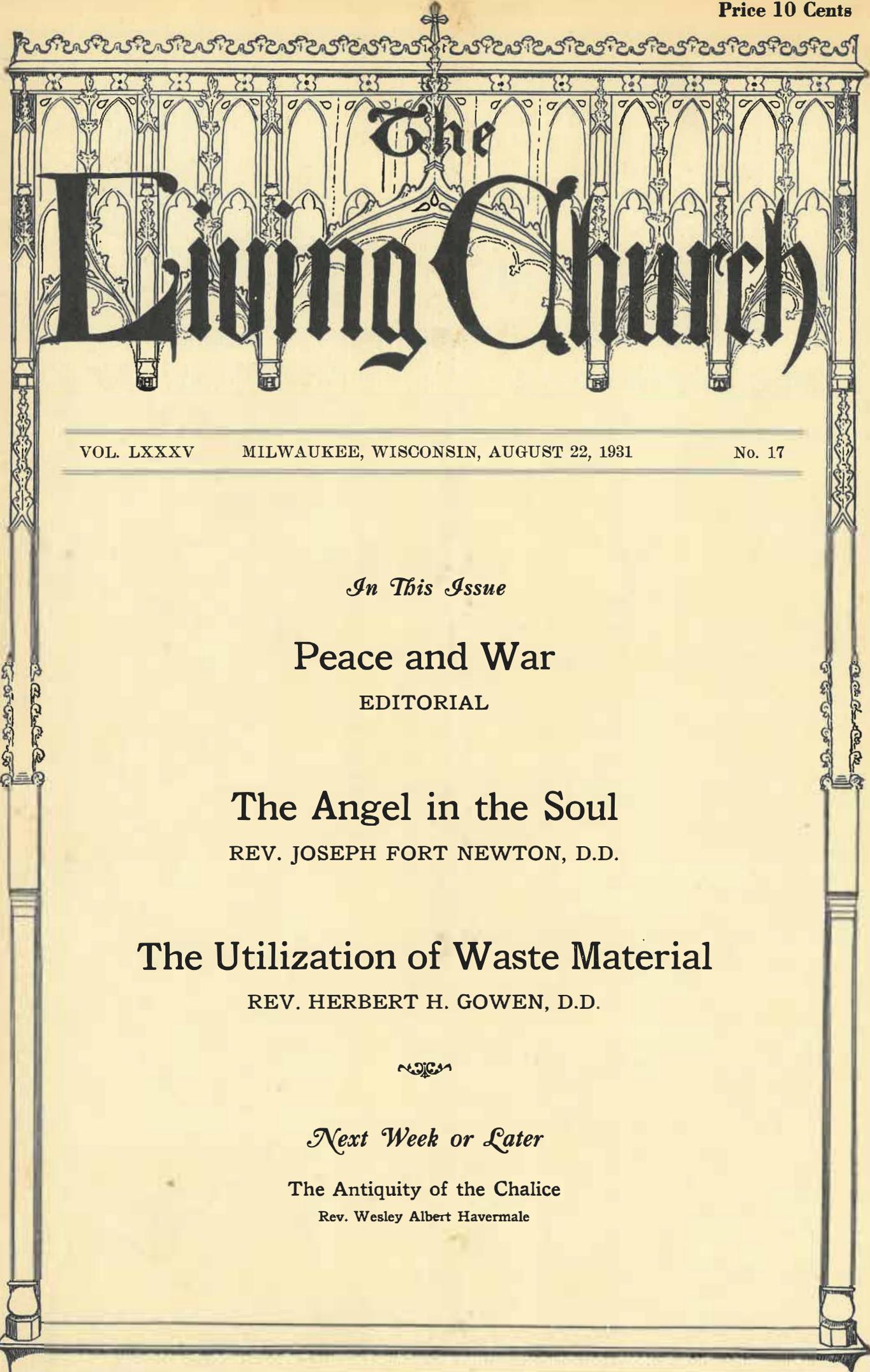


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The Living Church

VOL. LXXXV

MILWAUKEE, WISCONSIN, AUGUST 22, 1931

No. 17

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The Antiquity of the Chalice

Rev. Wesley Albert Havermale

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VOL. LXXXV

MILWAUKEE, WISCONSIN, AUGUST 22, 1931

No. 17

EDITORIALS & COMMENTS

Peace and War

AN EXCEPTIONALLY able editorial on the subject of War and Peace is that in our esteemed English contemporary, the *Church Times*, issue of July 17th. So well written do we consider it, and so faithfully does it express our own views (except in a few phrases that a difference in national outlook would cause us to wish to express differently), that we had intended to give over our editorial space this week to reprinting it without comment.

But we have received from China a paper that has an important bearing on this subject, and that we wish to consider at the same time. We refer to the open letter from Bishop Roots and Frs. Souder and Wood, American missionaries in the district of Hankow, printed on another page.

The subject of these three missionaries is the notorious Mackintosh decision, in which the Supreme Court of the United States, by a five to four decision, upheld the ruling of a lower court in withholding citizenship to a professor in the Yale Divinity School because he "would not promise in advance to bear arms in defense of the United States under all circumstances, but only if he believed the war to be morally justified." The missionaries attack this decision as "unabashed heathenism" and "pagan worship of the State." They demand a resolution by General Convention protesting vigorously against this action and its implications.

We quite agree with Bishop Roots and his associates as to the iniquity of the Mackintosh decision, and we can readily appreciate the embarrassment that it causes them in their work as Christian missionaries in a land that is supposed to be more heathen than our own. Fortunately, however, they are responsible as missionaries not to the State but to the Church, and the Church has never taught any such doctrine as the supremacy of the State in matters of conscience. If the State resents the interference of the Church in political matters (as well it may), certainly the Church is amply justified in resenting this intrusion of the State into the realm of conscience. For this is no case of a "crank" obstructing the legitimate activities of government; but rather of a thoughtful, sincere Christian declining to sign over his conscience in advance to the "safe-keeping" of the government as the price of citizenship.

We honor Dr. Mackintosh for his brave stand, and

we hope that General Convention will go on record as opposing this infringement by the State of the right of its citizens to place the Kingdom of God higher in their allegiance than the republic of these United States.

IS FUTURE war, then, to be considered as inevitable? Alas, as we look about us in the world today we see little cause for optimism in this regard. The *Church Times* quotes Premier Macdonald as saying "the sentiment of peace is universal"; but comments:

"None the less, mad and wicked though it would be, there is today a real risk of another war. If it were to occur (which God forbid), it would be proof that what was once Christendom, having lost its faith, has now lost its head, and that it had determined to die through sheer inability to live.

"Consider the European situation! The Hoover Plan, devised to provide at least a short respite during which financial stability might be recovered, is imperiled by the resentful fears of Germany and the suspicious demands of France. It cannot be supposed that the shrewd Paris bankers fail to understand that the whole world will pay if there is another financial crash in Germany. This knowledge, however, does not prevent the demand from Germany of the most humiliating price for the international credits, necessary if bankruptcy is to be avoided. Germany is to be held to the terms of the Versailles treaty, and to more even than was demanded and conceded twelve years ago, while France reserves the right to pile up armaments as she chooses. The result is the natural strengthening of the German Nationalists, who dream of a war of revenge.

"Fear reigns in all the European capitals. In Poland men live in constant dread of a Bolshevik invasion and the destruction of the faith that they, at least, still cherish, and the independence regained after generations of political enslavement. Prague fears Budapest and Budapest fears Prague. Austria has almost lost hope. Greece trembles as Italy swaggers. And work goes on feverishly in naval yards and armament factories, and even the United States, while her President is, with patient persistence and all sincerity, playing the peacemaker, is France's competitor for the foremost place among the strong men armed."

It is not a pleasant picture that the *Church Times*

pains, even if we allow for that periodical's well-known penchant for believing the worst of our own nation. And the generation that has been through the last war—even those of us who were too young to fight but old enough to experience the horror of seeing our fathers, brothers, or other dear ones return from France maimed and shattered, physically or mentally—cannot contemplate the horrors of “the next war” without a sickening feeling. But a new generation is growing up that does not know these things, and cannot really know them simply through being told about them. These youngsters, who will be the leaders of the nations before many years have passed, are like the African villagers about whom Dr. Schweitzer writes in his fascinating new book, *The Forest Hospital at Lambarene*.* He tells about a native African who had fought in “civilized” Europe but had since reverted to the savage ways of his native tribe:

“Through questions which I put to him about the gold crowns on some of his teeth, I learned that my patient had been in military service in Europe. (These crowns did not mean bad teeth; the black soldiers made a practice of getting them put on in order to make an impression on their people at home.) Otherwise the warrior from Europe had become a native again like his neighbors, except that his experience had made him really serious. It weighed him down like a burdensome secret. In the village (he said to me) they are always asking me to tell them about the war, but I can't do it. They wouldn't understand if I did. It was all so horrible!”

ARE we then to become out-and-out pacifists—to say that we will not fight under any circumstances, even though (perchance) our country be unjustly attacked and our fellow-citizens, perhaps our own friends and relatives, slaughtered in cold blood while we stand by and refuse to help them? Does Christianity require this of us, should such a contingency arise, as we are compelled to admit it may? Again we quote from the *Church Times*:

“Our Lord is the Prince of Peace. For the peacemakers He has declared a wonderful and particular distinction. ‘They shall be called the children of God.’ No prayer is more thoroughly in accord with the spirit of our Lord's teaching than ‘Grant us Thy peace!’ The Christian call to the world is a call to brotherhood, to understanding, to peace. The contriver of war is the enemy of the people and of the people's God. And, it is well to remember, so are the sweater and the slum landlord!

“Grant all this, and still the hard fact remains that war has been righteous and unavoidable, and that it may be righteous and unavoidable again. Evil as it is, there are worse things than war, as there are worse things than death. What Catholic dare deny the splendid righteousness of the First Crusade? Sometimes, too, the sword has saved a civilization and a religion, as when Charles Martel defeated the Moors at the battle of Tours. The same thing might well happen again. And, with all our support of disarmament, we confess that we are unable to ignore a possible Bolshevist attack on Western Europe. As Mr. Baldwin said, ‘Until you can see in Russia a progressive disarmament, you can never get rid of fear.’

“Here we arrive at a second troublesome paradox. All wars have been wicked, and all wars have been righteous. In 1914, the English believed that they were fighting to save their country and the Continent of Europe from a ruthless Prussian despotism. And the Germans believed that they were fighting to save their country from being overrun by half-savage Slavs. They were both right and they were both tragically wrong.

Modern war is, in effect, the exploiting of generous sentiment by sordid intrigue. When the trumpets sound for battle, the lie becomes the truth, and the truth a lie.”

WHAT then, asks the *Church Times*, can the Church do? And American Churchmen can echo its answer that the Church “can insist that it is horrible that Christian man should set out to kill Christian man”—or, we might add, to kill *any* man, Christian, Jew, or heathen. The *Church Times* suggests “that this general proposition could be given reality if His Holiness the Pope, with his keen appreciation of the circumstances of the modern world, would, before another war is launched, express the mind of the Church on the iniquity of the pious Catholic peasant from Bavaria killing or maiming the pious peasant from Brittany, or being killed or maimed by him.”

The thought is a worthy one, so far as it goes, though we are just a shade in doubt as to whether the Holy Father would be inclined to take this step on the advice of the *Church Times*, even if backed up by THE LIVING CHURCH. Nor does it seem to meet the whole situation, for it seems to us quite as iniquitous to ask a Protestant professor at Yale to agree in advance to set forth at a Christian government's behest to kill or maim whatever battalions of Catholics, Protestants, Japs, or Turks the Congress of the United States may choose to declare war against.

THERE is a remedy closer at hand than Rome. It is the remedy of peace education—the doctrine of the brotherhood of man. When Christian governments find that they cannot rely upon the support of their Christian citizens in any war that cannot be squared with an enlightened Christian conscience, they will find the occasions for war greatly limited. And when they agree to a worldwide limitation of armaments to the actual needs of national administration, and cease to put up economic barriers against one another, the millennium will be distinctly nearer at hand.

The Church has her part in that education, for, reduced to its lowest terms, it is nothing more nor less than the commission of Pentecost—“Go ye into all the world . . . teach . . . baptize”—that is required of her.

WE acknowledge with thanks the receipt of \$643.00 contributed to the Church Literature Foundation during the past week. This brings the total endowment to \$5,392, which, though still a long way from \$250,000, is nevertheless an encouraging beginning.

Progress of
the Endowment

As soon as General Convention is over, the members of the Foundation are planning a thorough campaign to raise funds for the endowment of THE LIVING CHURCH and for the other purposes of the Foundation. At the same time the publishers of THE LIVING CHURCH will consider whether or not it is advisable to make drastic changes in the format and nature of this periodical.

We greatly appreciate, also, the many sympathetic letters and the helpful suggestions made by our readers. All of these shall have our careful attention as promptly as possible.

Every one of our readers can help us very much in these critical times by one or more of the following means:

1. By a contribution, as generous as possible, to the Church Literature Foundation.
2. By remembering the Church Literature Foundation among the bequests in your will.

* Henry Holt and Co., \$2.00. (August 28th.)

3. By taking out a life insurance policy payable to the Church Literature Foundation.

4. By renewing your subscription on a sustaining basis, at \$5.00, \$10.00, or \$20.00.

5. By securing new subscriptions from others.

6. If you are a clergyman, by urging your parishioners to subscribe.

7. Whether you can help in any of the other ways or not, by remembering THE LIVING CHURCH in your prayers, and especially in the Holy Communion.

Will you help in one or more of these ways?

OUR sympathy goes out to the venerable retired Bishop of Lexington, Dr. Burton, in the loss of his wife, whose death is reported in this issue. Mrs. Burton was a living example of the charm and graciousness so typical of Southern womanhood. A devoted Churchwoman and an ardent advocate of Christian fellowship, she was ever a loyal and helpful assistant to the Bishop in his ministry, and their home was one that radiated the warmth and happiness of Christian family life. We pray that she may rest in that peace that she has so thoroughly earned, and that, increasing in knowledge and love of Him whose faithful servant she was on earth, she may go from strength to strength in the life of perfect service in His heavenly kingdom.

Death of
Mrs. Burton

THE MARRIAGE CANON

A Defense of the Commission's Proposal to Sanction Remarriage

To the Editor of *The Living Church*:

DOES IT NOT seem passing strange that, while we persistently quote our Lord as being opposed to an adulterous union, yet we have no qualms against teaching that it is His will and command that one must be bound to an adulterous spouse until death? We make our Lord say that a marriage failure is the one unforgivable sin. He never said any such thing. Using our Lord as our authority, we make a marriage failure a capital offense, worse than theft, murder, or blasphemy. Such sinners may be absolved, and restored to their place in the Church and in society. Not so, one who is guilty of error in marriage; that offense never may be wiped out until death lays his hand on one of the two offenders. Can it be that we really believe this to be our Lord's will? Can it be that such is the Lord we worship? Personally, not only do I not believe it, but I cannot understand how anyone can thus conceive of our Lord. We look at one side of the shield, and not the other. There is an error somewhere in our understanding of our Lord's utterance. We are taught that every text of Scripture must be interpreted in the light of other Scripture, and we so interpret. With this one text alone we do not apply that rule; for the whole Gospel record is clean contrary to such a characterization of our Lord. In my opinion, the commission is right. Our Lord was stating what marriage is—as we all would state it if asked. He was not going into exceptional circumstances, any more than we would. But when pressed as to an exceptional situation (that is, before St. Matthew's Gospel was thrown out of Holy Scripture) He had other things to say. Whether the exceptive clause is genuine or not, I believe it harks back to truth; for, of course, we have not anything like *all* that our Lord said on marriage and innumerable other matters; and I feel sure that few could say that the exceptive clause sounds *unlike* our Lord, but quite the contrary. For a man or woman to be compelled to live until death brought release with a spouse that is addicted to sexual excesses or vices, or other crime or inhuman habits, we rightly hold as utterly at variance with God's Will—and allow a "separation." Such couples continue to come to their communions and to participate in the Church without let or hindrance. But—our Lord's utterance gives us no slightest intimation of a permission to allow such a separation. We allow it because it obviously is cruel and wicked to keep the two together. And then? Then we depart from this open, honest, and righteous act, and make of it a legal fiction. We proceed to teach that, though separated and set apart from all possible purposes or appearances of marriage, they still are united! It seems to me that if our Lord were to speak, He would scathingly denounce such pretense as a most disgusting hypocrisy, a master stroke of casuistry! Is it possible that we of the twentieth century still can delude ourselves into think-

ing that though man and wife are utterly dissevered they still are together? Is it possible that we still can delude ourselves into thinking that God demands that a good woman must be bound to a Sodomite until death releases her? Marriage is more liable to error than most situations in life: all other errors are adjustable upon repentance; but there is nothing in marital error but endless repentance! Such a theory does not accord in the slightest degree with the character and general teaching of our Lord—and Anglican Catholics stand alone in teaching that it does. I say we stand alone, because both the Orthodox and the Roman Church have found means at least to alleviate the situation; the one in her way, and the other in her way. Let us do it in our way, but let us do it. If we can do it only by another legal fiction—annulment—(our Lord's utterance does not sanction that either) why that is the way we must do it. In my opinion, it is a poor way. I think our Lord would have us be straightforward and adjust individual cases as obviously merciful and righteous. But I suppose that many would prefer the legal fiction out of deference to that text. And if you are going to annul a marriage after the conjugal act has taken place, you should remember that actually the pre-marital causes of connubial infelicity are many and deep seated. But let us not continue to represent our Lord as binding mismatched souls together in an intolerable and indecent situation, and being powerless to loose them! What *is* marriage in the Anglican Church anyway? Where in our canons are we told? Is it the legal act? The conjugal act? The blessing of the Church? Or a combination of some or all of these? If it be the Court or the Church, can they not loose what they bind? If it be the conjugal act, what about such contacts by the spouses with other persons before and after "marriage"? What *is* marriage? Marriage, like every other last good thing on earth, is an approximation to the God-ideal; and, even at its best, it is nothing more. When it is rightly done, it is a Sacrament; when it is wrongly done, either it is not sacramental, or it is a Sacrament profaned. When it is a Sacrament profaned, it should cease; and it is the business of the Church to see that it does cease. But if the profanation is repented of, the Church, in my opinion, has power and authority to forgive the profanation, and to return the errant ones to their former place in the Church and in society. It does not appear to me that very many of your correspondents have thought very far through this thing. They have quoted a "proof text," and let it go at that. At least let us give the commission credit for trying honestly and courageously to think the thing through. I know I am putting my head in the lion's mouth. But that is soon over; and it doesn't matter, so long as I have witnessed for the truth as I see it: that I must do.

