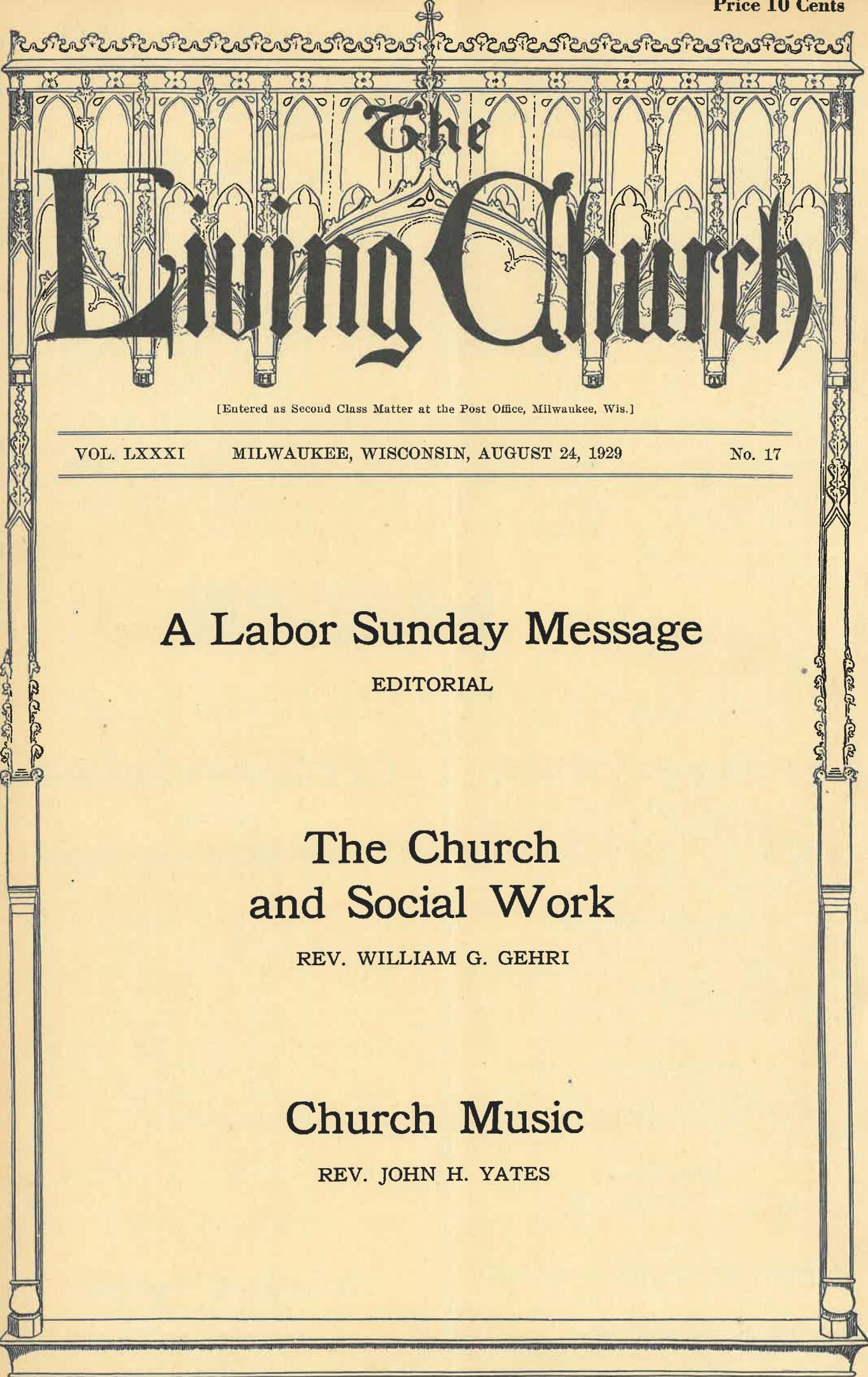


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MILWAUKEE, WISCONSIN, AUGUST 24, 1929

No. 17

A Labor Sunday Message

EDITORIAL

The Church and Social Work

REV. WILLIAM G. GEHRI

Church Music

REV. JOHN H. YATES

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MILWAUKEE, WISCONSIN, AUGUST 24, 1929

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EDITORIALS & COMMENTS

A Labor Sunday Message

FOR some years the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America has published annually a "Labor Sunday Message." This is one of the commissions of that body with which our General Convention has instructed the national organization of the Church to "coöperate."* The instruction is faithfully carried out by our Department of Christian Social Service by circulating this "Message" each year, and inviting our clergy to read it in our churches. We have received the Message this year, as heretofore, from the department with the request that we will print it, and asking that the clergy will read it in our churches on Labor Sunday, September 1st; and that they may have it before them in ample time, we are printing it in this issue, a week in advance.

That the Church has the deepest sympathy with every effort to make the condition of the laboring man easier goes without saying. Yet it is because the Church was singularly deficient in showing that sympathy during those distressing days in the England of the middle and later nineteenth century, when the newer industrialism was grinding the lives of workers into the dust, that it has to be said. The lives of such men as Kingsley, Maurice, and Barnett, Lowder and Mackonochie, show both what isolated Churchmen were able to do and also the lack of help or sympathy from leading ecclesiastics which they encountered in doing it. In estimating the factors that produced the better conditions of today in industrial England and, to a less extent, in this country, we may recognize several factors. A more enlightened public opinion, with, in England, an increasing sense of democracy, was probably the leading factor. But also,

* The instruction (given by the General Convention of 1925) is in the following language:

"1. That the National Council hereafter shall be the agency through which our relations with the Federal Council of Churches of Christ in America shall be conducted.

"2. That coöperation be established through the appropriate Departments or Committees of the National Council with the following Commissions and Committees of the Federal Council, viz., those on

"(a) The Church and Social Service.

"(b) The Church and Race Relations.

"(c) International Justice and Good Will.

"(d) Research and Education.

"(e) Editorial Council of the Religious Press.

"(f) Committee on Fiduciary and Financial Matters.

"(g) On Army and Navy Chaplains."—(*Journal of 1925*, p. 133.)

To the commissions named above the Committee on Evangelism was added by the General Convention of 1928.

undoubtedly, socialism was a factor. The trades union was a factor. The rise of the English Labor party was a factor. The sympathy of Methodism, which drew the less privileged on an enormous scale from the communion of the Church into itself, was a factor.

In this country, where conditions never were as bad as they were in England, all these factors were of weight, in varying degrees, and some will say—being an issue between parties we express no opinion—the tariff was a large factor. Certainly in the absence of such a Labor party as is known in England, the sympathy, often platonic, evinced by the platforms and sometimes by the legislation of the two major political parties has been a factor. Be the reason what it may, the better condition of the American laborer in 1929, as contrasted with that of his middle nineteenth century forbears, has not chiefly been gained through the influence of the organized religion of the country. For this the leaders in religious thought may well be penitent; but they must meet the present-day issue that "labor" is largely outside the "Churches," except to the extent that American Methodism has inherited some of the English tradition that Methodism, rather than the Church, is the natural expression of the religion of the workingman. The danger today is that, in panic at our failures in the past, we fall into the opposite extremes.

It is purely a coincidence that in this issue, with the Labor Sunday Message of the Federal Council of Churches, the concluding part of Mr. Woodruff's article on God or Caesar should appear, in which some comment is made on the policies of the Methodist Church and of the Federal Council of Churches relating to industrial and social legislation. The Methodist Church depends largely on political legislation to carry its industrial and social theories into effect. More and more that policy has dominated the Federal Council of Churches; which is not strange, since Methodist influence is a large factor in its counsels, and the popular Protestant conception of what is the Church and what its purpose in the world very largely underlies the organization of the Federal Council. In no field, for instance, is the conception of the Methodist and Federal Council group more greatly in contrast with the prevalent conception of Churchmen than in the matter of Prohibition. The former, as quoted by

Mr. Woodruff, "regards such questions as fundamental concerns of morality and religion." The latter treats Prohibition as purely an economic problem, in which some hold that it is a wise and some an unwise solution of the problem, but practically none holds that it is a "fundamental concern of morality and religion."

If the Methodists and the Federal Council are right, the mere drinking of liquor is sinful—as, indeed, many of them frankly aver. To a Churchman that position is blasphemous, since our Lord plainly drank from the customary drink of His day and used the element in the most sacred manner to convey His most precious Blood sacramentally to His children. The purely economic grounds on which many Churchmen—not all—support the policy of Prohibition do not involve moral or religious issues. Hence the Church takes no part in the issue though Methodists and the Federal Council take a very active part. Here is an illustration of the embarrassment which Protestant doctrinaires in the Church have caused by insisting that we must "coöperate" with certain Federal Council agencies, instead of leaving our own agencies free in every case to determine their own policies, coöperating when they can and pursuing a separate policy when they deem it best.

THE same embarrassment arises in connection with issues pertaining to labor. The Federal Council is committed to the championship of "organized" labor. We are aware of no utterance of the Federal Council that ever showed the slightest sympathy with the position that it is the right of a laboring man to enter a labor union or to keep out of it as he pleases, or, being in a union, to withdraw from it if he chooses. We do not recall a single declaration of sympathy with unorganized labor. This present Message frankly declares that "They" ("the churches of this country") "have persistently taught labor's right to organization." So they have; but the Federal Council at least has never taught the correlative truth that "labor" has also the right not to become involved in an organization unless it chooses to.

But what are the facts? Labor organization is an economic, not a religious problem. A laboring man has the right to choose for himself; not the obligation to choose the one path which has the sympathy of the Federal Council. In some crafts and in some places a laboring man will, very likely, be able to better his condition by joining a union. In some other crafts and some other places the reverse is true. But in either case it is *his* business and *his* right to decide, and it is an impertinence for a representative of the Christian religion to decide it for him and to withhold Christian sympathy from him if he decides against the organization. Moreover, a moral problem may actually be involved if his acceptance of the principle of organization in labor becomes so complete that he is unable to leave the organization if the latter becomes corrupt or even if, for any reason or no reason, he chooses to. The whole force of the present "Message" of the Federal Council is to "take sides" in favor of organized and against unorganized labor; yet there are many more men connected with the latter than with the former. In short, the Federal Council is a generation or two behind the times. The question of the right of labor to organize was settled several decades ago. Few thinking men deny that right today. But very many men deny the right of the individual to work at his craft without joining a union, while the cry of "scab" and worse is still hurled at the man who leaves a union when he believes its policy wrong. When our Lord said, "Come unto Me all ye that labor and are heavy laden," He

was not limiting the invitation to members of labor unions. And today the problem of capital versus labor is not nearly so acute as the jurisdictional disputes between one union and another, and the issue between organized and unorganized labor.

So this Labor Day Message has to us the same defect that it would have if it fell into the Methodist fallacy that support of Prohibition is a moral and religious duty. It is distinctly a polemic in the interest of one part of the labor world against another part. In clause after clause this intention is evident.

For us, and, we believe, for the Church spelled with a capital C, there is no distinction in sympathy between employer and employed, between a union laborer and a non-union laborer, between a "scab" and one who has the sanction of the union to earn his living by the sweat of his brow. Both alike are within their rights. All alike need the strength and the power of the sacraments. All are equal in the Church and before the altar. To the one quite as truly as to the other the Church repeats the Saviour's call, Come unto Me.

That Protestantism, as voiced by the Federal Council of Churches, chooses the narrower rôle where it ought to be broad and inclusive, is to us a matter of regret; but the Church that dares to refuse to accept membership in the Federal Council stands for the breadth of the Catholic religion for *all* men, and compels none of them to join a purely human labor union at the penalty of forfeiting the sympathy of the Church.

We regret that General Convention has so hampered the freedom of our Department of Christian Social Service as practically to compel it to become involved in a partisan document of this sort; which, we have no doubt, adequately reflects the views of the Methodist Church.

IT is gratifying to acknowledge, in THE LIVING CHURCH RELIEF FUND, the receipt of a contribution of \$500 toward the restoration of missionary salaries in Alaska which were necessarily cut by reason of the failure of so many dioceses to subscribe the amounts of their quotas. We understand that nearly \$3,000 would be needed to restore all these salaries in full—and then it would be only the Alaskan salaries that would be restored.

When these cuts were found to be necessary, they were made against each of the missionary districts as a whole and the respective bishops were left to determine what schedules were to be cut off or cut down. This left a cruel problem for each of the bishops. In such distant fields as Alaska, retrenchment practically cannot be made immediately effective. Even if it were best to discontinue the work of one or more stations, a missionary cannot be discharged without notice in the midst of an Alaskan winter and set adrift, and it would often cost more to return him, with his family, to the States than to pay his salary for another year. Hence the problem, which must have been equally acute in each of the distant fields. Bishop Rowe evidently had no option but to ask each of his workers to accept a share in the necessary reduction by having his salary cut—and that with practically no notice in advance, because the Bishop had none. Neither can it be promised that the salaries will be restored for next year.

The condition is intolerable. Its only cure seems to be a larger missionary income or an entire reconsideration of all our work on a smaller scale, which would require time.

At least Churchmen everywhere will see what is the

inevitable effect when a parish or a diocese accepts only a part of its quota. Locally, it seems a small thing. Actually it means human suffering or a distinct retreat somewhere, perhaps everywhere, in the mission field.

Both these contingencies have occurred in this present distress.

So far as the cut in the Alaskan salaries is concerned, several of our correspondents are sending remittances to make it good to each of the missionaries, as is shown in the customary acknowledgments. This is a splendid thing to do; but the whole problem that necessitated these cuts must be reconsidered.

ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801 Fond du Lac Avenue, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

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THE PRIMAL SOURCE OF MODERN WICKEDNESS

THE PRESENT falling away from the ideals of the gospel, with every lapse of the world into sin and savagery, is the result of that one disease of the soul which comprehends all the seven deadly sins; that leprosy of the heart which begins with insincerity. There are too many millions of people whose confession is not accompanied with sincere conviction. Too many of the world's rulers are like Napoleon as Matternich saw him; their religion is merely the expression of "enlightened policy." Too many statesmen are ready to sacrifice humanity at the altar of national aggrandizement. Too many churches exalt the creeds above Christ. Too many Christians have given merely a cold intellectual assent to the fundamental doctrine of the gospel, while their hearts stand afar off. Even among the nations in which essential errors still abound, yes, even among the non-Christian nations of history, religion and progress have always gone hand in hand. But the religion which has been an inspiration to the people of the past, and a genuine help in their advancement, has been the sincere and all-controlling force in human affairs. It has been the faith of the multitude. And the very moment the people of any age abandoned their faith in the Unseen, that moment has dated the beginning of the decline and fall of their country and of their civilization. History teaches and verifies this axiom: the natural has its roots, always, in the field of the supernatural. The king that forgets his God loses his crown! The church that forgets her bridegroom loses her marriage-portion! The soul that forgets the Saviour loses the pearl of great price!

—Methodist Protestant-Recorder.

DRIFTING

I REMEMBER hearing the then Archbishop of Canterbury tell this story at Oxford. When he was curate at Leeds he was one day visiting in a tramps' lodging-house, and being interested in the look and in the manner of one of the tramps, he said to him, "You look to me as if you ought not to be here."

"Oh!" said the tramp, "I am an Oxford man. I took my degree in such and such a year"—and he mentioned the name of his college.

"Then, what in Heaven's name," cried Mr. Lang, "has brought you to this?"

And the tramp shrugged his shoulders. "Oh," he said, "I have just drifted."

Well, every priest knows men, and women too, who are steadily, if slowly, descending toward that tramps' lodging-house. They may never reach the tramps' lodging-house in this life, but if they do not pause they may reach it in the next, and it is an ill thing to spend eternity in the tramps' lodging-house.

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

WILBER HUSTON—SON OF A BISHOP

BY THE REV. W. B. TURRELL

ALL of us in the diocese of Olympia are excitedly glad of the unique success of our Bishop's son Wilber in winning the Edison scholarship in competition with the brightest boys of the whole country. "I am as glad as if he were my own son," is an expression commonly heard among our Church people. Shoals of telegrams and letters are pouring into the summer home of Bishop and Mrs. Huston on Bainbridge Island, where their now famous son has spent his recent summers, swimming, playing tennis—and reading.

I happen to have my summer home this year only a block away from the Bishop's; and having, together with the other clergy of the diocese, been often in their town house, I know from personal experience the atmosphere of quiet culture and refinement in which Wilber has been brought up, an atmosphere as far removed from the disintegrating influence of modern "jazz" as it is from the mentally decomposing spirit of "flaming youth."

Wilber has always been modest and unassuming, but those of us who observed him closely noticed that he was ever ready and willing to fill any place in which he was needed and to perform his task gladly and efficiently.

The great wonder concerning his marvelous success lies in the fact that he has had no specially scientific training beyond the ordinary subjects of the private Lakeside School in Seattle; but he has read widely and retentively at home, encouraged by a wise father and mother, who, while longing that their son should follow his father in the sacred ministry, yet were considerate enough of his natural bent to allow him to cultivate his tendency toward science.

"There has never been any conflict between science and religion in our home, and there never should be, because both are founded on truth," said Bishop Huston to a Seattle interviewer.

Wilber himself said in New York after the award had been made: "I guess my family background helped a lot."

We are all eagerly awaiting his return home from the east about the 22d of the month. We are more than glad that he showed, by his answers to interviewers, by his speeches, and written communications, that he possessed, in the words of the epistle for the Sunday after his triumph, not only "the word of knowledge" but also "the word of wisdom"—to say only "such things as are right" and "to the use of edifying."

It may not generally be known that he refused \$200 for an interview by a New York daily.

FOR SALE—WOODEN SAINTS

THE OTHER DAY the rector received a letter from an auctioneering firm. In it, among other things, was the statement "we have a few nice wooden saints which we will sell to you cheap." The firm meant well. But the rector, in his letter of reply, said: "The market is already glutted with wooden saints. There are too many of them. And there are no nice 'wooden saints.' Wooden saints are both cheap and intolerable. But I'll be interested in your stock of 'human' saints who are not only saintly but also have some sense of humor."

Why are there so many "wooden saints"? Goodness and "woodenness" are not even blood-relatives. Goodness is the highest quality of a human being; "woodenness" is the ordinary characteristic of a piece of board. It is beyond the ken of the writer why some good people want to change the "g" in good to "w" as in wood.

One can be good without being dull. Most sensible people prefer the company of lively rascals to that of dull saints.

The "wooden" saint has few friends because he is cursed by the chronic disease of dullness. No wonder the auctioneer offers to sell them cheaply. We prefer, however, to give them away.

N. B. No reply has yet been received to the letter of the rector.

—St. Mark's (Chicago) Messenger.

O God, whom the world misjudges, and whom everything declares, listen to the last words that my lips pronounce: "My heart may go astray, but it is full of Thee."

—The last prayer of Voltaire.

DAILY BIBLE STUDIES

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

FAITH AND NERVES

Sunday, August 25: Thirteenth Sunday after Trinity

READ I Thessalonians 4:9-12.

STUDY to be quiet!" It demands study, and that study has to do with something higher than philosophy and psychology. Faith in God is the power to calm us mentally and physically. It is true that God uses human means whereby we may gain self-control, but those human means assume a new character when we ask God to bless our use of them. Stoicism has little merit save as we translate it into David's inspired message, "Fret not thyself." Indifference at times may have its place, but it can only help when it rests upon the rock which Christ revealed: "Your Father knoweth." In all our dealings with nerve-wracking experiences we can rest in the shadow of that Rock, and body and mind will relax.

Hymn 404

Monday, August 26

READ Psalm 37:1-8.

YEARS ago I met a noble Christian woman in Canada, and as we spoke of life and its struggles she told me that often when she was tempted to worry she would repeat to herself again and again those two words, "Fret not." I can feel even now the sense of calm which her message brought. Words spoken, aloud if possible, have great power when they are God's words. Faith is not emotion only, nor is it a theological term. It is an act of the will blest by the strength of the Holy Spirit. George Macdonald, in his *Seaboard Parish*, gives a fine translation of the first verse of Hebrews eleven: "Now faith is the essence of hopes, the trying of things unseen." The vision becomes a reality as we apply its message. It bids us, "lift up the hands which hang down, and the feeble knees, and make straight paths for your feet."

Hymn 248

Tuesday, August 27

READ St. John 14:1-4.

WE in America are a nervous folk. We do a great many things and generally we do them well. But we are forced by our nerves. Our Blessed Lord's call is timely in this twentieth century: "Let not your heart be troubled." Christ asks us not to worry but to work calmly. We must learn to "work without weariness," for it is worry that makes us tired, not toil. Matthew Arnold expresses it well:

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

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

Hymn 493

Wednesday, August 28

READ St. Matthew 11:28-30.

IN THE Eastern country a man was yoked with an ox to pull a plow. So Christ bids us take His yoke upon us. "Here is the task, My child, and we will do it together, part of the yoke on My shoulder, part of the yoke on yours." "My Lord and I!" Surely that message should make us work quietly. If the Lord is working with me the very joy of His companionship drives away worry. This truth applies primarily to our spiritual work, our work in the Kingdom. But since all work is sacred it also refers to our daily service whatsoever it be.

Christ exalts the commonplace things of life. I write my letter, read my book, add my figures, sell my goods, but not alone. The dear Lord is by my side calling softly, "Let me do it with you!" How can I be nervous or anxious when He is my Fellow-worker?

Hymn 7

Thursday, August 29

READ I Timothy 6:11-16.

IN THESE days, as in other days, we have to fight the good fight of faith, for there are many who "will not endure sound doctrine," and strange ideas and theories are leading men astray. But we must be calm and trustful in our contest, else we will defeat our very purpose. To lose our temper, to accuse those who differ from us as if they were traitors, to launch persecutions instead of using loving persuasion—these are too often weapons of the nerves rather than of the heart. If I truly believe, then I know that God Himself will guard His truth, and it is not for me to imitate Uzzah and think to save the holy Ark from perishing (2 Sam. 6, 7). The Church has often suffered more from her friends than from her enemies. Unloving accusation can never bring back a wanderer. Love can conquer where strife fails.

Hymn 491

Friday, August 30

READ I Peter 3:8-11.

