held needful to assure all and sundry that it is really not true to say that a council of the Church, held in 1593, attributed dogmatic infallibility to Julius Caesar, and declared that his reforms of the calendar could never be improved on! Therefore, it is not contrary, either to the dogmas, canons, or traditions of Holy Church to make your calendar agree with the solar system, and the faithful may fearlessly obey the fathers of the Church when they make a ruling to that effect. Let us hope these oriental fundamentalists will be pacified.

Next, the council was busied with important questions of constitutional law. An "enabling act," or what corresponds to that enactment, for the Church of Greece is being discussed with, and in, the Greek Parliament. It will, when passed, give the Church that liberty of synodal action which every living body requires, and which has to be united with an "established" status. It will be interesting to see whether the Greek Church and Parliament (so much the younger in these matters than their equivalents in England) will be able to give a useful example to their seniors—who need one!

The Greek Church is also trying to copy another English precedent, and hopes to avoid some of its mistakes also. It has to establish a body for the control of the old endowments of the Church, and to adapt them to new needs. It is exactly what has been done by the Ecclesiastical Commissioners in England, and they now feel that the act that gave them power, might profitably have given them a rather more free hand than it actually did.

The sight of an ancient Church employed in adapting its old organizations to new needs is one that must always be interesting to the Western.

"THE BULGARIAN SCHISM"

The hope that we expressed in previous letters, that the "Bulgarian schism" may soon cease to be a trouble and a scandal to the Orthodox, seems to be moving to lawful fulfilment. Stephen, the Exarch of Bulgaria, has been delivering an allocution to the synod of his Church, in which he expresses openly his hope that the schism will pass away, now that the circumstances that provoked it have been quite altered, with the frank recognition of the right of the Bulgarian Church to autocephalous status, and that the whole mental attitude of those who once refused that independence has changed for the better. If he and Chrysostom of Athens can meet and discuss as friends, they will be able to hammer out terms that all can accept.

IN EGYPT

It is very striking to find that the Orthodox Church in Egypt has been holding special services of thanksgiving for the recovery of King George from his illness. It is a testimony to the power that mere character, as distinct from great intellect or personal power, still exercises in the world. The Patriarch who ordered them to be held is himself a personality in whom everyone who knows him must feel an interest. Meletius, "Patriarch of Alexandria and of all Africa" (for his jurisdiction extends over the Orthodox Greeks in Johannesburg), has had a career that makes him almost a personification of the Orthodox Church as a whole. First, Archbishop of Cyprus, then of Athens, he became Ecumenical Patriarch of Constantinople in the troublous days that followed the Great War. When the Turks re-occupied their capital, he was marked for death like the martyred Archbishop of Smyrna, and was actually dragged from his palace and into a waiting motor that was to carry him to some prison from which he would never have emerged. Fortunately, one of his secretaries had the wit to telephone to the British Embassy, and an attaché with a few British sailors was rushed to the spot in the Ambassador's motor, just in time to prevent what would have been an undoubted murder. Then Meletius was smuggled on board of a British cruiser and got into safety and exile on Mt. Athos, whence he was called to his present see. Such is a typical life of adventure for a bishop in the East today. It must be noted that he, too, was the first Patriarch of the East who definitely and formally recognized the validity of Anglican orders, a step that may have high historic importance in a not distant future.

W. A. WIGRAM.

Australia Loses One of Her Great Men In Death of Archbishop Riley of Perth

Two Archbishoprics and One Bishopric Vacant—Proposed New Constitution of Church

The Living Church News Bureau
Sydney, July 1, 1929

AUSTRALIA HAS LOST ONE OF HER GREAT men in the passing of Archbishop Riley of Perth, W. A. As archbishop, chancellor of the university, chaplain general of the Commonwealth Forces, and, as a leader in many social and civic activities, he has been during his thirty-five years occupancy of the See of Perth, a powerful factor in the moulding of Australian public life and a strong leader in the moral progress of Church and State.

Charles Owen Leaver Riley was born at Birmingham, England, in 1854. Educated at Owens College, Manchester, and also at Cambridge, he was ordained in 1879 and fifteen years later elected to the bishopric of Perth. One of the great achievements of his episcopate was the division of his vast diocese into four dioceses and the constitution of the province of Western Australia. The Archbishop was a keen educationalist and the Perth university owes much to his constant help and advice. Dr. Riley was held in high esteem in England and especially at the royal court. For many years birthday greetings were exchanged on May 26th, the birthday of both her Majesty and the Archbishop. In the preparation of the new constitution for the Church in Australia the Archbishop's long experience and wide influence were very valuable.

About 10,000 people lined the route at the funeral and about the same number attended at the cemetery. The clergy numbered about forty, with several bishops. The cathedral was too small to hold the people, and 600 returned soldiers marched in the procession. The Archbishop is survived by a widow, two sons, and three daughters.

The death of Archbishop Riley now makes two archbishoprics and one bishopric vacant: Melbourne, Perth, and Armidale. Dr. Harrington Lee's death, which happened suddenly some months ago in the midst of a mighty work in Melbourne, was a greater shock than the death of Dr. Riley. In the midst of a vigorous manhood it was expected that he would live long and achieve greatness for his diocese. His eight years of Australian service was marked by brilliancy and progress. But God called him suddenly, and he has left us. Dr. Wentworth-Shields has labored faithfully in the northern diocese of Armidale, which is a very important rural district. The recent death of Mrs. Shields and loneliness from his family has proved too much for his health and he has decided to vacate the see. Both Melbourne and Perth are strategical points of supreme value to Church and State so their occupancy by wise and en-

ergetic and holy men of God is the prayer of loyal Churchpeople over here.

NEW CONSTITUTION FOR CHURCH IN AUSTRALIA

Another matter of grave concern is the proposed new constitution for the Church in Australia. It will be remembered that this matter has been under discussion for over two years and much labor has been expended upon it. In addition there has been much soul-stirring emotion of both a hopeful and fearful kind. As reported previously all the dioceses of Australia (25), except Sydney, agreed to the new constitution. To meet Sydney's desires, amendments of a serious nature were also accepted by the dioceses and all seemed settled. However, at a meeting of bishops held in Sydney some months ago a flaw was discovered which had been overlooked. It was pointed out that a case might arise which would force an appeal to civil courts for a final decision. This, of course, must be remedied. An amendment was decided upon. Again Sidney disagreed (although the matter has not been discussed in synod) and the breach was open once more. Owing to an unfortunate delay the country bishops have brought the subject before recent synods and in one instance the serious step has been taken of rescinding the canon of last year which accepted the Sydney alterations. It has been forecasted by one authority, at least, that it is likely that the constitution will be authorized without including Sydney. Also owing to Lambeth Conference meeting next year, at which many Australian bishops hope to be present, nothing further can be done until 1931. It is the hope of all who pray for the peace of Jerusalem that this length of time will calm the trouble and enable the important points upon which a small minority strongly disagree to be seen in the light of true Catholicism.

R. HARLEY-JONES.

CHURCH INSTITUTE IN VERMONT DEDICATED

BURLINGTON, VT.—The Vermont Episcopal Institute at Rock Point will be dedicated on August 6th and the famous old building, unused for many years and now restored, will again take its place in the life of the Church and be used for conferences, retreats, and schools of religious education. Bishop Hall of Vermont will give the address. Other speakers will be the Very Rev. George L. Richardson, dean of the Cathedral of All Saints' at Albany, N. Y.; the Rev. Leonard Hodgson of the General Theological Seminary, N. Y.; and the Rev. John Henry Hopkins, rector emeritus of the Church of the Redeemer. Chicago, who is the grandson of the first Bishop of Vermont.

DATE FOR PROVINCIAL SYNOD OF SEWANEE CHANGED

COLUMBIA, S. C.—The synod of the province of Sewanee will meet in Trinity Church, Columbia, on Tuesday, November 5th, instead of Tuesday, October 22d. The change has been made at the request of the diocese of Upper South Carolina because of a conflict of the original date with that of the South Carolina State Fair, which will meet in Columbia in October.