Kansas City, Mo.

(Rev.) EDWIN W. MERRILL.

MOVING PICTURES AND THEIR INFLUENCE

To the Editor of *The Living Church*:

SO MUCH HAS BEEN WRITTEN of late as to the evils of the moving pictures and their bad influence upon the young, that the undersigned decided to do a little investigating on his own hook, in his own small town, in its one movie house.

For three months he attended every picture shown and in this time found, by actual timing of his watch, less than three minutes which he would have objected to. He next kept careful tabulation on boys and girls who came into conflict with the law, and found the lawbreakers in every case practically never went to the movies, *i.e.*, went less than once a month. The picture crowd kept out of mischief. This was personal investigation in one town, but in another small town a number of prominent citizens told him the same situation held.

His explanation was that in the small town the minister and movie manager or proprietor could become close friends and have the same ideals. Recently he asked the proprietor to answer the plea that he had heard elsewhere, that the local manager had no choice but to take what the distributor sent, the bad as well as the good. His reply was, "That is true, but as I see it, I have a responsibility to my patrons, so that I see every picture before I show it. If it is not up to standard, I will not show it, but order another immediately, paying for both. I believe it pays in the long run to keep faith with my customers. Another thing," he said, "is in the language. Often it may be off color. If so, my operator has orders to slur the sound so the words cannot be heard, and my machine is blamed. But I try to censor everything I show in this way."

So it seems to come back to the old adage, "There's more in the man than there is in the land." If we can get our local movie managers to view the matter from the Christ viewpoint, at least we in the small towns will not have the "movie evil" bothering us. So, whether we call it "turning to Christ," or old-fashioned "conversion," it's up to us brethren of the Church of Christ, using the movie expression, to "get our man."

Leesburg, Fla.

(Rev.) RANDOLPH F. BLACKFORD.

DAILY BIBLE STUDIES

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

ABOUNDING LOVE

Sunday, August 23: Twelfth Sunday after Trinity

READ Jeremiah 31:1-3.

EVERLASTING LOVE and therefore abounding. We do not realize this wonderful, this infinite, love of God. It is beyond our human understanding. And yet we can rest in it with confidence. It is the nature of God, and since He is infinite and eternal His love is the giving of Himself. There is almost a prodigality about it. He loves us whether we love Him or not. He withholds nothing. He gave His Son because He loved the world. Only as we try to know that love which passeth knowledge can we enter into the blessedness of Christianity. It is manifested daily, and the deeper we go the greater is its fullness. We can never exhaust it. And when it hurts us it is the sure proof of its strength, for whom the Lord loveth He chasteneth because He longs for our perfection.

Hymn 226

Monday, August 24: St. Bartholomew the Apostle

READ St. John 1:43-51.

ST. BARTHOLOMEW (a patronymic-Bar Talmai, the son of Tolmai) was the same man whom St. John names Nathanael, meaning "the gift of God." Christ spoke of him as "an Israelite indeed in whom is no guile," and then gave that precious revelation of divine love: "When thou wast under the fig tree (praying) I saw thee." The presence of Christ when we pray—oh, blessed comfort! It was the manifestation of divine love, a love which sought and drew, for while Philip was the agent, Christ was the power. So we learn how God's love is so abundant that it seeks. God seeks us before we seek God. God is always first. He first loved us. He sought the hiding Adam (Genesis 3:8, 9). He seeks the lost sheep until He finds it. And His great desire is that we should love Him. Love calls love (St. John 21:15-17).

Hymn 32

Tuesday, August 25

READ Romans 8:35-39.

WE ARE so accustomed to human fickleness and to the "chances and changes of this mortal life" that we can hardly realize a changeless and infinite love which can never fail. Yet in the hunger of our souls we rest upon these great words of St. Paul with an almost pathetic joy. There is a divine love which is proof against human failures and trials. The dear Father and Friend of us all in His supreme power holds us so safely and surely that our trials become blessings and our battles are assured of victory. We stand up and in God's Name defy the forces of evil. We sing in the very face of trouble. We find life where death seems master. It is the abundance of love and mercy which, like the air, enters everywhere and entering claims rule. When once this truth is grasped Heaven itself is revealed and the Christ-voice is heard: "Abide in My love."

Hymn 229

Wednesday, August 26

READ St. John 17:20-26.

THE love of God lifts us up and places us on high when we hear Christ pray to His Father: "Thou hast loved them as Thou hast loved Me." Is it possible that we poor humans, however sincere we may strive to be, can be loved of God as the Father loves the Son in the Holy Trinity of Being? Nay, the prayer goes farther: "I in them and Thou in Me." There is something in Christianity which is more than faith and deed—it is a holy exaltation, a blessed relationship, an adoption in which love and power unite in a world-mastery. And this love

so constrains us that not only doubt is conquered, but the growing pains of a new life become dear because of their promise. What a mighty thing it is to be a Christian!

Hymn 224

Thursday, August 27

READ I John 4:7-11.

THIS abundant love of God can only be realized as we both rejoice in it and share it with others. Nothing that is good can be preserved by isolation; motion is proved to be the power of all matter, and so the blessings of God are to be kept moving from one to another. If I love God and know of His love for me, I will not only love my brothers in a general way, but I will be eager for them to realize the abundance of the gift. God's love cannot be exhausted, and as we pass it on to others its blessed largeness is revealed. It is the old law of human brotherhood which makes us all one, so that the joy, the richness of one is the joy, the richness of all. It is the truth of the Incarnation, Jesus Christ being made not "a man," but Man. The abundant love of God is for all, not for a few who claim an inalienable right.

Hymn 404

Friday, August 28

READ St. John 15:9-15.

LOVE'S abundance is proved through sacrifice. That is Heaven's law, and when the world's redemption was planned lo! the Son of God came to prove the mystery and to declare it a universal fact: "Greater love hath no man than this, that a man lay down his life for his friends." Paul could hardly grasp the full significance of this law, yet he cried: "God commendeth His love toward us, in that while we were yet sinners Christ died for us" (Romans 5:6-8). Ah, a love which will give all, a love which waits not for response, a love which seeks to save even those who do not wish to be saved—that is love indeed! Its length and breadth and depth and height are infinite. And then the personal truth—"He died for me!"—and the universal truth—"He died for all!"—brings Calvary as the supreme declaration of Heaven's love: "God so loved that He gave!"

Hymn 240

Saturday, August 29

READ Revelation 3:7-12.

I WILL make them know that I have loved Thee," and it will be a wonderful revelation. "He loved Thee and yet let Thee suffer? He loved Thee even when doubts assailed? He loved Thee when He seemed to leave Thee all alone?" The abundance of holy affection will make Heaven, and the story of earth which Heaven will make clear, a glorious home and a marvel of perpetually advancing knowledge. Listen: "A pillar in the Temple of My God." "I will write upon him the name of My God, and the name of the City of My God—yea, I will write upon him My new Name!" What an abundance of love, ever increasing, touching the nations' history and the desert places and the cups of water given and the kind words spoken and the kindly deeds of unselfish service. Yours and mine, if we hold that fast which we have that no man take our crowns.

Hymn 542

Lord, I cannot measure Thy love for it is infinite, but I can rest upon it and know that Thou lovest me, unworthy though I am, in cloud and sunshine, in loneliness and amidst multitudes, when I pray and when I work. I thank Thee for the abundance which through all eternity will never cease its precious revelations. Help me, therefore, to hold fast. Amen.

The Angel in the Soul

By the Rev. Joseph Fort Newton, D.D.

St. James' Church, Philadelphia, Pa.

" . . . according to the measure of a man, that is, of the angel."—Revelation 21:17.

A SCROLL of strange and awful imagery, the Book of Revelation, was written to fortify the followers of Christ in an hour of desperation, when their faith was threatened with despair. It is a book of songs in the night, of victory in defeat, rich in color, music, and a mysterious symbolism, an august allegory of the triumph of truth amid the tumults of time. It is a book of spiritual mathematics; even numbers are human, odd numbers divine, and the odd and even numbers added measure the City of God, "by human, that is, by angelic reckoning." In a dark day, against a black background of human wickedness, it is a book of white things—white clouds, white horses, white stones, white robes, and a great white Throne.

To interpret the Book of Revelation is beyond my purpose here, as it is beyond my competence anywhere. If only it could be rescued from the mystery-mongers and makers of cryptograms and expounded by the insight of a poet like Christina Rossetti, we might be able to read it aright. It is enough to say that it is a book of prophetic mysticism, but if we are to use the word mysticism we must tell what we mean by it. No word in our language is used so loosely, so irresponsibly, at times so contemptuously, to the confusion of all sense. Often it denotes only a fuzziness of mind, and is employed to describe any kind of occultism, or any especially quaint and fantastic philosophy dug up from the past or invented by the facile mind of man. It is a pity to have so noble a word degraded, as it is really needed in the vocabulary of faith.

The story of the word takes us back to the Greek mysteries, to the old sanctuaries of initiation in which men sought divine truth by symbol, ritual, and drama. An initiate, who entered blindfolded, was called a mystic—that is, one whose eyes and lips were closed, as the word means—because he was learning things not seen by the senses, and not to be spoken of carelessly. Hence the suggestion of silence and secrecy which still clings to the word; and rightly so, because the delicate insights of the soul are not to be shouted aloud, as if God were a man in the next room, but spoken of in whispers, softly, as befits their intimacy and sanctity. What do we see when the eyes are closed in contemplation and we look within, where we live alone and where the secret of life must be lost or found? It has been told us in words among the most penetrating and profound ever uttered upon earth, by One who not only bids us look within but desires to transform our inner nature into a shrine of purity and gladness: "The Kingdom of Heaven is within you."

FIRST: It will make for understanding, at the beginning, if we identify mysticism with the spiritual life, which all men share in some measure. For religion, to be real at all, must be immediate; it implies a direct sense of spiritual reality, else it is only a rumor, a report, an echo. Any man, every man, however humble, who has felt his mind uplifted toward the Eternal, his temptations defeated, his sorrows healed, his resolutions fortified, his aberrations corrected, by the sight of purity, love, or beauty—indeed, anyone who has, even for a moment, recognized and responded to the distinction between good and evil, between better and best—has had a part in the mystical experience, even though he may not be aware of it. Dim though his mirror may have been, he has seen God; and where he has seen Him once, he may see Him again.

So far, then, from being rare and exotic, some esoteric secret known to a few, or a special faculty denied to many, the mystical experience is the commonest, as it is the greatest, of human adventures. It is open to all, and there is not one of us to whom it does not come daily, if we know how to recognize it. Only carelessness or custom or confusion of thought keeps us from recognizing how divine it is in essence; only timidity checks us from saying that we too have seen God, even if as

in a glass darkly. Each of us knows that such moments of vision, however brief and fitful, are our surest safeguards in time of trial, our best resource in the hour of sorrow, and the source of our strength in the struggle all of us must make against the solitariness and selfishness of life toward fellowship and service. In every such contact with whatever is true and just and pure and lovely and of good report are to be found the bases and first traces of that vision of God in His beauty, which the great saints celebrate in its clarity, splendor, and joy. So there is no need for us to ask, as so many do in our day, whether we are capable psychologically of seeing God; we have seen Him already.¹

It may be said that mysticism, so interpreted, tells us nothing revolutionary, but merely heightens the facts of every day; and that is exactly my thesis here. It is equally true in literature, as a lamented man of letters told us recently before he went away.² It is seldom, he said, that a great artist has anything new to say about life. The things that touch and move him deeply are usually the things by which ordinary folk were touched to tears long before he wrote, and by which they will be moved to melancholy after he is gone, though their experience may remain inarticulate. If a great tragic writer were to appear today, he would muse over the pathos of lost youth and disappointed love, over the pain of long partings, the fleetiness of beauty, and the frustration of hopes that once seemed too powerful ever to fail; themes over which Shakespeare mused in the days of Queen Elizabeth, and Sophocles pondered by the blue sea of Greece ages ago. But as the new writer brooded over these old, old themes they would become new, extraordinary, and alluring by the sheer intensity of his perception, the vividness of his emotion, and the magic of his art. How such a wonder can be wrought is past all understanding; it is the secret and mystery of genius.

As an artist sees what other men merely look at, feels it, and gives it lovely if not final expression, so mysticism is realized religion—vivid, direct, deep, and above all else triumphant and joyous. In its penetration and transfiguration it is like the genius of poetry, which uses ordinary words, but can so blend and baptize them with beauty that they fill the mind and thrill it with a poignant ecstasy, a delicious joy, akin to the radiance and the rapture of lovers. Jesus used old, familiar words—life, love, man, God—but as they fell from His lips they seemed to have been dipped in some bright essence, as if He had translated them from a divine dictionary, in which they have deeper meanings and melodies. Our need today, as always, is not the discovery of some new and startling dimension of thought to solve our perplexities, but to discover anew old verities which have in them the power of light and healing.

SECOND: What, then, specifically, do we mean by mysticism? As the word is here used, it means an experience of union with the whole of life which gives unity and meaning to all its parts. As soon as we use the two words Unity and Meaning, we see at once how it meets the need of our generation, and why interest in mysticism is so keen, albeit furtive and often erratic, in our day. Life today is terribly like a Chekov play, where things happen at haphazard, and loose unknit strands of experience are worked into no intelligible pattern. The old cultural unity is broken; we have no commanding philosophy, but rather a kaleidoscopic fragmentariness in which things have little order or sequence. As a result, if we are not burdened with a sense of sin, we are oppressed with a feeling of futility, a feeling that we are at the mercy of circumstances

¹ *The Vision of God*, by K. E. Kirk, to which the last two paragraphs are indebted; a book of amazing scholarship, of clear insight, wise judgment, and lucid style.

² *A Writer's Notes on His Trade*, by C. E. Montague, the last essay entitled "The Last Question of All." The author was himself a mystic, as we learn from an exquisite fragment affixed to his biography by Oliver Elton.

and that nothing means much or matters much. No generation, of which we have any record, has ever been so haunted by a sense of the meaninglessness of life.

If our religion can save us from the cynicism which is eating the heart out of our generation, if it can show us meaning in our hurrying days and help us to find a thread of all-sustaining beauty in the medley of things, it will indeed be a redeemer. Otherwise its growing irrelevance will increase, and it will be added to the futilities of life, either accepted as a fiction agreed upon or debated as a problem to no avail. More likely, if we may judge by the vogue of the hour, it will be left in utter neglect. Here is the real challenge to religion in our generation, and only a creative and revealing mysticism can meet it. After all, religion, in its essential fact and meaning, is the only "realism" which the world has to offer, because it deals with life from the inside. Science deals with relations; religion deals with being. One has to do with facts, the other with the fact of life as a whole and our emotional response to it.³ As James put it, religion as our total reaction on life takes the oneness of the world as its initial insight, and the identity of our inner life with its being as the end of its aspiration. In other words, if we cannot find reality by inner contact with it in ourselves, seeking the whole of life with our whole being, we cannot know it at all.

It is religion in its quintessential core, heightened to the vividness of vision, that we need the word mysticism to describe. No matter how diverse its expressions may be, dissimilar often to the point of confusion, its central and shining insight, its one passionate affirmation in which the seers of all lands and ages agree with an impressive unanimity, is that unity underlies diversity. Here is at once the starting point and the goal of all mysticism, an intense conviction and experience of unity in the universe, of the oneness of life, of likeness and kinship in all the forms of being, however they may differ in degree. The mystics of every clime and time would join in the profound words of Krishna in *The Bhagavad-Gita* of India—

"There is true knowledge. Learn thou it is this:
To see one changeless Life in all the lives,
And in the Separate, One Inseparable."

If today we would alter the word "changeless" to changing, the vision is not marred but made the more thrilling. In the midst of all the restlessness we call living, as it beats like a surf on the soul, if we have learned the secret we can find serenity in the depths as the most radiant and certain fact of life.

A vision of unity at the heart of multiplicity, finding focus in myriad ways, now suddenly as in a flash, now slowly in quiet unfolding, the mystical experience has one invariable characteristic: it unifies the life of man, gives it depth and direction, and endows it with power. It was a blinding vision at noonday, brighter than the sun, which healed a deep schism in the soul of Saul of Tarsus, organized his life on a new basis, and fed the undying fire of his intrepid ministry. But that is only one form of the experience; in other lives it takes other forms, depending upon training, temperament, and the contour of the thought-world in which men live. So run the records of all religions, in a luminous testimony in which multitudes bear witness, not alone the great saints but humble souls whose names are lost. Our fathers called it conversion; in the jargon of our day it is called adjustment to life. No matter; when man makes contact with the Reality behind the shapes and shows of life, by what name soever it may be described, his nature is harmonized. His chaos becomes a cosmos, and his life is lifted out of a trembling fear that stands in weakness into a faith that walks in power.

An example in literature is the Bojer story of *The Prisoner Who Sang*, which puts it all in a picturesque parable. A most engaging scapegrace, akin to Peer Gynt, does all sorts of startling things in order to dazzle and amaze his fellow men. Now a bishop, now a banker, now an actor on the stage, now a bum on the highway, and in the end a prisoner in his cell, he plays

many parts, finding in each a piece of his personality he had not known before; and he enjoys the discovery. He goes singing through life, doomed to learn everything except sincerity and to find everything except peace. He becomes, in fact, not a man but a procession. At last a great love, enchanting in its magnetism, picks up the pieces of his personality, puts them together, and makes him a man. It is a perfect picture of the process by which spiritual personality is achieved, and unity of life won.