MANY of our unhappy decisions both in the Church and in domestic life are the result of nervous strife which leads to ungoverned speech and ill-considered action. Christ from the Cross prayed for those who crucified Him, and often a word of love and a sincere prayer will drive away the little flame which threatens destruction. Indeed, the untamed tongue added to nervous excitement lies at the root of family discord and breaks holy bonds as if they were of straw!

Faith bids to loving thought and patient courtesy. It seizes the irrational nerves and binds them as prisoners until they lose their heat. It seeks the good even where no goodness appears, and it makes allowance for human frailty and masters problems by the dissolving might of love. May we not pray for unity and fellowship in homes and amongst nations, with calm assurance of a final holy peace?

Hymn 121

Saturday, August 31

READ Hebrews 4:1-11.

LIFE on earth at its best is somewhat hectic, for we are struggling to grow, we are seeking life, and wherever there is life there is struggle. Even devitalization of the nerves cannot always be successful, and faith cannot reach here its perfection. But we look for the rest which is waiting, the rest which God has prepared for His people, the rest which Christ Jesus won for us through His holy struggle. And we are soothed and calmed by the vision, the contemplation by faith of the peace of Heaven brings quietness and confidence: "Even now the loving ear can catch faint fragments of the song of Paradise." We must not neglect service while we gaze with desire; but we can, if we will, find nerve-quiet and the peace of God because of the promise, and life will gain a sweet tranquillity through the benediction of Jesus Christ.

Hymn 544

Dear Lord, let me not defeat Thy work of grace by worry and fear and doubt. Increase my faith so that nervous anxiety may be driven away. Fill me with love for Thee and for my brothers, and help me to be a peaceful friend. Amen.

Labor Sunday Message, 1929

Prepared by the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America

FOR two decades the churches of this country have been urging their members engaged in industry, employers and employees alike, to apply the spirit and principles of Christ in business relationships.

They have not only emphasized the need of coöperative effort, the sacredness of human life, the power of unselfish action, the social stewardship of property, and the subordination of the profit motive to the spirit of service, but time and again the churches have called attention to specific evils which are sacrificing human life. They have protested against the inhumanity and wastefulness of child labor, the unfair exploitation of the labor of women, unnecessary Sunday work and night work, an overlong work day not only in southern mills but in other parts of the country; and they have protested that these hardships on the workers persist in the face of overproduction. While recognizing the general prosperity of the country, they have called attention to persistent and serious unemployment, to the economic insecurity of old age among the workers, and to low standards of income and therefore of living in large sections of the population. They have pointed out that all are involved in responsibility for these evils and that, so long as a single worker suffers, all share the guilt. They have felt obliged, in loyalty to the Gospel, to point out glaring and unjust inequalities in the distribution of national wealth and income, and that there is not as yet the dedication of industrial leadership and capital to human welfare which the law of God demands. They have persistently taught labor's right to organization, and the social importance of such organization in order to secure to labor a proper influence not only in industry but in national life.

Now the time has come for insistence upon practice and actual experimentation in brotherly relations in business establishments. Discipleship to Christ in business must take this form. A new evangelism must come into being, an evangelism which impels men holding positions of influence or possessing great economic power to devote themselves and their resources to human welfare, as a part of the Christian program.

In this Labor Sunday Message we therefore turn from pronouncements to suggestions for action, to the end that Christian people shall be challenged to specific and practical undertakings.

FIRST of all, every local church and organization of churches needs to examine its own practice as employer with reference to staff workers and caretakers, employees in denominational offices and publishing houses, and practices in building and letting of contracts for printing, repairs, equipment, and all other enterprises. The churches must not compromise their own teaching out of a desire of economy. They cannot afford to contribute to the lowering of living standards, nor to the disorganization of labor. Rather the churches should take the lead in raising standards.

Each local church should address itself to industrial conditions in its own community with renewed energy. We suggest, in coöperation, if possible, with social agencies, that studies be made of the local industrial situation in one or more of its aspects in order to secure a working knowledge of facts. What are the local conditions as to length of the work day, safety, and health? How do wages compare with the cost of living? How many mothers must work outside the home to supplement the family income? What is the effect on the family? What are the handicaps of women in factory, store, and office? Are domestic workers employed on a schedule of reasonable hours and adequate wages? Do they have regular times off each week and are they furnished pleasant rooms? What are the labor policies of local stores and factories? Are the workers allowed organization, and are they dealt with collectively? Who are the employers and labor officials who are manifestly seeking to follow Christ in daily practice? Do pastors have contacts with labor as they have long been accustomed to have with the

Chamber of Commerce? Are industries being encouraged to take forward steps such as providing unemployment insurance, vacations with pay, and labor representation?

The gospel is for all mankind, for employed and employers alike. Labor leaders and the rank and file are as obligated to the principles of service, public spirit, earnest and skillful work, and coöperative effort as are the leaders of capital. Labor also needs unselfish leadership. The true labor movement has a religious motive, in that it is inspired by a passion for human life and for social justice.

Christian people throughout the appropriate agencies should be interested in and promote social legislation. Has your state enacted laws forbidding child labor, night work and long hours for women, and providing adequate old age pensions and workmen's accident compensations? Is rock dusting in the bituminous coal mines required by law in order to prevent catastrophes from explosions? These are illustrations of what needs to be done in the field of social legislation.

WE recommend most earnestly that pastors shall make more use of their buildings and property for these great and appealing human causes. An industrial relations dinner might be given during the year, inviting labor leaders and employers. It is well to bring in experts, men who have thought deeply or who have notable accomplishments to their credit, to discuss these social and industrial problems.

Church people should study the history of the labor movement so as to appreciate its significance in the struggle for better standards of life. Pastors and some members of each church should have personal acquaintance with the leaders of the labor unions in their community. There should be friendly exchange of visits with individual unions and central labor councils. In many cases church members who are also trade unionists will furnish a natural point of contact. It is neither partisan nor inappropriate to invite a labor representative to speak in the church on the ideals of the labor movement and the achievements of labor organization for the better life of the working people. Churches have a real opportunity to help in workers' education through assisting trades councils to obtain speakers when desired, possibly organizing classes or obtaining teachers, or offering the facilities of the church plant for such work. The churches should exert their influence to maintain the constitutional rights to freedom of speech, freedom of press, freedom of assemblage in their own communities even in times of strike.

All Christians should become conscious of the basic social and ethical problems of our industrial civilization. They are human problems. They lie in the church's field of teaching and social effort. The responsibility of leadership lies with the pastor. The churches must be more aggressive, more informed, more willing to take hazards for righteousness, more swift to come to the help of the oppressed, if they are to fulfill the mission of Christ, and are to make that contribution to social welfare which can be rightfully expected of them.

FOR HYMN NUMBER 241

ETERNAL Light! Eternal Light!
How far Thy face to see!
Despairing, in the looming night,
And blinded by our useless sight,
We cry, It cannot be.

Till, shining high before our fear,
One radiant life we see,
So pure, so bright, in darkness near,
That gazing on that spirit clear,
We look, at last, on Thee.

JEANNETTE TOMKINS.

The Church and Social Work

By the Rev. William G. Gehri

Rector of Trinity Church, Morgantown, West Virginia

SOCIAL work on the part of the Church includes both an attitude and a definite technique. By attitude I do not mean an amiable but spineless good will, but a social consciousness and conscience. And social consciousness does not mean an ambiguous ethereal feeling on social matters, but an intelligent understanding of the field with its methods, and a knowledge of all the available resources for the enhancement of the welfare of the individual, the neighborhood, the community, the state, and the world.

A Church with a social consciousness must have a comprehensive philosophy which looks upon life as a unit rather than as a department, and which believes and acts on the belief that the old division of sacred and secular is not only unscientific but irreligious—that every organization or agency which enhances life is doing a religious work. Thus the Church should not only do its own particular job in the definite field of religion, but should be an integrating force, encouraging and giving power to all other agencies working with life.

The Church was not established to be a social agency *per se*. It is true that at one time it did much of the social work—in fact, at one time it did all that was done. The Church started hospitals, schools, colleges, orphanages, old people's homes, poor relief, etc. In the record of the earliest Christian Church, contained in the Book of Acts, we are told that Deacons were set aside to wait on tables in order to relieve the Apostles of certain details, and thus give them adequate time for their more important work of preaching and teaching. In the same record we find such a discontent with existing economic conditions that an experiment in voluntary communism was tried. That it was unsuccessful is not important, but that the Church was adventuresome enough to make the experiment gives a good picture of its dynamic spirit.

But now the social and economic experiments (when there are any, and probably they are all too few) are initiated outside of the Church, and the state and other organizations have taken over most of those social tasks initiated and carried on by the Church. In addition to this fact, there has been a development in the science of social work, so that now it has come to have a quite definite professional coloring, requiring a fixed training for its workers. As in other fields, so here, we see specialization.

What does this social specialization mean for the Church? Should it lament the fact that this work has been taken out of its hands? Or should it rationalize its position by saying that after all these social jobs are secular jobs which can be done better by outside agencies, leaving the Church free to emphasize its main functions—that of preaching, teaching, and doing pastoral work? I do not believe that either attitude is the right one.

THE Church has been freed from the details of operation in social fields, but it has not been relieved from its rightful function of creating social attitudes, of supplying the dynamic for social integrity, and of giving the inspiration and experimental teaching for righteousness and abundant living. It has not been freed from the responsibility for having an intelligent understanding of existing conditions in industry, in politics, in family life, and the rest. The making of a decent world for decent men to live in decently is certainly a creative task which belongs to religion. Thus, the Church should be and can be an integrating force, fusing all the agencies working for the welfare of mankind into a common goal—the bringing of the Kingdom of God. This means that the Church, because of its consecrated social intelligence (some of which—a great deal in many cases—it must acquire) should supply the dynamic, the motive, the vision for social work, raising it from the state of humanitarianism to that of spirituality.

The division between humanitarianism and spirituality is not a well defined one, for in the spirit of real humanitarianism

there is real spirituality. Perhaps the difference can be made clear in this illustration: A psychiatrist recently said that of all the cases which passed through her office during a certain month, eighty-five per cent had to do with social workers who had gone into the work within the past five years, and who had completely lost their bearing, poise, and drive, because they had no religion other than that of their immediate job. The Church then, as the channel of religion, has the challenging responsibility of mediating that power of the Creative Artist whom we call God, to the creative artists who are his co-workers.

But in addition to this generic task of creating social attitudes and of mediating spiritual power which will harness those attitudes to practical work, there is a more specific social job for the Church. This specific job revolves around its pastoral, teaching, and preaching offices. The individual Church is primarily a family, and as such the minister, in his intimate personal contacts with his people, has a unique opportunity to get a representative cross section of human nature. It is not necessary or possible that he should be an expert in psychology, psychiatry, family welfare, mental hygiene, industrial relationships, international affairs, and the like. But it is necessary that he know and be cooperative with all the agencies at his disposal which can help in his work. And it is certainly imperative, if he is to do a good pastoral and preaching job, that he know enough about psychology and psychiatry to enable him to read the motives of men and scientifically interpret their actions.

Merely preaching against sin is not remedial. In fact, a negative gospel is not the Christian Gospel. We are to show men what they can become through the positive upbuilding of their potentialities, rather than to show them what they have become through the misuse and abuse of their potentialities. When they discover what they can become, they will discover, in marked relief, what they have become, and this is the beginning of conversion. We must know why people sin, why they fall short of their potentialities, why they rationalize, why they have feelings of inferiority and superiority, why they set up defense mechanisms, why they misbehave, why they are not adjusted to their environments, why they don't grow up. And this knowledge means that we must know our people not only as they are today, but know enough of their background and history to understand why they are like they are. In many cases we are called upon, if we are to do effective pastoral and preaching work, to explain our people to themselves, and then furnish the dynamic for the re-making of themselves.

THUS the pastoral work, through which all effective preaching and teaching emanate, has tremendous implications for social work. The minister has an opportunity to get his people before they become socially sick, and so to do what is the most important thing to be done in all social work—a preventive rather than a curative job. But that this is not the technique of most of us is evidenced by the fact that much of our pastoral work is without definite purpose other than that of meeting the people in a more or less social way, and making contacts for Church going. Most of us do not recognize the beginnings of many personality disorders in the daily behavior of our own people. This lack of technique is further evidenced by the fact that no written records are made of our parishioners, other than the names of the individuals in each family, date of their birth, baptism, confirmation, date of parochial visits, etc. (Sometimes these records are not even kept.) Thus when a new clergyman comes into a parish he finds only names. If a trained social worker left only names for his successor he would be considered a most inefficient person—in fact a trained social worker would leave something besides names. He would leave a brief history of all the people with whom he dealt, and so his successor would profit by his experience,

and would have concrete material, representing years of work, with which to begin his work.

The new clergyman, by the working of our present system, must take at least one year and sometimes more, to study the parish and learn about his people. What he learns he also keeps in his head, unrecorded. His successor, in turn, must start out in an entirely new field, and the accumulated experience and wisdom of each minister goes on only with the individual man. This is a selfish and inefficient system which can be corrected only if we take our pastoral work seriously enough to believe that it justifies a careful technique which will include as much understanding as we can acquire of the motives of our people, and a written record of each person's behavior. This does not mean writing some cryptic remark after each person's name, such as: "Mrs. X: trouble-maker," "Mr. Z: needs babying," "Mrs. A: gossip," etc. It implies some analysis from accumulated historical facts of the person: Why does Mrs. X cause trouble? Is she looking for an expression of her ego, and thus, like a bad boy, getting her satisfaction in being a disruptive force? What is her background, family life, etc., and what is lacking in her normal relationships which makes her need this satisfaction that comes in this negative way? Or again, why does Mr. Z need babying? What satisfaction is he missing in his work, family life, etc? What makes him an unadjusted individual, an adult in his business, perhaps, and a child in certain other phases of living?

When a person is organically sick, the physician gets a history of the case, makes a diagnosis, and prescribes treatment. Dare we ask for less of those who are physicians of the inner life of men? And can we really heal those sore spots in the personalities of our people unless we have a technique? The Board of Health of any community is constantly on the job guarding the health of its people and building up, through education and the will to be well, the ideal of health as the norm of life. Must not the Church, as the Board of Spiritual Health, be as wise as the children of this earth in creating the standard and supplying the dynamic for holiness (wholeness of life) for its people? "Ye shall be perfect, as your Father in Heaven," implies a potential perfection with which to begin. After all, we cannot build the Kingdom of God unless the Kingdom of God is potentially within us. We have the assurance of one on whom we count for spiritual values that this potentiality is the basis of life: "The Kingdom of God is within you."

All this may seem like a far cry from the subject: "The Church and Social Work." It is, however, merely carrying over into the minister's office the scientific method of the social worker. Mere pious good intentions will not suffice for a technique of pastoral and preaching work, any more than it will take the place of pedagogic training for teachers. If we are religious enough to believe that personality is the most precious thing in the world, we should be religious enough to deal scientifically and not blunderingly with personalities.

PARADOX

HERE is one mystery forever strange,
There is one truth which strikes all reason dumb;
Only through travail may we conquer pain,
Only from wounded hands can healing come.

Through understanding ages these shall sing,
Lips that in silence learned to kiss the rod;
And broken hearts shall render perfect love
Back to the yearning of the Heart of God.

L. B. G.

THRONGS of people were entering in at a gate at which, tradition has it, stood St. Peter. Among them was a man who was entering when St. Peter barred the way, saying, "We know you not. You cannot enter here!" "But," cried he, "you must know me. My wife has been a regular Churchgoer all her life." "We know your wife," said the saint, "but we do not know you here." "There must be some mistake," cried the man, astonished, "I have always been most particular to send my children to Sunday school regularly. They have always brought home prizes." "Yes," was the reply. "We know your children, but we do not know you. You cannot enter here."

—By Way of Illustration.

A SCHOOL WITH A PAST

ST. KATHARINE'S SCHOOL for Girls, a diocesan school, located in Bolivar, Tenn., is a school with a past—and I most firmly believe, a future. This past is being carried on and this future worked out in the present.

Long knowledge of St. Katharine's has somehow strengthened my belief in its future. The school is small—so is its tuition. One wonders, sometimes, how they carry on with their limited resources, but they do. They really do things, small in the thing itself, but large in the aggregate, in their little corner of our world. For one thing this summer, nine little girls whose mothers are employed through the day, or who for other reasons have no true home life, are living in the school, or rather spending most of their days in God's great outdoors, well and happy. The campus has natural timber and the "branch" is ever a source of joy to the smaller children.

The parish church is St. James', and Church influences are good. All Church girls who so desire, and most of them do, are thoroughly trained in the altar guild. A Young People's Service League is maintained and mention might be made of the fact that three of the programs in the 1929 Service League Handbook were the work of this league. Religious education in the school is under the direction of the rector and classes are formed through all grades.

The school was established in 1872 by the late Bishop William Crane Gray while he was rector of the parish. It then consisted of one large building. Since then Webster Hall, named for its donors, has been built. The buildings are of brick, substantial, good looking buildings. St. Katharine's is old, attractively old, with its high ceilings and broad stairway with curved walnut banisters. The one desperate need of this work for the next year is an adequate heating plant throughout the buildings. Stoves and grates are numerous, but a good heating system would add much to the comfort and success of this home-school.

As to the school itself, it is all there, grammar school and four years high school. The laboratory has sufficient equipment. A home economics department is housed in a small brick building of two rooms. All the usual extras are carried. The faculty are college women.

Such is St. Katharine's, down in the foothills of West Tennessee, at the foot of a hill, almost hidden by her own timber, housing her little family from year to year, carrying on to the best of her resources. She has done much in the past; much remains for her to do. We ask the prayers of our Church people everywhere for St. Katharine's.

J. L. M.

THE COMMUNION OF SAINTS

WHAT a blessedness lies in the significance of these four simple words! Yet they are hardly simple to grasp in the sense of a real and significant meaning. For they involve more than simply the fellowship in God's Holy House of His people there present. They involve a real union of the heart and a conscious one with those who are already beyond the veil. It is a deep consolation in the house of mourning if through the things of God we can feel that the soul of the departed is still present with us, infusing us with the same love and kindness and sympathy, though the earthly trappings of woe are there. The spirit world is in deep and direct touch with us here, if we honor the worship of God and seek His ways. Faith is needed simply to accept it for what it is, but if we do so accept it, we will be blessed in the doing of it.

The realms of the spiritual world are spacious, and untrammelled by the narrow confines of our own material environment. We can enter it here and now, as Jesus Christ Himself has shown us in the gospels, and even as people of other religions have sometimes glimpsed dimly in their own semi- or almost total religious darkness. But we must not wait for it to come to us. We must go to meet its advancing welcome, and in that venture for God and the things of His Kingdom we shall become increasingly aware not only of His presence but of the Kingdom's nearness.

—M. L. S. M., in the *Scottish Chronicle*.

THE BEST INSTRUCTORS

BELIEVE ME, upon my own experience, you will find more in the woods than in books; the forests and rocks will teach you what you cannot learn of the greatest masters.

—St. Bernard of Clairvaux.

God or Caesar

By Clinton Rogers Woodruff

In Two Parts

II.

THE attitude of the Episcopal Church in the United States closely parallels that of the Church of England, although in one of his diocesan convention addresses the Bishop of Pennsylvania declared that "in addition to our interest as individuals we must take more *corporate* (italics mine) interest as a Church, in all matters affecting human life in our great city. There is no safe line of demarcation between the religious and the secular, when questions of human life are under consideration, and none of them is alien to us either as individuals or as representing the organized forces of our Church. We must function corporately more than we have in the past and in co-operation with others we must endeavor to find the solution of many of these problems which are not at all political, but which do seriously affect the lives of our people."

Speaking before the Synod for the Province of New York and New Jersey several years ago at Atlantic City, the late Bishop of Western New York advocated that the Church endeavor to push desired legislation by propaganda from the pulpit, by letter, and by lobbying. As he was quoted in the press, Dr. Brent said: "The large majority of Church members and leaders favor influencing legislatures to obtain necessary laws. No methods have been formally approved, but the purpose is clear. Church and State are working towards a common goal, and, to my mind, cannot be separated. There should be a common movement, a blending of effort."

This the Episcopal Church in New York and Pennsylvania and in other places is endeavoring to do. At the meeting where the Bishop of Western New York spoke, the Rev. Charles K. Gilbert of New York, secretary of the diocesan Social Service Commission, said: "We might as well face the issue. There is a great need for direct work at legislative centers to combat interests seeking selfish ends inimical to the welfare of the people." Bishop Brent's remark, according to the *Christian Register*, a Unitarian weekly, means that the religious motive must determine the legislation for the democratic states and their people.

Unquestionably here, as in England, the Church's influence is seen through the unofficial activities of its members. For instance, in New York City Wm. Jay Schieffelin, a vestryman of St. George's and president of the Citizens' Union, has been a militant champion of efficient, non-partisan government in that city. For twenty-five years the Citizens' Union has had a good Churchman as its president: R. Fulton Cutting was its first and Dr. Schieffelin its second and present director. All that time it has worked quietly, but effectively, to protect the city from the exploitation of partisan politicians and to secure honest and efficient government. The amount of unselfish labor and generous service rendered by the Citizens' Union has been incalculable.

IT WAS General Grant, I think, who declared a half century ago that there were three political parties in the United States: the Republican, the Democratic, and the Methodist Church. And this charge has been reiterated within the past year. Referring to the Methodist Church, a writer in the *Forum*, Washington Pezet, who, I believe, is its literary editor, definitely asserted that the Methodist Church was violating the Jeffersonian principle that Church and State should be separate, and that it is holding a seat of temporal power in Washington. It is a demonstrable fact, said Mr. Pezet, "that the Methodist Church is participating in politics. Such a conviction will come unfailingly to one who has spent weeks in Washington, on and about Capitol Hill, talking with senators and representatives, with active heads of Protestant organizations, with lobbyists and newspaper men; reading the *Congressional Record*, the newspapers, the tracts and clip-sheets released by the Protestant organizations, the private correspondence made

available through the courtesies of many persons." Mr. Pezet points to the Methodist Building on Capitol Hill, the headquarters of the Methodist Board of Temperance, Prohibition, and Public Morals, and says: "In its very make-up it is perfect liaison between the Church and the State."