This change has been made by the president of the synod after complying with the requirements of the ordinances of the province.

Plan Opening of New Christ Church Cathedral, Vancouver, for September

Success of Calgary Diocesan Summer School—To Preach Good Will Sermon in Toronto

The Living Church News Bureau
Toronto, August 2, 1929

IT IS EXPECTED THAT THE NEW CHRIST Church Cathedral at Victoria, British Columbia, will be opened on Saturday, September 28th, the week before the annual meeting of the House of Bishops and of the general boards of the Church in the neighboring city of Vancouver.

The Bishop of Winchester is expected to attend as the representative of the Mother Church of England. The Bishop of Spokane hopes to be present on behalf of the Episcopal Church in the United States.

Ever since the destruction of the first wooden cathedral by fire in 1869, Church people in Victoria and Vancouver Island have been looking forward to the erection of a cathedral in stone. The architect, J. C. M. Keith, F. R. I. B. A., has been at work on drawings and plans since 1891. In his seventy-first year, he has the satisfaction of seeing a part of the dreams of his youth coming into fulfilment.

The portion of the building now under construction is 185 feet in length. The height of the nave walls is 82 feet, with the apex of the copper-covered roof reaching 108 feet above the ground. The width, between outside walls, is 93 feet.

The stone used for the walling came from quarries on Newcastle Island, about seventy-five miles from Victoria. Canmos stone was selected for the dressed work around windows and doors and for the interior pillars and arches.

The interior vaulting of the nave, finished in stone and red brick, is seventy-nine feet in height (one foot lower than that of Canterbury Cathedral). The main arches of the nave, six on each side, are thirty-nine feet high. There are twenty-two arches, each eleven feet high, between the aisles and ambulatories. These, with a gallery and arches overhead, make an attractive and distinctive feature of the architect's design.

Memorial gifts of stained glass from the studios of eminent British artists are being placed in twenty-seven windows in the north and south aisles, the baptistery, and west front. The great rose window, having sixty-one openings for colored glass, will probably be counted among the art treasures of Canada.

Windows in the north aisle contain figures representing the twelve apostles, and in the south aisle are depicted some of the great pioneers of the Christian faith and Church history. The west front will tell, in painted glass, the story of the Book of Revelation. The lower panels of most of the windows contain scenes of modern life or symbols of modern times, suggesting that the influence of the Christian religion extends to every phase of labor and to every calling in life.

A new organ, using the metal pipes of the old cathedral organ, which were found to be in excellent condition, is the gift of of one donor. Other articles of furniture required for use in the new building are being presented by members of the cathedral congregation.

CALGARY DIOCESAN SUMMER SCHOOL

The summer school of the diocese of Calgary met at Banff and was in every way a very great success. This school is unique in many ways, for it is a combination of camp and school. Tents are obtained from the military authorities which, together with palliasses and blankets from the park authorities, enable the camp to be held in the midst of scenery second to none in the whole Dominion. The location is ideal, on the recreation grounds, with the private use of the pavilion for all meetings and lectures. How many schools are there meeting under such conditions, with great mountains towering all around, and a program laid out so as to allow of drives and hikes into the valleys and lakes hidden in the depths of the Rockies.

Each day began with Communion services in the stone church of St. George in Banff.

Lectures were given in the mornings, afternoons were free, and in the evening the Bishop gave two most interesting talks on Christian Unity, based on the Lambeth Appeal to all Christian people. In view of the coming conference at Lambeth next year, and of the tremendous issues involved in the attitude of the Anglican Church on this matter, it is not surprising to know that every soul in the school was present at these lectures, together with a fair number of Churchpeople from Banff itself.

The Very Rev. R. H. Robinson gave morning Bible studies on the character and teaching of St. Paul. Archdeacon Swanson was in charge of the teaching talks, and was able to give much practical wisdom on the "running" of Sunday schools.

The Rev. R. M. Millman, late of Japan and now of Emmanuel College, Saskatoon, was in charge of the Mission Study, and gave some very illuminating studies in the life and religion of the Japanese.

KING'S BIRTHDAY HONOR FOR CANADIAN MISSIONARY

In the list of birthday honors recently published, the name of Dr. G. B. Archer appears as having been awarded the Kaiser y Hind Medal. Dr. Archer is in charge of the important C. M. S. hospital in the Ranaghat district of Bengal. He is a Canadian, and went to India under the M. S. C. C. in 1907. While surgery has its place in the work, the hospital at Ranaghat specializes in the treatment of the various fevers which are prevalent in that part of Bengal, and is able, through injections, to bring relief to a great number of sufferers.

TO PREACH GOOD-WILL SERMON IN TORONTO

Arrangements have been made for the Rev. John Howard Melish, rector of the Church of the Holy Trinity, Brooklyn, N. Y., to preach a good-will sermon in St. Barnabas' Church, Toronto, on Sunday, September 8th. He has a world-wide reputation as a preacher of good-will sermons and was chosen by the Church of the United States as their representative in 1928 to preach on this theme in England and on the continent. He was at that time invited to preach in Westminster Abbey, London. He is a personal friend

of the Rev. F. E. Powell, rector of St. Barnabas' Church.

NEW CHURCH CONSECRATED AT ALBERTON, P. E. I.

The parishioners of St. Peter's parish at Alberton, Prince Edward Island, may well be proud of their wonderful achievement in having built the beautiful new church which stands on the site of the old one and in having it free from all legal encumbrances in so short a time. The old St. Peter's Church was burned in a devastating fire which destroyed a number of other buildings in the town in August, 1927. Not a thing was saved from the interior of the church.

The service of consecration was conducted by His Lordship Bishop Hackenley, assisted by the Ven. Archdeacon White and Mr. Phillips, rector of the parish.

Before the consecration began the following furnishings were dedicated by the Bishop. The beautiful holy table donated by Mrs. George Harris of Halifax as a memorial to her son, George David Harris, who was drowned at Alberton last summer whilst in charge of the parish in a gallant but unsuccessful attempt to rescue his friend who was in charge of the Presbyterian congregation when they were in swimming together; one of the pews was given in his memory by the parishioners of St. Luke's.

Another pew was in memory of Maurice Cody, only son of Canon Cody of Toronto, who was drowned in a canoeing accident in Ontario. This was donated by his mother.

Other donations to the new church are the bell by Havelock Ellis, the standard lamp for the pulpit, and the flag which were the gift of Messrs. Buntain & Bell Co., Charlottetown.

The new church is very beautifully designed in Norman style, the exterior finish being stained oak. The interior woodwork is Douglas fir with pews of ash. It is one of the finest Anglican Churches on the Island.

NICARAGUAN BROTHERHOOD CHAPTER FORMED

NEW YORK—Two clergy and sixteen laymen of St. Mark's Parish, Bluefields, Nicaragua, have just been granted charter as senior chapter of the Brotherhood of St. Andrew. This is the first chapter to be chartered in that country by the Brotherhood. Like the chapter at St. Paul's University, Tokyo, Japan, the men preferred to be part of the Brotherhood of the United States, rather than of their own independent organization.

The only other chapters of the Brotherhood in Central America are senior and junior chapters at St. Paul's, Panama City.

DIRECTOR OF RELIGIOUS EDUCATION RESIGNS

HARTFORD, CONN.—Miss Charlotte M. Forsythe has resigned as director of religious education in the dioceses of Connecticut, and will leave immediately for her home in Baltimore to take care of her invalid mother. Miss Helen S. Stevens, director of religious education at St. John's, Hartford, will take Miss Forsythe's place.

Miss Forsythe's latest achievement in the diocese was the successful management of the fifth annual diocesan young people's conference held at the new and beautiful St. Margaret's School, Waterbury.

Year Book of Trinity Church, New York, Shows Influence of Parish and Its Chapels

Fresh Air Activities of City Mission Society—Improvements at St. Margaret's

The Living Church News Bureau
New York, August 3, 1929

THE YEAR BOOK OF TRINITY PARISH for 1928 has just been issued, and at the same time there has been published in convenient form a reprint of the rector's annual statement, financial statements, and parochial statistics. The latter is a 64-page booklet giving such details from the Year Book as are likely to be of major interest to the average Churchman. The larger Year Book has only a reference and an historical value.