THIRD: All of which implies much else of profound import, if we have the wit to think it through and the faith to follow where it leads. For one thing, if it is really a universe in which we live, if unity lies at the heart of things, man may be dust and to dust return, but he is also akin to God, his spirit a spark that will not go out—meaning by spirit the winged thing which mind becomes when, set free from self, it soars, sees, and sings. At any rate, his shy and lonely soul, so wistful and seemingly so fleeting, yet alert to truth and alive to values, is neither an alien nor an orphan in the world; and most of the mystics find in it memories older than the earth. Long ago Protagoras said, "Man is the measure of all things"; that is, the angel in the soul, itself immeasurable, seeks to know and measure all things, and even to know God by what is true and holy in itself.

As St. Paul tells us, spiritual things must be read with the spiritual eye, which implies not only a way of seeing but an inner quality and clarity of being. For in the words of Porphyry, "Like is only known by like"; and that is why the ways of mental and spiritual knowledge are not the same, though they need not conflict. We know a thing mentally by looking at it from the outside, by comparing it with other things, by analyzing and defining it, whereas we know a thing spiritually by becoming like it. We must love, if we would know what love is; we must be musicians, if we would know what music is. In religion, too, we must be the thing we seek to know, and not merely talk about it, or look at it, else it is only a thin theory or an empty shell. As it takes two to tell the truth, one to speak and one to hear, so our knowledge of God is limited and measured by our likeness to Him, which is our capacity to know Him. So the ceaseless and passionate quest of the mystic, never adjourned, be he philosopher, poet, artist, or saint, is to be more like God that he may know more of God, to know whom is life and light and joy.

God, because He is Love, is known only by love, and love is the true hierophant of all mysticism, as it is of all life. Love has been defined as "interest in its highest power," while others have said that it is of the very essence of love to be disinterested; and both are right. Love is not love that is not eager for the welfare of its beloved, and indifferent to its own reward and joy, bearing all things, believing all things, enduring all things. In the words of Eckhart, one of the purest of spirits: "If we seek God for our own good and profit, we are not seeking God." As we read in one of the golden books—rich, wise, mellow: "So long as a man seeketh his own highest good because it is his, he will never find it." And again, "He who would know before he believeth cometh never to true knowledge." To follow such maxims is to end in paradox, as life itself ends at last; but paradox is not contradiction—it is truth. By the same path we may win through to the Great Mysticism, in which vision and service are blended, in the words of the Master of us all: "Inasmuch as ye do it to one of the least of these, ye do it unto Me."

Is it any wonder that the vision of the mystic always ends in a blur, because his words falter and fail to tell it? How could it be otherwise, in a world where the spoken is only a ripple on the bosom of the unspoken? Did words ever tell any of the deep, holy, haunting things of life without such loss as to make them seem like pressed flowers, faded and dim? Patmore was right: "In love and divinity what is most worth saying cannot be said." If a magical blend of words trembles on the edge of the truth, lifting the veil of silence even an inch, we call it poetry, because it startles us and leaves a still singing in the mind. After all, words are only words; they are signs, symbols, shells; they stand in solemn rows to tell what words can never tell. Nor is it what men say that matters most, but what they do, and still more what they are in grace of character; and their influence is due less to eloquence than to the outshining of an inner glory of spirit—a glimpse of the angel in the soul.

³ There is an exquisite and fruitful essay entitled "Spirit" in the *Philosophical Remains of R. L. Nettleship*, edited by A. C. Bradley. It has special reference to the Holy Communion as a mystical experience in which the whole being of man—body, mind, and spirit—is united, and closes with the words: "The fact is the whole fact, neither more nor less. True mysticism is the consciousness that everything which we experience, every 'fact,' is an element and only an element in 'the fact'; that is, that, in being what it is, it is significant and symbolic of more."

Yet we must add one word more, the lyric word joy which is the keynote of all the mystics. "You seek happiness?" asks Maurice de Guerin. "It is the sweet, fine rain that penetrates the heart and later wells forth in tears." Yes, sorrow may be a sacrament and tears do water the dry places of the heart, softening its hardness. But these are incidental; joy is fundamental. The late von Hügel used to wonder, in his fellowship with Newman, how one so noble could be so depressing. Twenty years later, when he knew Abbé Huvelin, he wondered how one by temperament so sad, and so often ill, could so radiate joy, as the Abbé did. One lived in the outer court, the other had entered in. The mystics have always been supremely happy, for love of God, when uninhibited and full, brings joy, finds joy in God, finds that God is Joy. It has been told us by one who knew, if we have ears to hear, that

"With an eye made quiet by the power
Of harmony, and the deep power of joy,
We see into the life of things."

To know what the mystical experience means, and to what fine issues it ascends; we need only study the lives of those who have dared its quests and achieved its conquests. They are not idle dreamers of an empty day, following forlorn visions in a valley of illusion, nor sailors lost on a mirage-haunted sea. No, they are the founders of great religions, the movers of inert multitudes, and the makers of new epochs. In philosophy, in science, in poetry and art, no less than in the arena of affairs, they have shown their creative capacity; and their names shine like stars in the great world's crown of intellectual glory.

EXPLANATORY NOTE

IT IS nothing short of tragedy that the mystical experience has too often been confused, if not identified, with certain forms of psychical phenomena which sometimes accompany it in people of that temperament and type of mind. Often the mystics are psychics and tell of visions, auditions, trances, and the like; often, but not always, and they are careful to distinguish between the two things, as St. Paul did. He tells us that he was caught up into the third heaven, and heard things for which there is no law of utterance; so he wisely did not try to tell what he heard. Instead, he followed the more excellent way and wrote the thirteenth chapter of I Corinthians, one of the noblest bits of mystical interpretation to be found even in the Bible.

Men of science study the psychical phenomena accompanying the experience of psychical mystics, and rightly so, though they are too absorbed in the abnormal; but to confuse mysticism and psychicism, much less to identify two things so separate and distinct, is unfair and misleading. Similar states of mind—visions, voices, and the rest—may be induced, we are told, by drugs, by alcohol, by hypnosis, and other means; and one has no desire to doubt or deny it. But when a psychologist can see no difference between the vacant ecstasy of a drug addict and the lofty mood of intense stillness, of lucid dross-drained vision, described by Tennyson in *The Ancient Sage*, and by Wordsworth in his *Lines Written Near Tintern Abbey*, then the study ceases to be scientific and becomes a sheer stupidity, as blind as a bat.

Also, certain of our religious teachers admit that mysticism is like radium, enormously powerful and beneficial, but they say that it is so very dangerous that only the prophet, with his keen awareness of moral values, is expert enough to handle it—so grudging is their praise of it, qualifying their appraisal with so many cautions and precautions. They so fear that religion will be robbed of its moral content, as if the purest spirits of our race, men who seek holiness as other men seek gold, cannot be trusted to keep the moral tradition intact. They forget that all the great mystics—for example, St. Bernard of Clairvaux—not only insist that austere moral discipline must precede the mystical experience, but that it must be incorporated as a permanent and pervasive element in the organic unity of the mystical life.

As for the nervous extraordinariness, so much feared, we may be sure that if we knew in detail the experiences of the Hebrew prophets, as we know the strivings and findings of the mystics—that is, if we knew the lives of Isaiah and Ezekiel as we know the lives, say, of St. Theresa and George Fox—modern psychology would make merry with the information. Did not a famous student of such matters say that if the Hebrew

prophets were living among us today, they would be tried for insanity and sent to the asylum? All of which is absurd, of course; but not more so than the "scientific" explanation of mystical experience or the fear of the theologians that spiritual power is too dangerous for common folk.

Surely the interpretation of mysticism in the preceding sermon is exempt from criticism or attack from either point of view; but my protest is justified none the less. In our study of these high and delicate adventures of the soul we must keep all our wits about us, seeking to see clearly and think truly, making keen discriminations between things that are different; but above all—and this is my sharp point—we must not belittle, or even by faintest implication discredit or degrade, the holiest tradition of our humanity with which our highest life is bound up!

EMILY DE WITT SEAMAN

BY THE RT. REV. WALTER H. OVERS, D.D.
RETIRED BISHOP OF LIBERIA

WE WERE sitting in the shade of a large cotton tree, on the shores of Fishermen's Lake, in Liberia.

It was in the early part of 1920, and four of us white missionaries were having, what we thought, was a very serious conference.

The Church had been in Liberia for eighty-five years and still its activities were confined to the people of the sea coast, while the tribal territory remained untouched.

The burden that lay heavy on the heart of every member of that conference was to find a way to swing the Church into the great hinterland. The need of the already existing work was tremendous. There was not a mission building in the whole district that did not need reconstructing, and the money at our disposal was not sufficient even to maintain the coast work with the dignity which it deserved. It was a discouraging moment. We sat there in a depressed silence. Then Miss Seaman arose and said, "I am ready to go and open a station at any place in the interior where the Bishop will appoint me." It was a brave offer.

But could she endure the lonely suffering of an interior station? She bore in her body the marks of repeated attacks of African fever and the severity of the Liberian climate. But her determination overcame every difficulty and in May, 1920, she was appointed to open a new station at Balmah in the country of the Golas.

The Gola people were a tribe of warriors. They had none of our civilization. In fact, they were characterized by the cruelty, barbarity, superstition, and ignorance of their African inheritance. Few white people had ever been in their tribal territory, and Miss Seaman was the first white person to live among them.

Some time ago I read an article in one of our popular magazines in which the writer, who had traveled some in Africa, declared that he and his wife were the only white travelers who had ever been in the Gola country. It was a strange statement for me to read, because I had been there several times and Miss Seaman had lived there for several years.

There is a certain thrill in being the first missionary to carry the Gospel of our Lord to a people who have never heard it.

Miss Seaman's great work at Balmah was the building of a school for Gola girls. Money for that purpose was given by friends in America. The erection of the building proved to be a most difficult and exasperating job. Owing to the destructive ability of the termite, the only thing that could be safely used in the structure was cement. The task of transporting this material from the coast, across lakes, up rivers, and through forests of unusual tropical growth, can only be imagined by those who are not experienced in African ways. But Miss Seaman was the general, and every difficulty had to be overcome.

Finally the work was completed, and the Schuyler Memorial Girls School stood in its lonely grandeur—the first civilized building in that tribe. It is a monument to a woman's untiring effort and indomitable will.

A Christian school is the only hope for a Liberian tribal girl. Without this she has nothing to look forward to but a life of drudgery. For ten years this school has stood like a

beacon flashing its beams of light amid the dark and stormy conditions of tribal life.

It would be difficult to measure the influence of this remarkable woman as a teacher and pioneer missionary. To work for a quarter of a century in Liberia is an accomplishment which very few white missionaries have experienced. To hold aloft the Gospel banner on the frontier line of the Kingdom of God in African tribal territory is a distinction which no other woman of the Church has ever attained. She was a valuable representative of the American Church. Liberia may have many rich resources, but among them all there is no treasure more to be appreciated than the influence of this woman.

I think this appreciation can never be better expressed than in the language of a great Gola chief. Four chiefs journeyed all the way to Monrovia to assure me personally of their appreciation of Miss Seaman's work. One of them, who seemed to be the spokesman, said, "I talk for all my people when I tell you we like what this white woman is doing; she brightens our lives like the sun when it comes in the morning. She refreshes us like the rain when it comes after a long dry season, and she lights our way like the moon when it rises in the night." The appeal of the four chieftains was, "Send us more like Miss Seaman."

AN OPEN LETTER TO THE PRESIDING BISHOP

Dear Bishop Perry:

WE ARE WRITING you about a matter that has no doubt come to your attention, and we trust may be brought to the attention of the coming General Convention.

"It appearing that the said petitioner, considering his allegiance to be first to the will of God, would not promise in advance to bear arms in defense of the United States under all circumstances, but only if he believed the war to be morally justified, it is directed that the petitioner is not attached to the principles of the United States, and further decreed that the petition for citizenship is denied."

In these words, monstrous if not momentous, Dr. Mackintosh, professor in the Yale Divinity School, was declared by Judge Burrows of New Haven to be unfit for American citizenship, a decision which has recently been upheld by a five-to-four majority of the Supreme Court of the United States. Never, in many years of residence in China as missionaries from "Christian" America, have we ever come on more unabashed "heathenism" than is expressed in that decision. The Pope referred lately to certain manifestations of Italian Fascism as amounting to "pagan worship of the State." So long as this decision of the Supreme Court stands unreversed, so long has "pagan worship of the State" become the official American religion.

We are told by this learned judge that any man who considers "his allegiance to be first to the will of God" rather than to the defense of the nation by force of arms "under all circumstances" is "not attached to the principles of the United States." Is it not bad enough that racketeers, highjackers, bootleggers, and others, who have no conscientious objection to the use of weapons "under all circumstances," are able to find shelter under our constitution, or must we now go further and say that an honorable gentleman, who fears God, and puts first in his life the doing of His holy will, is not fit for citizenship in the United States?

Can any man who really believes in God Almighty take this sort of thing lying down? Do we American Christians believe in the God and Father of our Lord Jesus Christ as the supreme Object of our reverent homage, or in a twentieth century tutelary deity called Uncle Sam? And is it true that our highest obligation is to see that by fair means or foul ("under all circumstances") America shall be preserved, or to seek earnestly the realization of our daily prayer, "Thy Kingdom come; Thy will be done, On earth (the United States included) as it is in Heaven"? Some of us Christians had gained the idea that our transcendent loyalty is to Christ, and our highest duty to conform our lives to His will, yet here is the stark and naked blasphemy, upheld by the highest tribunal in the United States, that the American's supreme obligation is not to the doing of God's will, but to the preservation of the American State.

We are Americans, and love the land of our birth, though we have lived too long in other lands, and rubbed elbows with men and women of too many nations to suppose that America has any monopoly of the favor of God. But, because we love our country, we are ashamed that, under the urge of the cult of Nationalism, she should put herself on record as declaring

a man unfit for American citizenship because he declares his allegiance to be first to the will of God.

Einstein, the world's foremost figure in science, knows other kinds of relativity than that concerning stellar space—the relativity, for example, of national vs. human values, for during his recent visit in America he said, "This heroism at command, *this accursed bombast of patriotism*, how intensely I despise them! War is low and despicable, and I had rather be smitten to shreds than participate in such things."

With national hatreds rampant in Europe, and this Mackintosh decision being handed down in America, the foreign missionary begins to feel that opposing the Gospel of the love of God more fiercely than Buddhism, Hinduism, or Mohammedanism is this monstrous religion of Nationalism, with its tyrannous demand for the conscription of our conscience, and its cardinal dogma of the infallibility of the State.

Patriotism, as Miss Cavell said, is not enough! God must come first! "Render, therefore, unto Caesar the things that are Caesar's, and unto God the things that are God's."

It is our earnest hope that the General Convention, soon to meet in Denver, will take cognizance of this assault on the faith of every Christian, and will make a vigorous protest. Should we not all unite ourselves with the following statement of the *Christian Century* (June 10, 1931) regarding this matter:

"Our consciences are not for sale. We give to no government the right to conscript our religion. We refuse to bow down and worship the State. We refuse to bear arms or to aid in any way a war which we believe contrary to the will of God. This may be treason, it is not for us to say, but if it is treason, let the defenders or tyranny make the most of it!"

(Rt. Rev.) LOGAN HERBERT ROOTS,
Bishop of Hankow.

(Rev.) EDMUND L. SOUDER,
(Rev.) ROBERT E. WOOD.

American Church Mission, Hankow, China.

MIZPAH

WHEN we are absent the one from the other,
Harder as every fresh parting must be
Love that surpasses the love of a brother
Tenderly watches between me and thee.

Slumb'ring not, sleeping not, through the long hours
Israel's Watchman looks down from above,
Hears this low murmured "Mizpah" of ours,
Smiles on our trusting, and blesses our love.

Absent or present, in joy or in weeping,
Be this thought ours to smooth our distress;
One Eye—the same Eye—on both watch is keeping,
One Hand—the same Hand—is stretched out to bless.
A. MONICA SPOER.

WITH DIVORCE APPROVED

HOW DEEP the movement for modification of the Protestant Episcopal Church's attitude toward divorce and divorced persons cuts may best be understood when the words of the office for solemnization of matrimony are recalled to mind. As revised by the triennial convention in 1928 this service provides that the minister shall say to the man:

"Wilt thou have this Woman to thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honor, and keep her in sickness and in health; and, forsaking all others, keep thee only unto her, so long as ye both shall live?"

To this the man must answer "I will." The woman must also respond "I will" to a similar pledge. The man and woman then must give their troth to each other, the man in this form:

"I M. take thee N. to my wedded Wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth."

The form for the woman is the same except for the substitution of "husband" for "wife" and of "give" for "plight." A prayer for God's blessings on the marriage follows, and either or both of two other prayers may be added to this. Then the minister shall say:

"Those whom God hath joined together let no man put asunder."

It is evident that if the Church is to change its historical position toward persons who, having had their marriage solemnized according to its impressive ritual, have broken the tie under authority of the State, it must in consistency revise the office in the Book of Common Prayer. The phrases that now serve would have to be revised to fit a union which could be sundered by an officer of the state.—*New York Sun*.

The Utilization of Waste Material

By the Rev. Herbert H. Gowen, D.D.

THIS article is suggested by the recent paper of the Bishop of Lexington entitled, *Do We Make the Best Use of Our Clergy?* [L. C. May 2, 1931], but it is intended to deal with a rather more comprehensive subject, even as the world which is "the field" for the operation of the Church is larger than the ordained ministry of the Church.

I remember some years ago Mrs. Benson, then the widow of Archbishop Benson, declaring humorously that she wished to organize an entirely new society for "the utilization of waste material," in which category she was at the time modest enough to include herself. If ever such a society had *raison d'être* in England, we must admit that the need is still more apparent in our own country. We are probably the most extravagant and wasteful people on earth, possibly because hitherto we have been most lavishly blessed by a bountiful Providence. In earlier days I used to marvel at the huge piles of tin fragments lying at the back of the canneries, for which no use could be found when once enough had been cut for the shaping of the cans. This waste was probably unavoidable. More recently I have mourned the destruction of the forests, often cleared away recklessly in order to hurry up the making of new roads or the laying out of new "additions" in our western cities. All this, however, seems to me as nothing by comparison with the waste, both material and spiritual, which has been characteristic of our peculiar method of using, or misusing, the resources of our wealth and our humanity for the extension and maintenance of the Church of God in this country.