What does this Board do? Through its weekly clip-sheet 20,000 ministers are apprised of the trend of moral affairs at the Capitol. This clip-sheet gives them the views of the secretaries and the official views of the Board regarding pending or proposed legislation involving moral issues, and furnishes them material for sermons. "Inevitably it influences—often it must actually mold their views on many subjects about which they would otherwise be forced to form opinions as all ordinary citizens do—from the newspapers, the opinions of associates, and personal prejudice." Through these 20,000 ministers "the opinions of the Board and its secretaries are passed on to 5,000,000 church-goers. From its strategically placed key-men throughout the country, the Board receives confidential information regarding the state of public opinion and then acts as the legislative lobby for the opinion that its own propaganda creates.

Dr. Wilson, the secretary, denies with emphasis that the Methodist Church seeks temporal power, but he does not deny that the methods just described are utilized to the uttermost and that his Board works in closest coöperation with the Anti-Saloon League, an undeniably political body; not a partisan body, it is true, but one throwing its political strength from one party to another as best serves its end.

There seems to be some question as to the militancy of the Federal Council of Churches. It is interested in peace and war, in industrial problems, as well as in prohibition (it is curious how few religious bodies nowadays talk about or manifest any interest in temperance). The Federal Council has called down upon itself some congressional criticism, but its officials declare that it maintains no lobby of any kind; and that its one appeal is to public opinion. It insists that the program of the Churches "will in no way be modified by the unjustifiable attacks of forces which would, if they could, stifle the voice of the churches and weaken their influence in the life of the nation."

In reply to the charge that it is continually adding to its program undertakings distinctly non-religious in nature and outside the mission of the Church, it replies that "if such tasks as the cultivation of public opinion in support of better social and industrial conditions, the prohibition of the liquor traffic, and the development of other means than war for settling disputes between nations are non-religious in nature and outside the mission of the Church, then the Federal Council gladly admits the charge. One of the very purposes for which the denominations organized the council was to make their influence more effective in these and other great issues of right human relationships. It regards such questions as fundamental concerns of morality and religion. It cannot do otherwise than go steadily forward in dealing with them, since the constitution of the council, officially ratified by the twenty-eight denominations that constitute it, declares one of the aims of the council to be to secure a larger combined influence for the Churches of Christ in all matters affecting the moral and social conditions of the people so as to promote the application of the law of Christ in every relation to human life. The council seeks no control of any sort, either for itself or for the Churches, it seeks only to hold all public questions up to the light of great moral ideals and thereby to help develop an enlightened conscience among the people. The council rests upon the accepted American principle that citizens, collectively as well as individually, have the right to make known their views on any matter which they believe vital to the welfare of the country and the world."

(Continued on page 562)

Church Music

By the Rev. John H. Yates

FOR several years it has been in my mind to write a brief article on Church Music, but the desired stimulus somehow did not arrive. A few days ago, however, the blow fell, and the following is the result:

As it happened, I chanced to read in the *Churchman* of June 22d the Berkeley address of G. W. Wickersham. The address I found stimulating and interesting and perfectly satisfactory until I came upon the following:

"The long drawn aisle
And fretted vault

where

"The pealing anthem swells the note of praise

may administer a mild narcotic to weary minds and bodies, but it cannot supply the place of leadership in thought and action."

The implication in this passage is that the anthem may be a narcotic, but the sermon, if it be the right sort, supplies "leadership and action."

There is in this view of the matter a profound misunderstanding of the function of Church music and one which has been voiced many times in many places. This misunderstanding is very general and is very serious and, for the good of the Church, should be cleared up as much as possible. In the remarks to follow I trust that I shall not be misunderstood as seeking to administer any sort of rebuke either to the writer above mentioned or to the paper in which the article in question appeared. As before stated, I simply needed a stimulus and found it in the above quotation.

One more remark before I pass on to my subject. I would not have anyone suppose that I am not interested in the sermon as an aid to "thought and action." I merely object to the false antithesis between sermon and anthem (or Church music generally) above implied.

THE history of Church music from the earliest times furnishes ample proof that music in the Church has been a foremost instrument in promoting both thought and action, in stimulating faith, fortifying courage, and ennobling life generally. There has been a lot of poor stuff which has passed as Church music in the past, as there still is now. Of this I will speak later. For the time being I am considering the best only.

The names of Ambrose and Gregory are familiar to others than musicians and should be a guarantee of the fact that their interest in Church music was not an interest in any kind of narcotic. Mr. Bekker, in his *Story of Music*, says that the creation of plainsong was one of the highest cultural achievements of civilization. The great composers of medieval times were quite the equal intellectually of the great statesmen, philosophers, poets, and of those who built the gothic cathedrals. Far from seeking to administer mental soothing syrup, those composers strove to lift men to the highest kind of thought and the hardest kind of action, namely such action and thought as result from a soul lifted into communion with God. Their endeavors were not in vain. So crammed full of intellectual and spiritual meat are the masterpieces of the great polyphonic school, for example, that people of lazy mentality cannot even endure listening to them in this present day, to say nothing about following them intelligently. Their works have quite literally been despised and rejected of men of the lesser sort and probably always will be. I blame no one who has never heard of them, any more than the heathen who have not known Christ. I blame only those who, knowing the beauty of their works and being in a position to further their use, do nothing about it. However, this is somewhat beside the point. My point is that the works of such men as Morales, Orlando di Lasso, Anerio, Vittoria, Palestrina, Tallis, Gibbons, Bach, Purcell (to mention but a few out of a great many) do not produce lethargy, but do stimulate to thought and action. And the same is true, of course, of a great army of composers since their day.

True music is as intellectually stimulating as any sermon can be and is also as enlightening. Music is a language, and

a language not only of the emotions, important as are the emotions, but a language which can convey very definite ideas. A Palestrina motet, a Bach cantata, can do as much for faith as any discourse however learned or persuasive. Indeed, I believe they can do more. Faith, as everyone knows, cannot be instilled by the reason. Faith rests upon just that kind of deep trust and acceptance of the ultimate goodness of reality which music has such power to fortify. I do not mean that faith is based upon feeling only. In fact, I do not accept those old categories of an outworn philosophy. I do not wish to drag philosophy of any sort into this article. I prefer to take my stand upon experience—my own and others. On the basis of experience I can bear strong and glad testimony to the power of great music to nourish the spiritual life.

It will, of course, be easy for some one to say to me, "You are a musician. Others, who are not, will not derive from music the same stimulus which it gives to you." Granted, but the knife cuts both ways. It may be said to those who would save the world by reasoned speech, that very few people are logical, and still fewer philosophical, and that therefore most people derive little or no benefit from intellectual sermons. The majority are moved, if the sermon stirs them at all, by the personality of the speaker or by the emotional appeal of language. Why not then the personality of the composer and the emotional appeal of music? Those who can be moved by reason should have the chance, I grant. Would there were more of them. I fear, however, that there is little hope for believing that the world will ever be saved by the power of men's wisdom. As for wisdom inspired of God, Bach had it as much as Chrysostom. I might almost say as much as St. Paul.

UNFORTUNATELY, Church music, generally speaking, is at a low ebb. The dreadful stuff that is sung to the Lord on every hand is ample justification for feeling that Church music is little or no help to an active life of faith. I recently heard of a church (Episcopal at that) where, instead of the *Gloria in Excelsis*, the "Lost Chord" was played on the cornet. The omission of the *Gloria in Excelsis* may be exceptional, but the "Lost Chord" is not. Even our New Hymnal, in spite of valiant efforts on the part of members of the commission, contains a lot of rubbish mixed with the good. No one is obliged to sing it, but it crowds out other matter of great beauty. As for anthems, I had best say nothing. I might be sued for libel were I to express myself regarding some of the anthems popular in the Church. And many organists, capable of better things, still play ridiculous transcriptions from operas and whatnot. Saint Saens, in his autobiography, says that he was once asked by the rector of the Madeleine to play excerpts from the popular operas in church, on the ground that the people liked such music. He replied, "When you use the language of the opera in your sermons, I will play the music of the opera in the service." Of course, history is full of the successful inroads of the secular into the sacred. There are rare instances where the result has been good, but on the whole, so far as music is concerned, the secular has degraded the sacred instead of the sacred sanctifying the secular.

There are signs, as I said above, of a change for the better. While there have always been individual organists who have stood for the best in Church music, many times against overwhelming odds, there are now springing up, here and there, schools and groups who are working shoulder to shoulder in this great cause. I do not wish to speak separately of these groups with the single exception of one which I have myself attended, namely, the Music School in connection with the Wellesley Church Conference. It will be a splendid thing for the Church when this school is crowded with organists, choir-masters, and clergy, from all over the country. This remark is not propaganda, but grateful appreciation.

In the *Fischer Edition News* of last February appeared a one page article entitled "Reforms in Church Music." It begins by a reference to the *Motu Proprio* of Pius X, and continues "This document, couched in virile, definite terms, rec-

commended a return to the standards set during two of the most important epochs in the development of church music—the period of the Gregorian Chant and that era of vocal polyphony which culminated so gloriously in the work of Palestrina. Since the issuance of this now famous edict, stringent measures have been taken by many leaders of the Roman Catholic Church in an attempt to carry into effect the reforms asked for by Pius X; much 'progress' has been made in returning to the ideals of former years and composers who are now doing the best writing of Catholic Church music are shaping their thought so as to conform to the purity of style which marked these two great periods." The article then speaks of similar reforms in other bodies of Christians, and concludes with a quotation from a paper by the Rev. Dr. Duffield, the moderator of the New York Presbytery: "To evoke a feeling that the presence of God be more readily acquired we need more and better church music. Music produces emotion: music is the essence of heaven. Yet, strangely enough, Protestant churches have devoted more and more time to sermons and less and less time to the music and the poetry of their hymns."

If the music of the Church is to be raised to the high level to which all things belonging to the service of God should be lifted, the appointment of commissions of experts will not suffice. The intelligent and active coöperation of clergy and laity is essential.

TRAVAIL

[To the Mother of a Missionary to Liberia]

HE is back again after so many years—
Your little lost boy with his halo of tears!

He must have caught with his eager ear
The Calvary call you had dared not hear
Because you knew how complete must be
The quick response, "Here am I: send me!"

But now you know that the Lord had need
Of your own little boy, for the life thus freed
To spend itself for the Master gained
A hundredfold only love constrained.

Then you followed on, too, where your son had gone—
As many a mother of many a son—
While into your arms that had cradled joy
There crept the ghost of a little boy.

Till you stood at last by a lifted cross:
Then life grew light with the gain of loss,
For One spoke here you had reckoned dead—
"Woman, behold thy son!" Love said.

Yea, the sword pierced through to your own heart fast—
But your little lost boy is home at last.

LILLA VASS SHEPHERD.

JOINING WITH ANGELS

"WITH angels and archangels" we offer our earthly Eucharist. What is it that links us with the angelic adoration?
Not the eastward position—for they do not watch for the dawn who live in the noontide sunshine.
Not the lights—for they are ever in the Light itself.
Not the vestments—for priesthood is a purely human office.
Not the Bread nor the Chalice—for those unspeakable gifts have never been theirs.
But —

In the midst of that dear City,
Christ is reigning on His seat,
And the angels swing their censers,
In a ring about His feet.

The smoke of our incense on earth mingles with the
smoke of their incense in heaven.

The earthly and the heavenly worship meet;
The Church's adoration here, above—
And one prevailing cloud of incense sweet,
Goes straight to God's Eternal Heart of Love.

—Gertrude Hollis.

RAILINGS

By RICHARD K. MORTON

VACATION-time is over for the majority of workers. Many are the homes now decorated with souvenirs and other reminders of pleasant times. Few people who have had such travels fail to have interesting and unusual experiences with which to delight their friends.

The more pleasant the experiences and the more one's days in vacation-time are crowded with delights, the more one fails to observe. Many things escape our notice.

Until I returned from my vacation I had never realized how important are such insignificant and often unsightly devices as railings.

They are *essential*. Would you care to approach the edge of a steamship which had no railings? Would you care to climb a circular staircase unguarded by them? We realize the value of barriers and fences, but railings are even more common and essential. Railings enable us in safety to approach points which otherwise would be highly dangerous for us. These essential railings that guard our footsteps and keep us out of the range of lurking danger are not all made of steel and wood. As we come to bring our minds nearer to reality and our hearts more closely into communion with God, we realize something of the way in which God had provided railings to keep us from costly missteps. When I try to think of life unguarded by both of these kinds of railings, it seems to me perilous and shackled. It is for us to observe the warnings of these railings and to see that they remain strong and unbroken to guard others who may be unwary.

They are *obvious*. They sometimes obstruct our view and cramp us for space. We want to show our daring by approaching the edge of some floor or precipice too closely. Yet their silent, ever-present strength enables us to move with greater security and freedom. The most careful and observant man will find himself held up short by a railing—especially when the mind is on other things. It is fortunate for us, in our daily living, that railings *are* so prominent and secure. There are, for example, the railings of conscience, good taste and manners, reputation, Christian precepts in general, and fidelity to one's own greatest ideals and to one's social obligations.

They are *aids* for us in all phases of life. They are high enough so that we seldom desire to scorn their warning and climb over them. They are strong enough to stand the strain of some accidental pressure which we may bring to bear against them. They have enough wooden or iron bars so that they adequately check our advance to the edge of some dangerous pit.

One has a new sense of freedom and power when he stops to think that people build railings around dangerous places. Holes in the road are carefully indicated and dangerous machinery is carefully railed off. The man who is conscious of being encompassed about with the guiding and guarding influences of God comes to know more about what it means to live the abundant life. Underneath and round about him are the everlasting arms. No matter how searching our learning or how guardedly we walk along our chosen pathway of life, we shall need those railings—spiritual, intellectual, and material—which point out places where peril lurks.

THE FORTY MARTYRS

THE STORY of the Forty Martyrs of Sebaste is familiar to many.

Forty soldiers who were Christians were condemned to stand on a frozen pool until they should denounce their faith. On the banks in the distance glowed the light of the great fires, tempting them back to warmth and safety. And through the bitter blasts of the night they prayed, "O Lord Jesu, forty soldiers have come out to fight for Thee; grant that forty soldiers may receive the crown."

At length, overcome by that attractive glow in the distance, and by the bitter suffering of frozen hands and feet, one gave in. He called for deliverance, and was rescued and taken off to the hot baths and the fire. Yet still the thirty-nine remaining prayed again and again the same prayer, and at length, towards morning, the soldier who was placed in charge of them came out to take the place of the one who had proved faithless.

Still they prayed on, "O Lord Jesu, forty soldiers have come forth to fight for Thee; grant that forty soldiers may receive the crown." And at length forty martyrs lay lifeless upon that frozen pool.

—By Way of Illustration.

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.

"POWER BELONGETH UNTO GOD"

To the Editor of *The Living Church*:

I WISH TO THANK YOU for the editorial page of the August 3d issue. I am particularly glad to have seen the quotation from the *Catholic Citizen*, as also your comments which, on the whole, seem to me indicative of progress from my point of view, although it may not accord with yours.

I like particularly your "We Can Do Something About the Deficiencies of *Just One of Us*." I have the feeling that the true answer is perhaps suggested in the quotation from the *Commonweal* on page 458: "May it be that, in our generation, the grace of Heaven is guiding those who struggle to effect, inside Protestantism, a greater unity, a steady surmounting of arbitrary individualism? The times exact of no one a perfunctory, enforced adherence to any Church." . . . "Those who do wish to belong, however, seek that 'community life' which is one of the most permanent aspects of Christianity. And so the several branches of Protestantism might well succeed in effecting, within themselves, more of that life. It would be an excellent thing, and the sign written above religion in our age is manifestly not 'union between the Churches' but 'peace between the Churches.'"

It seems to some of us clear that, with the general advance of civilization, the truth of the great saying of the Hebrew prophet, "Power belongeth unto God," is more and more manifest. Peace between the Churches and the pressing forward to the true community life by individuals who follow Christ is the real way for making evident peace among Christians. It is the effort to utilize power, when it seems within the reach of the human, individually or collectively, that so continually produces friction and breaks the peace. If there were one organization of all Christians, the temptation to use the power implied would be too strong for any leaders, whether those ecclesiastically ordained or even laymen with individual power to reach larger sections of the Body.

It seems to me evident that the danger of such power is clearly demonstrated by the claim that God has entrusted it to one individual when he may become the Bishop of Rome, who has now for so long asserted the claim to be the Vice-Regent of God. It has not made for peace between the Churches nor could it in religion in our age or, I believe, any age.

I am greatly encouraged by these two evidences of clear and strong thought expressed by these two important organs of the Roman Catholic Church in our country.

Saratoga Springs, N. Y.,

GEORGE FOSTER PEABODY.

OUR SCOTTISH EPISCOPAL LINEAGE

To the Editor of *The Living Church*:

THE *Living Church Annual*, *Stowe's Clerical Directory*, the *World Almanac*, and railroad time tables provide fascinating adventure for odd moments. Recently, after becoming enthusiastic over our Scottish episcopal lineage, I was reminded by the *Living Church Annual* that our Scottish lineage was somewhat barren as far as episcopacy is concerned.

It seems that Bishop Seabury, our first bishop, consecrated in Scotland, participated in only one episcopal consecration, that of Bishop Claggett. The latter participated in the consecrations of three bishops: Robert Smith, Benjamin Moore, and Samuel Parker. According to *Stowe's Clerical Directory* and the *Living Church Annual*, Bishops Robert Smith and Samuel Parker never participated in the consecration of a bishop. However, Bishop Moore was one of the consecrators of Samuel Parker, but Bishop Parker never participated in the making of a bishop. So endeth our Scottish episcopal lineage as far as direct participation in the consecration of bishops is concerned.

To trace our Scottish lineage through the episcopacy down to the present, one must consider if there were any deacons and priests ordained by Bishops Seabury, Claggett, Robert Smith, Benjamin Moore, or Samuel Parker who may have become bishops. Your contributor has not available information to satisfy this inquiry.

This is not written to detract in the least from the contribution of Scotland to the Church in America. On the contrary, it is written to indicate how seemingly the Scottish Churchmen made a contribution to the whole body of the Church in this country by giving us more than "Princes of the Church." The Scottish lineage has spread itself through the democracy, the membership, of the Church.

Out here in Minnesota the lineage of our Bishop brings together two lines of descent from Bishop William White and Bishop Samuel Provoost, consecrated in England by the Archbishops of Canterbury and York, and other Anglican bishops. But doubtless in Minnesota we also have the fruits of our Scottish lineage. It would be perhaps interesting to many of your readers to have historical facts concerning the ministerial perpetuity of the sacred deposit from the Church in Scotland.

(Rev.) A. L. MURRAY.

Minneapolis, Minn.

"SUPPOSE THERE ARE OTHER WORLDS?"

To the Editor of *The Living Church*:

MAY A PRESBYTER on vacation in the "wilds" of Montana be permitted to submit a few remarks on the above interesting article by Dr. Moore?

A correct answer to the above question, assuming the existence of other worlds with life in them as we know it here, is dependent on the purpose and meaning of the Incarnation.

In the first place, I believe that theology is in error when it assumes that man fell from a state of grace. For evolution teaches us that man has come along the pathway of life with the brute, not only his partner, but within him. That is, the same God who created the animal through a process of evolution created man by the same process. In other words, evolution is God's *method* of creation.

This is principle number one.

Now, both man and the animal are subject to a law which expresses itself when necessary in murder, adultery, stealing, selfishness, etc. Is the brute selfish? so is man. Is the brute adulterous? so is man. Why?

Because God created them so; that is, God created man through an evolutionary process so that he bore within himself the "stony heart," the will to murder, adultery, etc. Truly, "out of the heart proceedeth evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." In other words, man never fell from a state of grace for the simple reason that he was created and fashioned in unrighteousness.

This is principle number two.

When and how, now, did murder, adultery, etc., become sin in man but not in the animal kingdom?

In the course of time it was God's good will to call the human race to the *supernatural* life for which it was ordained, and therefore He sent the prophets and revealed the Law to convict the world of sin.

Had God never sent His prophets and revealed the Law, man never would have known sin—so teach Christ (St. John 15:22) and St. Paul (Rom. 7:7-11). That is, sin is the wilful violation or rejection of the *revealed* will of God.

In other words, there is no sin where the law and Christ have not been preached.

This is principle number three.

Once the Law is revealed, man finds that by himself he cannot keep it: for he was created and fashioned by Almighty God in a life apart from holiness. That is, *he needs to be freed from his sins*.

It is evident, too, that only the God who created man in his unrighteousness can save him from his sins. Therefore, to save the human race from sin, God sent His Only Begotten Son "for us men and for our salvation," that mankind might be raised through the power of the Holy Ghost to a life of holiness wherein there would be no condemnation. The Cross was *one* means of accomplishing the Incarnation: Christ died *because* of the sins of the world that He might save His own.

So far as we know, there was no other way of saving mankind from his own sinful nature (not from a hell beyond the grave).

The Sacraments are the means by which the Incarnate Life is available for all believers since Christ. They are the means to an end, and that end is the Christlife.

This is principle number four.

Assuming, now, another world in which people such as we are would be living, how would this affect our doctrine of the Incarnation?

Well, if it were God's Will to call them to a supernatural life, He would, in all probability, send His prophets and reveal His Law, even as He did on this planet. These people, consequently, will find themselves unable to keep the Law and to be in need of salvation.

We have no reason for assuming to the contrary, and every reason for believing, that God would send His Son for them and for their salvation, inasmuch as His love for them would be no less than His love for us.

The majority, doubtless, would reject and crucify Him even as we did: but the Son of God would rise again, organize His Kingdom, even as this Church, that He might bring the world unto the Father.

And why? Because dealing with the same kind of a humanity, and loving it as He loved us, He would send to it the greatest gift of all, His Son.

This is principle number five.