In his annual statement the rector of the parish, the Rev. Dr. Caleb R. Stetson, has taken as his theme the influence of Trinity Church and its chapels. This he shows to be an influence that is not decreasing, in support of which he quotes reports received from his vicars. To explain the spiritual influence of the parish he declares the chief opportunity before the clergy to be in their pastoral work and two pages of the statement are given to a discussion of the place of pastoral work in the Church. Dr. Stetson's comments I hope to report next week.

As to Church attendance, it is good to read the encouraging news from the oldest and greatest of American parishes. The rector of Trinity writes: "We hear complaints from various quarters about decreasing Church attendance. But we in Trinity parish have no evidence of such conditions." He points out that while, undoubtedly, Sunday is more and more a day of recreation for those who work at high pressure throughout the week, yet there is a steady increase in the number of those who use the parish church and chapels on week-days. "There is nothing but encouragement and hopefulness in this use of the church every day in the week."

The situation at St. Agnes' Chapel is cited. Now hemmed in by two great business thoroughfares the former parishioners have, many of them, moved away, but under Dr. Bellinger's leadership the congregations have been maintained and new people constantly added to the membership list. Only nine parishes in the city exceeded the offering made last year by this chapel to the work of the general Church. Intercession Chapel in its advantageous position on upper Broadway carries on a work the magnitude and appeal of which are known throughout our Church. At St. Luke's in Hudson street Fr. Schlueter's remarkable work continues with undiminished success, notable especially for the skill of its ministrations to the children of the neighborhood. "Students, artists, teachers, social workers and people of every calling find there an atmosphere of devotion and a help to real personal religion." Neighborhood changes in Houston street confirm the wisdom of having retained St. Augustine's Chapel. Now under Fr. George La Pla Smit, this work is growing and extending amid the many nationalities of that section. Trinity Chapel in West 25th street will observe its seventy-fifth anniversary next spring. There again changing neighborhood conditions have produced their effect but not to the point of discouragement. Instead, Dr. Stetson cites improvements in that vicinity for Church ministrations, more residents, Dr. Sutton's services to students and to other young people, and his recognized ability as a spiritual guide. At St. Paul's in lower Broadway the daily noonday Eucharist is mentioned as a service, the value of which grows in the appreciation of many office-workers of that section. St. Paul's is a spiritual as well as an historical landmark and its worth needs no citation. The rebuilding of the spire and a new organ are among the improvements now being made. Likewise at the Parish Church. Old Trinity makes its continuous appeal. Dr. Stetson mentions the value of the organ recitals as evidenced by the many letters of appreciation that come in. He devotes nearly a page to telling of the "consulting table" at the door of the church, where each day a priest may be conferred with. This feature we have previously described. It is now stated that this is so valuable that it will be continued.

These are but mentions of certain aspects of the work in each congregation of the parish, evidences that, in spite of marked neighborhood changes in every one of them, each is able to widen its influence and to attract increasing numbers to its group.

FRESH AIR ACTIVITIES OF CITY MISSION SOCIETY

Children from the day nursery and kindergartens, whose physical lives have been carefully watched during the year, make a great step in advance during the summer in the fresh air centers and vacation homes of the City Mission Society.

Even more important than the physical development of those from the centers, is the opportunity for spiritual development through religious education and training in the art of living with other people. For example, at the camp for older boys at Kanohwahke Lakes, in Interstate Park, the Rev. T. W. B. Magnan, director of all boys' work of the society, is able, through living with them in the intimate association of camp life, to do a great deal in the way of concentrated work for boys from all three City Mission Chapels and two settlement houses, with whom he and his associates have been working throughout the whole year.

He and his assistants, many of whom are on the winter staff, come to know the boys intimately and are able to train them in group activities, to find among them leaders in various groups, and by teaching and example to help them to understand what it means to be a Christian. The day starts with celebration of Holy Communion, at which, although attendance is voluntary, a fine proportion of the boys attend. They have built the altar and the birch-bark candles themselves.

Chapel services at Sarah Schermerhorn House, Milford, Conn., are always inspiring. The chapel can scarcely seat the 260 mothers and children who crowd into it each day. Their reverence and interest show that they find it a helpful time in the day's progress. Here, through the intimate association with the older girls, it is possible for leaders to train them in practical expression of Christian life.

The fresh air work is in many ways a most important undertaking in religious education, as well as in health, work, and recreation.

More than ever before, the Society is this year opening the facilities of its various camps to those parishes of the city not able to arrange for their own fresh air homes.

While facilities have been increased, the City Mission Society is running the risk of a deficit of several thousand dollars, if it does not have a larger income than ever before, and is therefore asking for contributions to its fresh air fund.

IMPROVEMENTS AT ST. MARGARET'S IN THE BRONX

A characteristically breezy statement from St. Margaret's Church in the Bronx. East 156th street, brings the information that the summer is being utilized to make improvements in and additions to the property. The parish house is being enlarged to provide adequate accommodations for the deaconess, and three rooms are being added to the rectory.

The rector of St. Margaret's, the Rev. Dr. Lyman P. Powell, announces that in the fall a Sunday service for Chinese will be added to the schedule. The Rev. Dr. Norman V. Lewis of Philadelphia is to be the special evening preacher once a month, and what is described as the first distinctive Newspaper Forum will be inaugurated. At this, addresses on world affairs will be given by men prominent in journalism.

DR. EMPRINGHAM A PLAGIARIST, COURT PRONOUNCES

A press item states that the Rev. Dr. James Empringham, secretary of the non-official Church Temperance Society of the Church, has been judged guilty of plagiarism and of infringement of patent rights and must pay a fine of $8,500, according to the decree of Judge Knox of the U. S. District Court. It is claimed that Dr. Empringham in 1924 went to a medical research scientist, O. B. Schellberg, by whom he was given treatment free of charge. Knowledge obtained from Mr. Schellberg, it is said, was later used by Dr. Empringham at the Health Education Society clinic, connected with the Temperance Society. The clergyman was criticized by the court for having represented himself as a doctor of medicine and as a former lecturer at the Physicians and Surgeons' College in London.

THREE BISHOPS VISITING LOCAL PARISHES

August begins with three bishops filling as many of our pulpits as visiting preachers. Bishop Darst continues at the cathedral, concluding his engagement there on the 11th, when he will be followed by Bishop Johnson of Colorado; Bishop Gray of Northern Indiana is at St. Mary the Virgin's, and Bishop Shayler of Nebraska at St. Thomas'. HARRISON ROCKWELL.

Echoes of Special Achievements Heard From Massachusetts Summer Camps

School of Religious Education to be Held in Durham—Other Diocesan Notes

The Living Church News Bureau
Boston, August 3, 1929

A SLIGHT FLURRY OF EXCITEMENT always heralds the advent of August as considerable change then takes place in the personnel of the young campers at the various camp bases. Diocesan headquarters begin to answer questions about equipment and transportation and bronzed young counsellors again walk the corridors in the course of their trips to the city for a mid-season re-stocking. Everyone well and everyone happy seems to be the general bulletin, with echoes of special achievements. The most definite report has been received from Camp O-At-Ka, the Galahad Camp at Sebago Lake, Me., for there a Maine woodsman is leading the boys in trail blazing and in building boats and a log cabin, and a teacher of science is helping the boys to start a museum collection and teaching them how to band birds and note the resulting information made possible. The camp family at O-At-Ka numbers 180, the largest in its life of twenty-two summers. Archdeacon Dennen has a large heart and a very fertile brain in making the summer a memorable one in enjoyment and attainment for the boys who come from all over the country, although the largest number, naturally, come from New England.

READY FOR SCHOOL OF RELIGIOUS EDUCATION

The fourteenth annual session of the Northern New England School of Religious Education will begin on August 19th and continue for one week. As usual, the University of New Hampshire in Durham has placed its buildings and its campus at the disposal of this school.