Had I the time, or THE LIVING CHURCH the space, I should be disposed to discuss this matter under four several heads. I shall, however, touch but lightly on the first two of these, lest the special stress I desire to place upon the last two should be altogether missed.

Firstly, then, there is our wastefulness in the matter of *things*. It was often said during the Great War that we wasted enough food in an American household in a day to provide for a family in the war zone for a week. We do even worse in the matter of material things required for the service of the Church in our missions and parishes at home and abroad. Bibles, Prayer Books, Hymnals, Sunday School Leaflets, and much of the far-flung publicity material sent out by the National Council cost so much and are used so little that many of our missions and parishes are perpetually in difficulties as to the supply. It would be interesting to know what proportion of our recently discarded Prayer Books have been guided into channels where they might still be wisely and profitably used. I can't help thinking of the use of an old Prayer Book in the middle west many years ago which altered the whole course of religious history over more than a single state. We are most of us acquainted with the Goodwill Industries, which take over old clothes and furniture to renovate and sell them at the same time that they are renovating the fortunes of the unemployed and unfortunate. We might well have some such agency in the Church to see to it that no material goes to waste or misuse just because wealthy parishes are able easily and without sacrifice to discard the old for the new. I know, of course, that many discarded things (less, perhaps, now than in the past) get sent in "missionary boxes" to the foreign field, but the thing I am desiring is something far more strategic and comprehensive.

Secondly, we are sadly wasteful over our *opportunities*. We have at hand a wonderful Church Calendar, systematically, comprehensively, and progressively arranged, and designed to teach in the course of the year "the whole counsel of God." Yet we gratuitously forego a large part of the year's teaching, sometimes practically everything from Easter till well into the Trinity season. We ignore most of the Holy Days, including even so great a festival as Ascension Day. Then we proceed, mainly in the interest of florists and confectioners, to fill up the year with strange, new-fangled festivals—preferring a Mothers' Day to a Lady Day—and even celebrate an Easter without a preceding Lent. Nay, more, we are so constantly

looking outside our Prayer Books for specially printed material with which to stimulate the jaded palates of Church-goers that almost any program seems preferable to the ordered services of the Church. Even the hard-up mission will fail to recognize in the Office of Instruction and in the Collects, Epistles, and Gospels of the Prayer Book material as pedagogically sound as anything in the way of "helps" for more highly organized schools and congregations—especially when we may have quite elaborate paraphernalia provided without relation to the teachings of the Church Year.

BUT, in the third place, to come to points of even greater importance, we are wasteful in the use we make of *people*. I am here thinking not of the clergy, but of that far larger class—just as dear, surely, to the heart of the Master—which we call the *laity*. We are more wasteful in America of people than of anything else, from our ex-presidents and ex-vice-presidents down to the masses of undistinguished common folk. It has been for many years a sad reflection that so many people come to us from the denominations with high hopes of being used, as they were used in their former affiliations, only to be shocked at the discovery that there was—in any very definite way—very little given them to do. By and by they acquiesce more or less reluctantly, but I have noticed that the majority lose much of their first enthusiasm in the process. Even worse is the case of those who are never taught the striking truth enforced by St. James: "If any man knoweth to do anything and doeth it not, to him it is sin." A large number of Church people never learn more than the duty of certain minimal requirements. I often think of some of these:

"Alas, for those who never sing,
But die with all the music in them."

Here and there improvement is to be noted beyond the conditions which once prevailed, but, except in small missions and small neighborhood parishes, where all have to work to fill out a rounded service for the community, a large percentage of Church people consists of dead wood—even infecting a community with the prevalent indifference. This is particularly the case with large parishes, where the organizations are in the hands of a few energetic souls and where all the rest are "attendants"—sometimes of the strictly "occasional" class. I feel sure that, in the interest of the whole Church, and even of themselves (though they would naturally dispute the assertion) many large parishes, which now contribute less than their proper proportion to the statistics of Baptisms and Confirmations, might be advantageously "scrapped" and broken up into small missionary bands in which each member might joyously and responsibly labor at the work of evangelization.

And now, fourthly, we come to the class with which the Bishop of Lexington is particularly concerned—the *clergy*. I do not wish to traverse his argument which is, for the most part, outside my own. I am not disposed to think of the twelve hundred clergy of our Church "out of a job" from the point of view of those who believe that any large number of them should have been rejected at the first. Neither am I disposed to divide the clergy among merely three types. Why not a thousand types, so long as our Church is sufficiently alive to provide for the ministrations of human beings rather than ecclesiastical robots? It is not my thought that the Church owes its clergy a "living," so much as that, for men who have once had, in any degree, the motion of the Spirit which prompted them to accept the grace of holy orders, there ought to be in a living Church—occupied with a field as large and as various as the world itself—employment of so varied and human a sort that discouragement and disillusion, in the large majority of cases, should prove impossible. I do not believe that the majority of the out-of-work clergy are either "unfits" or, so far as the ministry of the Church itself is concerned, "misfits." I think that in the larger number of cases men are rendered unhappy through being involved in a Procrustean system from which most bishops are too busy or too thoughtless to deliver

them. The Church has been engaged for a long time in the endeavor to cut down every priest in the Church of God to the measure of a standardized type—the type of an all-round parish machine, who must be equally good at finance and “mixing” and organizing and teaching the young, as well as being more tactful than anyone else is expected to be with “all sorts and conditions of men.” If he succeeds in this he is employable. Even the reward of his success may be to be let alone. Unfortunately, real, living men are not ordinarily made on these lines. Not even St. Paul could have been “all things to all men” in the accepted modern sense. Christ chose men of widely differing capacities to be His apostles just because He took it for granted that the Church was the sphere for the manifestation of the largest variety of gifts and graces of the Spirit.

Here, then, I believe, is one of our weakest points—that is, if we desire to become a missionary Church rather than a federation of comfortable chaplaincies. With the exception of a comparatively few men engaged in teaching in our seminaries and a few more absorbed by our highly organized

bureaucracy at New York, practically everybody in the ministry of the Church has to conform to type if he would survive—under penalty of being pronounced a “misfit.” I am heartily glad to learn that there is a committee of General Convention studying the placement of our clergy. I hope the committee will go much further and recognize that what the Bishop of Lexington calls “the organized opportunity of service” is not the utmost limit of possibility within the borders of the Christian ministry. Perhaps a little “unorganized opportunity” would do us good if it reminded us of the extreme danger of repeating the errors of earlier generations. Our task is even now the harder since by our past errors we have lost part of the Church’s dower and need to sweep very diligently if we expect to recover it.

At any rate let us not insist that the new wine of the Church’s life must necessarily be confined to the old bottles of ecclesiastical tradition—periodically patched up by action of General Convention. It is not merely the employment of the clergy which is at stake, but the salvation of souls and the fulfilment of the Church’s mission in this land.

A Trip to Mowchow*

By G. E. Wells

MOWCHOW is a city in the mountains, on one of the roads to Tibet. A mission station was opened there by the English Church Missionary Society in 1906.

The way we went from Mienchow to Mowchow after the first thirty miles is more like a goat track over the mountains than a highroad for human beings. It leads most of the way up a valley with a river looking like a mere ribbon winding along some thousands of feet below—often sheer precipice on one side and straight rocks up on the other. Sometimes the road is literally hewn out of the face of the rock. In some places on account of the heavy rains it had given way altogether, and it was a scramble to cross over. Sometimes landslips had blocked the way, and one had to climb over the debris as best one could.

The men are sure-footed, and carry sedan chairs and loads over these places, but we preferred to trust our own legs, and one day walked eighteen miles, nearly the whole of that day’s journey. At one place a slip was in process and stones were being hurled down on the path in front of us. Two men were slightly hurt and the clothing of a third was ripped by falling stones, but the crossing was made without serious harm. We were thankful for fine weather. If wet the roads are slippery and more dangerous. Steep and giddy heights had to be scaled. We met with rickety and extraordinary bamboo and iron chain suspension bridges, and sometimes a makeshift of several lengths of plank thrown across wide streams, supported on baskets of stones; or a single plank across a deep mountain gully.

The worst kind that we saw fortunately did not lie in our path—a single bamboo rope fastened securely to the bank at both ends. The crossing was effected by means of a swing fastened on to a cylinder. The passenger sits in the swing, the cylinder slips along the rope until it reaches the middle of the sag, and then he has to pull himself along hand over hand, and often his load of a hundred pounds with him.

The scenery is magnificent, and the flowers most beautiful, a riot of color in places, such as pink and white Japanese anemones everywhere in great profusion. The beautiful blue of the wild plumbago was like hanging curtains on the cliff sides, alternated with masses of brilliant scarlet berries of the pyracanthus, and rare ferns of all varieties. On the mountains near Mowchow we found edelweiss and other mountain flowers and rock garden plants. It is a veritable paradise for botanists.

* This is frankly a “travel article” and people who dislike scenery and such things had better skip it, but it comes from one of the remotest parts of the earth, weeks beyond the end of railroads, and one might pay a great deal to read material much less rare, in expensive magazines, by people who never traveled in Black Cat Valley or entertained Red Lamas.

This appeared in the bulletin of the diocese of Western China, and it has a moral. The moral is, when we pray “Thy Kingdom come,” let us remember thankfully the men and women in these remote places on the borders of Tibet, who are helping to bring in the kingdom.

In some places trees had taken on the bright crimson foliage of early autumn.

The inns were wretched, but we carried our own beds, bedding, and toilet ware, food basket, and all other necessities.

At one inn, seeing the earth floor littered with rubbish and the ceiling festooned with cobwebs thick with smuts and dirt, I suggested a brush down, but no, the floors could be tidied, but no one would court disaster by sweeping ceilings till the twelfth moon, when the annual cleaning takes place; so we went into a smaller but sweeter abode elsewhere. We eked out our bread with maize porridge and dough strips, sometimes with potatoes baked in the ashes.

In spite of the difficult traveling, we met crowds of coolies, each carrying more than a hundred pounds of stuff on the back, chiefly tobacco and drugs, especially quantities of raw rhubarb from the West, smelling strongly, as they passed us, of chemists’ pills and powders.

We were intensely interested in the people of Mowchow and their surroundings. They seem a race quite distinct from the ordinary Chinese; the women have never bound their feet, and carry loads and work in the fields as well as the men. They have color in their faces and bright intelligent eyes. They are open and friendly, but not at all forward, and we noticed none of the shyness nor the curiosity of the Chinese. The houses are built with flat roofs, and when we were there were looking very picturesque with quantities of bright yellow maize cobs stored all round the edges.

THE English missionaries there were Mr. and Mrs. J. W. Spreckley (now retired). The other workers are a catechist and his wife, a teacher and his wife, and a Bible woman. And a big dispensary work was carried on by Mr. and Mrs. Spreckley. They constantly visited in the city, welcomed by all the influential families, and they visited the villages in the neighborhood. In the latter there is any amount of evangelistic work to be done, in Black Cat Valley and higher up the Songpan road. Mr. and Mrs. Spreckley have sometimes gone for ten days or more up into the mountains, and have felt well repaid by the welcome and response they have met.

We were introduced to all these different forms of work, and departing from our usual Bible school routine paid visits in the mornings and held meetings in the afternoons. We felt it had been specially worth while when twenty-two ladies of the upper classes came to an “at home” at Mrs. Spreckley’s invitation and listened without any signs of weariness to a good long Gospel talk. Some of them asked to take books home with them to read.

When I was chatting with the catechist one day he said: “Three things are necessary in workers who come here. They

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The Christian in Business

Being a Chapter from "The Measure of Our Faith"*

By the Rev. G. D. Rosenthal

I

IN WHAT way, and to what extent, should a man's religion influence his conduct in business? To the Christian who is trying to live a consecrated life in the world, who is impatient of the exaggerated distinction between sacred and secular, and who regards his religion not as a Sunday liability, but as a weekday asset, an inspiration to be realized in the service of God in daily life, that is a serious and vital question. The answer to it is epitomized in some words of the prophet Micah, which has been described as the greatest saying in the Old Testament: "What doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?" Their application to our subject is emphasized when we remember that they were originally addressed to business men. In Micah's day, that is to say, in the eighth century before Christ, the Jews, through immigration and other causes, had changed from an agricultural to a commercial nation. There was a steady march from the country districts up to the great centers of population like Jerusalem and Samaria; wealth and luxury had become common, and the merchant princes lived in great and splendid mansions. Side by side with this great increase of wealth there appeared the sinister spectacle of a class living on or below the poverty line, a class underpaid, overworked, exploited, oppressed by the tyranny of wealth. It was thus, in circumstances very similar to our own, though, of course, on a smaller scale, that Micah made his great protest against the degenerate conditions of commercial life; and his message to the business men of Jerusalem and Samaria three thousand years ago is the message of the Church of God to the business men of America today.

"What doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?"

Let us, then, take this old saying to pieces, and examine the three practical ways in which it seeks to relate a man's religion to his business. It reminds every business man that in his everyday commercial dealings, God requires of him three things—integrity, generosity, and humility.

II

FIRST, *Integrity*. "What doth the Lord require of thee but to do justly?"

Donald Mackay, in *The Religion of the Threshold*, tells us that some years ago two scientists of Vienna made a series of bacteriological experiments on a number of bank-notes which had been in circulation for some time. The result of their investigation was sufficiently startling. On one bank-note they discovered the presence of something like nineteen thousand microbes of disease—some of tuberculosis, some of diphtheria, some of erysipelas. More than that, they found one bacillus peculiar to the bank-note—the bank-note microbe, so to speak, because it is found nowhere else. It thrives and multiplies on the peculiar paper of which a bank-note is made.

Here is a telling parable of the peculiar temptations of business. There is a moral as well as a physical bank-note microbe, the microbe of dishonesty. Certainly it is not peculiar to business life, for it is found in every profession, but it fattens and propagates in commerce as nowhere else. Adulteration, misrepresentation, conscienceless profiteering, unscrupulous deception, dishonest competition—these are the special temptations which threaten the integrity of a business man's soul, and constitute the peculiar peril of commercial life. From the office boy using the office stationery, or making free with the office stamps, to the capitalist floating a company which he knows can never earn a dividend, or the profiteer making a huge fortune by exploiting the necessities of the public, it is not too much to say that the whole of our commercial system is honeycombed with unscrupulous practices, misunder-

standings, over-reachings, sharp dealings, all sorts of trickery, which pivot on essential dishonesty.

President Wilson, speaking at a banquet in Chicago in the year before the war, said that perfectly honest men were at a disadvantage in America, because business methods in general were not to be trusted. "I am not indicting the banking methods of this country," he said; "our banking system does not need to be indicted; it is convicted." Or take evidence from across the seas with regard to one specific form of corruption. Some years ago the London Chamber of Commerce appointed a committee to investigate the extent of secret commissions. That committee stated in its report that secret commissions in various forms are prevalent in almost all trades and professions to a great extent, and that in their opinion the practice is producing great evil, alike to the morals of the commercial community and to the profits of honest traders; and they went on to say that the mass of corruption which the evidence before them showed to exist might appear to some persons so great and complex as to render it hopeless to struggle towards purity.

As we consider responsible evidence such as this, it is idle to deny that there seems to be some justification, at any rate, for the passionate hopelessness which cries out in the words of a brilliant modern writer on industrial problems: "It is only the densest ethical ignorance that talks about a Christian business life, for business is now intrinsically evil. . . there is no such thing as an ethical bargain. . . there are no honest goods to buy and sell."

Nevertheless, while there is some justification for that indictment, we should all feel, no doubt, that it is exaggerated. Because modern industry is disfigured with much dishonesty and unscrupulous dealing, it does not follow that business is intrinsically evil, or that there is no room in business for a Christian man. On the contrary, I believe that the great fabric of modern commerce, defaced and weather-beaten as it is, could not stand at all were not its foundations securely set in the moral integrity of the majority of business lives. The Christian problem is to multiply such lives, to send forth into the world of business men and women who realize that business is a religious vocation, and that God's first demand on them is not for piety, but for integrity. A man may be regular in the fulfilment of his religious duties, generous in almsgiving, interested in missions, active in Church work, but in spite of it all, if he is not scrupulously straightforward and honest in his business concerns, he is not a Christian in any real sense of the word. For a Christian cannot have a double standard of morality, one for his office and another for his private life; he cannot keep his religion and his business in separate water-tight compartments. The fact that business is business, whatever that miserable phrase may mean, can never justify him for a moment in treating a customer less honestly than he would treat a personal friend.

"What doth the Lord require of thee, but to do justly?" It is a requirement which entails discipline and effort and self-sacrifice; but it is a requirement which no conceivable set of circumstances can ever make it impossible to fulfil. I remember the head of a great firm once telling me that, when he first became a partner, he discovered the existence of many questionable practices, which he could not reconcile with his conscience. "I determined," he said, "that I would put an end to them, with the help of God. It was difficult, it took a long time, it resulted for a while in the reduction of profits, it led to much ill-feeling, but, thank God, it was accomplished at last." What he did, every Christian man and every Christian woman who is so circumstanced can do by the grace of God—nay, must do, if their Christianity is to be anything better than a miserable sham. Common morality in the ordinary relations of business life between broker and client, tradesman and customer, employer and employed, that is the first requirement

* *The Measure of Our Faith*, by the Rev. G. D. Rosenthal, Milwaukee: Morehouse Publishing Co., 1931. \$2.50.

of practical religion. "What doth the Lord require of thee but to do justly?"

III

TO LOVE mercy." The second requirement is *Generosity*. Business life almost of necessity becomes mechanical in its inexorable demands, and its whole tendency is to make a man hard and unfeeling, forgetful of the sweet Christian virtues of tenderness and sympathy. Old Scrooge was not dishonest, he was only mean, and he was mean because he did not believe in investing a little love and sympathy in the hard life of his clerk. "Oh! but he was a tight-fisted hand at the grindstone was Scrooge! a squeezing, wrenching, grasping, scraping, clutching, covetous old sinner! Hard and sharp as flint, from which no steel had ever struck out generous fire." We can see the spirit of Scrooge clearly manifested in the ruthlessness of modern industrialism, based as it is on the principle of competition for private gain instead of coöperation for public service, treating the workers as hands rather than as persons, and scrapping the worn-out worker as relentlessly as it would scrap a worn-out machine. We can hear Scrooge's voice in the clap-trap excuses wherewith men seek to justify the lack of considerateness which marks the conduct of their business affairs, and in the words of unmeasured condemnation which greet every effort on the part of the workers to better their conditions of life and labor.