Does this conflict with a theory of the atonement which teaches that the Sacrifice on the Cross could never be repeated on another planet? Then I believe that such theory of the atonement is in error—even as it is error to believe that sin came into the world through the machinations of a Devil or through the sin of any individual, such as Adam, when it is clearly seen through science and revealed religion that sin came through the knowledge of the Law and man's inability and refusal to keep it—a condition of life that could well exist elsewhere than on this planet and requiring the same Way of Salvation that we know through Christ.

But since this letter is written during the dog days, I may be pardoned for expressing my differences with Dr. Moore.

Christ Church Parish, (Rev.) JOHN F. COMO.
Kalispell, Montana.

WOMEN AT CATHOLIC CONGRESSES

To the Editor of The Living Church:

WHY IS IT we never have any women speakers at our Catholic Congresses?

Several years ago at a Catholic Congress in London, I heard both Sheila Kaye-Smith and Evelyn Underhill, and it was really a very pleasant thing to hear a few sisters instead of a long succession, unrelieved, of brothers.

I remember during the Bishops' Crusade a very charming woman was a speaker one evening, along with Bishop Manning and THE LIVING CHURCH'S own editor. She was modern and very sincere, and her talk was based on the text of St. John, "Prepare ye a way in the wilderness." Her speech was excellent, but the important thing about it was that up there on the platform, among bishops and editors and deans, she represented the Church's women—and in a womanly way. Since one of the stock complaints about the Church is that more women go than men, why doesn't the Church play up to that and find out why so? The expressed viewpoint of women might round up a few more men.

I spoke along this line to a clergyman of my acquaintance and he wanted to know just what I meant by suggesting that women have something to say aloud about the Church—his idea apparently was that they ran the whole thing as it was. But maybe he just felt that way that special day.

At all events there are many subjects women might introduce to the congress—the needs and hopes and successes of sisterhoods and deaconesses, child psychology, the Sunday school problem, missions—a score of things that belong to the home side of the Church. And if some fear that women will bring more politics into the Church in such an event, I think no one need fear that: just because women keep their hats on in church, this does not presuppose a bee in every bonnet.

New York City. KATHERINE BURTON.

THE CUT IN ALASKAN SALARIES

To the Editor of The Living Church:

HAVING just learned from Bishop Rowe of the cut that must be made on the salaries of missionaries in Alaska, on account of some dioceses falling far short of their quotas, I wish to make a plea through your columns.

Now I believe that if the Church in the States really knew what this means, they would never allow a quota to be short. The command has been given, "Go ye into all the world and

preach the Gospel." How can it be done without money? Missionaries' salaries are very small at best (few people in the States work for so little), and yet at times the missionaries will use their salary that the children under their care may have food and clothes.

This should never be. It is a difficult task to educate and care for these Indian children. It cannot be done without plenty of money, and that money must come from the people in the States. Will you not help a little that these children of God may be cared for as they should, and that there will be no need to cut expenses? (Rev.) A. G. FULLERTON,
Tanana, Alaska.

GOD OR CAESAR

(Continued from page 558)

To sum up: We have three positions, perhaps one should say four: Control by hierarchal or imperial edict; moral suasion and peaceful penetration; militant political influence; and education.

There will never be a state Church in this country, an official union of the Church and State; but who can with accuracy declare that there is no attempt on the part of any "church" to influence politics?

"SUMMER THOUGHTS"

THERE ARE VERY few of us to whom religion is a real thing who do not find a great strengthening and beautifying of our faith during the vacation time. The routine of life is often dull, often drab. There is much that is beautiful around us but we do not have time to see it or time to think about it if we do see it. But in vacation all are off in the hills or near the ocean. The glory of God's world comes very close to us. The sunset light falls on the mountains across the valley. The brown meadows are red in its glow. The dark canyons are places of mystery. A few stray clouds drifting over the sky are rainbow-touched. The beauty of God fills mind and soul. One realizes, and has time to think about it, that His splendor even in the glory of the scene is but faintly expressed. We bow in grateful awe before Him.

In the mountains and valleys and along the seashore, wherever we go, God is there before us. His glory is revealed in His works. We cannot go back to our small works without knowing more clearly than ever before that in Him we live and move and have our being.

And then a second thought begins to take shape. In the great cities, yes, and in many lesser ones, over all the earth there are children of God who have no such opportunity as this which comes to us. Some of them live in dreadful slums, some of them spend their days underground, some of them are chained to the factories and mills; millions of them are so poor, so anxious about the morrow, so utterly pressed and harassed by the world that their souls can find no release. They have no time, no strength to lift up their hearts to God, and to talk to them of His beauty and the glory of His world is to speak in an unknown language. The sorrow and tragedy of life have gripped them. The contrast with the beauty of the mountains and sea, as we have known it, is appalling.

And then as one thinks of it, two further thoughts follow. The first is that familiar but disturbing thought that these people are suffering or are stunted or hampered in their lives not through what God gives them but through what man withholds from them. The distresses that spring from war and unemployment and exploitation are remediable just as soon as we are willing to remedy them. The distresses that spring from disease are steadily being remedied. But Christian people have often failed to see these things. The Church has often been indifferent. The Kingdom of God has meant a future world; not this present world redeemed. And so our summer thoughts grow disturbing for our own responsibility will not be put by.

But as all Christian thoughts should end so these summer thoughts, grown disturbing, send us back to God and again we look out upon the world. There are the same glories of the mountains and the sea. There are the same tragedies of human life. But both are now shot through with a new glory—the glory of God in the face of Christ Jesus. In Jesus Christ the eternal love of God is revealed to us. The whole world lies bathed in it. The glory of nature is humanized; the tragedy of man is made divine. We begin to see our way. The path of love lies before us. Vacation is a good thing even if it means only new strength of body for our work. Vacation is a supremely good thing if it has taught us "new thoughts of God," new understanding of the Lord Jesus Christ—

In whom His truth and grace
Are visibly expressed.

—Pacific Churchman.

BOOKS OF THE DAY

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

THE ORIGINS OF THE SYNAGOGUE AND THE CHURCH. By the late Dr. Kaufmann Kohler. Edited with a biographical essay by H. G. Enelow. New York: The Macmillan Co. 1929.

IN THE passing of the late president of the Hebrew Union College (January 28, 1926), Reform Judaism in America lost one of the most distinguished leaders of the older school. He was a stalwart defender of the new movement of Liberal Judaism in the days when advocacy often spelled persecution. He was no less a scholar and student. His friends and former pupils who have published this as his memorial volume could have done little better than erecting to his memory this monument of his own labors. These were, for the most part, the results of his own private investigations extending over a period of his most fruitful and strenuous years. His intense—and reverent—interest in Christianity helped to elicit a fresh and novel theory of its origin: as the Synagogue developed from the Hasidim (the "Pious") so the Essene movement gave rise to Christianity, which movement in its later forms brought forth the apocalyptic literature so congenial to primitive Christianity. The thesis was attacked in the '60s and has found scant acceptance.

This volume—which the learned author was preparing for the press when he died—is the result of his labors to assemble material and evidence to corroborate his thesis. It is about in the middle of this work that his discussion of the Essenes enters upon the presentation of the thesis with which he was so concerned. The second book (pp. 203 ff.) is his summary interpretation of the rise and character of early Christianity. Much that is disputable, some things that need correction, and a few matters adjudged wrong by competent critics will in no way mar his presentation of an acute and convincingly defended judgment. Scholars will find a great deal of value, and every reader much to interest him in this organized, if not completed, investigation into the origins of the religious life of Jew and Christian. It is a worthy monument to the memory of a great man. F. G.

DR. D. KALIMACHOS has again brought out collections of his "lay sermons." One appears under the title, *The Basis of Progress*, and the other is a collection of biographical sketches, *Potent Personalities of the New Greece: Characters who strove during the past three centuries for the regeneration of the Hellenic Folk*. The two volumes are published by the National Herald Press in New York of the date 1927, and are each substantial volumes—342 and 398 pages, respectively. These are newspaper editorials of a high order, which have for the most part appeared in the pages of the *National Herald*. As the learned author contends, if people will not come to church to receive their religion there, the message of the Church must seek out and find them. No one is more convinced of the value of the "apostolate of the press," and few men are more successful in employing it. Peculiarly apposite is the appeal to the Greek in America to know and venerate his own racial and religious past for its great achievements. Sober, sane, direct, and wholesome, these appeals to the cultural, patriotic, and religious instincts of the Greek East in the American West cannot be without great significance and influence.

Souls in the Making, by John G. Mackenzie, Jesse Root, Professor of Sociology and Psychology, Paton College, Nottingham (Macmillan, \$2.25), is an introduction to pastoral psychology. Written by one who seems to value pastoral work, and who is also a professor of psychology, it combines the practical and the scientific. The book is rather technical and deals with psychology, and has much to say about sex. It makes a pastor feel that he should study psychology more, and

in a more modern and scientific way know how to deal with souls. Whether the volume would be of much help to the average parish priest or parson is a question, as it is rather academic and is lacking in the definiteness and completeness which the average pastor in the field desires and craves.

RODNEY COBB.

AS YOU READ *Memoirs of a Gothic American*, by Anne Kavanagh-Priest (Macmillan, \$2.50), you can endeavor to decide which of the various definitions of that hybrid word Gothic is meant by the author. Very likely she uses it in the sense of rude, barbarous, to describe herself as a girl, or she may mean it to apply to the ancient family line of which she was so fiercely proud. The book mainly concerns her youth on a New Hampshire farm, and the adjustment of an ambitious nature and fine intellect to a household including mother and sister—small, disapproving souls—and father and grandfather, firm friends and spiritual counsellors. Altogether it is the intense expression of every phase of a brilliant, egotistical girlhood as the mature woman remembers it; an overly long, rather old-fashioned book, of really high literary quality.

H. M.

AMONG MANY recent lives of John Wesley, Umphrey Lee's *The Lord's Horseman* (Century Co. \$2.50) is notable for its sane, unprejudiced tone. It is an admirably fair-minded and, so far as is possible in the compass of one volume, complete study of Wesley's complex character and religious genius, and would be a good utilitarian start in acquiring a knowledge of the man and his age. Mr. Lee does not admire John Wesley unreservedly, and he shares the modern distaste for the methods that made Methodism, but he does not obtrude these opinions. He is particularly concerned to write about Wesley as a man. For this reason he appends to his book a reprint of the British Museum MS. (Wesley's own composition): "An Amour of the Rev. John Wesley," saying of it: "Alike to the student of group movements, to the psychologist, and to the lover of all that is starkly human, this document will have its own appeal." It is certainly a comical-tragical love story. But the lasting impression of the book will not be of Wesley as a somewhat ridiculous lover, nor still more painfully ridiculous husband. It will more likely be the picture suggested by Dr. Foakes Jackson: John Wesley's small, heroic figure, mounted on a tired horse, moving slowly over the dark winter moorlands.

H. M.

IT IS NOT usual today for expert natural scientists to ventilate their views on religion. This is so far encouraging as indicating a growing awareness among scientists that religion has after all to be reckoned with in obtaining a sane view of reality as a whole. But the assumption that specializing in natural science equips one to treat intelligently of religion, regardless of really devout allegiance thereto and practice thereof, is illusory. When Charles A. Collin writes a book entitled *An Evolutionist Looks at Religion* (Boston: The Stratford Co., \$2.50), the title chosen inevitably suggests looking at religion *from outside*; and the suggestion is confirmed by examination of the book. The author has read a good deal, but his chief authorities, Inge, Harnack, and the *Encyclopaedia Britannica*, do not encourage one to regard his book as helpful, except as revealing the religious mentality of one "evolutionist." It is really an amateur performance—not less so because he expresses himself well and occasionally ventilates thoughts of suggestive value.

F. J. H.

PERSEVERANCE means for us mortals—not an unbroken record of victories, but a dogged purpose of going on though we should stumble at every step.

—George Tyrrell.

AROUND THE CLOCK

By Evelyn A. Cummins

THE break which has threatened for some years between the more and the less conservative members of the faculty of Princeton Theological Seminary (Presbyterian) has finally come. The ultra-conservatives have resigned from the seminary and are planning to found the Westminster Theological Seminary at Philadelphia. It will be recalled that the Eastern Theological Seminary (Baptist) was established a few years ago to provide a conservative ministry to that denomination, and that it also chose for its site the City of Brotherly Love.

IN THE Near East, Ibn Saud, King of the Hedjaz, has quelled the revolt of the Wahabi rebels in a bloody encounter in Arabia. This reinforces the power of this rapidly growing government of the guardian of Mecca.

Educational work in Christian mission schools and colleges is proving one of the most important factors in the reconstruction of the Near East: they serve as an international bond, and their inclusive policy of admission brings together youth from antagonistic groups, on a basis of friendliness which augurs well for unity among Christians, Jews, and Moslems.

The French Dominicans are among the leaders in the development of cultural values in Palestine. Since going there in 1882, they have promoted archeological research under various guises. It is surprising to learn that the order which created so much trouble for the Jesuits in China by reporting to the Inquisition the partiality of Jesuit missionaries for Buddhist and Confucian forms and disguises, furthered its early archeological studies under the disguise of Turkish engineers in Arabia.

MEANWHILE, in Hawaii the Historical Commission has placed a tablet on the ruined temple at Kawaihae. This old temple, scene of legendary tales of human sacrifice to the god of war, was also the place to commemorate the unification of the Hawaiian tribes under the leadership of Kamehameha, the "Napoleon of the Pacific," at the end of the eighteenth century. Today the huddled mass of stones needs a tablet to identify it as the old temple whose walls were twelve feet thick and eight to twenty feet high.

LAST month over in Constantinople a Turkish boy was standing trial for murdering his nineteen-year-old aunt because she stained the family honor by riding astride! At the same time the nineteen-year-old Sultan of Morocco was on his way to Paris, looking forward to seeing an American "talkie," and enjoying what his friends describe as "a curiosity voyage" to see modern industrialism at work. Might we invite the visitor to meet his distinguished Moslem colleague, the former King of Afghanistan, who recently made a similar contact with dangerous western ideas?

The day he reached Paris word came from China that Mohammedan raiders had wiped out the male population of the city of Dangar in the province of Chinghai. An American missionary described the massacre as the most gruesome in Chinese Moslem history, since the famine-ridden inhabitants were too weak to offer resistance and were slaughtered to the number of 20,000. Even the horrible massacres in the Kansu Moslem rising of 1877, when 14,000,000 were said to have been killed, were not more ghastly.

WHILE officials at Sing Sing prison showed an increase in the number of prisoners committed during the year ending June 30th, despite the severity of Baumes laws, five boys between the ages of eleven and seventeen were arrested in New Jersey for running a "speakeasy." Against such a background the world jamboree of the Boy Scouts, 50,000 strong, appears as a ray of great hope. Upon their arrival in

England 1,600 of them attended service in Westminster Abbey, scene of the burial of Britain's heroes.

ANOTHER example of British professed astonishment at the peril of fundamentalism in America was recently furnished by the Rev. J. B. Langstaff, of Grace Church, New York, who reported England fearful of a transatlantic invasion. As though England did not harbor it already in her midst!

By the way, Leicester, England, appears to have been the haunt of the ghost of a dead priest whose visits have struck terror to some hearts. The congregation is now praying to lay the spectre.

AMERICAN delegates to the World Congress of Librarians were pleased to find American equipment in use at the Vatican Library, even to an atmosphere regulator to counteract the damp. Carnegie funds have helped in the installation of the new cataloguing system.

THE Luttrell Psalter, one of the most beautifully illuminated manuscripts in English, was recently rescued from an auction and purchased for the British Museum. The Luttrell Psalter had been the property of Mrs. Alfred Noyes, wife of the poet. It dates back to 1340, and is illustrated with drawings of medieval England.

LEST it be supposed that precious books are the concern only of the wealthy and great public figures, look at a Chicago plasterer, Tom Conolly of the Auditorium. His reputation as a collector of rare editions, playbills, and letters was revealed a little while ago when he bought for \$3.00 half-a-dozen letters, among which was one from Goldsmith to Johnson, probably the letter from prison to which Boswell refers in his *Life of Johnson*. Among Mr. Conolly's prized possessions are letters with unbroken seal of Charles II, pony express envelopes with notes on the flap by Lincoln, a rare edition of Byron, and a "Heart" edition of the Bible.

THE British Medical Association, following a hot debate, went on record at its annual conference this year, as opposing any ban on psychoanalysis. In a carefully worded report it declared that it was neither for it, nor against it, till it could "be tested by time, experience, and discussion."

BUDDHISM has come to the aid of political historians. The date of the death of the Manchurian war-lord, Chang Tso-Lin, has been disputed ever since his mysterious demise in a bombed train near Mukden last year. According to Buddhist practice the death was commemorated with anniversary services reckoned by the old Chinese calendar. On the seventeenth day of the Fourth Moon these services were held, June 4th, thus dating another important event in contemporary history.

THE Great Einstein has succumbed! He is to speak to the International Advertising Association this month on the ethics of advertising. We wonder if he will espouse a relativistic ethics!

BETTER AVOID THE WORLD

BRIEFLY, though a wise man could pass never so securely through the great roads of human life, yet he will meet perpetually with so many objects and occasions of compassion, grief, shame, anger, hatred, indignation, and all passions but envy (for he will find nothing to deserve that), that he had better strike into some private path; nay, go so far if he could, out of the common way, "*ut nec facta audiat Pelopidarum*," that he might not so much as hear of the actions of the sons of Adam.

—A. Cowley.

The Living Church

Established 1878

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

Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.

Managing and News Editor, CLIFFORD P. MOREHOUSE.

Literary Editor, Rev. LEONARD HODGSON, M.A. Social Service, CLINTON ROGERS WOODRUFF. Circulation Manager, HAROLD C. BARLOW. Advertising Manager, CHARLES A. GOODWIN.

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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

25. Thirteenth Sunday after Trinity.
31. Saturday.

SEPTEMBER

1. Fourteenth Sunday after Trinity.
8. Fifteenth Sunday after Trinity.
15. Sixteenth Sunday after Trinity.
18, 20, 21. Ember Days.
21. Saturday. St. Matthew.
22. Seventeenth Sunday after Trinity.
29. St. Michael and All Angels. Eighteenth Sunday after Trinity.
30. Monday.

KALENDAR OF COMING EVENTS

AUGUST

25. Minnesota Summer School for Church Workers, Faribault, Minn.

SEPTEMBER

5. Oriental Students' Conference, Taylor Hall, Racine, Wis. Junior Brotherhood of St. Andrew Convention, Hobart College, Geneva, N. Y.
6. Diocesan Laymen's Conference, Epiphany Church, Chicago.
17. Annual retreat for Chicago clergy, at Doddridge Farm, near Libertyville, Ill.
25. Diocesan Clergy Conference, East Hampton, N. Y.
28. Annual Conference of Aided Bishops at Atlantic City, N. J.

APPOINTMENTS ACCEPTED

BAXTER, Rev. EDWARD W., formerly rector of St. Timothy's Church, Wilson, N. C.; to be rector of Church of the Ascension, Frankfort, Ky. (Lex.) September 1st.

BOONE, Rev. ELLIOTT W., formerly rector of St. Andrew's Church, Manitou, Colo.; to be president of the Board of Trustees of St. John's College, Greeley, Colo., professor of Church History in that school, and also priest-in-charge of St. Stephen's Church, Longmont, Colo. Effective September 15th. Address, Longmont.

DUNN, Rev. HOWARD F., who was recently ordered deacon; to be curate at St. Ann's Church, Brooklyn. Address, 131 Clinton St., Brooklyn. Effective September 1st.

LASCELLES, Rev. HAROLD, formerly rector of St. Uriel's Church, Sea Girt, N. J.; to be missionary-in-charge of St. Mary's Church, Winnemucca, Nev., and associate missions. September 1st.

MILLER, Rev. CLYDE JAY, D.D.S., recently ordained to the priesthood; has become priest-in-charge of St. Mary's Church, Tomah, and St. John's Mission, Mauston, Wis. (Eau C.), with address at Tomah.

MITCHELL, Rev. MELBOURNE B., priest-in-charge of St. Michael's Mission, Cairo, Ill. (Sp.); to be vicar of St. Philip's Church, Indianapolis, Ind. September 15th.

MORLEY, Rev. WALTER K., Jr., formerly a member of the New York City mission staff, has become city missionary of Milwaukee, with charge of St. Edmund's Church, Milwaukee. Address, 2156 27th St., Milwaukee.

SCHMALSTIEG, Rev. John WILLIAM, formerly curate of Pro-Cathedral of Nativity, Bethlehem, Pa. (Be.); to be rector of Trinity Church, Athens, Pa. (Be.) Address, Trinity Church Rectory, Athens.

STOWE, Rev. WALTER H., rector of St. Mark's Church, Denver Colo.; to be rector of Christ Church, New Brunswick, N. J. October 1st.

SUMMER ACTIVITIES

ACKERMAN, Rev. H. C., and family may be addressed care of Theo. Cook and Son, Paris, during the following year.

BAILEY, Rev. C. R., Ph.D., rector of St. Ann's Church, Revere, Mass., is for the tenth consecutive summer in temporary charge of Trinity Church, Hoboken, N. J., of which Archdeacon M. A. Shipley is the rector. Dr. Bailey's term of service in Hoboken for the summer covers ten weeks and will end with Sunday, September 1st.

NEW ADDRESS

FULLERTON, Rev. A. G., of Tanana, Alaska; Eagle, Alaska, after September 1st.

ORDINATIONS

DEACONS

EAST CAROLINA—The Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina, ordained ISAAC ERNUL BROOKS to the diaconate on July 26th in Grace Church, Hulmeville, Pa. The candidate was presented by the Rev. Henry R. Gummey, D.D., of Philadelphia, and the sermon was preached by the Rev. Addison A. Ewing, D.D., also of Philadelphia.

Mr. Brooks has been lay reader in charge of Grace Church during the past year and will continue his work there during the remainder of his attendance at the Philadelphia Divinity School where he will be a member of the senior class.

IDAHO—E. E. TAYLER was ordained to the diaconate on Sunday, July 21st, by the Rt. Rev. M. S. Barnwell, D.D., Bishop of the diocese.