The school is undenominational and the faculty includes the leaders from varying denominations. Miss Elizabeth L. Hopkins, director of religious education in Christ Church, Fitchburg, represents the Church. A certain importance is attached to the forthcoming session since the school has been accredited as a Standard Leadership Training School by the International Council of Religious Education of Chicago, and five standard courses have been added in addition to the thirty regular courses. These five standard courses are Study of the New Testament, Psychology, Principles of Teaching, Pageantry and Dramatics, and a course in Methods.

MISCELLANEOUS

Memorials to Dr. David Bridgwood, a former choir boy and member of St. Paul's Church, Brockton, are a sedilia and a prayer desk, the gifts of Dr. Bridgwood's parents, Mr. and Mrs. William F. Bridgwood. The memorials were unveiled and dedicated on July 21st by the Rev. Dr. David B. Matthews, rector of the parish.

The Rev. Wolcott Cutler, rector of St. John's Church, Charlestown, will be in charge of the open air services on the Charles Street Mall of Boston Common tomorrow afternoon. A group of young people will bring an innovation to these services and open forum by singing to the accompaniment of cornets. Three preachers of other denominations will assist Mr. Cutler.

The Rev. Charles A. Clough of Vineyard Haven is preaching in Trinity Church, Concord, during the vacation of the rector, the Rev. Smith O. Dexter.

The latest news of the Rev. Dr. A. W. H.

BOOK CHATS
from Morehouse Publishing Co.

AN unusual sort of anthology is A LITTLE BOOK OF LONELINESS ($1.50), which Morehouse Publishing Co. announces for publication on or before September 1st. The compiler, Mr. P. B. M. Allan, head of the English publishing firm which bears his name, gives the reason for this interesting little volume in a short preface.

"I should like to moralize a little," says Mr. Allan, "on the spiritual loneliness to which each one of us is a prey at times—indeed we all have an 'inner keep' within the castle of the mind, a thick-walled fortress into which no other being may ever pry; and sometimes an ogre is on guard over us within. But these things are not lightly to be written about. We are all alike, and sometimes, when the ogre draws us further into the recesses of that keep, it is comforting to read what others who understand have said in days gone by."

Thus the book is an intimate, friendly one; a companion for all solitary folk. Its pages are peopled with friends, and there is something to be found in it for every mood that loneliness brings. Prose and poetry alike are found within its colorful covers, and authors are represented as remote in time, space, and thought as Plutarch and Stevenson, the Younger Pliny and Oliver Goldsmith, Thomas à Kempis and George Gissing.

The compiler of A LITTLE BOOK OF LONELINESS is an omnivorous reader as well as a publisher, and an understanding lover of books and men.

"The detective story," says Philip Guedalla, "is the normal reaction of noble minds." Be that as it may, it is apparent that we are living in an age when the mystery story has a greater vogue than ever before, and the clergy are not the least among the devotees of this type of fiction. In THE OMNIBUS OF CRIME ($3.00), Dorothy L. Sayers, herself a writer of mysteries, has brought together what Christopher Morley characterizes as "the greatest anthology of detective stories ever compiled," and has moreover written an introduction in which the history and technique of this branch of literature is adequately and concisely covered.

The title of THE OMNIBUS OF CRIME is, in the humble opinion of Your Correspondent, ill chosen, but it need not deter the lover of mysteries from delving into it. Not detective stories alone, but all sorts of weird and unusual stories are among the many in this volume, which contains tales by such master writers as Charles Dickens, Conan Doyle, Joseph Conrad, Edgar Allan Poe, Robert Louis Stevenson, G. K. Chesterton, Bram Stoker, and many others.

And while we are on the subject of anthologies, suppose we conclude with one quite different from either of the above: BY WAY OF ILLUSTRATION ($1.40), compiled by C. A. Ault. This is a collection of practical and easily adaptable stories, illustrations, and analogies for preachers. A companion volume, NOW FOR THE STORY ($1.40), is in preparation, and will be ready in the early fall.

MOREHOUSE PUBLISHING CO.
Publishers and Booksellers
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MILWAUKEE, WIS.

Eaton of Boston is that his condition is much improved. Dr. Eaton has been ill since early in July.

The Rev. Alan P. Tory, incumbent of a church in Benson, near Oxford, England, will preach in All Saints' Church, Brookline, during August. All Saints' Church is holding union services with the Leyden Congregational Church, Brookline, during the summer. Mr. Tory, introduced to an American congregation under the auspices of the Leyden Church, is a graduate of St. John's College, Oxford.

ETHEL M. ROBERTS.

The Rev. Stephen E. Keeler is Elected Rector of St. Chrysostom's, Chicago

Holy Trinity Church Being Rebuilt—Annual Clergy Retreat Planned

The Living Church News Bureau
Chicago, August 3, 1929

WHAT HAD APPROACHED A NATION-wide search for a rector for St. Chrysostom's Church, Chicago, ended with the announcement Thursday of the election of the Rev. Stephen E. Keeler, now rector of St. Paul's Church, Akron, Ohio. While the Rev. Mr. Keeler has not definitely accepted the election, it is expected he will do so shortly.

For months, a committee of St. Chrysostom's vestry, headed by Frederick F. Norcross, senior warden, has been carrying on its investigations of various prospects for the rectorship. The inquiry has taken the group virtually from one end of the country to the other. Several weeks ago, the Rev. Mr. Keeler came to Chicago and preached at St. Paul's, Kenwood. There the St. Chrysostom's committee heard him and shortly thereafter the vestry asked for a meeting with him. His election followed. However, no announcement of the selection was made for some time, pending consideration of the call on Mr. Keeler's part.

The Rev. Mr. Keeler has risen rapidly in the priesthood. He was born in Connecticut forty-two years ago. He was graduated from Yale in the class of 1910, and from the General Theological Seminary, New York, in 1913. He became curate of St. Paul's, Cleveland, serving there but a short time before going to a curacy and then rectorship at Pittsfield, Mass. From Pittsfield, he was called to St. Paul's, Akron.

At St. Chrysostom's, Mr. Keeler, if he accepts the election, will succeed the Rt. Rev. H. P. Almon Abbott, D.D., Bishop of Lexington. Bishop Abbott had succeeded the Rev. Dr. Norman O. Hutton, who resigned St. Chrysostom's after a pastorate of nearly twenty years. Since Dr. Abbott's consecration in May, the Rev. John C. Evans of Escanaba, Mich., has been in charge of the services as acting rector.

HOLY TRINITY CHURCH BEING REBUILT

Work is well under way on the remodeling of Holy Trinity Church, located in the Stockyard section of Chicago, looking toward the development of one of the largest missionary opportunities in the city. The project will cost approximately $10,000 and will thoroughly modernize the church plant and provide added facilities, particularly for the Church school.

A new front of face brick with stone trim, with tower forty feet high, is being erected. This will give the building a good elevation and will widen the frontage. Entrance to the church proper will be through the tower. This feature of the improvement will give room for an added classroom in the tower and two additional classrooms upstairs and to the front of the church.

At the rear of the church, to the south, a two-story addition is being constructed. The first floor will provide a kitchen and the second will be devoted to a sacristy. The addition of the kitchen will permit the use of what has been the kitchen in the parish hall for classroom for the Church school primary department.

The new sacristy will open directly to a small vesting room and to the sanctuary. In connection with the equipment, it is interesting to note that the old altar which was used by the late Bishop Kemper will be placed here. The altar is of historic interest. It was on this altar, it is said, that Bishop Kemper reserved the Sacrament for the first time in the middle west.

On the north side of the rear end of the church, another small room is being added, to be used as a boiler and coal room and for storage purposes. J. E. O. Pridmore is architect for the project. The Rev. C. B. Upson is priest-in-charge.

Holy Trinity is located opposite the new five million dollar Tilde Technical High School and is in a strategic center for missionary work. A parish house and rectory are other improvements toward which the Church is looking.