I have said that it is the spirit and the voice of Scrooge, but in truth it is often the spirit and the voice of Shylock. Shylock made a bad bargain in insisting on his pound of flesh, and so always in the long run does the firm, the employer, and the worker too, who think only of self-interest, and are deaf to the claims of kindness and generosity.

The supreme need of our time in the commercial and industrial world is that the spirit and the voice of Scrooge and of Shylock should give place to the spirit and voice of Jesus Christ. Here lies the only permanent cure for industrial unrest, in the deliberate laying aside of mutual suspicions, and unworthy misunderstandings, and fratricidal strife, and in the growth of a new temper among the different parties engaged in industry, a temper of considerateness and generosity, a willingness to consider the interests and the difficulties of others; in a word, that spirit of charity which is the distinguishing characteristic of a true Christian. It is true that the industrial outlook seems threatening enough today, yet at the same time we Christians cannot but believe that the time will come when the application of the principles of Christianity will transfigure business life, when the cold, pitiless relations at present existing between employer and employed will come to an end. That will be a real revolution, and it will be brought about not by strikes, but by conciliation, not by mutual suspicions, but by mutual understanding, not by each side insisting on justice alone, but by each side remembering that justice must always be tempered with generosity. "What does the Lord require of thee but to do justly, and to love mercy?"

IV

AND to walk humbly." The third demand which practical religion makes on a business man is the demand for *Humility*. In the struggle to accumulate wealth quickly, a man, as we have seen, is tempted to become unscrupulous and unfeeling. Then, when success has crowned his efforts, he is only too likely to become self-assertive, self-satisfied, and self-centered, because he feels himself self-made. This is why our Lord insisted so persistently that to be rich is to be in peculiar danger of moral wreck. For pride is the root sin which contains all subsequent evil within itself, as the bud contains the petals of the flower and pride is the peculiar peril of the prosperous.

It is the towering arrogance of wealth which forms the ugliest blot on the commercial life of our nation. How apt men are to grow conceited and overbearing because they are successful in their business concerns! How ready they are to measure their growth in virtue by the growth of their income! "I am worth so much," they say, meaning thereby, "I have so many Liberty Bonds, or so many railway shares, or so many thousands in the bank."

Here once again religion touches business life. It does not forbid a man to strive for wealth and for success, but it

teaches him that all true wealth and all true success come from God. It adds the sweet grace of humility to his character. It reminds him that he has nothing which he has not received, and that he is worth, in the sight of God, not what he *has*, but what he *is*. We need to rid our minds once for all of the popular illusion that a man's life consisteth in the abundance of the things that he possesseth. We can never appreciate the true blessedness of life until religion has taught us our utter dependence on God; we can never know the real joy of living until we are clothed with humility.

Alice had to grow small before she could be Alice in Wonderland. There is a Wonderland even in our city streets, a happy garden of human brotherhood, where the boughs are laden with the fruits of service, and the air is fragrant with the blossoms of sympathy and love. But the road to it lies through the Valley of Humiliation, and only those who realize their littleness may pass within its golden gates. "What doth the Lord require of thee but to do justly, to love mercy, and to walk humbly?"

V

WITH thy God." The significant words with which this saying ends emphasize the truth that practical religion must have its root in devotional religion, that God's requirements cannot be fulfilled without God's grace. We cannot hope to do justly, or to love mercy, or to walk humbly, unless we are striving in our everyday life always to abide with God.

"With thy God." The words point us to the standard at which we must aim. We have Emmanuel, God with us, as our example; we see the virtues of integrity, generosity, and humility, exhibited in their perfection in the Lord Jesus Christ, who did no sin, neither was guile found in His mouth, and who, in His tender love for the souls of men, humbled Himself and became obedient unto death, even the death of the cross. We do not take our standard of integrity and generosity and humility from the market-place, or from our business associates, or from the public opinion of men. Christ is our standard, and there is no other standard for a Christian in the whole wide world.

What would Jesus do if He were a typist or a book-keeper? What would He do if He were a broker on the Exchange? What would He do if He were offered that secret commission? What would He do if He were in my position with my temptations and my opportunities? What would Jesus do? They would seem strange words to find written up in a business office, but they are words which ought to be engraved deep on the heart and conscience of every Christian business man.

"With thy God." The words point us to Christ not only as our example, but as our inspiration and our strength. He not only offers us an ideal of conduct, but power whereby to realize it. He is no mere historic Christ, no dead hero of the distant years, but a Living Saviour, a present Companion, a present Helper, and a present Friend. Through daily prayer and through communion we may enter into closest fellowship with Him, and receive into our souls power which will enable us to resist the disintegrating forces of evil which beat upon our tempted lives.

A great American teacher once said: "The grace of God can exist where you and I cannot." It is magnificently true. Our thoughts go back to the scene described in the Book of Daniel, where the servants of God, cast into the fiery furnace because they refused to worship the golden image which Nebuchadnezzar the King had set up, walked unscathed amid the flames, protected by One whose form was like the Son of God. The Image of Gold still towers over our modern Babylon, and now as of old the Prince of this world summons us to bow the knee before it. Be it ours to refuse to obey that summons in the Name of the Lord of Hosts, and in the power of His Grace. The fierce flames of temptation will rage around us, yet we need have no fear; for there walks with us in the furnace One who is stronger than the sons of men, who has promised that He will be with us all the days even unto the end of the world, and who has said: "My Grace is sufficient for thee, for My Strength is made perfect in weakness."

"MOTHER," said a little girl on returning from church, "I like our preacher when he comes to see us, but I don't like to hear him preach." On being asked why, the response was, "His preaching sounded like scolding all the time."

—The Preacher's Lantern.

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THE AMERICAN MISSAL

To the Editor of *The Living Church*:

ONE MAY WELL be fairly stunned at the correspondence concerning *The American Missal*—and I for one do not like the charges or at least insinuations of disloyalty to the Church. I find it impossible to believe that the absolute stand-patter is the only one who is loyal, or is loyal above the one who sees the many men the Church fails to reach and who tries to modify her failure. And one is surprised a little at finding the Bishop of Colorado standing out against the book, for it was he who stated in the House of Bishops in New Orleans that he did not consider we were forbidden to use certain devotions simply because we refused to vote them into the Prayer Book. It is unexpected, too, to find the Bishop of California speaking of the *jus liturgicum* as something anomalous and hazy: surely it is something more than that and there is no record of a bishop forgetting its limitations while he remembered its possibilities.

Do we remember, always, that we are perhaps the only branch of the whole Christian Church that tries to meet all needs of common devotion by a single form? The Protestant bodies give their ministers full liberty. The Roman and Greek communions, supposedly strict to the last degree, have a variety of extra services that is simply astounding to one who sees them at close hand—but they have found a way to authorize these devotions so that there is an adequate check upon individualism.

The simple truth of the matter is that all these extra devotions that surge around us today are evidence of an urgent need and of an intensified loyalty on the part of those who devoutly and passionately want the Church to reach all kinds of men—*i.e.*, to be really Catholic in her appeal. And these are not the only unauthorized devotions—there are many who have extempore prayer, or the three-hour service, or missionary services. The National Council has unauthorized services in the Missions House every day at noon. If all such things are accepted without criticism why should there be such a furor about the book Bishop Ivins has given us? Do the bishops know that in perhaps every diocese in the United States other and similar books are being used—books that are not so meticulously careful to keep close to the Prayer Book? Isn't it true that this "lawlessness" is because of a law that is far too narrow?

What is needed is not vituperation, or charges of disloyalty, or any further attempt to prevent our Church from reaching out to the many who are not touched by our present formularies. General Convention, *this year* (the matter is urgent), should face the question squarely and, without letting the Prayer Book lose anything of its present standing, yet develop a plan by which other needed devotions can be used with authority. Our clergy have no desire to be unlawful; if they see any real intention to meet the needs of their work they will not insist upon any individualistic license. Let us remember John Wesley and the Methodist Movement—and avoid a repetition of it. Everything Roman is not bad nor everything Protestant good: neither is everything Protestant bad while everything Roman is good. In these days of checks and counter-checks we need not be afraid of anything getting too far out of hand.

Is it too much to hope that General Convention will face this question with statesmanship and affirmation? We need more than we have: then let's have all there is that is worth the having.

(Rt. Rev.) GOUVERNEUR FRANK MOSHER,
Manila, Bishop of the Philippine Islands.

THE WOMAN'S AUXILIARY AND ITS MISSIONARY POLICY

To the Editor of *The Living Church*:

W. A. WILL FACE Vital Issues in Denver." Under this title, in the June *Spirit of Missions*, appears the program of the triennial meeting. There is a surprising omission. Nowhere is a comment made on Dr. Franklin's report (in the same issue) *i.e.*, "The missionary work of the Church has been practically static since 1923, the missionary budget for 1931 is less than that appointed for 1923."

That the committee should omit Missions as a direct problem for discussion, following Dr. Franklin's report, means to many members shirking a grave obligation. Searching for a reason for this neglect, a stumbling block is found in the given definition of "the Woman's Auxiliary to the National Council, as it exists today" (in leaflet W. A. No. 71): "An organ of the Church which helps in every forward movement—so far as the members (in work and prayer upholding undertakings which they did not plan) can realize this aim, they may hope to become channels of divine energy."

The charter fails to be explicit. In sponsoring every good movement of the National Council, how far does the Woman's Auxiliary spread its cloak over other cooperating agencies, auxiliary to the National Council—all agencies with the inherent right of diversity of service? One would infer that cooperating agencies would possess divine energy in a *lesser* degree than members of the Woman's Auxiliary, with this impersonal ideal of usefulness!

At center it is a question of polity, not piety. One fears that the Woman's Auxiliary, in its eagerness to translate the term *Missions* into a freer vernacular to generate spiritual energy into every forward movement, has judged it inexpedient to face *Missions directly* as a problem at the triennial. Yet there is evidence, during nearly ten years, of a blunder somewhere. Dr. Franklin's words are condemning. Lest ye forget, quoting indirectly, "Missionary activity is not part of the work of the Church of Christ; the Church of Christ has no other work." The truth and practice of these words have become embodied in the objective term *Missions*. Failure to support this fact would seem a risky experiment.

Many members have been wounded by the arbitrary plan for the triennial members who believe in the missionary vocation of every department to which the Auxiliary is pledged, but who claim a more explicit interpretation of the charter: the freedom of *unity through diversity*, so that no one department can remain "static" at the cost of others.

Stonington, Me.

MARGARET BETTICHER.
(Mrs. Chas. E. Betticher)

THE CHURCH AND THE NEGRO

To the Editor of *The Living Church*:

AT ST. LOUIS in 1916 the majority report of the racial episcopal commission in concluding its report used the following significant words:

"We reaffirm that it is not an effort to solve a problem, it is distinctly an effort to do justice to a great race of God's people. It is an effort to afford to that race, brought into our midst through no wish of theirs, every means of self-development by self-expression, and of self-possession by self-achievement. We confidently believe that if there be any solution of the problem, it will be revealed only when we have fulfilled our duty in doing justly by a race who cannot command it."

The missionary district plan, as was proposed, does not in the least interfere with the operation of the present diocesan order. It is simply an elective plan, which in its operation would strengthen the present diocesan order; for, while there would be colored priests and colored congregations connected with every diocese, yet the great bulk of colored priests and congregations would unquestionably elect membership in the missionary district.

Were all the restrictions against the colored removed, and in every Southern diocese colored people welcomed in the one diocesan convention, our gain of colored communicants would hardly be any advance over the present. We face a condition, and not a theory. The colored race, in any appreciable numbers, are not coming into the Church. If the district idea is made possible it will be utilized only where there is great need for the same, and in the same territory through which it extends the colored people who prefer can elect to be a part of the diocesan order. The missionary district, properly conducted, will contribute towards hastening the time when all shall be comprehended in the one diocesan organization. The missionary district plan, as it were, forestalls and prevents anything like a "force bill" in the Church of God.

Baltimore, Md.

(REV.) GEORGE F. BRAGG, JR.

HERESY IN THE CHURCH

To the Editor of *The Living Church*:

I WISH TO STATE HERE some of my feelings, and I know that there are others who feel much the same way. I may be showing myself to be very unscholarly and unkind to some people, but I am ready to take all criticism. I am writing this because I want to help the Church which I love and hope some time to be a priest in.

Sometimes I think that the Church is a wonderful thing for the clergy. They can preach any sort of heresy they want to without any fear and in the end share in the pension fund with the more conscientious souls who are true to the faith as given to us by our Lord when He founded the Church. A very comfortable Church to be in. But the Cross wasn't comfortable to our Lord.

I belong to a parish where much ritual is used and I am fond of ritual because I think it helpful to my devotion. To be perfectly frank with myself and you, I must admit that when I changed to my present from a non-ritualistic, but (as I realize now) very Orthodox, parish, it was due much to the glamor of it all. Now, five years after, I feel differently about it.

The question in my mind is, "Is the Church true to her Founder? Is she keeping the faith?" Many things seem to point out that, *as a whole*, she isn't. She seems to be afraid to face herself frankly. She quibbles over small things like *The American Missal*, and ignores rank heresy. . . .

We Anglo-Catholics made fools of ourselves in the Birmingham affair. I do not approve of Bishop Barnes' attitude, but since it was not a matter of faith, I think that the clergy concerned should have obeyed without a word. The recent New York affairs need no comment. They speak—rather, "shriek"—for themselves.

We are the "laughing stock" of the denominations and of Rome. They accuse us of avoiding issues, being inconsistent, and shallow. We allow our people to remain in ignorance of their Church as is shown by many Churchmen who rank themselves with the denominations. May I suggest that a good cure for this would be for the Church to exhort the faithful to read such a book as *The Faith By Which We Live*? Our clergy who "go to Rome" often say that these conditions influenced them greatly.

I have been told that the textbooks at our theological seminaries are not all official Church books. That seems funny. . . .

Clean up these doubtful points, teach the faith as God has ordered you to. Make the Church worthy of her boast of Catholicism. . . . To sum it all up, I mean that we need a "good housecleaning." It won't be pleasant, castor oil never is, but it is necessary and there is but one way we can accomplish it—by prayer, fasting, and holy charity. JOHN A. MATHEWSON.

Providence, R. I.

"GLIMPSSES OF EARLY CHRISTIAN MISSIONS"

To the Editor of *The Living Church*:

I AM SURE that the article entitled *Glimpses of Early Christian Missions*, appearing on page 524 of THE LIVING CHURCH of August 15th, reached publication without careful reading on the part of those responsible for its appearance in your paper, which has always stood for orthodox Christianity, to say nothing of Catholic Churchmanship. The sub-title of this article gives the Arian missionary, Ulfilas, the title "Saint"—an inaccuracy that might be overlooked, were it not for the fact that his very heresy was a bar to his canonization. Worse still, the writer of the article goes out of her way to depreciate "Catholics" and Catholicism, writing regretfully of the final disappearance of Arianism, which she seems to regard as a superior form of Christianity—or at least, as a possibly desirable variant from Catholicism. I am sure you and all concerned with the welfare of THE LIVING CHURCH will regret this unfortunate oversight as much as do your readers. Surely our admiration for the holiness and sincerity of Ulfilas should not blind us to the falseness and inadequacy of his theological position. (Rev.) THOMAS J. WILLIAMS.

New York.

THE MARRIAGE CANON

To the Editor of *The Living Church*:

IN THE DISCUSSIONS of marriage and divorce there are two things which, I think, have not received sufficient attention.

1. The Promise or Vow.

At a solemn religious service, "in the sight of God, and in the face of" witnesses, the man promises to take the woman to his wedded wife, and, forsaking all others, to keep him only to her, so long as they both shall live. Then he takes her hand, and says: "I, N. . . ., take thee, N. . . ., to my wedded wife, to have and to hold from this day forward . . . till death us do

part . . . and thereto I plight thee my troth"; that is, I pledge thee my truth, or in modern English, I give thee my word of honor.

Could a man possibly make a stronger or more solemn promise? And I submit, Mr. Editor, that if that promise may be broken, any promise may be broken; if that vow is not binding, no vow is binding, and we have reached a point where truth and honor count for nothing.

2. The Relationship.

In marriage a unique physical relationship is established. In the words of our Lord, "the two become one flesh." That relationship, once established, nothing on earth can alter or destroy. A similar relationship exists between parent and child. My son is my son, no matter what may happen. I may disown him, I may disinherit him, but he is still my son. Once my son, always my son. Similarly, my wife is my wife, no matter what may happen. I may put her away, or she may desert me, but she is still my wife "so long as we both shall live." No decree of a court, no dispensation of the Church can change that relationship. Once my wife, always my wife.

These considerations, Mr. Editor, settle for me the question of the rightfulness of divorce under any circumstances. There may be conditions that justify separation, but divorce never.

San Diego, Calif.

(Rev.) HENRY BEDINGER.

To the Editor of *The Living Church*:

IN THE PREFACE to our Prayer Book it is stated "This Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship."

During the past fifty years a large part of Prayer Book revision has been reparation, restoration of the Magnificat, Nunc dimittis, and a short petition for the departed.

In proposed Canon 43: of Matrimony, Section I. (i), it reads "In every parish instruction shall be given, both publicly and privately, on the nature of Christian marriage," etc., leaving the kind and amount to the choice of the individual priest.

Here the Church did "depart" from the "discipline" regarding such instruction: First, in omitting the publishing of the banns, when such instruction might fittingly have been given as is stated in the portion omitted in the opening address. In the first Book of Edward VI, after the words "in the fear of God," down to "Into this holy estate," is this: "Duly considering the causes for which matrimony was ordained. One cause was the procreation of children, to be brought up in the fear and nurture of the Lord, and praise of God. Secondly, it was ordained for a remedy against sin, and to avoid fornication; that such persons as be married might live chastely in matrimony, and keep themselves undefiled members of Christ's body. Thirdly, for the mutual society, help, and comfort, that the one ought to have of the other both in prosperity and adversity."

What simpler, more chaste, or solemn instruction could be used as the voice of the whole Anglican communion?