Bishop Barnwell celebrated the Holy Communion and preached the ordination sermon; the Rev. B. C. d'Easum of Blackfoot read the litany, the Ven. Archdeacon Howard Stoy was epistoler, and the Rev. H. H. Mitchell of Moscow presented the candidate.

Mr. Tayler has been in charge of the services in Pocatello during the summer. He will return to the seminary for his final year, after which he will resume work in the missionary district of Idaho.

LOS ANGELES—On July 2d the Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles, ordained ALEXANDER LYALL and Major THOMAS A. OSBORNE to the diaconate in the chapel of St. Saviour, Harvard School, Los Angeles.

The Rev. Wallace N. Pierson of Santa Monica preached the sermon; Bishop Mitchell of Arizona was the litanist, and Bishop Sanford of San Joaquin the epistoler. The Rev. Dr. Robert B. Gooden of Harvard School presented the Rev. Mr. Lyall, and the Rev. John D. H. Browne of Santa Monica presented the Rev. Mr. Osborne.

Mr. Lyall is a graduate of the University of Southern California and Yale Divinity School, and is a former Congregational minister. Recently he took graduate work at the General Theological Seminary. He is to be vicar of the Church of the Redeemer, Los Angeles, with address at 5th and Indiana Sts.

Mr. Osborne was a Wesleyan chaplain with the Canadian Forces in the World War. He also served for some time as British Vice-Consul in Los Angeles. His address is to be 1321 Franklin Ave., Santa Monica.

On Sunday, July 7th, at St. James' Church, Los Angeles, Bishop Stevens ordained JOHN E. H. WOOD to the diaconate. The Rev. Ray O. Miller, rector of the parish, presented the candidate and preached the sermon. The Rev. Mr. Wood is to be assistant at St. James' Church, with address at 3903 Wilshire Blvd.

RESOLUTION

of the annual meeting of the Board of Trustees of the Church Home Orphanage with regard to the death of

THE RT. REV. WILLIAM ALEXANDER GUERRY, D.D. Bishop of South Carolina and President of the Board.

IN MEMORIAM

The Board of Trustees of the Church Home Orphanage desires to place on record its tribute to the memory of the Rt. Rev. WILLIAM ALEXANDER GUERRY, D.D., Bishop of the diocese of South Carolina and President of this Board.

In the passing of this distinguished Christian statesman the Nation and the Church have suffered grievous loss. Nowhere is this loss more keenly felt than at the Church Home Orphanage. This institution has known Bishop Guerry as a wise counsellor and a capable administrator, whose direction of its affairs has covered practically the whole period of its larger development. Attentive to every duty imposed upon him by his high office, Bishop Guerry served the Orphanage with deep and personal devotion because of his love for Christ's helpless little ones, and his faith in the training and nurture afforded in this Home under the direction of the Church to whose service he had consecrated his life. With untiring zeal and energy he devoted himself to the conduct of its affairs, and steadily advanced its interests throughout the whole of his episcopate. The little children of the Home have lost a loving and sympathetic friend, the institution an able and constructive leader whose place in the Church Home Orphanage, as in the ranks of Christian leaders and in the hearts of a multitude of friends, never shall be filled.

Bishop Guerry had achieved a position of leadership in the National Church. He was heard with interest and respect in the General Convention, and in the pulpits of great churches and cathedrals throughout the land. His eloquent appeals for the sanctity of marriage and for Christian Unity constituted a worthy contribution to the literature of American Christianity. When he rose to address great public assemblies, members of his diocese felt a thrill of anticipatory pride in the assurance that he would make valuable contribution to the discussion and would ably represent his beloved state and diocese of South Carolina.

Consecrated through his high office to the Cause of Christ, and dedicated to the highest interests of the people of his beloved South Carolina, he lived among them as prophet and statesman, preaching the gospel of salvation through Christ with inspired eloquence, and presenting through his own life and character the highest ideals of Christian manhood and patriotic citizenship.

In the annals of South Carolina, among the names of a long line of distinguished leaders, William Alexander Guerry, Prophet, Bishop, Christian Statesman, is inscribed for time and for eternity.

The story of his tragic death sheds additional lustre upon a character so pure, so strong, and Christlike. Breathing the very spirit of the Christ Himself, praying "Father, forgive him for he knew not what he did" he passed to meet his Master face to face, to receive a higher commission in a nobler service; and in the nearer presence of the Great Captain to wield the stainless sword of celestial warfare till the wrongs of earth are righted and the eternal victory is won.

W. H. K. PENDLETON,
RICHARD I. MANNING,
A. M. RICH.

Committee.

MEMORIALS

Mary Van Nest Goodwin

MARY VAN NEST GOODWIN entered into life eternal, August 25, 1927.

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

May Bishop Thompson

MAY BISHOP THOMPSON entered into life eternal, August 22, 1926.

"May the souls of the faithful departed, through the mercy of God, rest in peace."

DIED

CRAWFORD—Suddenly, August 10th, at Cleveland, Ohio, DOUGLAS C. CRAWFORD, son of Julia and the late Charles Crawford. Services were held on Wednesday, August 14th, at Trinity Church, Oxford St., Philadelphia.

MAGEE—August 11th, JANE MAGEE, wife of the late James Magee, aged 70. Services were held at the Church of the Holy Communion, 27th and Wharton St., Philadelphia, on Thursday, August 15th.

MONTGOMERY—At her home in Radnor, Pa., August 10, 1929, BERTHA MONTGOMERY, daughter of the late Richard R. and Elisabeth Binney Montgomery. Burial office was said at the Church of the Good Shepherd, Rosemont, Pa., interment at St. James'-the-Less, Falls of Schuylkill.

"Rest eternal grant to her, O Lord,
And let light perpetual shine upon her."

RAMÉE—Entered into life eternal, July 9th, in the Episcopal Hospital, Philadelphia, EMMA V., daughter of the late Victor M. and Emeline Ruckel RAMÉE. Funeral services were held in Philadelphia on Monday, August 12th; interment at Hackensack Cemetery, Hackensack, N. J., on August 13th.

"Father in Thy gracious keeping
Leave we now Thy servant sleeping."

STEVENSON—On August 9th, JOHN STEVENSON, at his late residence, 4318 Sansom St., Philadelphia. Services were held at Old St. David's Church, Radnor, Pa., on August 12th.

MAKE YOUR WANTS KNOWN
THROUGH
CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH

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

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

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

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

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

POSITION OFFERED

MISCELLANEOUS

SECRETARY, MALE, GOOD SPELLER, reference required, one who can take dictation in short hand and use typewriter. Salary \$65 per month, room, board, and laundry. Address BROTHER SUPERIOR, St. Barnabas' Home, Gibsonia, Pa.

POSITIONS WANTED

CLERGYMAN DESIRES TO BRANCH OUT into a larger field of Church usefulness. A.B. degree from Carleton College. 38 years, single. Now assisting in a New York parish. Address, D-439 care of THE 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 DESIRES CURACY OF NOT MORE than three missions. Minimum, fifteen hundred and rooms. Bishop commends. September. M-444, care of LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

DIRECTOR OF RELIGIOUS EDUCATION, five years' experience in parish work, familiar with the Christian Nurture System, can conduct coaching and teacher training classes, also have had business training. Address, L-442 care THE LIVING CHURCH, Milwaukee, Wis.

GOOD CHURCHWOMAN DESIRES POSITION in girls' school, as housemother, chaperon, or general assistant. Middle Atlantic states. Best references. Mrs. J. H. REESE, 644 Hughes St., Cape May, N. J.

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

ORGANIST-CHOIRMASTER, CHURCHMAN, of exceptional ability, qualifications and experience, desires position. European trained, with international record. Brilliant player, fine accompanist. Expert trainer-director, boy and mixed choirs. Capable, ambitious; enthusiastic worker. Recitalist. Highly recommended. Good modern organ and field for teaching desired. Address ARTHUR EDWARD JONES, 6617 Ogontz Ave., Philadelphia, Pa.

UNLEAVENED BREAD

PRIESTS'HOSTS —PEOPLE'S PLAIN AND stamped wafers — (round). St. EDMUND'S GUILD, care of Mrs. H. J. Reilly, 99 1/2 Garfield Ave., Milwaukee, Wis. Telephone: Lincoln 5604.

ST. MARY'S CONVENT, PEBBSKILL, 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 .82 1/2. Sample 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.

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.

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

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.

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.

SISTERS OF THE HOLY NATIVITY

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

RETREAT

WEST PARK, ULSTER CO., N. Y. A RETREAT for priests will be held at Holy Cross, God willing, beginning on Monday evening, September 16th, and closing on Friday morning, September 20th. Conductor, Canon C. Winfred Douglas. No charge. Address, GUESTMASTER. This notice will appear every three weeks.

INFORMATION BUREAU



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

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

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

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

THE FIRST English edition of Bishop Gore's great one-volume commentary on the Bible, published late last year, was an edition of 20,000 and was nearly exhausted in four months.

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 Intercession 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 SROSKOFF, 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 A.M.
Benediction: Fourth Sunday at 5 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.L., 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 7:00, 8:00, and 9:15.
High Mass and Sermon at 11:00.
Sermon and Benediction at 8:00.
Daily: Low Mass at 7:00 and 9:30.
Fridays: Sermon and Benediction at 8:00.
Confessions: Friday and Saturday, 3:00 to 5:00; 7:00 to 9:00 P.M.
Priest's telephone: Rittenhouse 1876.

RADIO BROADCASTS

K FBU, 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.

K FJZ, FORT WORTH, TEXAS, 1370 KILO- cycles (218.7). Trinity Church. Morning service every Sunday at 11:00 A.M., C. S. Time.

K FOX 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.

W EBR, BUFFALO, N. Y., 1310 KILO- cycles (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.

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

W IBW, TOPEKA, KANSAS, 1300 KILO- cycles (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.

W KBW BUFFALO, N. Y., 1470 KILO- cycles (204). Church of the Good Shepherd. Morning service every Sunday at 9:30 E. S. Time.

W RC, WASHINGTON, D. C., 50 KILO- cycles (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.

W RVA, RICHMOND, VA., 1110 KILO- cycles (270.1). St. Mark's Church, Sunday evening, 8:00 P.M., E. S. Time.

W TQA, EAU CLAIRE, WIS., 1330 KILO- cycles (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.)

American Civic Association, Washington, D. C.
American Civic Annual: a Record of Recent Civic Advance.

Columbia University Press, New York City.
Outdoor Recreation Legislation and Its Effectiveness. By Andrew G. Truxal. \$3.50.

The John Day Co. 25 W. 45th St., New York City.

John Mitchell: Miners: Labor Bargains With the Gilded Age. By Elsie Glück. \$2.00.

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

"Scottie": The True Story of a Dog. By M. Benson Walker. Illustrated in color by Margaret S. Johnson. \$2.00.

A Girl in Soviet Russia. By Andrée Viollis. Translated from the French by Homer White. \$2.50.

The Stay-at-Home-Birds and Their Traveling Friends. By Mae Norton Morris. Illustrated by Margaret S. Johnson. \$1.50.

Strange Birds at the Zoo. By Julia T. E. Stoddart. Illustrated by Margaret S. Johnson. \$1.50.

Harper & Bros. 49 East 33rd St., New York City.

Electric Utilities: The Crisis in Public Control. By Wm. E. Mosher and Associates. \$4.00.

The Ordeal of This Generation. By Prof. Gilbert Murray. (The substance of the Halley Stewart Lectures in 1928.) \$3.00.

A Scientific Approach to Investment Management. By Dwight C. Rose.

The Present Crisis in Religion. By the Rev. W. E. Orchard, D.D. (Lond.) \$2.50.

P. J. Kenedy & Sons, New York City.

The History of Nursing. By James J. Walsh, M.P., Ph.D.

When the Veil Is Rent. By Francis Clement Kelly. \$2.00.

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

A Little Book of Loneliness: For Those Who Are Wont to Be Alone. Compiled by P. B. M. Allan, author of *The Bookhunter at Home*. \$1.50. Publication date September 1, 1929.

Robert Schalkenbach Foundation. 11 Park Place, New York City.

Progress and Poverty. An Inquiry into the Cause of Industrial Depressions and of Increase of Want with Increase of Wealth. THE REMEDY. By Henry George, author of *The Science of Political Economy*, etc. Fiftieth Anniversary Edition. \$1.00.

Charles Scribner's Sons. 597 Fifth Ave., New York City.

The Place of Jesus Christ in Modern Christianity. By John Baillie, M.A. (Edin.), D.Litt. (Edin.), professor of Systematic Theology in Emmanuel College, University of Toronto; author of *The Interpretation of Religion* and *The Roots of Religion in the Human Soul*. \$2.00.

The University of Chicago Press. Chicago, Ill.

Mary McDowell: Neighbour. By Howard E. Wilson. \$3.00.

The Stratford Company, Boston, Mass.

Money: How to Make It, Use It, Invest It. By Samuel Crowther. \$2.00.

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

The Splendor of God. By Honore Willste Morrow. \$2.00.

PAPER COVERED BOOKS

The Anti-Saloon League of America. Department of Education. Ernest H. Cherrington, Director, Westerville, Ohio.

The Anti-Saloon League Year Book, 1929. An Encyclopedia of Facts and Figures Dealing with the Liquor Traffic and the Temperance Reform. Compiled and Edited by Ernest Cherrington, LL.D., Litt.D., editor of *The American Issue*. 75 cts.

Drei Masken Verlag A.-G., Munich, Bavaria, Germany.

The Religion of Parsifal: An Essay in Interpretation. Together with *The Story of the Opera and Biographical Notes of Richard Wagner.* By the Rev. James Sheerin, rector of the American Church, Munich.

Elan Publishing Co. 3902 West Sixth St., Los Angeles, Calif.

Charm, Enthusiasm, and Originality: Their Acquisition and Use. By Wm. Sune. J.D. Price \$2.00 C. O. D. by mail, in buckram or stiff fabricoid.

BULLETIN

The Corporation of the Church House. Church House, Westminster, S. W. 1, London, England.

Forty-first Annual Report. Presented at the Annual General Meeting, Thursday, June 27, 1929.

PAMPHLET

The Way Press. 661 A Street, S. E., Washington, D. C.

The Indian Menace. An Essay of Exposure and Warning Showing the Strange Work of Hindu Propaganda in America and its Special Danger to our Women. By Mersene Elon Sloan, teacher, preacher, editor, author. 50 cts. postpaid.

SPEAKING of statistics, Palestine is said to be the sixth country in the world in number of motor cars per total population, having one for every 366 persons.

Bishop of Birmingham Campaigns Against "Law Breakers" Among Clergy in Diocese

S. C. M. Holds Conference at Swanwick in Derbyshire—Southwark Plans Diocesan Anniversary

The Living Church News Bureau
London, August 9, 1929

IT IS DIFFICULT TO "CORNER" THE BISHOP of Birmingham in any way, and he goes on, apparently unperturbed, in his campaign against those whom he is pleased to call "law-breakers" among the clergy in his diocese. Reproofs in convocation have had no effect, and now the chancellor of the diocese seems to have failed in an attempt to call his Lordship to order concerning his recent action at Stirchley Church, as the following correspondence will show.

E. W. Hansell, the chancellor, writing to Dr. Barnes on July 10th says:

"My Lord Bishop: I have read certain correspondence which has passed between your lordship and the Rev. R. V. Lyle, then and still curate of Stirchley, and the parochial Church Council. From this it would appear that on the death of the vicar you ordered the removal from the church of certain articles or ornaments, and stated that you would require other changes. Such an order, to whomsoever addressed, constitutes a serious invasion of the functions and jurisdiction assigned to the consistory court of the diocese and by his patent to the chancellor as judge thereof. Articles of a substantial and permanent nature, e.g., a statue (the court does not concern itself with trivial matters such as hassocks), can only be rightly removed if and when an order for removal made in a properly constituted suit by the judge of the court has been obtained, and not on the mere motion of anyone else. As judge of the diocesan court, with all due respect to your high office, I feel bound to make a protest against this usurpation of jurisdiction, and to express the earnest hope that now the matter has been brought to your attention you may see fit to refrain from like action in the future. —E. W. HANSELL."

To this letter Dr. Barnes made reply on July 31st:

"Dear Mr. Chancellor: I beg to acknowledge receipt of your letter of July 10th, in which you refer to certain communications which passed between a clergyman then holding my license and myself. I am well aware that it would not be right for me to interfere with your jurisdiction, and in the event of an application being made to you for the grant of a faculty, either for erecting or removing an ornament of the church, I should not presume publicly to intervene. I feel bound, however, to remind you that I have duties to perform which are entirely outside the functions and jurisdiction assigned to the consistory court of the diocese; and, if you will allow me to say so, I must use my own judgment as to the occasions on which I shall direct my clergy in regard to the observance of the law.

"If, in the case in question, a faculty is required for the removal of certain articles or ornaments which, in my judgment, have been placed in the church without due authority, no doubt an application will be made by the persons concerned in due course. I presume that you would not question my right to direct any of my clergy that it is their duty to apply for a faculty in certain cases. So far as the case of Stirchley is concerned, I do not propose to relinquish my right to enjoin one of my clergy to remove articles which, I am informed, have been placed

in the church without any authority whatsoever.

"As you have thought fit to complain to me of what you describe as the usurpation of your jurisdiction, I hope I may be allowed to say that I think that it would have been better for the judge of the consistory court of the diocese to refrain from taking an active part in the movement of certain clergy in the diocese to resist my episcopal authority. Your contribution to the fund which was raised in connection with the so-called group of "rebel" churches to which Stirchley belonged was an unfortunate episode which could not fail to diminish the respect which all Churchmen would desire to pay to the chancellor of the diocese.

"E. W. BIRMINGHAM."

The insinuation in the last part of the Bishop's letter is resented by the chancellor, who says:

"In 1925 I sent a small subscription to a public fund raised for the financial assistance of several parishes in your diocese. You now for the first time complain of my doing so, and say that Stirchley happens to be one of those parishes, of which fact I was previously unaware. The fund was raised because, rightly or wrongly, it was widely felt that the Church work in those places was in danger of being unduly hindered, and I believe was supported by numerous subscribers."

Commenting on the foregoing matter, the *Church Times* says: "Dr. Barnes does not take up the position of a Catholic Bishop bound by Ecumenical custom, but of a Protestant minister, who is determined to carry out what he imagines to be the State law, at least in matters where that law can be used against Catholics. As he takes up this position, it is his duty to find out what the State law in Church matters is, and to conform to it vigorously, even though it may in some way impede the quick working of his anti-Catholic policy."

S. C. M. CONFERENCE AT SWANWICK

The second conference this year of the Student Christian Movement has just been held at Swanwick, in Derbyshire, and students from the universities of Great Britain and from many Anglican and Free Church theological colleges, with delegates from America and overseas, have been camping together in the delightful grounds of "The Hayes," sharing a common life and attending lectures and addresses from selected speakers of all schools of thought. Even more important, they have been given an opportunity of discovering, in conversation and discussion, a common enthusiasm for the realization of the Kingdom of Christ.

The impressions of a Kelham student are interesting. This is what he has to say about the conference:

"Coming, as a student, to Swanwick for the first time, with a somewhat inchoate idea of what was to be seen and heard, and a little apprehensive of profitless wranglings and disputations, one leaves the conference with a sense of the remarkable good fellowship and desire to understand 'the other man's point of view' that has been so strikingly manifested by all, from Quaker to Anglo-Catholic. If such an attitude in any way expresses the general feeling of the denominations represented at Swanwick, there is good ground for hoping that the mistakes and failures of the past may be rectified at

an earlier date than some have supposed to be possible. While much of the discussion is stamped with the uncritical enthusiasm of the young, and a somewhat light-hearted disregard of fundamental principles, it is refreshing to find that there is a general and sincere desire for re-union and for a Church that may be recognized by all—Catholic, Evangelical, and progressive.

"It may be permitted to draw two pictures which will leave an indelible impression on not a few of those present at the conference. The scene of the first is a small bell-tent, where a number of Anglicans and Presbyterians are crowded together with the object of discussing the Eucharistic Sacrifice. The spirit in which this informal talk took place was admirable. Acrimony was entirely absent; and although it was ultimately decided that the disputants 'agreed to differ,' it was manifest that they were far closer in outlook than would have seemed possible to those who had not had similar opportunities for discussion. If this single instance alone be taken, it seems abundantly clear that Catholics should take a greater interest in the work of the S. C. M., for the realization of the richness of our heritage is strengthened as we fraternize with our brethren in such happy circumstances as at Swanwick. We find also that we ourselves have much to learn from others to whom the Christian revelation is a reality.

"The second picture is of another group at camp prayers at the end of a busy day, conducted by a Chinese student, leading all—English, Germans, African—to the realization of our unity in God's love, and directing our intercessions to the fulfilment of our Lord's prayer, 'That all may be one.'"

SUMMER SCHOOL OF SOCIOLOGY

The Anglo-Catholic summer school of sociology assembled last week in the agreeable setting of Keble College, Oxford. More than a hundred men and women of several nationalities and different social classes applied themselves to some of the difficult problems that beset Churchmen at the present time. Bishop Gore gave an inspiring introductory address, and the members afterwards grappled with the complexity of industrial economics, and gave a session to the question of money power. Though intellectual disagreement persisted throughout the duration of the school, the essential harmony remained undisturbed. The technical difficulties of the subjects discussed were largely overcome by the admirable lucidity of the speakers. The real unity sprang from a common apprehension of the Catholic Faith. Every morning, Anglican, Orthodox, and American Episcopalian came together for Mass and corporate devotion, and met again at the close of day for Compline.

SOUTHWARK PLANS ANNIVERSARY

Next year, as I have already informed you, Southwark intends to keep the twenty-fifth anniversary of its creation as a separate diocese—it was, prior to 1905, part of the diocese of Rochester. The Cathedral Church of St. Saviour will naturally be the center of a great number of services and other celebrations. In preparation for these, certain parts of the cathedral are to be adorned, through the generosity of a few loyal sons of the diocese.