CLERGY RETREAT

The annual retreat for all clergy of the diocese will be held at Doddridge Farm, near Libertyville, September 17th to 20th, according to an announcement just received from Bishop Griswold. The Rt. Rev. Samuel B. Booth, D.D., Bishop Coadjutor of Vermont, has been selected to lead the retreat.

The annual retreat has come to be one of the important events of the year for the clergy. It is planned each year to be held just at the beginning of the fall activities and is intended to prepare the clergy for the important work which is to follow. Bishop Griswold was the leader of last year's retreat, and Bishop Anderson two years ago.

MISS TERNSTED TO BECOME MISSIONARY

Miss Mary Ternsted of the Church of the Redeemer, Hyde Park, has been accepted by the National Department as a teacher in the Hooker School for Girls in Mexico City and will leave shortly to take up her duties.

Miss Ternsted is the first member of the Redeemer to volunteer for foreign missionary work. She was graduated last year from the University of Chicago.

NEWS NOTES

A number of memorials were blessed recently at St. Edmund's Church, Chicago, by the Rev. Samuel J. Martin, priest-in-charge, including a statue of St. Joseph; one of the Blessed Virgin, which is the gift of the Church school; a set of seven branch candlesticks, four proces-

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PERSONALLY CONDUCTED TOUR OF ENGLISH CATHEDRALS AND CHURCHES

A private party in charge of an architect who spent 20 years traveling in England will leave New York late in August; return before end of September. Any student or persons desirous of joining communicate at once with SID BLAKE Tourist Bureau, Cornish Arms Hotel, 331 West 23d St., New York City, or with A. K. MOSLEY, R.A. Architect Franklin Square, Troy, N. Y.

sional torches, sanctus bell, holy water asperser, altar frontal, and candle extinguisher.

The Rev. H. R. White of Howe School, is supplying at All Saints' Church, Ravenswood, during the absence of the rector, the Rev. F. E. Bernard, at Camp Houghteling this month.

Next Monday, August 5th, the annual leadership training conferences for Church boys begin at Camp Houghteling, near Twin Lakes, Mich. The conferences are intended not only to give the boy an outing and vacation, but to give him special training which will enable him to meet life's problems. The Rev. H. H. Lumpkin of Grace Church, Madison, Wis., is the camp director this year, and the Rev. F. E. Bernard, is chaplain. George C. Kubitz, executive secretary of the Brotherhood of St. Andrew in the diocese, under direction of which Camp Houghteling is operated, is the camp manager.

The younger boys' conference will continue until August 17th, and from August 19th to 31st the older boys' conference will be in session.

The youngest Church school in the diocese is at St. Mary's-by-the-Lake, Crystal Lake, of which the Rev. Frank R. Myers is priest in charge. There are six pupils and two teachers. The Church school of Holy Innocents' Mission, the next youngest, has grown from five members to sixty-one members within less than a year. The Rev. Walter S. Pond of St. Baranabas' Church, is in charge of Holy Innocents'.

The Rev. Dr. Edwin J. Randall, diocesan secretary, was the principal speaker at a dinner and celebration at St. Edmund's Church, Chicago, Thursday night of this week when new furnishings for the parish hall and offices were formally presented and dedicated. Most of the furnishings were presented to St. Edmund's by Mr. Binberg of the Fish Furniture Company. He formally presented the furniture at the dinner. The church itself purchased other pieces, including an electric radio for the parish hall. All of the new equipment represents additions of nearly $1,000. The Rev. Joseph Higgins, former acting priest of St. Edmund's, and the Rev. Samuel J. Martin, priest-in-charge, were among the speakers.

Foreign War Veterans Glorify Peace at Services in Holy Trinity, Philadelphia

Anniversary of Beginning of World War Observed—New Zion Church Completed

The Living Church News Bureau
Philadelphia, August 3, 1929

LIKE THE BATTLE FLAG HUNG TRANSEPT of an ancient chapel, rich in sainted and hallowed memory, the vaulted roof of Holy Trinity rang last Sunday with the measured tread of marching men.

In the dimness of its mellowed lights, the rich Tri-color of France rustled softly, and the Union Jack of Great Britain and the Stars and Stripes of America, as the hosts of the men who "knew the war" took their seats beneath the pulpit.

The ceremony that followed, like others throughout the city, marked with befitting solemnity the outbreak of the World War fifteen years ago. File after file, the members of the Philadelphia Command of the British War Veterans of America, the American Legion, the Veterans of Foreign Wars and allied veteran bodies entered the church and took their places. No ceremony in the city in recent months so aptly defined the changing attitude of men toward war—for it was not a commemoration of the World War; it was not a gesture emphasizing the significance of the anniversary; it was not even martial.

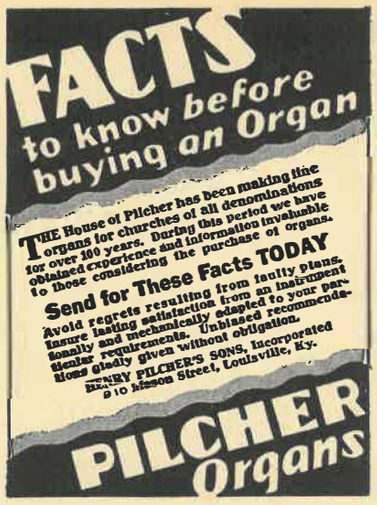
The Rev. Dr. Floyd W. Tomkins' sermon for the occasion hailed the signing of the Kellogg-Briand treaties as ushering in "a new era of universal friendship." With the veterans, sharing in the service, were the foreign consuls in Philadelphia, the servants of those great ministers who, only a few days since, sat down at the common table solemnly to ratify the Kellogg Treaty, the pact of Paris, renouncing war as an instrument of national policy.

Prior to the services at 11 o'clock, the British and French veterans, led by the Caledonian Band, marched from Reyburn Place to the church, facing Rittenhouse Square, headed by Commander John B. Pegg and Past Commanders J. Paul Skidmore and Thomas Beavan. In uniform, the veterans filed into the church and were seated with the Consuls of the Allied nations and members of other organizations.

In opening his address, Dr. Tomkins referred to the last words of Edith Cavell, the English nurse who died a martyr's death in the World War. He hailed with joy the prospective visit of Ramsay MacDonald to President Hoover as a sealing of mutual and eternal peace and an effort to bring to solution the problem of large armies and navies. In making a plea for universal peace, he said that while peace has not come to some parts of the world since the close of the great conflict, as all had hoped, yet it is gradually becoming an assured fact. Dr. Tomkins described the Kellogg Peace Pact as one of the greatest instruments of peace ever conceived, and praised President Hoover's peace proclamation for its simplicity, dignity, and inference. In welcoming the veterans to his church, he said it was fitting and significant that Americans and British should assemble together in ceremonies furthering world peace and understanding. He extended an informal welcome before the sermon to the associations and said it was particularly fitting that veterans of several nations should assemble for greater international good will.

Messages praising the anniversary observances have been received from David Lloyd George, Prime Minister of the British Empire during the World War; Ambassador Dawes; Prime Minister J. Ramsay MacDonald; and Stanley Baldwin. Sir Gilbert Parker, noted English novelist, wrote: "I have learned with great interest of the celebration to be held in Philadelphia, and send my wishes for the success of the occasion."

Thousands of visitors from all parts of the United States have come to Philadelphia to participate in the eight-day



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NEW ZION CHURCH COMPLETED

Outstanding among the many beautiful churches gracing both sides of the long, wide street of North Broad street is a distinguished piece of architecture created along the pure, lofty lines of gothic examples. This is the new Zion Church, on the corner of Broad street and Wyoming avenue, late offspring of the union of two old, time-honored churches of Philadelphia.

The merged churches were known as the Old Zion, formerly at 8th street and Columbia avenue, which was established in 1848, and the Trinity, in Catharine street near Second, which was founded some time around 1820.

The merger was effected in 1914, and for several years thereafter, the congregation worshipped in an old mansion, now serving as rectory, which adjoins the parish house, the latter facing Thirteenth street. Both structures are more than fifty years old and are to be replaced soon by a modern, up-to-date rectory and parish house.