Scripture frequently speaks of Abraham, Isaac, and Jacob; but of the second alone could it be stated, as in another omission, "As Isaac and Rebecca lived faithfully together."

If any further "instruction" were desired it is given in the address appointed to be read by the minister, at the close of the Form of Solemnization of Matrimony, which being in the very words of Scripture, is the voice of the whole Church.

Portland, Ore.

(Rev.) EDWARD H. CLARK.

THE FAMILY AND DIVORCE

To the Editor of *The Living Church*:

FATHER is the title by which the divine Being has revealed Himself unto mankind, and we are taught to address our prayers to "our Father." The individual is not considered as the unit, he is a member of the one family, and thus is suggested filial duty and brotherly affection—in a word, obedience to parents and obligation to our neighbor. The relation between parents and children is a type of the relation between God and man. The family when ordered in accordance with the divine will is a school for the training of good citizens and pious men and women, and whatever tends to destroy the family menaces the State and the Church. Therefore it becomes all good citizens and loyal Christians to do all in their power to preserve the sanctity of the family. Today the destruction of the family is threatened by that awful evil, divorce. Yet many do not appreciate the danger to which society is exposed, but are resting in stolid apathy while the enemy with devilish cunning is untiring in his activity. Already some of the states are in earnest competition as to which shall furnish the cheapest and quickest divorce decrees. They have, as it were, placed them on the bargain counter and are advertising "Divorce while you wait," and assuring the public that one will not have to wait very long.

Lexington, Ky.

(Rev.) M. M. BENTON.

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

THE STORY OF ST. MARY'S: THE SOCIETY OF THE FREE CHURCH OF ST. MARY THE VIRGIN, NEW YORK CITY, 1868-1931, has recently been published for the trustees and may be obtained from the secretary of the church, 145 West 46th St., \$1.60 post free. Newbury Frost Read, secretary of the trustees, has done excellent work as editor, making a judicious and discreet selection from the historical material at hand and writing with much charm and humor.

The original St. Mary's was the product of the enormous energy and faith of the first rector, Fr. Brown, and is famous for the foremost place it took in the Catholic movement in America. Perhaps in these days it is more famous as the church in which music and ceremonial are carried to a point of greater magnificence than anywhere else in the country, but its great spiritual history should not be forgotten. The thirteenth century French gothic edifice, consecrated in 1895, stands as strong and beautiful as ever amid the vulgarities of the theater district of Broadway. Mr. Read notes the oddly "prophetic" reference to the Cowley Fathers' Boston Church in one of the newspaper accounts of this consecration, at a time when the Society of St. John the Evangelist was scarcely known in New York. Now in 1931, when the Cowley Fathers have taken charge of the destinies of the parish, there is every hope and promise that it will go on to fresh fields of usefulness in a long and happy future.

There have been several rectors of ability at St. Mary's, and devoted trustees of financial prominence in New York. It is not long since the great days of Dr. Barry and Haley Fiske. Dr. Barry came in 1909, and as early as 1912 it was recognized that "Dr. Barry's influence dominated the board and the parish, and in spiritual matters he reigned supreme. Haley Fiske had practically sole charge of all matters of business, and these two strong, able men sought or accepted little help from others." As Mr. Read describes them, the deliberations of the governing body are full of interest and in the course of sixty-odd years not a few dramatic incidents appear in the records. There was, for instance, the finding, by a patient secretary, of a certificate worth thousands of dollars, in an old water-soaked trunk in the church basement. This was part of the great legacy which built the new church, and had been overlooked by a careless executor. Yet St. Mary's has had many a struggle to keep afloat financially. The minutes are full of the sometimes very amusing parings and pinchings that the trustees thought necessary. And in spite of its deserved reputation in the musical world St. Mary's has only an ancient organ from the original church, an "invalid veteran" which requires expensive patching yearly, and may collapse permanently at any time.

Many photographs of the church and its rectors adorn the volume and there is a foreword by Fr. Williams, S.S.J.E., the "new and already respected and beloved young rector," and a retrospective sketch by Dr. Barry, beloved rector emeritus, whose twenty years' pastorate is still vivid in the minds of all parishioners and friends. It is hoped in a later edition to remedy any deficiencies or omissions in the present volume.

H. H. MORGAN.

CREATIVE RELIGIOUS LITERATURE. By Arthur J. Culler. New York: Macmillan, 1930. \$2.50.

THE author is the warden of Hiram College, in Ohio, and he has written an interesting book on the literary features of the Bible. It is edited not only for the general reader, but with an eye to class use, and should attract much attention from college and other students. Dr. Culler has shown the wide and impressive range of literary form to be found in holy writ. He has exhibited the rich power and beauty of its poems, allegories, dramatic narratives, lyric passages,

parables, metaphors, and lofty eloquence. He has compared these with similar forms selected from a wide acquaintance with ancient and modern writings. Yet such an approach to the Holy Bible carries its own burden of essential limitations. It must, perforce, resemble the attitude of a skilled mechanic towards a magnificent pipe organ. Every item of its mechanism may be accurately described, without giving one suggestion of the noble instrument's real meaning, which is, of course, the soul-life of wondrous music. Our author also gives us a Socinian view of our Lord, which is an unhappy blight when one comes to the New Testament. He is perhaps at his best—and it is a fine analysis—when telling of Ecclesiastes and Job, and certainly at his weakest when quoting our Lord. There are some whims: Moses, he thinks, did not write Psalm 90, and David did not write the 51st Psalm. And poor St. Paul is called an unsatisfactory theologian, while the Epistle to the Ephesians, which S. T. Coleridge declared to be "one of the divinest compositions of man," is not mentioned at all. And St. Paul is said by our author to have "adopted the mystery cults" as he "invented Christianity"! Despite such eccentricities, and others akin, the book has real value, and ought to have a wide circulation.

JOHN HENRY HOPKINS.

THE EUCHARISTIC CANON. By John Blomfield. S. P. C. K., \$2.00.

A DEBT of thanks is due the editorial secretary of the S. P. C. K., the Rev. W. K. Lowther Clarke, for his care in editing this book and for publishing it after the death of the author, a priest, whose life was "largely spent in pioneer work in western Australia." The motive of the author, in writing the book both as expressed in the text and more explicitly by the editor, was the desire to influence Prayer Book revision in the land of his life-long labor. He realized that revision should be based on a careful historical study of the liturgies of Christendom, judging from the amount of such study there is in his book, interrupted only here and there by the tendency of Fr. John, as he was affectionately called, to inject devotional and homiletic material into his historical investigation. The book serves, however, as a valuable introduction to a study of the preface and canon of the various English Prayer Books and it is, withal, readable. H. N. RENFREW.

DR. JAMES BAIKIE wields a winsome and a beckoning pen. He has also a large and most sympathetic acquaintance with his great theme. He writes as only those who love the Bible could attempt to write. The eighteen chapters of *The Romance of the Bible* (Lippincott, \$3.00) swing the reader along at a fascinating pace, from the vivid story of the Septuagint, past the heroic times of the Apocrypha and the learned labors of St. Jerome, through the struggles of early Celtic Christianity, down to the dreadful persecutions of Reformation times, and to the latest versions and translations of our own day. Dr. Baikie is apparently a pronounced Protestant and writes from that viewpoint, sparing no jot nor tittle when describing Roman cruelty in the days of the Scottish and English martyrs. His pages sparkle with inspiring information, e.g., stating that parts or all of the Bible have been translated into some new language on an average every five weeks during the past twenty-five years, and that the last annual total distribution of Bibles or parts thereof reached the amazing figure of over 11,000,000 copies. There are also many gleams of bright humor, as when telling of the mistranslations which even the ablest and most earnest scholars could not avoid, in their perplexed wrestlings with crude dialects. It is altogether a delightful book, for which a large circle of readers, especially young people, should be grateful.

JOHN HENRY HOPKINS

The Living Church

Established 1878

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

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OTHER PERIODICALS

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THE GREEN QUARTERLY. The Anglo-Catholic Magazine. Quarterly, \$1.50 per year. Single copies, 40 cts.

Agents also for (London) *Church Times*, weekly, \$3.50; and *The Guardian*, weekly, to the clergy, \$3.75, to the laity, \$7.50.

Church Calendar



AUGUST

23. Twelfth Sunday after Trinity.
24. Monday. St. Bartholomew.
30. Thirteenth Sunday after Trinity.
31. Monday.

SEPTEMBER

1. Tuesday.
6. Fourteenth Sunday after Trinity.
13. Fifteenth Sunday after Trinity.
- 16, 18, 19. Ember Days.
20. Sixteenth Sunday after Trinity.
21. Monday. St. Matthew.
27. Seventeenth Sunday after Trinity.
29. Tuesday. St. Michael and All Angels.
30. Wednesday.

CALENDAR OF COMING EVENTS

AUGUST

22. Retreat for Laymen at Rock Point, Vt., at diocesan headquarters.
26. National Federation of Young People to hold conference at Shattuck School, Faribault, Minn.
27. National Convention of Brotherhood of St. Andrew, Sewanee, Tenn.

SEPTEMBER

4. Y. P. F. Conference at Evergreen, Colo., on Church Conference Grounds.
7. Rural Church and Social Work Conference at Manlius School.
Retreat for clergy and women of the Church at Evergreen, Colo.
9. Election of Bishop Coadjutor for diocese of Connecticut at Christ Church Cathedral, Hartford.
11. Triennial Convention, Daughters of the King, Denver, Colo.
14. Meeting of National Council, Denver, Colo.
15. Opening of General Convention and Woman's Auxiliary, Denver, Colo.
21. G. F. S. and C. P. C. Conventions, Denver, Colo.
25. Conference of Church Hospitals at Denver.

CATHOLIC CONGRESS CYCLE OF PRAYER

AUGUST

31. St. Andrew's, Denver, Colo.

SEPTEMBER

1. St. Peter's, Lyndonville, Vt.
2. St. Mary's, Northfield, Vt.
3. Trinity, Granville, N. Y.
4. St. Mary's, Pt. Pleasant, N. J.
5. St. Uriel's, Sea Girt, N. J.

APPOINTMENTS ACCEPTED

BROOKS, Rev. ISAAC E., formerly priest-in-charge of County Centre Mission, Hulmeville, Pa.; has become rector of Emmanuel Church, Frankford Ave. and Stanwood St., Holmesburg, Philadelphia.

BUSH, Rev. FREDERIC F., formerly rector of Trinity Church, Arkansas City, Kans.; to be assistant to the dean at the Cathedral of the Incarnation, Garden City, L. I., N. Y. Address, 61 Brompton road, Garden City, N. Y. September 1st.

GESNER, Rev. ANTHON T., locum tenens at Trinity Church, Oshkosh, Wis. (F.L.); to be rector of Christ Church, Roxbury, Conn. Effective in September.

GRAVES, Rev. FREDERICK D., canon of St. James' Cathedral, Fresno, Calif. (San J.); to be chaplain of St. Stephen's University Chapel, Reno, Nev. New address, St. Stephen's Chapel, 8th and University Ave., Reno. September 1st.

GLOVER, Rev. MORTIMER W., Jr., rector of St. John's Church, Tampa, Fla. (S.F.); to be rector of Christ Church, Macon, Ga. (At.) Address, 518 Walnut St., Macon. September 1st.

HALSEY, Rev. FREDERICK BIDDLE, rector of St. Ambrose's Church, Philadelphia; to be vicar of Trinity Church, Trinity Cathedral, Trenton, N. J. Address, Academy St., Trenton. September 20th.

MAYER, Rev. ANDREW W., curate at St. John's Church, Lansdowne, Pa.; to be rector of St. Thomas' Church, Newark, N. J. (N'k.) Address, Roseville and Park Aves., Newark. September 1st.

WANNER, Rev. MERVIN L., priest-in-charge of St. Matthew's Mission, Fairbanks, Alaska; to be priest-in-charge of St. George's Mission, Cordova, Alaska. September 1st.

SUMMER ACTIVITIES

KEMERER, Rt. Rev. BENJAMIN T., D.D., Bishop Coadjutor of Duluth, is supplying at St. Luke's Church, Minneapolis, during August.

LAMB, Rev. JAMES H., Jr., rector of Christ Church (Old Swedes), Upper Merion, Pa., is in charge of St. Thomas' Church, Amagansett, L. I., N. Y., until September 1st. Address, St. Thomas' Rectory, Amagansett, L. I., N. Y.

NEW ADDRESSES

BURTON, Rt. Rev. LEWIS WILLIAM, D.D., retired Bishop of Lexington, formerly 644 N. Broadway; 408 W. Sixth St., Lexington, Ky.

DAY, Rev. MARSHALL M., vicar of Christ Church; 5149 N. Buffum St., Whitefish Bay, Milwaukee, Wis.

MALLET, Rev. FRANK J., rector emeritus of St. Paul's Church, New Albany, Ind., formerly 610 Fifth Ave., Greensboro, N. C.; 908 Magnolia St., Greensboro, N. C.

CAUTION

DIGGS—Caution is suggested in dealing with a man using the name of **CHARLES DIGGS.** It is said that he claims to be connected with the Church of St. Michael and All Angels, and gives his address as 2108 St. Paul street, Baltimore. He is not connected with this parish, nor, after careful investigation, is he found to be listed in any of the directories in Baltimore. Further information may be obtained from the Rev. Don Frank Fenn, St. Paul and 20th streets, Baltimore, Md.

ORDINATIONS

DEACON

LOS ANGELES—On August 2d, in St. Paul's Cathedral, Los Angeles, **WESLEY ALBERT HAVERMALE** was ordained to the diaconate by the Rt. Rev. W. Bertrand Stevens, D.D., Bishop of the diocese. The candidate was presented by the Rev. Alex Lyall, and the Very Rev. Harry Beal, D.D., preached the sermon.

Mr. Havermale intends to continue his studies at the Church Divinity School of the Pacific at Berkeley for the coming year, going to Palestine on December 31st as a member of an

archeological expedition with Dr. Badè of the Pacific School of Religion. His address until further notice will be: Church Divinity School of the Pacific, Berkeley.

DEACON AND PRIEST

WEST TEXAS—On the Tenth Sunday after Trinity, August 9th, the Rt. Rev. William T. Capers, D.D., Bishop of the diocese, ordained to the diaconate **CHARLES WILLIAM CHAMPION LEEL**, at St. Mark's Church, San Antonio. The Bishop also preached. The candidate was presented by the Rev. Earl H. Perry, M.D., from Fort Sam Houston Station Hospital. The gospel was read by the newly-ordained deacon and the epistle by the Rev. Edward M. Pennell, Jr., who also acted as chaplain to the Bishop.

Mr. Leel is a member of the senior class in the Virginia Theological Seminary, and will return to Alexandria in September to complete his course.

On August 11th, **LON P. JOHNSON** was advanced to the priesthood by Bishop Capers at the Church of the Messiah, Gonzales. He was presented by the Rev. John W. Sykes, who also preached the sermon. The Rev. L. B. Richards was the gospeller, the Rev. J. S. Budlong read the epistle, and the Rev. K. L. Houder, a former rector of the Church of the Messiah, read the litany. The Rev. E. M. Pennell, Jr., acted as Bishop's chaplain.

Mr. Johnson comes from the Methodist Church South. He is to be rector of the Church of the Messiah and besides his parish will serve the missions at Yoakum and Hallettsville.

DIED

BURTON—Entered into paradise, on the Feast of the Transfiguration, August 6, 1931, in Richmond, Va., **GEORGIE HENDREX BALL BURTON**, wife of the Rt. Rev. Lewis W. Burton. Burial service in Christ Church Cathedral, Lexington, Ky., August 9th. Interment in the Lexington Cemetery.

"Blessed are the dead who die in the Lord."

MEMORIALS

**Jane M. Bishop
May Bishop Thompson**

JANE M. BISHOP and **MAY BISHOP THOMPSON** entered into life eternal February 1, 1924 and August 22, 1926.

"Make them to be numbered with Thy saints in glory everlasting."

Mary V. N. Goodwin

MARY V. N. GOODWIN entered into life eternal August 25, 1927.

"Of your charity pray for her soul."

RESOLUTION

Alexander A. M'Kechnie

At a special meeting of the Board of Managers of the Church Extension Society of St. Paul held August 10th the following action was taken:

WHEREAS Mr. **ALEXANDER A. MCKECHNIE**, an esteemed member of this board, passed to his rest on August 4th, after a short illness, therefore:

RESOLVED, that we hereby testify to our sorrow and our sense of loss in his death. He was a man wise in counsel and foremost in every good work, a faithful attendant at the meetings of the board, a most loyal and devoted Churchman.

To his bereaved wife and family we desire to express our heartfelt sympathy in their affliction, and the hope that the Holy Spirit will assuage their grief.

NEWS IN BRIEF

DALLAS—St. Luke's Church, Mineral Wells, has received a hand carved reredos—the work and gift of the rector, the Rev. Claude A. Beesley. It is of oak, in gothic design, and is made of several panels, in one of which is a painting of Christ in the Garden of Gethsemane by Mrs. P. S. Sloan. In four others are the sacred monograms: the Alpha and the Omega, the symbol of God, and the I H S and the Chi Rho, the symbol of Jesus. Throughout the lacy gothic pattern has been carried by the rector, which shows him to be an artist of rank. The reredos and the carved pulpit, a previous gift of Mr. Beesley, are valued at \$2,500.

MAINE—The Rev. William Rice, rector of Christ Church, Eastport, has been in the Chipman Memorial Hospital at St. Stephen, N. B., for a month and had an operation. He is now resting comfortably in Boston. During his absence, the Rev. Norman Nash of Cambridge, Mass., is supplying at Christ Church.

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.

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NO **S**INGLE **A**DVERTISEMENT **I**NSERTED **I**N **T**HIS **D**EPARTMENT **F**OR **L**ESS **T**HAN **\$**1.00.

ADDRESS all copy *plainly written on a separate sheet* to Advertising Department, **T**HE **L**IVING **C**HURCH, Milwaukee, Wis.

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

POSITIONS OFFERED

MISCELLANEOUS

WANTED—A **Y**OUNG **W**OMAN **T**O **T**EACH kindergarten and assist with sewing. Apply to **T**HE **S**ISTER **I**N **C**HARGE, St. Marguerite's Home, Ralston, N. J.