The reredos, which is being decorated under the guidance of J. N. Comper, has had an extraordinary history. Just over 400 years ago, Bishop Fox of Winchester, who, when in London, always lived in his Southwark palace, decided that the Church of St. Mary Overy (afterwards dedicated to St. Saviour) should have an altar-piece similar to that in his own cathedral. A

guild of craftsmen came to Southwark and filled in the two great arches behind the altar and the triforium above. They then carved brackets and canopies, laughing angels and gay jesters. When the pieces were set in their rightful places men were able to look upon one of the most attractive gothic ornaments of the time. The work was done on the eve of the Reformation. The cataclysm had not yet come, but new ideas were in the air, and men knew that changes were imminent. For those reasons, no doubt, Bishop Fox provided no figures of saints to stand in the niches, and it remained "a frame without a picture," for nearly 400 years. Early in the eighteenth century men were seized with a passion for classical forms of decoration and at that time were brought to the greater churches redoses and screens which were out of keeping with their surroundings, and often of very poor workmanship. Southwark did not escape. In 1703 a wooden screen of very great size was brought to St. Saviour's. It had nothing to commend it and it was quite unnecessary. But such was the passion of the time that men came with axes and hammers and broke down the carved work of the sixteenth century in order to get their new achievement as far east in the choir as possible. The mutilation of

the old work appears to have been almost complete, but those who were interested did not despair. In 1830, they called in Robert Wallace, a leading decorator of the period, and instructed him to restore the work. Money was given by private individuals, and some came from a fete held in Vauxhall Gardens. Wallace's work was done with great skill, and it is difficult to know how much of the redos belongs to the nineteenth century and how much to the past. In any case, there was sufficient of the old work to enable the restorer to carry on the old tradition.

As the nineteenth century wore on, figures were placed in the niches which had never been filled. High up in the center is that of St. Saviour and, immediately below, St. Mary. In this way the two dedications of the church were recorded. Surrounding these figures of first importance stand saints and martyrs of all the centuries, and men and women who had some special connection with the historic district of Southwark. The setting of these figures has been dull and grey for four centuries, and it has been left to men of our own time to bring color and gold to a church which is surrounded by drabness and disturbed by noise.

GEORGE PARSONS.

Patriarch Damianos of Jerusalem Seriously Ill, Not Likely to Recover

Oriental Notes—Pope Leaves Vatican—Russia and Religious Liberty

Living Church European Correspondence,
Wells, Somerset, England, August 10, 1929

NEWS COMES FROM JERUSALEM THAT the venerable Patriarch of that place, Damianos, has been struck by cerebral congestion and paralysis, so that he lies unconscious, and as he is already over 80 is hardly likely to recover. Visitors to Jerusalem may remember his splendid figure—it must be owned that the Oriental prelate does "look the part" better than any Western of any confession—and those who have knowledge of the place know his impressive character. A masterful man, he is admitted to have had a temper, so that experienced bishops have been known literally to flee before his anger, and to the very last he was ruler of his own people and his own diocese. In some other matters, he found things in a tangle that was not of his creating, from which no skill could extricate him, and the result told upon his spirits.

When he became Patriarch, in the days before the deluge of the great war (actually, he has held his office for nearly thirty years), the Ottoman empire was in its pre-revolutionary stage still. The Patriarch was the central figure of Jerusalem, in immediate correspondence with the Sultan, whom even the Turkish governor dared not offend. The institution too had an abundant income, for the gifts of the Russian pilgrims, with the rich endowments of the Russian and Balkan estates, brought in more than enough. The problem of the Jew, too, had not begun to vex the soul of the Palestinian. There were then none in the country, save in the quarter of the Holy City that had been theirs from time immemorial. It is

true that they were trying to set up "colonies," and leave had been given for the establishment of one poor village, of temporary shanties of galvanized iron, in the vale of Hinnom, just outside the city wall. It may or may not have been intentional satire that told the Israelites that they might set up their tabernacles in Gehenna! However, the Jews scored, for when the galvanized iron had rusted away, as it soon did, men saw that substantial brick buildings had been secretly built under their cover, and those fabrics could not be removed, by Turkish law!

The old age of the Patriarch, however, brought difficulties upon him. For one thing, nine-tenths of the available income of his throne vanished mysteriously, while his responsibility hardly diminished at all. All income from Russia and Russians has of course ceased utterly and finally, while the use of Church lands for refugee settlements in the Balkans has at least diminished the income derived from them for the time. Then there is a new government in the land, in the persons of the men of the mandatory power, Great Britain. Nobody doubts that British officers intend to be just and fair to all, but an old gentleman brought up in a different school does not find them easy to get on with always, for all that. They were expected to bring in the millennium, and hard facts all the world over have prevented them from doing that, so that naturally it is they who are blamed for the failure. Further, the Turk might be an oppressor and a brute, and a good many other things besides, but there was always a sporting chance of effecting a deal with him, in which money might pass, but where the particular case in which you were interested might perhaps be put through. How hard to get on with a man who always will stick to the regulations! It is the usual tragedy

of two incompatible ideas and generations, not to say civilization!

Meantime, Patriarchs and such are not the only people who look back regretfully to days when there were practically no Jews in Palestine, save such as had been brought there for burial! The problem of the "wailing wall" (referred to in a letter published in your columns under date of February 16th), still continues to cause trouble. The difficulty is that, though the pathetic custom of "wailing at the wall of the temple" has gone on for centuries, it seems difficult to establish any legal right in the matter. The place where the wailing takes place is a public street and the wall against which the worshippers sit and mourn is past question Mohammedan property now. It is "Waqf," a sacred endowment, if anything in the world is, for it is the outer wall of the "Haram-esh-Sherif" or old Temple area. No Mohammedan would object to the continuance of the present custom, but all would be very suspicious of any alteration of it. Once more we fall back on the cult of the great power *status quo*, that ruling deity of Jerusalem! More than one official in Palestine must sympathize with the dictum of one of your compatriots on pilgrimage in the Holy Land. "But these Jews have got Palestine back as a national home, if they want it. Why on earth, then, should they want to go on wailing for the loss of it?" If only the removal of a grievance would do away with the sense of it, life for the harassed British official in Palestine would be a deal simpler than it is!

In this case, however, it is only fair to say that the grievance has not been removed. What the Jew wants is, naturally, not only the land, but the Temple. It is not enough to give him the play of Hamlet, and cut out the Prince of Denmark. What can be done, however, when the same site is the Holy Place of two hostile religions? The official, as usual, invoked *status quo*, and what else is the poor man to do?

If, as seems probable, a vacancy in the Patriarchate of Jerusalem must come ere long in the course of nature, questions about the election to that office, and concerning the Church of the Holy Sepulchre, must arise in their turn. Those, however, we must attempt to deal with in a later letter.

POPE LEAVES VATICAN

The Pope left the Vatican on July 25th for the first time in sixty years, and went in solemn procession round the principal addition to his dominions under the treaty, the Piazza S. Pietro. It was a wonderful and magnificent ceremony, but there was an uneasy feeling in the minds of many present, it would seem, as to what it all meant. Was it more than the proclamation of the fact that the Holy Father, the Head of the Catholic Church throughout the world, is now a splendid piece of Italian property? "Of course, my Pope *must* be an Italian," said a patriotic Roman Jew. The whole proceeding was controlled by Italian troops who for that end had to be admitted into the boundaries of the Vatican City. It was a public declaration of the entente between the Papacy and the Italian State. If that is to be the meaning of the "restoration of the temporal power of the Pope-King," that restoration may have been dearly bought. It was just the fact that the Pope was an Italian prince, mixed up in the politics of Renaissance Italy, that made northern Europe throw off its allegiance

to a spiritual power that could not clear itself of that taint. One review, the *Civiltà Cattolica*, has already sounded a note of warning to that effect, and has come very near being suppressed for its pains.

RELIGIOUS LIBERTY IN RUSSIA

In Russia facts continue to come to light that show how far the Russian government is from allowing that religious liberty that some of its admirers claim that it does.

We have just heard of the passing of the death sentence on two priests at Riga, for the crime of "healing the sick, casting out devils, and urging the faithful not to observe Soviet laws." The three kinds of acts are apparently all equally criminal in free and happy Soviet Russia. Some would say that the poor priests had not cast out all the devils anyhow. The Soviet government is still trying to tackle its own old trouble, that of the passive resistance of the peasant. If you will not allow a man to profit on the corn that he produces, how can you make him produce more than will suffice for just his needs? And, if he does that, and no more,

then how are the towns to live? It was general irrational anger at this fact, by the admission of the prosecutor, that brought about the condemnation of these two priests. They had not made the peasants produce corn!

Apparently, there is to be a new "week" (if it is a week) in Russia, that is to consist of five days and not seven—Trades-union day, Party-day, Council-day, Culture-day, and Rest-day. There is to be another New-year's day—May 1st—with a new set of Feast days, including feasts of Coöperation, Electrification, Lenin, and Woman.

History repeats itself. One has a recollection of something very much like this in France about 140 years ago, with a ten-day week, and a "Decadi" instead of a Sunday, and a new set of months, "Pluiose, Ventose, Nivose" and so on. Somehow, those have all passed into Limbo, and about all that even a student remembers of them is, that a certain "18th Brumaire" had some importance in the career of Napoleon Bonaparte. It is at least possible that it may be the same again.

W. A. WIGRAM.

New Building for King's College, Halifax, Progressing Steadily Toward Completion

New Church Consecrated at Jasper, Alberta—Plans for Annual Meeting of Dominion W. A.

The Living Church News Bureau
Toronto, August 16, 1929

THE NEW KING'S COLLEGE BUILDING AT Halifax is progressing steadily toward completion. Meanwhile the board of governors has made a free gift of the old college property at Windsor to the King's College School, which is soon to launch a campaign for additional buildings.

This gift transfers to the school the foundation, upon which the governing body of the school hopes in the not distant future to erect a splendid and adequate building for school purposes; also the old convocation hall constituting as it stands a splendid assembly hall, the beautiful Hensley Memorial Chapel, five residences; the old science wing, and the college campus in addition to extensive meadows and woodland property. It comprises about fifty acres.

The old college site stands at the top of a hill overlooking the Avon River, and a vista of meadows and marshes encircled by a range of the hills, providing a most healthful location for all school purposes and activities. The addition of the college property will provide adequate property for future developments at the school.

The following facts about the school are from a paper by Chancellor R. V. Harris in the King's College School *Bulletin*:

"The school, then known as the academy, began its career November 1, 1788, in the residence of Mrs. Susanna Francklyn, widow of Hon. Michael Francklyn, Lieutenant Governor of Nova Scotia. A year later King's College was founded and the two institutions remained together in this house for four years, after which both removed to the newly built college building on the fine hill above the King's Meadows. In 1822 the Legislature made over to the Governors part of certain funds taken by British troops upon the

occupation of Maine during the war of 1812. With this 'Arms Fund' a handsome stone structure was erected under the college hill. This housed the school until 1871 when it was destroyed by fire. In 1876 the present main building was erected on the same site and in 1905 was moved up the hill to its present open, commanding position. A gymnasium had been given during the principalship of Dr. Willetts—chiefly a gift of the old boys—and this had been added to in 1893. In 1912 this too was moved up the hill to its location near the main building, part being detached and converted into a commodious dormitory building for the older boys. In 1918 a residence belonging to the college was set aside for school use and to this was added during the summer of 1919 a very fine Lower School, with all modern conveniences, and self-contained, for the younger boys. In 1925 the main building was entirely made over inside and modern conveniences installed throughout.

"Since the foundation of King's College the school has been managed by a committee of the Governors of that Institution, or under its direction, until in 1923 upon the removal of the college to Halifax the school was created a corporate body and given the title to its land and buildings comprising seventeen acres.

"After the fire of 1920, which destroyed the main college building, efforts had been made to rebuild on the site but the efforts were abandoned when the Carnegie Corporation proposed university consolidation at Halifax. Before this transfer was effected the college expended some \$15,000 in foundations for a new main building. These foundations are today as strong as when first laid."

DEATH OF WELL KNOWN TORONTO CHURCHMAN

In the passing of Dr. Harley Smith the diocese of Toronto has lost one of its best known laymen. In his chosen profession of medicine, in the Toronto Scottish Regiment, as Italian Consul (in which office he endeared himself to the Italian residents of the city and often visited Italy), as a devout and earnest Churchman deeply interested in the social welfare work of the Church, Dr. Harley Smith won distinction and admiration. The funeral took place at St. Paul's, Toronto, on the 14th.

The Premier of Ontario and the Mayor of Toronto were there to honor the memory of one who had filled a great place in the life of his city and province. Leaders in the medical profession and learned professors had come to pay their tribute of respect to a distinguished physician and an honored son of the University of Toronto.

Dr. Harley Smith's old school fellows of the Dufferin School "Originals" sat together, not far from the official representative of the Italian organization of the city. The Most Noble Order of Crusaders, of which Dr. Smith had been grand physician, was represented. Officials of the Toronto Scottish and representatives of the N. C. O.'s and men of the regiment made a solid block of khaki among the mourners.

The Rev. Canon Cody spoke simply and lovingly of his friend. Memories of the "old student days" were recalled, memories of the boy who led in all things, memories of a manhood that fulfilled the great promise of youth.

Dr. Harley Smith's had been a life of service. In his profession, in his forty years of association with the Italian community of Toronto, in war time as battalion medical officer, since the war in his long association with the Toronto Scottish, Dr. Harley Smith had earned the love and gratitude of many hundreds in many walks of life.

AMERICAN BISHOP IN DIOCESE OF ALGOMA

The Rt. Rev. S. M. Griswold, D.D., Suffragan Bishop of Chicago, who spends each summer at Llewellyn Beach, St. Joe's Island, was the preacher at St. Luke's Pro-Cathedral, Sault Ste. Marie, in the diocese of Algoma, on Sunday morning, July 28th.

In the afternoon the Bishop visited the Shingwauk Home and spoke to the children at Evensong in the chapel.

The evening found the Bishop at Gros Cap, where an evening service was held for the Anglican boys at the Lyons Community Camp.

NEW SCHOOL BUILDING FOR ROTHESAY COLLEGE, NEW BRUNSWICK

The contract for the new school building for the Rothesay Collegiate School has been awarded to James Sproul & Sons, Saint John. The price is in the vicinity of \$75,000.

The new building is the second unit in the replacement of the existing structures of College Hill in accordance with modern requirements and the growing importance of the institution.

The design is a modified form of Tudor architecture and with its steep pitched roof and three-cornered, arched doorways will have the scholastic appearance and will be in harmony with the design of the chapel, which was built a few years ago.

Mr. Alward, of Alward & Gillies, architects for the work, is an old boy of the school. The building has been made possible through the efforts of the Old Boys' Association, who have sponsored a campaign for funds for the purpose, and the warm interest of W. C. Pitfield, Montreal.

REV. J. E. WARNER OF NOVA SCOTIA DIES

The death occurred at Amherst, Nova Scotia, of the Rev. J. E. Warner after an illness of one week at the age of 81 years. Mr. Warner was in his usual good health last Sunday, and heard his son, the Rev. Quinton Warner, preach in Christ Church, but he was stricken with paralysis on the

following day and failed to recover consciousness.

Besides his wife, who before her marriage was Julia Elizabeth Huestis, of Wallace, he is survived by two sons, the Rev. Victor Warner, rector of St. Cyprian's Church, Montreal, and the Rev. Quinton Warner, rector of Cronyn Memorial Church, London, Ont.; and two daughters, Mrs. Annie L. McLean, of Springfield, Mass., and Miss Clara Warner, Victoria, B. C.

The Rev. Mr. Warner was ordained to the priesthood by Bishop Courtney in 1873, and his parishes included Middleton, Granville, Pugwash, and Parrsboro.

PLANS FOR ANNUAL MEETING OF DOMINION W. A.

Arrangements for the annual meeting of the Dominion W. A. in Montreal are almost completed. The Rev. Canon A. P. Gower-Rees will preach the sermon at the opening service on Wednesday, October 9th, when the Ven. Archdeacon Overing will be the celebrant. During the sessions there will be devotional addresses from the Rev. Gilbert Oliver, the Rev. Canon Abbott-Smith, the Rev. H. M. Little, and at the closing service of praise and thanksgiving on Friday evening, October 11th, the Rev. Canon Shatford will give the address. On Thursday evening, October 10th, at the public missionary meeting there will be illustrated addresses from the Ven. Archdeacon Paul, Prince Albert, Sask., who will speak on the Home Life of the Indian, and the Rev. Elton Scott, Montreal, who is spending the summer in the Peace River district, on Work Among the White Settlers. A quiet hour from 9 A.M. to 10 A.M. in Christ Church Cathedral on Thursday, October 10th, is being arranged for.

Pen Portrait of Dr. Benjamin M. Washburn, New Rector of Emmanuel Church, Boston

Lay Cornerstone of Chapel at Marblehead—Other Massachusetts Notes

The Living Church News Bureau
Boston, August 17, 1929

FUNDAMENTALLY A PASTOR, BUT NOT A fundamentalist" is a descriptive phrase that has been applied to the Rev. Dr. Benjamin M. Washburn who will leave his present parish in Kansas City on October 15th in order to come to Boston as the new rector of Emmanuel Church. Dr. Hopkins, president of Dartmouth College, said something in the same vein when, to quote from an article which appeared in the *Boston Evening Transcript*, he thus referred to his former student:

"... he holds a finely balanced position in which, without relinquishing what seemed to be the valid authorities of old, he at the same time has an open and receptive mind toward the consideration of religion as an evolving agency of society. John Dallas makes a distinction in regard to him which I think is sound, when he says that Ben is thoroughly modern without in any way being a modernist."

The same article, the result of an interview with Dr. Washburn at his summer headquarters in Randolph, N. H., gives a very clear pen portrait of the clergyman who "has high hopes for the good to come from the naturalness of the so-called

There will also be an address from Miss A. L. Archer, who is on furlough from Mid-Japan.

BEAUTIFUL CHURCH CONSECRATED AT JASPER

On July 28th the Bishop of Edmonton consecrated the beautiful new church at Jasper, Alberta, in the heart of the northern Canadian Rockies.

The work on the church progressed according to the plans of the architect, A. Caldron, and is now finished excepting the tower, which, when completed, will contain the Edith Cavell memorial organ, for which it is hoped to secure funds.

The building, situated on one of the finest sites in Jasper, is of stucco and stone with a red tiled roof. The interior is furnished with oak, the handsome pews, reading desk, altar, and pulpit being the gift of the anonymous donor. The oak panelling about the sanctuary is the gift of the Misses Shawcross in England in memory of their mother. A processional cross of hand-beaten copper by Omar Ramsden of London, England, is the gift of Mrs. A. Holland of Worcester. The font ewer is the gift of Mr. and Mrs. Brydon of Jasper, a memorial of their son, while the font itself—transferred from the old church—was given by the Woman's Auxiliary of the parish. A beautifully toned bell for summoning the worshippers bears the inscription "O give unto the Lord honor due unto His Name," and is the gift of His Excellency, the Governor-General.

In the evening the Bishop held a confirmation service, at which were presented twelve candidates, among whom were several adults. Bishop Gray preached, urging his hearers to make constant use of this house of God as a place of prayer and worship.

younger generation," and who "has his own ideas on the city church and on churches which are 'glorified country clubs.'" Bearing in mind Dr. Worcester's expressed hope that a younger man in touch with the on-coming generation would take up the work he is resigning, we learn:

"Dr. Washburn pointed out that where the Episcopal Church has had no such ambitious program for young people as, for example, the Baptist and Methodist Churches have, within the past ten years it has approved a federation of young people in which the literature issued, it has been emphasized, is suggestive only. That is wise direction, Dr. Washburn declares. He says he is suspicious of any organization which would pour all kinds of people into the same mold. He is an individualist. It would be idle to attempt, he says, to make all parishes alike. No two men can accomplish the same ends by using the same methods. Mr. Smith uses his method because, as Mr. Smith, he finds it useful. The next man has to 'go it' his own way."

The pen portrait delineates an outdoor man, fond of tramping, fishing, climbing mountains, with a youthful alertness accompanying his forty-two years and a friendly, ready smile. A reporter from Boston could not fail to ask Dr. Washburn about his preferences in books: the answer came: "He is a student of biography, places biography ahead of everything else, and goes in for moderns. He holds there is nothing to worry about

BOOK CHATS

from Morehouse Publishing Co.

LAST week we spoke of a shipment of Faith Press books recently received from England. This week we plan to tell of some more recent importations of books new and old, both from Faith Press and from Mowbrays, and other sources.

Two recent books by Gertrude Hollis, that ever-popular writer for the children of the Church, are **HOW OUR PRAYER BOOK CAME TO US** (\$1.20), and **LITTLE LORD JESUS** (paper, 40 cts.). The former is the story of the (English) Prayer Book from its inception in the old Latin service books to the present day. The latter is a new and charming booklet for small children about the life of our Lord as a child.

THE SOWER (\$1.80), by Canon Charles C. Bell of Canterbury, is a new study of the Parable of Parables, considering especially the ways in which it bears upon the ideals, difficulties, and disappointments of those who minister the Gospel in our own day. In it will be found much helpful material for clergyman and lay worker alike.

But Canon Bell does not write for adults alone. His **CHILDREN'S BOOK OF CHURCH AND SACRAMENTS** (\$1.00) is one of the best children's books on "the Society of the Good Shepherd—the Holy Catholic Church" that it is our privilege to stock. Simply and clearly it explains the fundamental doctrines of the Church, drawing them all from the parable of the Good Shepherd. The illustrations in black and white are attractive and help drive home the message of the text.

In **THE ANGLICAN TRADITION** (paper, \$1.40), the Rev. S. C. Carpenter examines the Anglican doctrine about the Holy Communion, to see exactly what the Church does teach about this important doctrine. It is an interesting and valuable study, and one that should prove as useful in this country as in England.

A valuable book for the Church school is Canon A. B. Bater's **LESSONS ON THE HOLY COMMUNION SERVICE** (\$1.40). It is a series of object lessons on the meaning, historic and doctrinal, of the Holy Eucharist. The several parts of the service are studied in detail, and the whole makes an excellent course in preparation for Confirmation.