The beautiful new church edifice was erected in 1922 on the site adjoining these two old buildings and facing Broad street.

Within, the revived gothic treatment of the three-aisled medieval plan is used, giving the church an austere and majestic appearance. The two side aisles are reduced to passages and are separated from the wide center aisle by a long line of slender, square-cut pillars, a graceful support for the pointed arches.

The ribbed vaulting of the ceiling is carried out in dark timber, the supporting rib consisting of a row of fancy, hand-carved wooden beams. The large arched windows are placed loftily, in the most approved gothic style, and the glowing colored glass panes add greatly to the beauty and majesty of the sanctuary.

The Rev. Charles H. Long, rector of Zion Church, has held this office for the last eleven years, and is looking forward to a happy future for the new modern parish house, which is soon to be built.

CHURCH SERVICES CONDUCTED AT CAMP THOMPSON

Two services were held last Sunday for the Fifty-Second Cavalry Brigade at Camp Thompson, located at Mt. Gretna, Pa. The Rev. Lieut. Stanley V. Wilcox, rector of the Memorial Church of St. Paul, Fifteenth and Porter streets, Philadelphia, who is regimental chaplain, conducted the memorial services, and made a brief address. Approximately 1,000 troops, as well as officers of the regiment, maintained reverential silence for two minutes in honor of the memories of those killed during battle.

SUMMER SCHOOL STUDENTS TAKEN CARE OF

All Church students doing summer work at Bryn Mawr College, the University of Pennsylvania, and Temple University, as well as the various business colleges in this city, have been called upon personally by the Rev. John R. Hart, Jr., chaplain for the University of Pennsylvania, and have been invited, both last Sunday and next Sunday, to attend special services given for them at St. Paul's, Overbrook.

TEXAS SERVICES AT VALLEY FORGE CHAPEL

The sixth annual Texas State Sunday was observed at the Washington Memorial Chapel at Valley Forge on Sunday, August 4th, at 3:15 in the afternoon. The Rev. Paul James has been appointed the Texas State Chaplain, and officiated at the service in honor of his native State, assisted by the Rev. W. Herbert Burk, rector of the chapel. The address was delivered by Martin W. Littleton, the representative of Texas, and was given as a tribute to Texas.

This service is one of a series of services held every Sunday afternoon throughout the year at the chapel, each one being in honor of one state in the Union.

PHILADELPHIA RECTOR TO VISIT TEXAS

The Rev. C. Herbert Reese, rector of St. Matthew's Church, at eighteenth street and Girard avenue, and Mrs. Reese, will leave this week for a visit in Victoria, Texas, where Mr. Reese was rector of Trinity Church. In the World War, he was chaplain of the Ninetieth Division, which was made up of Texas and Oklohoma men, and he expects to call upon many of his former comrades. He will return to his Philadelphia parish on September 1st.

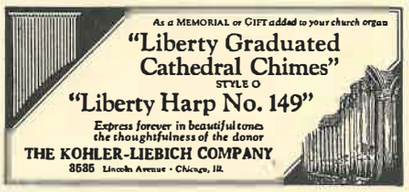
MISCELLANEOUS

The Rev. W. W. Steel, formerly Archdeacon of the Church in Cuba, will be in charge of all services during August in Christ Church, Tulpehocken and McCallum streets, Germantown.

The Rev. Malcolm E. Peabody, rector of St. Paul's Church, Chestnut Hill, has left for Aunt Hannah's Pasture, on Vaughan Point, Northeast Harbor, Me., for the remainder of the summer.

The Rt. Rev. Frank DuMoulin, rector of the Church of the Saviour, 38th street above Chestnut, is at present on a ranch in Wyoming.

ELEANOR ROBERTS HOWES.



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LONG ISLAND NOTES

The Living Church News Bureau
Brooklyn, August 3, 1929

IT IS A PLEASURE TO US ON LONG ISLAND to learn that two of our boys who have gone to other places, are now coming back home; one, the Rev. Ronald Garmey, who was a Bay Ridge boy, attending Christ Church, Bay Ridge, accepted a call to become curate of St. John's, Pittsburgh. Just after his ordination, he now has been called to be rector of St. Gabriel, Hollis, and has accepted.

The second, Leighton Arrowsmith, son of the late Rev. Harold Arrowsmith, rector of Christ Church, Bay Ridge, took his position on August 1st, as superintendent of St. John's Hospital, Brooklyn. The Rev. Charles Henry Webb, director of the Church Charity Foundation, Long Island's greatest benefaction, is now taking a month's vacation; when he returns, he will take up the duties of chaplain in addition to being director of this enormous work.

MRS. EDGAR E. BRICE DIES

The people of Grace Church, Massapequa, L. I., are grieving with their rector, the Rev. Edgar E. Brice, over the death of his wife. Mrs. Brice died very suddenly and unexpectedly on July 19th, of apoplexy.

AGED AND BLIND WOMEN ENTERTAINED

The Mother's Club of Christ Church, Bay Ridge, recently entertained the ladies of the Home for the Aged and the Home for the Blind, of the Church Charity Foundation.

Early in the day a number of automobiles called at the Home, and took the ladies for a drive, reaching the parish house at noon, where a delightful luncheon was served. The afternoon was spent on the beautiful lawn, and later all were taken home again in automobiles.

CAROLINA SUMMER SCHOOL CONFERENCES

HENDERSONVILLE, N. C.—On the morning of July 27th, there adjourned the last of a series of successful summer activities, in this, the first season that the Church in four of the Carolina dioceses has operated the beautiful property at Kanuga Lake, Hendersonville. The first gathering was under the auspices of the Y. P. S. L.; the second consisted of camps for boys and girls under fourteen; the last was for adults, with special courses for Church school workers, the Woman's Auxiliary, and the clergy. A two-day conference on Lay Evangelism was an additional helpful feature. Of this, Dr. Larkin W. Glazebrook of Washington was the prominent figure.

An outstanding feature was the pageant "Kanuga," given at dusk in the beautiful woodland.

The success of these gatherings was due in large measure to the indefatigable efforts in preparation and oversight of Bishop Finlay and the Rev. A. Rufus Morgan.

PROGRESS AMONG INDIANS SHOWN AT CONVOCATION

ETHETE, WYO.—"The Christian religion will never recover its lost radiance until the lovely and majestic personality of Jesus Christ is captured and held by each age" was the theme of the opening sermon of the twentieth convocation of the missionary district of Wyoming, held at Ethete, Sunday and Monday, July 7th and 8th. In the absence of the Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado, who was scheduled to preach the opening sermon, Bishop Bennett of Duluth, temporary Bishop of Wyoming, preached an inspiring sermon. "Religion," said the Bishop, "is considered by too many today in the futuristic sense and is not modern and practical. Life is the only reality, and Christianity deals with life. Christ is the unchanging reality that altereth not, while we are little points of contagion for the love of God."

AT WYOMING INDIAN CONVOCATION

Rt. Rev. Granville G. Bennett, D.D., administering the Sacrament to Indians at the convocation in Ethete, Wyo.

The early service on Sunday was held in the open air, where the congregation looked beyond the altar, beautifully decorated by the Arapahoe Indians, to the snow-clad peaks of the Rockies. Sunday noon an Indian feast was held. The convocation was made significant by the presence of so many Arapahoe Indians. In the Indian Reservation, in which St. Michael's is located, there are approximately 1,000 Indians, half of whom are members of the Church. During the convocation addresses were made by Indians, some speaking in English, and some giving their messages through interpreters. Reports presented indicated that all the institutions were in excellent condition. Of interest was the resolution offered and unanimously passed by the convocation requesting the House of Bishops at their next convocation to transfer Bishop Bennett from Duluth to Wyoming.

Other interesting features of the convocation were: The visit to the Indian cemetery and the afternoon service at the

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grave of Sakajawea, where addresses were made by the Rev. John Roberts, who has ministered among the Shoshonis for forty-seven years; and by Canon Sherman Coolidge of Colorado Springs, a full-blooded Arapahoe priest of the Church, who, as a boy of seven, was captured by the hostile Shoshonis, but was rescued and providentially saved for his future work in the Church.