WANTED: **E**XPERIENCED **O**RGANIST and choir-master for boys' and men's choir. Must furnish references and experience. State age. Splendid opportunity for right man. C-632, care of **L**IVING **C**HURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

A **C**ATHOLIC **P**RIST **W**ANTS **T**O **G**ET into touch with vestries seeking a rector. Free after August. 48 years old, unmarried, whose desire is a parish where there is a field for real work. Excellent references. Correspondence invited, but interviews greatly preferred. Reply, B-621, care **L**IVING **C**HURCH, Milwaukee, Wis.

MARRIED **P**RIST, 39, **S**EEMS **C**HANGE. Parish and business experience. Box G-623, care of **L**IVING **C**HURCH, Milwaukee, Wis.

PRIST **D**ESIRES **P**ARISH, **C**URACY, **O**R temporary duty. D-607, care **L**IVING **C**HURCH, Milwaukee, Wis.

PRIST, **M**IDDLE **L**IFE, **M**ARRIED, **N**O children, available for supply work, for long or short period. Good recommendations. East preferred, will go anywhere. Address, Box R-634, **L**IVING **C**HURCH, Milwaukee, Wis.

PRIST, **I**N **E**ARLY **F**IFTIES, **M**ARRIED, no children, desires parish or group of missions. Sound Churchman. Has good recommendations from parishioners and bishop. No income, must depend on stipend alone. Energetic worker. Address, Box K. R-660, **L**IVING **C**HURCH, Milwaukee, Wis.

MISCELLANEOUS

CLERGYMAN'S **W**IDOW **A**ND **G**RADUATE registered nurse desires position in Church School or institution as nurse or housemother. Highest references. Eastern position only. Address, W-614, care **L**IVING **C**HURCH, Milwaukee, Wis.

EXPERIENCED **O**RGANIST, **C**HURCH-woman, desires change. Can direct choir and develop voices if desired. Teacher of piano, pipe organ and voice. Also willing to do some parish work. Can give good references. Box L-635, **L**IVING **C**HURCH, Milwaukee, Wis.

EXPERIENCED **W**OMAN **W**ANTS **P**OSITION, matron or housemother, boys' or girls' school, where she can have ten year old girl. References. B-625, **L**IVING **C**HURCH, Milwaukee, Wis.

NURSE, **H**OUSEKEEPER **O**R **H**OUSE mother in school, institution, or private home. Long experience, best references. Address, A. M. P., 515 A Ave. E, Cedar Rapids, Iowa.

ORGANIST-**C**HOIRMASTER, **S**PECIALIST with unsurpassed credentials desires change. Reply S-617, care of **L**IVING **C**HURCH, Milwaukee, Wis.

SUPERINTENDENT, **C**HURCHWOMAN, **D**ESIRES position Church institution. Experienced, successful, kindly. Best references. Address, K. L-620, care **L**IVING **C**HURCH, Milwaukee, Wis.

SUPERVISION **O**F **H**OME **A**ND **M**OTHER-less children desired by motherly woman who understands young people. Wide experience, references. Address, L-619, **L**IVING **C**HURCH, Milwaukee, Wis.

WILL **G**IVE **S**ERVICES **F**OR **R**EASON-able time to some mission as nurse or social service worker. Woman of mature years, in Deaconess orders. Address, P-626, **L**IVING **C**HURCH, Milwaukee, Wis.

UNLEAVENED BREAD

PRIST'S **H**OSTS—**P**EOPLE'S **P**LAIN **A**ND stamped wafers — (round). **S**T. **E**DMOND'S **G**UILD, care of Mrs. H. J. REILLY, 2230 North 1st St., Milwaukee, Wis.

ST. **M**ARY'S **C**ONVENT, **P**EESKILL, **N**EW York. Altar bread. Samples and prices on request.

VESTMENTS

CHURCH **E**MBROIDERIES, **A**LTA **H**ANG-ings, Vestments, Altar Linens, Surplices, etc. Only the best material used. Prices moderate. Catalogue on application. **T**HE **S**ISTERS of **S**T. **J**OHN **T**HE **D**IVINE, 28 Major Street, Toronto, Canada.

VESTMENTS **A**ND **E**MBROIDERY, **S**ILK and linen Church supplies, materials. **G**EORGIA **L**. **B**ENDER, 1706 Manning St., Philadelphia, Pa.

CHURCH LINEN

IRISH **L**INEN **F**OR **Y**OUR **C**HURCH. **M**ary Fawcett linens are known and used in nearly every diocese. Finest qualities; many exclusive importations. Wide Birdseye for purificators now in stock. Lengths cut to order. Send for samples now. **M**ARY **F**AWCETT **C**O., Box 146, Plainfield, N. J.

MISCELLANEOUS

ROOM **F**REE **I**N **N**EW **Y**ORK **C**ITY **F**OR suitable male student in return for teaching Sunday school class and choir work. **H**. **K**LUNK, 295 St. Ann's Ave., New York City.

CHURCH LITERATURE FOUNDATION, INC.

THE **A**BOVE-NAMED **C**ORPORATION, 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 **T**HE **L**IVING **C**HURCH, 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 **T**HE **L**IVING **C**HURCH, six the Church at Large. President, Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee; Secretary, L. H. Morehouse, 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis.

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LENDING LIBRARY

THE **M**ARGARET **P**EABODY **L**ENDING **L**ibrary for the distribution of Church Literature by mail. Return postage the only expense. For catalog and other information address **L**ENDING **L**IBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

BOARDING

Boston

A **C**HURCH **F**AMILY **I**N **L**ARGE **A**ND comfortable suburban house desires to open their home to a few girls whose parents would like them to attend the same private school in Boston as their daughter. For particulars and exchange of references address, **M**RS. **F**RANK **V**. **B**URTON, 222 Marlborough St., Boston, Mass.

Los Angeles

VINE **V**ILLA: "THE **H**OUSE **B**Y **T**HE **S**IDE **O**F THE **R**OAD." Attractive rooms with excellent meals in exclusive Los Angeles home. Near Hotel Ambassador. Address, **V**INE **V**ILLA, 684 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

New York City

HOLY **C**ROSS **H**OUSE, 300 **E**AST **F**OURTH 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 **S**ISTER **I**N **C**HARGE.

HEALTH RESORT

ST. **A**DREW'S **R**EST, **W**OODCLIFF **L**AKE, Bergen Co., New Jersey. **S**ISTERS **O**F **S**T. **J**OHN **B**APTIST. For women recovering from an acute illness or for rest. Private rooms, \$10-\$15. Age limit 60.

REST HOUSES

HOUSE **O**F **T**HE **N**AZARENE, **M**OUNTAIN Lakes, N. J. A house of rest and spiritual refreshment. Chapel services daily. Large religious library. Excellent food. \$18-\$25.

ST. **P**HOEBE'S **H**OUSE **F**OR **R**EST **A**ND retreat. On slopes of Mount Tom, above mountain stream. Sun baths, drives, New York bus service. Board reasonable. Address, **D**EACONESS-**I**N-**C**HARGE, Lakeside, P. O., Conn.

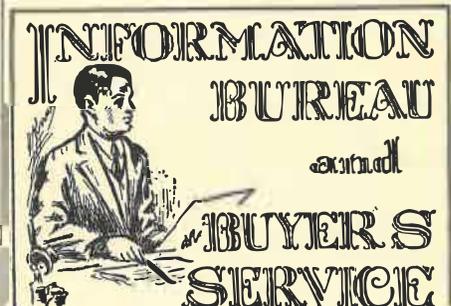
HOUSE OF RETREAT AND REST

SISTERS **O**F **T**HE **H**OLY **N**ATIVITY, **B**AY Shore, Long Island, N. Y. References required.

RETREATS

LABOR **D**AY, **L**AYMEN'S **R**ETREAT **A**T Holy Cross, West Park, N. Y., opens Saturday evening, September 5th, and closes the following Monday morning. No charge. Address, **G**UESTMASTER.

RETREAT **F**OR **P**RISTES **A**T **H**OLY **C**ROSS, West Park, N. Y., opens on the evening of September 14th, and closes the following Friday morning. Conductor, Fr. Frank Vernon, D.D. Address, **G**UESTMASTER.



This department will be glad to serve our readers in connection with any contemplated purchase of goods.

If you desire information in regard to various classes of merchandise for the church, rectory, parish house, Church institution, or homes, we shall be glad to have you take advantage of our special information service. We will either put you in touch with such manufacturers as can satisfactorily supply your wants, by writing directly to them for you and thus saving you time and money, or we will advise you where such articles as you desire may be obtained.

Write **T**HE **I**NFORMATION **B**UREAU, **T**HE **L**IVING **C**HURCH, 1801-1817 West Fond du Lac Ave., Milwaukee, Wis.

Church Services

California

St. Mary of the Angels, Hollywood

4510 Finley Avenue, Olympia 6224
Sunday Masses for August.
Low Masses 7:30 and 11 A.M. Sung Mass 9 A.M.

District of Columbia

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

46 Q Street, N. W.
Sundays: 7:00 A.M. Mass for Communion.
" 11:00 A.M. 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 N. LaSalle Street
REV. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses: 8:00, 9:15, 11:00 A.M.,
and Benediction 7:30 P.M. Week Day Mass,
7:00 A.M.
Confessions: Saturday, 4:00-5:30, 7:30-9:00.

Massachusetts

Church of the Advent, Boston

REV. JULIAN D. HAMLIN, Rector
SUMMER SCHEDULE
Sundays: Holy Communion, 7:30 and 8:15
A.M.; Matins, 10 A.M.; Sung Mass and Sermon,
10:30 A.M.; Evensong and Sermon, 7 P.M.
Week-days: Matins, 7:15 A.M.; Mass, 7:30
A.M.; Evensong, 5 P.M. Thursdays and Holy
Days additional Mass, 9:30 A.M. Confessions:
Saturdays, 3:30-5 P.M.

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sunday Masses, 7:30 and 9:30 A.M.; High
Mass and Sermon, 11 A.M.
Week-days: Masses, 7 A.M. Thursdays and
Holy Days, 9:30 A.M., also.
Confessions: Saturdays from 3 to 5 and 7
to 9 P.M.

New Jersey

St. Mary's-by-the-Sea, Point Pleasant

Sundays: 7:30 and 9:30 A.M.; 8:00 P.M.
Week-days: 7:30 A.M.; except Monday 9:30.
Confessions: Saturday 5:30 and 8:00 P.M.
The Holy Hour: First Friday at 8:00 P.M.

New York

Holy Cross Church, Kingston, N. Y.

Pine Grove Avenue, near Broadway
REV. A. APFLETON PACKARD, JR., Rector
SUMMER SCHEDULE
Sundays: Low Mass, 7:30 A.M.
Solemn Mass and Sermon, 10:30 A.M.
Week-days: Daily Mass, 7:00 A.M.
Friday Mass: 9:00 A.M.
Confessions: Saturdays 4 to 5; 7 to 8 P.M.
Telephone: Kingston 1265.

Cathedral of St. John the Divine, New York City

Amsterdam Avenue and 111th Street
Sundays: The Holy Communion, 8:00 A.M.;
Children's Service, 9:30 A.M.; Morning Prayer,
Holy Communion and Sermon, 11:00 A.M.;
Evening Prayer, 4:00 P.M. Week-days (in
chapel): The Holy Communion, 7:30 A.M.;
Morning Prayer, 10:00 A.M.; Evening Prayer
(choral except Monday and Saturday), 5:00 P.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., LL.D., Rector
Sundays: 8 and 11 A.M.

Church of St. Mary the Virgin, New York

46th Street between 6th and 7th Avenues
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Low Masses, 7:30 and 9:00.
High Mass and Sermon, 10:45.
Week-day Masses, 7:00 and 8:00.

CHURCH SERVICES—Continued

New York

Holy Cross Church, New York

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

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

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

Pennsylvania

S. Clement's Church, Philadelphia

20th and Cherry Streets
REV. FRANKLIN JOINER, Rector
Sunday: Low Mass at 7, 8 and 9:15.
High Mass and Sermon at 11.
Sermon and Benediction at 8.
Daily: Mass at 7 and 9:30. Tuesday and
Friday at 8.
Friday, Address and Benediction at 8.
Confessions: Friday, 3-5; 7-8. Saturday, 3-5;
7-9.
Priests' telephone: RIT'tenhouse 1876.

Wisconsin

All Saints' Cathedral, Milwaukee

E. Juneau Ave. and N. Marshall Street
VERY REV. ARCHIE DRAKE, Dean
SUMMER SCHEDULE
Sunday Masses: 7:30, 10:00.
Week-day Masses: 7:00 A.M.
Confessions: Saturday, 5-5:30, 7:30-8:30.

RADIO BROADCASTS

KCJR, JEROME, ARIZONA, 1310 KILO-
cycles, Christ Church. The Rev. D. J.
Williams, every Sunday at 11:00 A.M., Moun-
tain Standard Time.

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

KGO, SAN FRANCISCO-OAKLAND, CALIF.
790 kilocycles (380 meters). Grace Cathed-
ral. Morning service first and third Sun-
day, 11:00 A.M., P. S. Time.

KHQ, SPOKANE, WASHINGTON, 590 KILO-
cycles (225.4). Cathedral of St. John the
Evangelist. Evening service every Sunday from
8:00 to 9:00 P.M., P. S. Time.

KSCJ, SIOUX CITY, IOWA, 1330 KILO-
cycles (225.4). St. Thomas' Church, every
Sunday, organ and sermon at 2:30 P.M., and
first and third Sunday at 11:00 A.M., C. S.
Time.

WBBZ, PONCA CITY, OKLAHOMA, 1200
kilocycles (240.9). Grace Church, every
third Sunday at 11:30 A.M., C. S. Time.

WIP, PHILADELPHIA, PA., 610 KILO-
cycles (492). Church of the Holy Trinity.
Every Sunday at 10:45 A.M., E. S. Time.

WISJ, MADISON, WIS., 780 KILOCYCLES
(384.4 meters). Grace Church. Every Sun-
day, 10:45 A.M., C. S. Time.

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

WLBW, OIL CITY, PA., 1260 KILOCYCLES
(238 meters). Christ Church. Every
Wednesday, 12 noon to 12:30 P.M., E. S. Time.
Rev. William R. Wood, rector.

WMAL, WASHINGTON, D. C., 630 KILO-
cycles (475.9). Washington Cathedral. the
Bethlehem Chapel or the Peace Cross every
Sunday. People's Evensong and Sermon (usu-
ally by the Bishop of Washington) at 4:00
P.M., E. S. Time.

WPG, ATLANTIC CITY, N. J., 1100 KILO-
cycles (272.6). St. James' Church, every
Sunday at 4:30 P.M., E. S. Time. Rev. W. W.
Blatchford, rector.

WRBQ, GREENVILLE, MISS., 1210 KILO-
cycles (247.8). Twilight Bible class lec-
tures by the Rev. Philip Davidson, rector of St.
James' Church, every Sunday at 4:00 P.M.,
C. S. Time.

WRVA, RICHMOND, VA., 1100 KILO-
cycles (270.1). St. Mark's Church, Sunday
evening, 8:00 P.M., E. S. Time.

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

BOOKS RECEIVED

(All books noted in this column may be ob-
tained from Morehouse Publishing Co., Mil-
waukee, Wis.)

The Christopher Publishing House, 1140 Columbus
Ave., Boston, Mass.

The Acts of the Apostles. By Frank E. Allen.
Foreword by Leander S. Keyser, A.M.,
D.D. \$3.50.

Out of the Rut. A Layman's Point of View.
By Ford G. Birchard. \$1.75.

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

Founders of Great Religions. Being Personal
Sketches of Famous Leaders. By Millar
Burrows, Ph.D., Associate Professor of
Biblical Literature and History of Reli-
gions in Brown University. \$2.00.

PAPER-COVERED BOOK

National Committee on Prisons and Prison Labor,
250 W. 57th St., New York City.

*National Committee on Prisons and Prison
Labor Report Presented to the Annual
Meeting, April 30, 1931*

YEAR BOOK

Parish Trinity Church, 72 Wall St., New York
City.

*Year Book and Register of the Parish of
Trinity Church in the City of New York.*
A. D. 1930. Paper.

MAGAZINE

Church Missions Publishing Co., 31-45 Church
St., Hartford, Conn.

St. Patrick and the Church of Ireland. By the
Rev. Walker Gwynne, D.D. Soldier and
Servant Series. Published Quarterly. 25
cts.

A TRIP TO MOWCHOW

(Continued from page 556)

must like adventure; they must not be
afraid to rough it; they must understand
the people and be sympathetic." The latter
is very true; the Chinese openly treat
these people with contempt, fleecing them
of all they possess if they get the chance;
consequently they have become suspicious
of anyone, and it is most important to be
able to win their confidence.

A Red Lama came to the dispensary
when we were there. Mr. Spreckley
treated his complaint and chatted with
him as much as possible with limited lan-
guage. The Lama was a Tibetan and spoke
very little Chinese. The next time of com-
ing the Lama brought a gift which cost
about ten shillings, a big sum for him.
Mr. Spreckley demurred, but the Lama
put out his hand and twisted his little
finger round Mr. Spreckley's little finger.
"This means we are friends," he said;
"you have been very kind to me, you
must take my present."

Mr. Spreckley was having rooms with
flat roofs arranged for the entertainment
of such people when they come, as they
are often treated very badly in the Chi-
nese inns.

We returned by another road, wider and
easier than the first, but by no means
free from excitement. For most of the
way it was part of the big road from
Chengtou to Tibet, and wonderful work
had been executed in some places, all by
manual labor, in order to get a foothold.
Several times we crossed river beds which
in time of flood must be quite impassable.
We left the Chengtu road at the city of
Kuanhsien, which is just at the begin-
ning of the Chengtu plain. The west end
of the city is actually built on the first
foothill of the Tibetan mountains.