INTENTIONS AT THE HOLY EUCHARIST (paper, 40 cts.), by the Rev. Paul E. Millard, C.R., is a suggestive outline of appropriate intercessions for all the Sundays of the Church year—three sets of such suggestions, briefly stated under the headings, "Thank God," "Prayer for Others," "Prayer for Self." A similar little book, in which the "intentions" are grouped under the headings, "Contrition," "Thanksgiving," and "Resolution," is the Rev. Marcus E. Atlay's **INTENTIONS AT HOLY COMMUNION** (paper, 50 cts.).

Canon S. L. Ollard's **THE ANGLICAN CATHOLIC REVIVAL** (\$1.40) is a book that deserves wider reading in this country, giving, as it does, a summary of the progress of the Catholic movement in the Church of England from the time of the Oxford Movement to the present. The chapters were originally delivered as a series of lectures in All Saints' Church, Margaret Street.

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in the trend of the modern biographers. The iconoclasts are bringing this field of letters to a more healthful state. Modern biography is strong for truth and happily is getting away from the Parson Weems type of 'Life of Washington' and the cherry tree fables. The change is worth while, Dr. Washburn says, even if now and again, as in the case of the modern novelist, some writer sees the mud and fails to see the stars." And Dr. Washburn also revealed a weakness for the mystery story as a means of recuperation when well fagged with multitudinous details.

When Dr. Washburn stated that he places his reliance upon faithful pastoral care rather than upon preaching, or the development of some outstanding feature of attraction, or the development of some specialized field of helpfulness, his interviewer added: "And this pastoral care, probably, will include during Lent special afternoons for children of the parish to attend quiet talks by the new rector in the beautiful Leslie Lindsey Memorial Chapel. Dr. Washburn is enchanted by its rich ornamentation and imagery and, on the walls, hopes to find sermons in stones somewhat akin to the sermons with which he interested the boys and girls in the stained glass windows of St. Paul's in Kansas City."

Sermons in stones will not be hard to find in the Leslie Lindsey Memorial Chapel, one of the architectural gems of the century. On a recent hot summer's day, while an organist was at her practice, the magic of its interior struck home anew. Too few people realize the wealth of art and symbolism which here may be enjoyed. There is a little booklet which contains descriptive material written by the artists and craftsmen who made possible the materialization of the plans, and whose words are invaluable in explaining the teachings embodied in the fabric. They explain the symbolism employed in the carving of wood and stone, the stories of the saints and martyrs represented, the inspiration that governed the choice of the line of blue figures in the altar window, and kindred matters.

A new rectory at 108 Marlborough street will be Dr. Washburn's home in Boston. Friends of the Rev. Dr. Worcester have presented to him the former rectory of Emmanuel Church in which he has made his home for twenty-five years. November 1st is the date on which it is understood that Dr. Washburn will formally begin his duties in connection with the parish.

LAY CORNERSTONE OF CHAPEL AT MARBLEHEAD

Bishop Babcock will lay the cornerstone of the parish house of Wyman Memorial Chapel, Marblehead, tomorrow morning. This ceremony will follow a confirmation service at which the candidates will be presented by the Rev. Roy M. Grindy who is in charge of the chapel. The parish house is a much needed addition to the really beautiful stone church, and it will serve as a community center besides housing the Church school and other parish activities.

MISCELLANEOUS

Bishop Slattery, motoring from his summer home, preached at the Nahant Community Church last Sunday morning. This church, serving a large congregation in the summer, is in the ninety-eighth year of its service. The Rev. Caleb R. Stetson, D.D., rector of Trinity Church, New York City, will be the preacher tomorrow morning.

A service of Holy Communion for Epis-

copalians on the U.S.S. *Detroit*, now at the Navy Yard in Charlestown, will be celebrated by the Rev. Ray Evans tomorrow morning. Mr. Evans is in charge of the services in St. Peter's Church, Cambridge, during this month, and was glad to be able to respond to the request from Chaplain Salisbury of the *Detroit*.

The Rev. R. Eliot Marshall, rector of St. Mark's Church, Dorchester, and the Rev. Sherrill B. Smith, rector of the Church of the Good Shepherd, Dedham, will be two of the speakers tomorrow at the open air service conducted on the Charles Street Mall of Boston Common by the Greater Boston Federation of Churches.

ETHEL M. ROBERTS.

LONG ISLAND NOTES

The Living Church News Bureau
Brooklyn, August 17, 1929

THE TEACHER TRAINING COMMITTEE of the diocesan board of religious education of Long Island announces an unusual opportunity to take courses under distinguished teachers at small cost through the coming fall and winter. For several years the Church school for teachers, meeting at St. Ann's, Brooklyn, has offered a variety of courses. This year it has been decided to offer two courses only, but those two of exceptional interest. The first will be given by the Rev. Prof. Burton S. Easton of the General Theological Seminary, on the Life of Christ, and the second to be given by Prof. C. E. Benson of the School of Education of New York University, on the Psychology of Teaching and Learning. These courses will be open not only to teachers but to the clergy and laity as well.

The Rev. Samuel M. Dorrance, rector of St. Ann's, is chairman of the board's committee on teacher training, which has charge of the Church school for teachers, as the Normal school was renamed a while ago. He is also dean of the school.

The annual dinner for Church school officers and teachers under the auspices of the Board of Religious Education will be held in St. Ann's undercroft, Brooklyn, on Tuesday evening, October 8th. The Rev. Phillips E. Osgood, D.D., rector of St. Mark's Church, Minneapolis, will give the address.

NEWS FROM BISHOP CREIGHTON

A friend in Brooklyn has just received an account from Bishop Creighton of a dinner given at the Hooker School, Mexico, at which he and Mrs. Creighton were guests.

The Bishop says: "I often wish our friends in the States might share in such an evening at Hooker School and enjoy the excellent program sure to be presented. Miss Ternsted, the newest member of our teaching staff, said during the evening, 'Wouldn't it be a revelation to General Convention to see and hear what we are enjoying tonight!'"

TWO LEAVE FOR MISSIONARY WORK

The Rev. Jeffrey Jennings, D.D., rector of the Church of the Atonement, Brooklyn, and his congregation, said farewell to two young members of the parish recently who are leaving, one to do missionary work in the mountains of Tennessee, and the other to do missionary work in Alaska.

William J. Smith, superintendent of the Church school, goes to Tennessee where, besides doing missionary work, he will study for the ministry. Miss Jean Jones, a registered nurse, left for Alaska, where she will do missionary work. She will be stationed at Auvik.

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Additional Property Purchased For Chicago Cathedral Project

Provide for Week-Day Religious Instruction in Schools—Plan for Young People's Conference

The Living Church News Bureau
Chicago, August 17, 1929

ANOTHER STEP LOOKING TOWARD THE development of a cathedral project in Chicago was taken this week when details of the purchase of additional property at Huron and Rush streets were completed.

By the action, Bishop Anderson, as corporation sole, receives title to the northeast corner of the block bounded by Rush and Huron, from Walter W. Ahlschlager, architect. The price paid for the property was not disclosed. It includes thirty feet on Rush street and 109 feet on Huron, directly back of the present St. James' Church. This is the corner piece of property north of St. James' Community House and is considered as the strategic piece from the standpoint of future development.

The purchase of this property is part of a program undertaken as a result of an offer last year from St. James' parish for the transfer of its properties to Bishop Anderson and the cathedral chapter for cathedral purposes. In making the offer, St. James' provided that at least \$2,000,000 must be raised toward a new cathedral before title to the present properties would pass. This proposal was accepted by the cathedral chapter and last fall St. James' was instituted by the Bishop as the cathedral. It is in line with this program also that diocesan headquarters will be moved to the St. James' rectory property at 664 Rush street on August 31st.

The purchase of the new property by Bishop Anderson became known with the recording of the deed.

PROVIDE FOR WEEK-DAY RELIGIOUS INSTRUCTION IN CHICAGO SCHOOLS

The way was opened for the introduction of week-day religious instruction in the public schools of Chicago by action of the city board of education on Friday. The action was heralded as a far-reaching step for the strengthening of churches of all communions in the city.

The board of education authorized the excusing of pupils of the public schools for "systematic religious instruction" one hour a week. The action was taken on a petition from the Lakeview Council of Religious Education, of which the Rev. Frederick L. Gratiot, rector of the Church of Our Saviour, is secretary.

The Lakeview Council has evolved a plan for a two-year period of experimentation in the Lakeview district with pupils from the sixth, seventh, and eighth grades. Schools to be included are the Agassis, Hawthorne, and Morris. If the experiment proves successful, it is expected the plan will be adopted generally throughout the city.

"The public schools have long sought a systematic means of providing a larger opportunity for character building for children. The Church likewise has long sought means of influencing such character building through the schools," said Father Gratiot, discussing the plan. "The action of the board of education paves the way for the satisfaction of these long-felt needs.

"Such a plan as outlined by the Lakeview Council will bring to the attention of the child the fact that religion is a matter to be concerned with seven days a week and not just on Sunday. It also will place religious instruction on a par with instruction in secular studies."

Miss Lucile Desjardins, who has had wide experience in week-day schools in Birmingham, Ala., and Oak Park, will head the teaching staff of the new school. Classes will meet in the Trinity Church Community House at the corner of Barry and Osgood streets, and at the Wesley Methodist Church, Seminary and Diversey streets. Coöperating during the experimental period are various non-Roman churches of the community. Although the school is of necessity to be inter-denominational or non-sectarian, its teachings will be in accordance with that of the more orthodox of the churches, according to a statement from the council. Emphasis will be upon the teaching of the Bible, especially the New Testament and upon character building.

The Rev. D. N. Ester, of the Diversey Parkway Evangelical Church, is chairman of the Lakeview Council. Dr. Norman E. Richardson, formerly of Northwestern University, is chairman of the committee on teachers and curriculum of the new school. Pupils will be admitted to classes only upon written petition from the parents, and the churches coöperating will assume the financial responsibility of the school.

PLAN YOUNG PEOPLE'S CONFERENCE

Plans for starting activities on the Crusade of Youth will be one of the chief topics of discussion at the sixth annual conference of the Episcopal Young People's association of the diocese, to be held at Taylor Hall, Racine, August 29th to September 2d, according to the program announced by David E. Evans, president.

The Crusade of Youth Program, officially adopted by the young people of the province of the Midwest as a phase of their work for the coming year, is expected to be far reaching in effect among young people. Harold C. Barlow, Milwaukee, former member of the national commission and one of the original sponsors of the crusade plan, will lead the discussions on the subject.

Other topics of timely interest to youth will be discussed. The Very Rev. Robert S. Chalmers of Dallas, Tex., is to speak on The Church's Viewpoint and Appeal to Youth. Other speakers will include: The Rev. Don Frank Fenn of Minneapolis; the Rev. Henry Scott Rubel of Berwyn, Ill.; the Rev. George R. Wood, student chaplain at the University of Wisconsin; and the Rev. Howard R. Brinker, of St. Bartholomew's, Chicago. An attendance of 150 young people from all over the diocese is expected. In addition to the discussional classes, an attractive recreational and social program has been arranged, including golf and tennis tournaments, swimming, and dancing.

ST. LUKE'S VERGER DROWNS

A movement to erect a memorial to Frederick T. Johnson, for thirty-five years verger at St. Luke's Church, Evanston, has been launched by the rector, the Rev. Dr. George Craig Stewart, and vestry. The verger was drowned at Fremont,

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AMERICAN CHURCH MONTHLY

SELDEN PEABODY DELANY, D.D., EDITOR

September, 1929

Vol. XXVI, No. 3

EDITORIAL COMMENT:

Flaming Youth: A Tragedy—The Practice of the Faith—Why I Do or Do Not Go to Church—The Psychology of Places—Reunion—An Individualist in Virginia—Help from Rome—Church and Stage—Tidiness.

CAN PRESBYTERIAN AND EPISCOPAL MINISTRIES UNITE?

W. J. Sparrow-Simpson

LIBERALISM IN THE ROMAN CHURCH

Edmund L. Souder

THE THEOLOGICAL VIRTUES IN THE WRITINGS OF FRENCH CATHOLICS

C. H. Palmer

THE INWARD THROUGH THE OUTWARD

Frederick S. Arnold

THE CROSS IN HISTORY AND TRADITION

F. S. E. Drury

THOMAS BRADBURY CHANDLER

Harold N. Renfrew

ON THE EDGE OF THE WORLD

Clarence Augustus Manning

THE ARMENIAN APOSTOLIC CHURCH THROUGH THE EYES OF A PROTESTANT

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Mich., recently while on vacation with his family. The burial service was read by the rector of St. Luke's and the vestry served as pallbearers.

"Fred," as the verger had come to be known at St. Luke's, had become well and favorably known to every member of the parish and his passing is deeply mourned. The vestry has adopted resolutions memorializing his passing and suggesting that a suitable memorial be erected to him. The nature of the memorial has not yet been determined.

NEWS NOTES

Plans are shaping for a two-day conference on lay evangelism, to be held at the Church of the Epiphany, Chicago, September 6th and 7th, under the joint auspices of the Brotherhood of St. Andrew of the diocese and Epiphany parish. The conference will be in charge of representatives of the Church Army, with Capt. Arthur Casey, director of Church Army



JOINS STAFF OF ST. ALBAN'S SCHOOL

The Rev. Benjamin N. Burke, who has been appointed to the staff of St. Alban's School, Sycamore, Ill.

in Canada, in charge. It will precede a week's mission which will be conducted in the public parks on the west side and at the Epiphany. The purpose of the conference is to interest clergy and laymen alike more extensively in the program of evangelism.

The Rev. Benjamin Norman Burke has been appointed to the staff of St. Alban's School, Sycamore, and will take up his duties there with the opening of the school year in September. He also will have charge of services at St. Peter's Church, Sycamore, under the supervision of the Rev. Dr. Charles L. Street, headmaster of St. Alban's and priest-in-charge of St. Peter's.

Fr. Burke was graduated from Nashotah House this spring, and was advanced to the priesthood by Bishop Griswold at the Church of the Epiphany in June. He was a candidate from the west side parish and there had served as choir boy, acolyte, and layreader for many years.

Preliminary announcement is made by Courtenay Barber, national vice-president of the Brotherhood of St. Andrew, of plans for the fourth annual conference on personal evangelism, to be held at Taylor Hall, Racine, October 18th, 19th, and 20th. Bishop Johnson of Colorado will be the leader.

Albert J. Strohm recently completed fifteen years as choirmaster at St. Paul's-by-the-Lake, Rogers Park.

The Rev. William T. Travis, rector of St. Simon's Church, has just celebrated the tenth anniversary of his ordination to the priesthood.

PROVINCIAL YOUNG PEOPLE
MEET IN ARKANSAS

WINSLOW, ARK.—The federation of Episcopal Young People of the province of the Southwest had its third annual summer conference in July at Winslow, using, as heretofore, the Helen Dunlap School building, devoting twelve days to a program of worship, study, fellowship, and service.

Bishop Seaman of North Texas taught a course on The Church and the Prayer Life, and was director of the conference. Mrs. E. C. Seaman and the Rev. Bertram Smith of Dallas met classes of girls and boys respectively to discuss Adventuring for Christ. The Rev. H. A. Stowell of Pine Bluff, and the Rev. Everett Jones of Cuero, Tex., gave Bible courses. From the National Council the Rev. Richard M. Trelease, whose home is in west Missouri, brought an inspiring course on the Church's program, entitled Carrying the Colors Forward.

There was a record and almost capacity attendance of seventy-five.

On one Sunday evening vespers were had in the large living room of the Mountain Lodge, with an attendance of about 200. After the service the young people gave a presentation of the Chinese student pageant, The Color Line.

Officers for the provincial federation were elected at the annual business meeting, and installed at the second Sunday morning service.

CHURCHES MERGE
IN CONNECTICUT

NEW HAVEN, CONN.—Two churches, parish houses, and rectories are for sale in New Haven. The vestry of St. Thomas' Church, the Rev. William Beardsley, D.D., rector, has purchased a site on Whitney avenue on which the parish plans erecting a new church structure as soon as the old property on Elm street is sold.

Grace Church, Fair Haven, has amalgamated with St. John's, on Orange street. Grace Church presented Immanuel Church, Ansonia, with their beautiful brass eagle lectern, Bishop's chair, two priests' chairs, and two reading desks.

It is reported that St. James' Church, West Hartford, has joined St. John's on Farmington avenue. For a long time the two parishes somewhat overlapped each other.

RELIGIOUS EDITORS TO
DISCUSS DISARMAMENT

PHILADELPHIA—Editors of several religious publications are planning to meet and consider Disarmament and Security, and The State and Private Conscience at a conference to be held October 22d to 24th under the auspices of the American Friends Service Committee of Philadelphia. The place of the meeting has not been decided upon as yet, but will be either near New York or Philadelphia.

Disarmament and Security will be discussed by Oswald Garrison Villard, of *The Nation*; the State and Private Conscience, by Bruce Curry, of the Union Theological Seminary; and Significant Current International Events from the Viewpoint of an American Religious Editor, by Paul Hutchinson, of the *Christian Century*.

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Trinity Church, Swarthmore, Pa., Crowded At Funeral of the Rev. Walter A. Matos

Physician Leaves \$29,000 to Churches—Other Pennsylvania Notes

The Living Church News Bureau
Philadelphia, August 17, 1929

AS A TRIBUTE OF THEIR LOVE AND APPRECIATION, members of Trinity Church, Swarthmore, and other people from the vicinity of Philadelphia, filled the church to capacity at the services on Tuesday, the 15th, for the late rector, the Rev. Walter Antonio Matos. Mr. Matos was known throughout the vicinity, and was the third oldest rector in the diocese of Pennsylvania in length of service, the two who had been in the diocese longer being the Rev. J. A. Goodfellow, rector of the Church of the Good Shepherd, Kensington, Philadelphia, and the Rev. Dr. Francis M. Taitt, dean of the convocation of Chester and Bishop Coadjutor-Elect of Pennsylvania.

The Rev. Dr. Royden K. Yerkes, of the Philadelphia Divinity School, conducted the services, and was assisted by the Rev. Richard J. Morris, secretary of the diocese, and who represented the diocese of Pennsylvania in the absence of Bishop Garland.

PHYSICIAN LEAVES \$29,000 TO CHURCHES

Bequests totaling \$29,000 were made to Philadelphia and Atlantic City churches and beneficent institutions in the will of Dr. Abraham E. Helffenstein, who died June 3d at Atlantic City. The estate is to be left in trust during the lifetime of his sister, and upon her death \$10,000 is bequeathed to Emmanuel Church, Marlborough street above East Girard avenue, Kensington, Philadelphia, for the endowment fund; \$5,000 to the Church of the Incarnation, Drexel Hill, Pa.; \$8,000 to All Saints' Church, Atlantic City, for a new organ; \$1,000 to the Kensington Soup Society; and \$5,000 to the Penn Asylum for Widows and Single Women.

MISCELLANEOUS NOTES

The Rev. Dr. Floyd W. Tomkins, rector of the Church of the Holy Trinity, sailed this week from New York for London on the steamship *American Shipper*. During his absence, the Rev. John R. Huggins, assistant, will officiate at the services at Holy Trinity.

The state of Iowa was honored at Valley Forge on Sunday, August 11th, when its state flag was presented by the Iowa Society Daughters of the American Revolution, at the Washington Memorial Chapel. The Rev. Herbert Burk, rector of the chapel, dedicated the flag.

The Rev. William J. Cox, rector of St. Andrew's Church, West Philadelphia, held the services at St. John's-by-the-Sea, Avalon, N. J., on Sunday, August 18th.

The Rev. Edward H. Bonsall, Jr., of Swarthmore, preached at both services on August 18th at St. Matthew's Church, Eighteenth street and Girard avenue.

The Memorial Church of St. Paul, Overbrook, has invited the congregation of the Overbrook Presbyterian Church to worship with them during the month of August.

The Rev. Philip J. Steinmetz, Jr., rector of St. Paul's Church, Ogontz, Philadelphia, is at present at West Hampton, Long Island.

Services at the Church of the Epiphany, 57th and Baltimore avenue, were in charge of the Rev. J. Jarden Guenther, formerly associate rector of St. Paul's, Overbrook, on Sunday, August 18th.

The Rev. Addison A. Ewing, of the Philadelphia Divinity School, preached at the 11 o'clock service on August 18th at the Church of St. Luke and the Epiphany, Thirteenth street below Spruce.

The Rev. William T. Snead, of Beverly, N. J., is at present very ill in the Episcopal Hospital, Philadelphia.

ELEANOR ROBERTS HOWES.

CHURCH IN CALIFORNIA BENEFITS BY \$368,500 IN WILL

SAN FRANCISCO, CALIF.—Approximately \$700,000 is left to charity in the \$2,000,000 will of Mrs. Lydia Paige Monteaule, society matron who was killed June 26th in an automobile accident at Atherton.

Mrs. Monteaule's bequests to various organizations in the Church alone totaled \$368,500, and more than \$300,000 additional was left in trust to establish beds and care for the needy at St. Luke's Hospital.

After disposing of charities, friends, and other relatives, the will virtually leaves half the residue of the estate to the widower and the other half to the two sons in trust until they are 45 years old.

She left to her husband all of her jewels and other personal belongings with the exception of her "thirtieth wedding anniversary pearl necklace," which she desired sold as soon as possible, the proceeds to be added to \$200,000 for a trust fund to be called "The Monteaule Endowment Fund of St. Luke's Hospital." She asked that the fund be used to provide "worthy persons hospital care and services, including medical and surgical treatment." Also that a tablet to her memory be set in the chapel wall of the hospital.

In part, the new Grace Cathedral, rising on Nob Hill, will be a monument to Mrs. Monteaule's philanthropy and her lifelong devotion to the Church.

Her will says:

"I bequeath unto Grace Cathedral Corporation \$100,000 (less the sum of \$25,000 which I recently gave for the same purpose) in memory of my beloved friend and Bishop, the Rt. Rev. William Ford Nichols, as a trust fund to be used toward the construction of the second unit of Grace Cathedral."