On three days following convocation a conference for clergy and laity was held. The speakers were Bishop Johnson of Colorado, Bishop Bennett of Duluth, and Mrs. D. W. Thornberry of Laramie.

PARISH IN VIRGINIA OBSERVES HOME COMING DAY

HAGUE, VA.—The annual home coming day at old Yeocomico Church in Cople Parish, Westmoreland County, the Rev. F. D. Goodwin, D.D., rector, was held on the third Sunday in July. Services were held in the morning and evening, the annual meeting of the Yeocomico Church Restoration Association also being held. A tremendous crowd was present from the adjoining counties of Virginia and Maryland and from nearby cities so that the old church could not hold the crowd.

The Rt. Rev. H. St. George Tucker, D.D., Bishop of the diocese, preached in the morning and later confirmed twelve persons at Yeocomico and at other churches in the parish.

In the afternoon an address was made by Rosewell Page to a crowded congregation on The Christian Ministry. It is a most noteworthy fact that there are few parishes in Virginia or elsewhere who have sent more men into the ministry than this old parish; the Rt. Rev. John Tyler, D.D., Bishop of North Dakota, and the late Rt. Rev. John B. Newton, former Bishop Coadjutor of Virginia, among the number.

CHURCH CONFERENCE IN CALIFORNIA COMES TO CLOSE

ASILOMAR, CALIF.—The annual Church conference at Asilomar, was held from July 16th to 26th, at the conference center of the Y. M. C. A. This year the annual conference of the Missionary Education Movement was held at the same time and place. There was a daily celebration of the Holy Communion. and daily devotional talks by Archdeacon Porter of the diocese of California. Dr. Porter acted as chaplain of the Missionary Education Movement conference. Bishop Sanford of San Joaquin gave a series of addresses on the Jerusalem conference, and a considerable account of his recent journey around the world.

The Rev. Harold Holt, of the Department of Social Service of the National Council, gave much appreciated courses on Building the City of God, and Social Aspects of the Church's Mission. The Rev. F. B. Bartlett of the Field Department of the National Council conducted a course based on The Church's Program, with special reference to the Province of the Pacific. Valuable courses on religious education were led by Miss Avis Harvey, the director of religious education for the diocese. Special courses for young people were given by the Rev. F. D. Graves of St. James' Cathedral, Fresno, on Christian Fellowship, and by Miss Leila Anderson, student secretary of the Church at the University of California, on The Challenge of the World to Youth. The Very Rev. Herbert H. Powell, dean of the Church Divinity School of the Pacific, led a class on the Introduction to the Bible. The Rev. Lloyd B. Thomas of Trinity Church, Oakland, led a discussion group on Jesus and Social Living. The Rev. Robert B. Gooden, headmaster of the Harvard School for Boys, Los Angeles, acted as chaplain, and conducted a course for the clergy on The Parish Priest and His Young Friends. The Rev. Lindley H. Miller, rector of St. Clement's parish, Berkeley, served as dean of the school. The Rev. A. W. Farlander, of All Saints' parish, San Francisco, was in charge of the recreation activities. Bishop Parsons addressed the conference at the service on Sunday morning, July 7th, and on Monday and Tuesday evenings on Religion and Science and Religion and Social Standards. There was the customary sunset service on the sand dunes each day. The glorious weather added to the usual friendly and sociable conference atmosphere.

CHURCH ARMY HONORED

NEW YORK—Church Army has been further honored by the bestowal of the Cross of Honor of the Order of the Sangreal upon its founder, Prebendary Wilson Carlile.

That Church Army work in this country is enjoying the confidence of leaders in differing fields of Church work is evidenced by recent requests for workers in Seamen's Institute work in New York City and Detroit; visitors and missionaries to jails and state institutions in Rhode Island and New Jersey; and a social worker among railroad construction workers along the Hudson Valley, N. Y., in the parish of Wappingers Falls. For this latter work a commodious house has been taken at New Hamburg, and opened as a recreation center for the railroad men, and will become also a House of Evangelistic Adventure.

SON OF BISHOP HUSTON BECOMES EDISON'S PROTEGE

WEST ORANGE, N. J.—Wilbur B. Huston, the 16-year-old son of the Rt. Rev. S. Arthur Huston, D.D., Bishop of Olympia, was selected as the protegé of Thomas A. Edison. Chosen first out of a field of competitors from the forty-eight states of the Union and the District of Columbia, Wilbur Huston will spend the next four years at the Massachusetts Institute of Technology, the school of his choice, with all expenses paid by the inventor.

Wilbur Huston was selected to represent the state of Washington in the competition to discover a youth who will be trained to become the successor of Mr. Edison.

COMMENCEMENT AT BRENT SCHOOL IN THE PHILIPPINES

BAGUIO, P. I.—Commencement exercises the last week of June brought to a close the most successful year in the history of Brent School, Baguio, in the Philippine Islands. As this was the first commencement since the death of the founder of the institution, the Rt. Rev. Charles Henry Brent, D.D., it was made the occasion for a notable tribute to the memory of the great prelate. The Rt. Rev. Gouverneur F. Mosher, D.D., Bishop of the Philippines, spoke feelingly of the Bishop whose name is so closely associated with educational and welfare work in the Philippines. The Bishop spoke of the days, less than ten years ago, when the supporters of the school felt that the exodus of Americans at that time meant that Brent School had outlived its usefulness, but

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after being closed a year it was reopened and has ever since attracted an increasing number of students.

The Very Rev. Samuel R. Colladay, dean of Christ Church Cathedral, Hartford, Conn., made the commencement address. In the evening the pupils and visitors enjoyed a program of Benguet, Igorot, Ifugao, and Kalinga war and wedding dances by pupils of Trinidad Farm School, Baguio.

MEMORIAL TO BISHOP BURTON

LEXINGTON, KY.—The following memorial resolution to the Rt. Rev. Lewis W. Burton, D.D., retired Bishop of Lexington, has been adopted by the diocesan council:

"After thirty-three years of faithful service, and in the seventy-sixth year of his full and faithful life, our beloved first Bishop has resigned his jurisdiction of our diocese.

"He it was who in 1896, at our call, first came and gathered together our scattered and struggling little parishes and missions, and organized us into a diocese. He it is who through all these years has bound and held us together. Tirelessly has he worked for us. Up and down the length and breadth of our land he has gone upon his visitations, ministering, in season and out of season, braving all weathers and all conditions of travel and of lodging, never faltering, never despairing, but bearing always a courageous good cheer and bringing always benediction and gladness. Ever praying, ever toiling, without thought of sparing himself, he has striven always to point us the way. And when, at times, we have followed somewhat his leading, and builded up the life and work of some of our churches, who can tell how great his joys have been—or when, as often, in spite of all he could do, we've suffered some little mission to dwindle away, who can fathom the depth of his sad yearnings?

"Year after year he has gone daily in and out amongst us, with a gentle dignity and a rare courtesy that has marked him the lovely Christian gentleman, the true follower of the Master. Day by day his genuine solicitude for the welfare of everybody he met, and his constant and insistent eagerness to help in all sorrow and trouble, have endeared him, in ways that cannot be expressed.

"Little does it matter what we record of him, here—his life is a record for all time upon the hearts and lives of us all. That is his memorial! And we shall continue to love him, and revere him, and praise God for him.

"May he be spared in the flesh for many more years to dwell among us with his family, in the ripeness of his age, and in the richness of the works he has done for the Master!"

SPOKANE SUMMER SCHOOL ENDS SESSIONS

SPOKANE, WASH.—The annual summer school for Church workers of the missionary district of Spokane held at McDonald's Point, Lake Coeur d'Alene, Idaho, from July 2d to 12th, was a decided success. About 125 were present, the majority being young people.

Miss Mildred James of the National Council, and the Rev. H. P. Kaulfuss of the Social Service Department were from outside the district and very stimulating to all present. Dr. G. W. Gasque of the National Commission on Evangelism was present for two days.

Dr. F. F. Potter of the State College of Washington gave an excellent survey course on Modern Philosophy. Two local workers, the Rev. C. A. Kopp of Ellensburg, and Miss Metcalf of Sunnyside conducted courses for the young people.

† Necrology †

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

THOMAS ATKINSON, PRIEST

BALTIMORE—While returning from a professional and social call, the Rev. Thomas Atkinson, a retired priest of the diocese of Maryland, dropped dead Tuesday night, July 30th.

Dr. Atkinson had alighted from a York road car and was walking to his home in the Hopkins Apartments, where he had lived for several years, when he reeled to the street. He was taken to the Union Memorial Hospital, but was pronounced dead. Death was due to heart disease.

A grandson of the third Bishop of North Carolina and a son of the late Dr. Robert Atkinson, of this city, Mr. Atkinson was born in Baltimore, April 1, 1860. His father, who was a physician, abandoned medicine to conduct a private school. Here his son received his elementary education.

He continued his higher studies at the University of Virginia, from which he was graduated in 1881. After studying Latin and Hebrew at the Johns Hopkins University he took a theology course under private tutors and was ordained deacon in 1883. He assisted at the Chapel of the Holy Evangelists, Baltimore, and the following year was an instructor at the Ravenscroft Training School, Asheville, N. C. He was ordained a priest in 1884 and the next year returned to his first charge.

He was appointed curate of St. John's Church, Fayetteville, N. C., in 1887, and the next year was named rector of the church, filling that pulpit until 1893, when he returned to Baltimore to become the rector of St. Barnabas' Church. Thirteen years later he assumed the rectorship of St. George's Church, and in 1911 was

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named canon of the Cathedral of the Incarnation.

He was canon of the cathedral until 1916, when he resigned.

In 1917 the Rev. Mr. Atkinson took charge of the Chapel of the Nativity, York and Cedarcroft roads. He resigned about four years ago and since then had been the attending clergyman at the Church Home and Infirmary and the Home for Incurables.

His only survivor, a sister, Mrs. Thomas M. Nelson, lives in New York.

JOHN DOLBY SKENE, PRIEST

NORWALK, CONN.—The Rev. John Dolby Skene, a retired priest of the diocese of Connecticut, died at his home in Norwalk on July 27th after a heart attack. He was born in Hanthorpe, Lincolnshire, England, on October 16, 1849, and was ordained deacon in 1877 and priest in 1879 by Bishop Doane.

During his ministry Mr. Skene was rector in Gloversville, N. Y., Ilion, N. Y., Vineland, N. J., Danbury, and Stamford. Conn., retiring in 1920. Besides his widow, he leaves three sons, Major F. W. Skene, U. S. A., now in New York, John Skene of Indio, Calif., and George Skene, an attorney in Stamford.

ALICE KEELER LORENCE

WENONAH, N. J.—Mrs. Alice Keeler Lorence, wife of Major Charles Meade Lorence, superintendent of Wenonah Military Academy, died July 29th in Underwood Hospital, Woodbury, where she had had an operation.

Mrs. Lorence was a daughter of Dr. and Mrs. Charles E. Keeler, and was born in Atlantic City. She was a member of All Saints' Church, Wenonah. She was a niece of Dr. J. Clarence Keeler, of the Jefferson Hospital, Philadelphia.

Besides her husband and parents, she is survived by a son, Bernard, twelve, and a brother, Charles W. Keeler, of Blackwood, N. J.

AMY TAFE

PHILADELPHIA, PA.—Miss Amy Tafe, a daughter of Amy and the late William Tafe, died at her home in Frankford on July 30th. She was 21 years old. She was an active member of the Young People's Fellowship and Girls' Friendly Society of St. Mark's Church, Frankford avenue near Unity street.

Funeral services were held at St. Mark's Church on Saturday, August 3d, at 3:30 P.M., interment being at Oakland Cemetery.

CLARA WEEKS

YAPHANK, N. Y.—Miss Clara Weeks, for many years a devoted member of the Woman's Auxiliary of Long Island, and also a member of the Woman's Board of the Church Charity Foundation, died quite suddenly on July 29th.

The funeral services were held at St. Andrew's Church, Yaphank, on Saturday, August 3d.

THE FIRST confirmations among the Tirurai, at Upi, Cotabato province, Philippines, took place early last summer, and increased the number of communicants of that new mission from two to thirty-four, a gratification to the resident priest, the Rev. L. G. McAfee, who for some six years has desired to work among these people.

The first Moro to be confirmed in the Philippine Islands was confirmed by Bishop Mosher at Zamboanga in June.

NEWS IN BRIEF

CHICAGO—The Rev. Hugh M. MacWhorter, rector of Christ Church, Ottawa, and Miss Ethel Beckler of Chicago were married at Grace Church, Oak Park, Thursday afternoon, August 1st, the Rev. F. R. Godolphin officiating. After a motor trip, Fr. MacWhorter and his bride will reside in the rectory of Christ Church, Ottawa.

COLORADO — The deanery meeting of the western slope of Colorado was held in St. Matthew's Church, Grand Junction, July 28th. An inspiring and helpful sermon was preached by the Bishop Coadjutor, the Rt. Rev. Fred Ingley, D.D. Mrs. Fred Ingley, wife of the Bishop, gave a most helpful and stimulating account of the work of the Woman's Auxiliary of the National Council at the conference held after the service. The offering was devoted to St. Luke's International Hospital, Tokyo.

INDIANAPOLIS—On the Eighth Sunday after Trinity, the Rev. Dr. Floyd Appleton of Anderson, preached in commemoration of Canon Liddon's hundredth birthday, at Grace Church, Belfast, N. Y. He eulogized the great preacher's sympathy for doubters and gropers after light; in nowise sharing their uncertainties, but offering to them the results of his vast learning and tried convictions.

LOS ANGELES—On Sunday, August 4th, a sterling silver chalice and paten were blessed as a memorial to the Rev. William E. Maison, rector of All Saints' Church, Highland Park, by the members of the new mission in the Glassell Park section of Los Angeles. Since July, 1928, the Rev. Mr. Maison has given his services at the early celebration of the Holy Communion on the first Sunday of each month at the newly founded mission.

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AMONG THE MAGAZINES

ANOTHER view of the Church and the Village is to be found in July's *Nineteenth Century*, continuing a series that has been running for two or three months. The writer on this occasion, the Rev. J. F. Briscoe, is rather more hopeful than those who wrote before him, though how much value can be attached to any of these *ex parte* expressions of opinion is a matter of doubt. Mr. Briscoe does, however, make a remark which is rather revealing, when he says: "The old-fashioned phrases and picturesque suggestions of the unrevised Prayer Book seem to match very well with the old cottages of our people, just as the bald and crude modernity of the 'proposed book' invites comparison with . . . modern ill-built houses." It is interesting to note in many quarters, since its defeat in the House, criticism of the new book.

In the foregoing article, The Value of Church Establishment, the Rev. J. S. Boys-Smith states that "the revised book in general character and intention marked the dominance in the councils of the church of the school of Lux Mundi. The rejection of the book by parliament marked the repudiation by the nation as a whole of the ideal of that school." Mr. Boys-Smith is a stalwart supporter of Establishment, basing his thesis on the arguments of Hooker and Thirlwall, which, to most of us, would seem to be completely out of date. The professor of history at King's College, London, Dr. Hearnshaw, contributes a most interesting account of that institution, which is now celebrating its centenary, and at present after many vicissitudes, comprises six faculties—Science, Law, Arts, Engineering, Medicine, and Theology. To the last are attached many scholars well known in the Church in this country also. It may be noted that they are at present making an appeal for funds to carry on their rapidly-increasing work. Other articles discuss such subjects as: Hurley's Views on the Problem of Justice, the Personality of Charles Darwin, the Foundation of the Colonial Ivory Coast, the tragedy of Gallipoli (by an eye-witness), and a charming account of the old manor of Ashbridge in Buckinghamshire, once a monastery, then the house of Henry VIII's children, now a Training College for workers in the Conservative Party.

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