In this connection Mrs. Monteaule expressed the wish that tablets be placed near the chancel in recognition of the gifts of herself and husband to the building fund; this, after both have departed.

Also that a tablet be affixed to a pillar of the nave "in memory of my father, Timothy Paige, and my mother, Mary Warren Paige, pioneers, and among the



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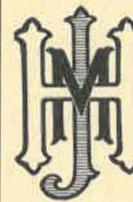
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founders of the Protestant Episcopal Church in California."

An additional \$50,000 is given for the erection of a diocesan building in connection with the cathedral.

To her brother, Cutler Paige, was left \$100,000, of which \$70,000 is to go to charity upon his death.

The majority of Mrs. Monteagle's larger gifts were left in trust, smaller ones being made outright. Her munificence was far-reaching, including minor bequests to Church missions scattered about the globe.

BISHOP GRISWOLD TAKEN TO HOSPITAL

CHICAGO—The Rt. Rev. Sheldon M. Griswold, D.D., Suffragan Bishop of Chicago, who became seriously ill Sunday, August 18th, in his summer home at Richard's Landing, Ont., has been removed to the General Hospital at Sault Ste. Marie, Ont. A message from the Rt. Rev. James Wise, D.D., Bishop of Kansas, who was with the stricken prelate, said Bishop Griswold was resting comfortably, but that an operation probably would be necessary. The Bishop is suffering from an intestinal disorder. A nurse has been dispatched from Evanston to be with him.

SUMMER SCHOOL AT LAKE TAHOE, NEV.

RENO, NEV.—The Nevada Summer School for Church Workers, established a number of years ago by Bishop Hunting and discontinued following his death, has enjoyed a very successful revival of activities this year under the leadership of Bishop Jenkins.

The school was held at Camp Galilee on the renowned Lake Tahoe. The enrollment was sixty-six, including the faculty of eight, a highly gratifying attendance for the first year, and much larger than in the former period of the school's existence. It was a cosmopolitan group—representing as it did the Church from Ohio to California with individuals from Alaska, China, and Hawaii.

A unique device for a tent was the "corral" made by stringing canvas around a frame among the pine trees. Each corral and tent had a wooden floor and improvised furniture. The whole attendance was in loud acclaim over the novel comforts of the camp.

An outdoor stone altar in a clump of firs, built by Bishop Hunting years ago, was used for all services of worship.

SUCCESSFUL SUMMER CONFERENCE IN NORTH TEXAS

LUBBOCK, TEX.—The North Texas summer conference for young people and adult leaders was in session for eleven days on the campus of the Texas Technological College at Lubbock.

The Rt. Rev. Eugene C. Seaman, D.D., Bishop of the diocese, was director, and taught a course on the Prayer Book, and one on Young People's Program Building. The Rev. L. G. H. Williams of Lubbock was business manager, and taught a course on Church School Administration. Mrs. E. F. Page, of Canyon, and Mrs. E. C. Seaman taught classes on Weigle's *The Pupil*, and on Woman's Auxiliary Ideals, respectively. All were credit courses and an unusually large percentage of examinations were successfully taken.

Evening lectures were given by President Horn and Prof. J. C. Granberry of the college, and by each of the clergy of

the district, every one of whom attended the conference. Rural work and Christian Sociology were specially stressed in the evening lectures.

Miss Alice Arnold of Amarillo was awarded the district scholarship to Winslow Provincial Young People's Conference.

RECTOR AT HAMDEN, CONN., HAS ANNIVERSARY

HAMDEN, CONN.—On August 2d, the Rev. and Mrs. Asheton-Martin of Hamden celebrated the twenty-fifth anniversary of their wedding. Some of the parishioners at Grace Church, of which the Rev. Mr. Asheton-Martin is rector, having learned of the occasion, planned a surprise for them that evening when many of the members gathered at the rectory to offer their congratulations. During the evening a beautiful easy chair was presented as a token of loving relationship. The rector and Mrs. Asheton-Martin have been in the parish only a year and a half.

USES PLANE ON 200 MILE FLIGHT TO CONDUCT FUNERAL

SPRINGFIELD, MO.—Forced by necessity to adopt a means of travel, the Rev. Lewis R. Anschutz, rector of St. John's parish, Springfield, rode an airplane in the 200 air line hop from Kansas City to Springfield. Due at Springfield at 3 P.M. to conduct services for Julius Seifert, Springfield banker and former vestryman of St. John's, the rector concluded a morning service in St. Paul's Church, Kansas City, where he is supplying, at 12 P.M.; forty minutes later was leaving Kansas City airport; and in just one hour and ten minutes stepped from the plane on the municipal field in Springfield.

PARENTS AT FAULT

"I BELIEVE that the parents are at fault in most of the homes where the children are social problems. They should set an example and bring religion into the home. It is religion which will unite the family and give a new interpretation to life." So the Brooklyn *Eagle* quotes Mrs. Lawrence M. Judd, a former Brooklyn girl, now wife of the new governor of Hawaii. Besides being the mother of four children, Mrs. Judd is a leader in Church work and social welfare. She is educational secretary for the Woman's Auxiliary in Hawaii.



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† **Recrology** †

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

FRANCIS M. WILSON, PRIEST

BEAUMONT, CALIF.—The Rev. Francis M. Wilson vicar of St. Stephen's Church, passed away in this city on August 9th. He was 68 years of age, and had not been well for a number of years.

Fr. Wilson was born in Geneva, N. Y., November 23, 1860, the son of William Dexter and Susan Trobridge Wilson. He was graduated from Cornell University in 1878. In 1884 he married Miss Julia Speed. Studying privately for holy orders, he was ordained deacon in 1897 by Bishop Morrison, and advanced to the priesthood in 1901 by Bishop Seymour.

From 1902 to 1908 Fr. Wilson was rector of St. George's Church, Macomb, Ill., representing the diocese of Quincy in the General Convention of 1907. The following year he became rector of St. Stephen's Church, Middlebury, Vt., serving as such till 1911. Returning to Illinois, however, he was successively in charge of St. Jude's Church, Tiskilwa, and All Saints' Church, Western Springs.

Removing to Southern California in 1921, Fr. Wilson was appointed vicar of St. Stephen's Church in this city, where he built an attractive church edifice. An indefatigable pastor, he was dearly loved for his ministrations to the many sufferers from tuberculosis in the sanatoria of Beaumont and Banning.

Funeral services were held at St. Stephen's Church on August 12th. The Rev. William E. Maison celebrated the requiem Eucharist, assisted by the Rev. Henry Clark Smith. Interment followed in San Gabriel Cemetery, near Los Angeles, where the committal was read by the Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles, assisted by the Very Rev. Harry Beal, D.D.

MOTHER MARY GABRIEL, S.T.

CHATTANOOGA, TENN.—The Rev. Mother Mary Gabriel, superior of the Sisters of the Tabernacle, died at Emerald-Hodgson Hospital, Sewanee, Sunday evening, August 11th, after an illness of several months' duration, the result of influenza contracted last winter.

The body was brought to Chattanooga and a solemn requiem Mass was celebrated at Christ Church Monday morning. The Rev. Jerome Harris of St. Ignatius' Church, New York City, was the celebrant; the Rev. James H. Flye of St. Andrews, Tenn., deacon, and the Rev. Harcourt Johnson, subdeacon.

Mother Mary Gabriel's body was taken to Bridgeport, Conn., accompanied by Sister Mary Michael, S.T., and Sister Mary Joseph, S.T., where interment was at St. Saviour's Convent.

Mother Mary Gabriel was the foundress and mother superior of the Sisters of the Tabernacle, whose mother house, St. Gabriel's Convent, is located at 636 McCallie avenue, this day. She was a member of Christ Church, and was greatly beloved by the congregation and others with whom she came in contact.

EUGENIA CARTER CASSATT

PHILADELPHIA—Mrs. Eugenia Carter Cassatt, widow of J. Gardner Cassatt, died on Sunday, August 11th, at her summer home in Daylesford, Berwyn. She was 73.

Mrs. Cassatt, who was a member of the Church of the Good Samaritan, Paoli, was a prominent figure in World War relief work here, and an active member of the Red Cross since 1916. During the war, she was vice-chairman of the shipping committee for the southeastern Pennsylvania Chapter of the Red Cross, and in 1923 she was chairman of the seventh annual roll call of the chapter here. She was also deeply interested in the rehabilitation of the war-torn communities in France and in the graves of the American soldiers in France, being a member of the War Mothers' Association. Mrs. Cassatt was opposed to woman suffrage, and when the movement for votes for women was at its height, she was president of the Association Opposed to Woman Suffrage.

In addition to her home in Berwyn, Mrs. Cassatt maintained a house at 1418 Spruce street, Philadelphia, where she resided during the winter.

Before her marriage, Mrs. Cassatt was Miss Eugenia Carter of Philadelphia. Her husband, who was a brother of A. J. Cassatt, former president of the Pennsylvania Railroad, died in Paris in 1911.

She is survived by a son, J. Gardner Cassatt, Jr., a World War veteran.

Funeral services were held on August 15th at the Church of the Good Samaritan, Paoli.

HENRY FORBES BIGELOW

BOSTON—Henry Forbes Bigelow of Boston, noted architect, died at the age of 62 years on August 12th, while staying at his summer home in Beverly Farms. Apart from his high standing in his profession, his interest in the fine arts as evinced by his service as trustee of the Boston Museum of Fine Arts, and his ability as a connoisseur and as a collector, Mr. Bigelow had a very interesting connection with the Church for a strong bond bound him to St. Mark's School in Southborough. His father had been a trustee of St. Mark's and long the clerk of the corporation. Henry Forbes Bigelow was a pupil and there prepared for the Massachusetts Institute of Technology. To the school he returned after securing his degree at the institute in 1888, and, young in years as he was, he was chosen to be the architect of the school. He designed the principal buildings then being erected and he had been the designer of every new structure and addition to the school ever since.

Mr. Bigelow was a valued member of the board of trustees and his sons in their turn received their preparation at St. Mark's.

Another service to the Church was given when Mr. Bigelow gave the benefit of his counsel to Christ Church (the Old North), Boston. This was at the behest of his friend, the Rev. William H. Dewart, then rector, and Mr. Bigelow served for some years as clerk of the parish.

Henry Forbes Bigelow was born in Clinton, Mass. He was twice married. His first wife was Eliza Frothingham Davis of Worcester, who died in 1907. His second wife, who was Miss Susan Thayer of Lancaster, survives him, as do five sons: Henry F. Bigelow, Jr., Edward L., Chandler, Nelson, and Eugene Thayer

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Bigelow. Two brothers and two sisters are also living.

The funeral service in Trinity Church, Boston, on August 15th, was conducted by the Rev. Dr. Henry K. Sherrill, rector, and the Rev. Dr. William G. Thayer, headmaster of St. Mark's School. Interment was in the North Village Cemetery, Lancaster.

HARRIET FRANCES MERRICK

PHILADELPHIA—Miss Harriet Frances Merrick, a member of an old Philadelphia family, died on Friday, August 9th, at the home of her niece, Mrs. Edwin M. Finletter, 8431 Prospect avenue, Chestnut Hill, Philadelphia. She was 70 years old.

Miss Merrick was a member of St. Timothy's Church, Roxborough. She was a daughter of the late William H. Merrick, founder of the School of Industrial Art, and her grandfather, Samuel Vaughan Merrick, was first president of the Pennsylvania Railroad.

For eighteen years Miss Merrick lived in Venice, returning to this country two years ago, and making her home with her sister, the late Mrs. Frederic Gardiner. Upon the death of Mrs. Gardiner, she took up her residence with Mrs. Finletter. She was a member of the Acorn Club and the Pennsylvania Academy of Fine Arts.

She is survived by many nephews and nieces, among them Rodney Merrick, William H. Gardiner, Frederic M. Gardiner, Mrs. Frederic Lenig, Mrs. Edward Swain, Miss Mary Merrick, and Mrs. William Justice Lee.

Funeral services were held Monday, August 12th, at St. Timothy's Church, Roxborough, Philadelphia.

BERTHA MONTGOMERY

RADNOR, PA.—Miss Bertha Montgomery, of Radnor, died Saturday, August 10th, at her home, after an illness of several weeks. She was a daughter of the late Richard R. and Elizabeth Binney Montgomery, and a sister of the late William W. and Archibald R. Montgomery.

For many years Miss Montgomery was an active figure in charitable work, and in the affairs of the Church in Philadelphia and vicinity.

She is survived by a brother, Horance Binney Montgomery; four sisters, Mrs. Charles Edward Haines, Mrs. George Stanley Philler, Mrs. S. B. Freeman, and Mrs. A. Appleton Packard; and numerous nephews and nieces.

Burial services were held at the Church of the Good Shepherd, Rosemont, on Monday, August 12th, interment being at the Church of St. James the Less, Falls of Schuylkill, Philadelphia.

ADELAIDE LANDON RODDY

VANCOUVER, B. C.—Word has been received of the sudden death of Mrs. Adelaide Landon Roddy, a member of the staff of Grace Church, New York, and for many years an active worker in Church affairs.

Mrs. Roddy was returning from her wedding trip in the Canadian Rockies, having been married on June 21st to the Rev. Clyde H. Roddy, pastor of the First Presbyterian Church at North Arlington, N. J. She was seized with spinal meningitis at Vancouver, B. C., and died very suddenly on August 14th.

She was the daughter of Francis G. Landon, a retired army officer, of 141 East 72d street, New York. Besides her husband, she is survived by her father,

who is at present in Europe, and a sister, Mrs. T. M. Parker, of Great Neck, L. I.

Mrs. Roddy, who was 30 years old, was educated at the Brearley School, and graduated from Bryn Mawr College with the class of 1919. Ever since leaving college, she had devoted her life almost entirely to Church work. She studied at the Union Seminary in New York for several years, and also studied in Germany with a view to becoming a minister or teacher in the Church. She made Grace Church the center of her work, and was very active in the work of the Girls' Friendly Society, Bible classes, and other activities. During Lent, she conducted special classes in personal religion, and at regular intervals was invited by the rector of the church to preach at the evening service. Her work was largely with the younger members of the congregation, upon whom she had a decided influence. She was a member of the Junior League, and of the Society of Colonial Dames.

Funeral services were held at Grace Church, New York, on Wednesday, August 21st.

NEWS IN BRIEF

LEXINGTON—The Rev. Julius A. Velasco, deacon, formerly of Ellicott City, Md., is officiating at Christ Church Cathedral, Lexington, during July and August. Mr. Velasco has been transferred to this diocese and will be advanced to the priesthood early in September.—The Rev. Theodore S. Will, rector of Calvary Church, Ashland, officiated in Ellicott City, Md., during July.

LOS ANGELES—Sunday morning, August 11th, the Very Rev. Harry Beal, D.D., dean of St. Paul's Cathedral, Los Angeles, dedicated a stained window of unusual interest. Depicting Christ walking on the water, it stands as a memorial to Miss Mary Shannon, a domestic servant who left a large share of her small estate to the cathedral endowment. She was a devoted member of the "old St. Paul's," and died in 1918.—The Rev. W. L. H. Benton, vicar of St. Luke's-in-the-Mountains, La Crescenta, recently dedicated two interesting gifts to the mission. They included a new altar, given as a memorial to the Rt. Rev. Joseph H. Johnson, D.D., and the Rev. Robert Renison, and a wrought iron lectern, copied from a seventeenth century Florentine lectern of the revolving type.—On August 11th, Bishop Stevens laid the cornerstone of the new All

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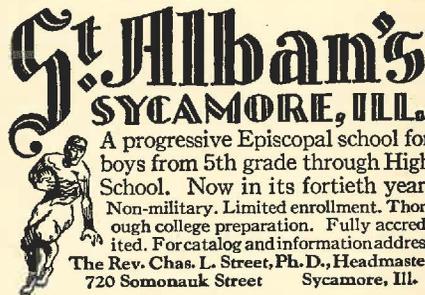
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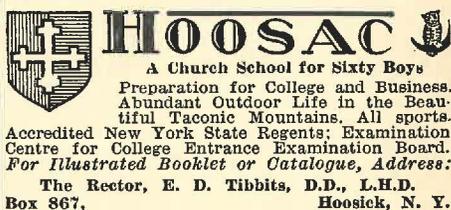
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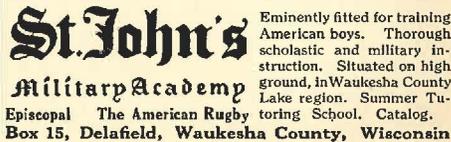
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Saints' Church, Long Beach, being assisted by Bishop Woodcock and Bishop Sanford. Plans call for an attractive structure in brick and stucco, to be the first permanent Church home of a parish less than two years old. The Rev. F. Augustus Martyr is the first rector.—Trinity Church, Redlands, has again won a first prize in the annual garden contest of the Redlands Horticultural and Improvement Society. The parish will expend the prize money in further beautification of its property.—After moving along in a desultory way for thirty years, Trinity Mission, Murrieta, has suddenly come to life. The congregation has never had a resident priest, but is now bringing to completion an attractive stucco church which will add much to the religious life of a mountain community.

WESTERN MISSOURI—St. John's parish, Springfield, the Rev. Lewis R. Anschutz, rector, conducted a very successful daily vacation Bible school this summer with over 300 children enrolled. At the conclusion of the program the children gave a pageant, "The Spirit of Unity," on the campus of the Drury College, Springfield, attended by over 1,000 people.

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Religion in Soviet Russia. Christianity. Anarchy. By William Chauncey Emhardt, Field Director of the Foreign-Born Americans Division and Secretary of Ecclesiastical Relations of the National Council of the Episcopal Church. Together with an Essay on the Living Church by Sergius Troitsky, master of theology, Kiev. With an Introduction by Clarence A. Manning, head of Slavic Division of Columbia University. \$4.00. London: A. & R. Mowbray and Company. Milwaukee: Morehouse Publishing Company.

A LONG needed, well documented and impressive account of the religious situation in Russia is combined in this book with the story of the Soviet Government's attitude towards the Orthodox Church since the revolution of 1917. From the turmoil of that year came a reorganized church, with a patriarch, sacred synod, and supreme ecclesiastical council replacing the "Most Holy Governing Synod" of the old regime and involving the separation of Church and State, the abolition of the office of procurator, and the placing of religious control in the hands of a ministry of religion. One of the changes made called Tikhon to the patriarchate, and he, while desiring to acknowledge the things of Caesar as well as those of God, did not hesitate to protest whenever he thought the Soviet Government was compromising the honor of the nation or doing violence to the divine commands.

In return for that attitude, followed official distrust of the Church and open hostility to it. When it was found at Moscow that the Soviet's campaign could not crush religion, recourse was had to "the more adroit and sinister method of weakening the Church, by inner discord." By encouraging a group of ambitious priests, mostly from Petrograd, in efforts to promote a schism, it was found possible to organize the so-called "Living Church" and through intrigue to obtain control of the patriarchate. And though the new organization had to bear the brunt of two "schism" movements within itself the schismatics were able to work with the Living Church in its efforts to supplant the patriarchate. Various clashes followed, among them one which resulted in the deposing of the patriarch by the sobor of 1923; yet the patriarchate remained, and today it has the benefit of a "more and more accommodating attitude" on the part of the Soviet Government, which is said to fear the power of the Church and to see in the education of youth "its only hope of advance in its program of godlessness."

As to that program, the author gives a number of vivid illustrations. At the outset he tells how the Soviet Government brought into existence the "Comsomol" of Communist Youth Association at a Congress which imposed on the members of the organization the duty of conducting anti-religious propaganda and of so acting "that every blow to the traditional structure of the Church, to the clergy, etc. will be turned into a blow against religion in general." In all the chief cities of Russia, moreover, Christmas processions were arranged for

in parody of the Orthodox sacred processions. "The God-fearing Moscow population saw a rare spectacle. From the Sadovaya to the Place of the Revolution there stretched an unending procession of gods and heathen priests. . . . Here was a yellow Buddha with short feet and hands giving the blessing, squinting and exhaustingly roguish; the Babylonian Marduk, the orthodox Virgin, Chinese bonzes, Catholic priests, the Roman Pope in his yellow tiara giving the blessing to new adepts; a Protestant pastor on a high pole; Russian priests in typical stoles offering for a small price to marry anybody; and here a monk sitting on a black coffin with exposed relics."

Then, after describing the activities of the Association of the Godless, a voluntary society, uniting all the workers who have decided to struggle against religion, and now numbering 250,000 members. Mr Emhardt gives numerous examples of the extent to which the Orthodox Church has been despoiled, not only by the seizure and confiscation of its properties, but also by the imprisonment of those priests who have dared to raise their voices in protest. And that such policies were execrated abroad is shown in a statement issued by the heads of religious denominations in England and Scotland condemning "the ruthless warfare of the Soviet Government against all forms of religious belief" with the express object of "rooting religion out of the land."

Professor Troitsky's contribution to the volume, describing the history and methods of the Living Church, plainly links up that organization with the aims and policies of the Soviet Government. "It is not astonishing," he says, "that the higher representatives of the Orthodox Church remain at liberty only as long as the Living Church has hopes of subjecting them to its own authority. As soon as this hope is frustrated they are immediately sent to prison: thus prisons have become their constant places of residence." The Living Church is meanwhile doing all it can to profit by existing troubles. "In general we cannot look for the roots of the Living Church, for its vital nerve, in the realm of idealistic thought. They are to be found in practical class interests on the one hand, and in the Bolshevik's change of policy towards the Church on the other. All the ideology of the Living Church is nothing but what Karl Marx calls 'an ideological superstructure' which can be changed according to the practical interests of the moment." It is charged that what the Living Church is trying to do is to bring in communism for social upbuilding under the aegis of Christianity, nor does Professor Troitsky hesitate to call that Church "spiritually dead at the moment of birth," seeing that it lacked the spirit of God and was "inspired by no creative idea." It is aptly suggestive of the meaning of the book that the word "Christianity" appears in the title on the jacket crossed out by a red line.

E. N.

Andre Maurois is now in Italy following the footsteps of Lord Byron, whose biography he is writing.



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By the Rev. WILLIAM C. EMHARDT, Ph.D.

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