American Day Included in Program Of Friends of Canterbury Celebration

Americans Attend Service in Anglican Mother Church—Ban Removed from Sheffield Church

The Living Church News Bureau
London, August 7, 1931

IN MY BRIEF COMMENTS, LAST WEEK, ON the Commemoration Week at Canterbury, I was obliged, through want of space, to leave over a reference to the special service for Americans. This was held on Friday, July 24th, in the presence of a large congregation, the choir of Canterbury Cathedral being entirely filled with American citizens. Among those who attended were the American Chargé d'Affaires, Ray Atherton, the Consul-General and the Naval and Military Attachés, representatives of the British Navy and Army, the High Sheriff of Kent, the Mayor and Corporation of Canterbury, and the Mayors of several Kentish towns.

The Archbishop of Canterbury, in welcoming the visitors from the United States, said that he hoped they would have noted the significance of the inclusion of an American day in the festival. They trusted that their American friends, coming to the mother church of all English-speaking Christians, would feel that they were coming home, and would realize their share in all the memories and traditions, the faith, the ideals, of their one great family life. It was, of course, no longer possible to speak of the people of the United States as British in blood and origin. Indeed, the great achievement of the United States had been to assimilate diverse races and weld them together into one community, conscious of its own life and destiny. Yet it was striking to note how strong and how enduring, how powerful in influence and leadership, the old British stock remained. Nowhere, surely, was the rock whence they were hewn more clearly visible than in the Cathedrals of this country. Was there not in the circumstances of the world today a clear call to our kindred nations to fashion afresh their hold upon this rock whence they were hewn, this sense of the reality of God and His kingdom? This call was sounding on both sides of the Atlantic for resolute, unhesitating Christian citizenship. Each of these great nations had its own problems to meet, and in meeting them there were bound from time to time to be differences, but in what they stood for in the world's life they must be united. That unity would be best maintained for the world's good, just in proportion as there was in each of those nations a leaven of citizens who were loyal to the spirit of Christ.

DRAFT SCHEME FOR FEDERATION OF CATHOLIC SOCIETIES

The August number of the *Church Union Gazette* contains the draft scheme for the amalgamation or federation (or both) of Catholic societies, which has been submitted to the annual conference of officers of the English Church Union, and approved by them, with qualifications.

It is more than likely that the president and council of the union will put forward a scheme for which the council will make itself responsible.

The ideal should be that the E. C. U.

will absorb the younger societies, modernizing its constitution, and renewing its youth with their enthusiasm and zeal for the conversion of England. There is room for much misunderstanding and much misrepresentation in such a project. It demands a considerable measure of self-sacrifice on the part of the various organizations concerned; and all must be prepared to set aside corporate jealousies and prejudices.

LIFT FIFTY-YEAR BAN FROM ST. MATTHEW'S, SHEFFIELD

A long-standing grievance in connection with St. Matthew's, Sheffield, has been removed by the Bishop of Sheffield (Dr. Burrows). A ban on this church had existed for nearly fifty years, since the present vicar, the Rev. G. C. Ommanney, who was appointed in 1882, introduced certain practices to which exception was taken. Archbishop Thomson and Archbishop Maclagan of York first raised objections to the cleansing of the chalice and the use of incense; later, Archbishop Lang (now Archbishop of Canterbury) objected to the reservation of the Blessed Sacrament.

Dr. Burrows, who was translated from Lewes to Sheffield in 1913, continued the ban, but Fr. Ommanney, now over 80 years of age, recently expressed the hope that it would be removed before he died; and it is now announced that the Bishop will shortly preach in St. Matthew's for the first time. It may be added that there

have ever been the most cordial relations between the Bishop and Fr. Ommanney.

NEWS BRIEFS

The Anglo-Catholic School of Sociology, meeting at Oxford during the last week, dealt with the following subjects: the Catholic Philosophy of Freedom; Freedom and the Family; and Freedom and the State. Speakers were Canon H. L. Pass, Dr. B. J. Kidd, the Rev. Charles Smyth, and Canon Spencer-Ellis of Liverpool.

American Churchmen, whose experience of affairs on the other side was of great assistance, entered into the group discussions.

Among the members of the Committee of Faith and Order, meeting this week at the Palace, Gloucester, are English Nonconformists, Lutherans from Germany and Scandinavia, Professor Alivisatos from Greece, Professor Arseniew, a representative of the Russian Church, and Dr. Gavin from the United States of America.

The Central Readers' Board, at a meeting last week, resolved that the following suggestion be referred to the diocesan boards for consideration:

"That the principle of the appointment of voluntary clergy be accepted for the home diocese so far as it applies to the diaconate, and that the bishops be invited to ordain as deacons men who have given 'proof of their spiritual and intellectual capacity by faithful service in the office of reader, it being understood that they should be free to continue to earn their living in the exercise of their ordinary business or profession, and that steps should be taken to relieve them of any disabilities which attach to admission to holy orders.'"

GEORGE PARSONS.

Eastern Orthodox Are Hopeful of Uniting With Anglican Communion

Technical Terms to Be Avoided in Any Agreement That Might Be Reached

L. C. European Correspondence
Novi Sad, Yugo-Slavia, July 26, 1931

THE MOST INTERESTING QUESTION NOW before the Orthodox Church at large is the hope of established intercommunion with the Anglican body. Every one of the official papers of the various self-governing Churches of the communion has articles on the subject, which are for the most part frankly hopeful, though tinged with a vein of caution.

Some are inclined to say on reading the accounts of what was agreed on at Lambeth, "Is it possible that those whom we have been told were 'Protestants' can really mean that?" They have been accustomed to think—and have often been told by Romans—that the Anglican body is no more than just a Protestant sect like any other, and it is staggering to find it putting forward, as its own teaching, what is plainly Orthodox doctrine. Then, we have to take our account with the existence of unfriendly watchers in the Church of Rome. They cannot, of course, welcome a step that does not seem likely to further any submission to the Pope, and which does seem likely to falsify a good many of their controversial arguments. They have been declaring to us for some time that "all Orthodox doctrine is exactly the same as that of Rome,

barring of course the one article of the Pope. How is it possible for loyal Anglicans to unite themselves with them, when they refuse submission to us?"

Then at home, Evangelicals and Modernists both feel grave anxiety about a step that to one set seems retrograde, to others, to lead away from that union with the Free Churches which was the more definite object of their hopes. Both of these seem to be ridden by a fixed idea, which we may express thus: "There is a fundamental opposition between the dogmatic position of the Anglican and the Orthodox. There must be, for the one is a reformed Church, and the other an unreformed one. If you are able to come to an agreement with them, then you must have shifted the balance of the doctrines of the Church of England, and have declared that to be official doctrine which is at best no more than the tolerated opinion of a minority." Then, as controversy, like misery, is apt to acquaint a man with strange bedfellows, there follows a demonstration of affection for the Thirty-nine Articles, in their most rigid and literal interpretation, that would seem to lead the Modernist to strange and unwelcome conclusions.

The contrast drawn between Reformed and Unreformed is erroneous, and shows the existence of just the "fixed idea" that we complain of! The position of the Fathers of the Reformation was, "Away with all papal usurpation! Let us get back to the essential scriptural

Gospel." The position of the Orthodox is, "Because we have never departed from the essential scriptural Gospel, we have never submitted to the usurped jurisdiction of the Pope." Obviously, if both of those claims are good, the position of the two bodies is identical, and union is possible, just because we are reformed and the Orthodox unreformed. Of course, all depends on the answers given to the further questions, which have to be examined: (1) What is the essential scriptural Gospel? (2) Is your teaching, whether Anglican or Orthodox, in accordance with it?

With the Orthodox, there is no doctrinal statement other than the "Nicene" Creed, and no clear-cut dogmas, save those in the Canons of the Seven Councils, to most of which the Church of England holds herself committed already, even if there be some doubt about the seventh of them.

Actually then, the case of the Orthodox and of the Anglican Church is very much alike. Their official doctrines are much the same; they appeal to the same authorities (for the Orthodox appeal to scripture as much as we do) but they are not prepared to say, offhand, what the doctrines are or are not, and both Churches, for different reasons, are for the time being "inarticulate," as they have no official mouthpiece that can say at once what their teachings are. Naturally, our Roman brethren would say "poor erring sheep, you both want a Pope," but after all, the occasions when that infallible mouthpiece can be persuaded to utter anything seem to be as few and far between as the assembly of Orthodox Councils!

This curious parallelism came out at Lambeth, where the facts of the interesting discussions that took place are now coming to light. Not that there has been any particular desire to hide them on either side. We were agreed in all the Christological matters, and on the matter of the final authority of Scripture, and could agree in repudiating the Pope.

There were, however, other questions that were doubtful, and we know now that we owe a great debt to the conservative Rumanian Archbishop, Nektarie, in that he insisted that these questions should be brought forward and definitely answered.

The Orthodox redrafted these questions in more definite and stringent form and put them thus:

1. Does the Anglican Church accept ordination as a mystery, and its being a link in unbroken succession with the Apostles?

2. Does it accept that the bread and wine become the Body and Blood of Christ and that the oblation of the divine Eucharist is a spiritual *thusia hilasterios* for the living and for the dead?

3. In the Anglican Church, what is the body which decides authoritatively upon differences as to the faith?

4. If a member of the Anglican Church shall have preached in contradiction of the faith of the Church, what is his status in the Church, and how is it decided?

The method of approach to these questions was laid down by Meletius of Alexandria, a man who knows English ways and English difficulties, and it was as follows:

(1) As the technical theological terms of Anglicans and Orthodox are not equivalent, we must avoid technical language in any agreement that we may come to.

(2) The position of each Church is to be stated in terms supported by the general consensus of their theologians.

Both sides felt that there was no use in an agreement the terms of which concealed differences, or any object in the use of words that suggest a disagreement that is not real. When the Patriarch Meletius was dealing with the question in his own synod, he proceeded to use four technical terms, and it was only after that that good evangelicals in England began to be frightened! The terms in question were, apostolical succession, real reception, mystery, and *thusia hilasterios*, as applied to the Eucharist.

It is worth while therefore taking some space to show how different an idea the Eastern has in the use of these words, to that which they suggest to a Western. The term, apostolic succession, for instance, suggests to a Western a quasi-mechanical transmission of powers, and of indelible "character." To an Orthodox, the Church is the Body of Christ, and the ministry an organ of that body. The bishops have the apostolic succession, because there has been a succession in office from the time of the Apostles as a matter of historic fact, and because their office is identical with that which Christ committed to the Apostles. Thus, the offices of bishop, priest, and deacon have been sustained by the Holy Spirit in the Church since the days of the Apostles, and the sustentation is symbolized by the laying on of hands by those who have received the "charisma" and so are successors of the Apostles.

Again, the Orthodox speak of a "real reception of the Body and Blood" in the Eucharist. What they wanted was an assurance that the Church of England held that we really receive in the Communion what Christ gave to His disciples then, the service of the Lord's Supper being an extension of that Supper in the upper room, by re-presentation.

On the point of the technical terms used, they knew well enough that we could say that the Elements "are made to be" the Body of Christ, and also that we could not use regularly the term "Transubstantiation."

The meaning of the term Transubstantiation is not the same as the Eastern representative of it, *Metousiosis*. The one implies an elemental change in the bread and wine, the other, a mystical change of them. The Orthodox have an intense dislike for any extra-liturgical use of the sacrament, and reserve only for the one purpose of Communion. What they wanted, and what they were able to obtain, was that the bread and wine become to us the Blood and Body of Christ in a real though not a material sense.

As regards the term *thusia hilasterios*; we know how many pious souls in England and America would object to the notion that the Eucharist is in any sense a "propitiatory sacrifice."

The question now is, what next? It was agreed that a joint commission be appointed, that should report both to the "pro-synod" of the Orthodox Church when it meets in 1932, and to the various synods of the Anglican communion, on the theological relations of the Churches. The representatives of Anglicanism have already been appointed, *viz.*, the Bishops or Archbishops of Gloucester, Dublin, Gibraltar, and Indiana, with Professors Greensted and Goudge, and Canon Douglas.

Representatives of Constantinople (Germanus of Thyatira), of Cyprus (Leontius of Paphos), of Alexandria (Nicholas of Hermopolis), of Hellas (Athenagoras of Trikkala), and of Yugo-Slavia (Ire-

naeus of Novi Sad) have already been nominated, and the other six autocephalous Churches will be invited to send their own men. Among these autocephalous Churches, Constantinople, Jerusalem, Alexandria, and Cyprus have now fully recognized Anglican orders, and it remains for the Churches of Antioch, Rumania, Serbia, Poland, and Bulgaria to follow their example.

W. A. WIGRAM.

LANCASTER, PA., RECTOR HAS UNIQUE VISITATION PLAN

LANCASTER, PA.—Writing in his parish magazine, *St. John's Messenger*, the Rev. John W. Mulder, newly-appointed rector of St. John's parish, Lancaster, "invites himself" into the hearts of his parishioners in the following business-like way:

"The pastoral visitation of the parish has just started. District No. 1 is being visited this week, and District No. 2 will be visited next week. Whether the rector will be able to cover the whole parish before the summer vacation remains to be seen. But he will make a real try for it. There are numerous interruptions due to matters that need his attention. There are more people at home in the afternoon in Lancaster than there were in Buffalo. But when the rector calls in the afternoon he usually finds only the lady of the house at home. The father is working, the older children are working, and the younger children are in school. So the rector gets to know only the mother of the family. To overcome this we had rather a unique and bold plan at St. Clement's, Buffalo. The rector asked his parishioners to invite him to supper. Thus he was able to meet the whole family and have a grand visit with them all. I am willing to do this in St. John's also, and I shall set aside five evenings in each week on which any family in the parish may invite me to supper. Only Saturday evening and Sunday evening I shall reserve for my family. Invite me on a birthday or wedding anniversary, or on some special day of your family life. I am not a kill-joy.

"And please don't feel that you must prepare a big meal, just a humble luncheon-like supper. Remember that I shall have to do that five days in every week, and you wouldn't want to spoil my stomach and my appetite, would you? I would especially urge the matter on those living furthest away from the church because it may be a long time before I shall meet them. I shall come about fifteen minutes before the supper hour you set, and shall leave within half an hour afterwards so that you can do whatever you wish to do during the evening. . . ."

TO ISSUE ADMISSION TICKETS FOR FIRST SERVICE AT DENVER

DENVER, COLO.—The committee of arrangements for the General Convention has decided to issue tickets for admission to the opening service on September 16th at 10:30 A.M. at the auditorium.

They have done this so as to insure visitors to the Convention the privilege of attending this service. Otherwise the auditorium might be filled by those living in Denver who naturally desire to attend.

But in order that this action may accomplish its purpose it will be necessary for those intending to visit the Convention on that date and who have not been registered in the regular way to write to L. R. Shallenberger, 314 Exchange Building, Denver, requesting that tickets either be mailed to them or reserved for them at the registration office.

Those who have registered will find their tickets in their envelope when they call at the registration office on their arrival here.

Toronto Diocesan Summer School of Theology Closes at Lennoxville

Recreation Relieves Stress of Business—Memorial Service for Martyred Nurse—W. A. News

The Living Church News Bureau
Toronto, August 14, 1931

A WELL ORGANIZED AND SUCCESSFUL Summer School of Theology was held at Bishop's College, Lennoxville, under the direction of the principal, the Rev. A. H. McGreer. Dr. Kenneth E. Kirk of Trinity College, Oxford, lectured on Moral Theology; Dr. Foakes Jackson on Musebius, the Father of Church History; Prof. F. C. Grant of Western Theological Seminary, Evanston, on the Growth of the Gospels; the Rev. C. A. Simpson of the General Theological Seminary, New York, on the Development of the Religion of Israel.

The afternoons were devoted to tennis, golf, or sight-seeing, the evenings to discussion on the lawn or in the common-room. On Tuesday evening the Rev. Elton Scott gave an outline of the aim and work of the Fellowship of the West.

On Wednesday evening the Bishop of Ottawa sketched the history of the Church of England in Canada, from the time when there were three independent groups at work in the country to the present demand for a primatial see to complete the unification of the Church.

EDITH CAVELL MEMORIAL SERVICE

At the foot of the glacier, at Mt. Edith Cavell in the Canadian Rockies, a memorial service was held in honor of the nurse whose name the mountain now bears. The service was taken by the Rev. H. A. Edwards, rector of Jasper, and was attended by Canadian mounted police, the people of Jasper, and by many tourists.

The service was simple. First, "Rock of Ages," for which there could be no more fitting setting, was sung, then the quiet peace of the Twenty-third Psalm, read by clergy and people. This was followed by the Lord's Prayer and a prayer of thanksgiving for the "example of courage and devotion to duty exhibited by Thy servant Edith Cavell and of all those who in imitation of Thy Son our Saviour have willingly given their lives that others might be saved." Following the prayers all joined in the singing of "Nearer, My God, to Thee," after which was an address by the Rev. H. A. Edwards, chaplain. He spoke of the character formation in the Cathedral environment at Norwich, where Edith Cavell, in a quiet life, had so learned her obligation to God and her neighbor as "to do her duty in that state of life unto which it shall please God to call her." Then came, but with a new and deeper meaning, the singing of "Abide With Me; fast falls the Eventide," the last words she heard on earth. The embassy chaplain wrote, "I found Miss Cavell perfectly calm and resigned. We received the sacrament together. At the close of the little service I began to repeat the words, 'Abide with me.' She joined in softly in the end."

ANNUAL MEETING OF THE DOMINION WOMAN'S AUXILIARY

The Dominion board of the Woman's Auxiliary will meet in St. John, September 29th to October 2d, inclusive. For the opening service in Trinity Church the

celebrant will be the Very Rev. S. Neale, D.D., dean of the diocese of Fredericton. The sermon on that occasion is to be preached by the Bishop of the diocese, the Rt. Rev. J. A. Richardson, D.D. The meeting will be held in Trinity Church parish hall, where the Woman's Auxiliary will be honored by receiving greetings from His Worship the Mayor of St. John, Dr. Walter W. White, at the opening session.

On Wednesday and Thursday the noon-tide intercessions will be taken by the Ven. Archdeacon Cody, rector of St. James' Church, and the Rev. C. Gordon Lawrence, rector of Trinity Church.

On Friday, October 2d, from 12 to 1 o'clock there will be a quiet hour con-

ducted by the Rev. Canon Young, rector of St. John the Baptist Church, and on Friday afternoon there will be an address from one of the Woman's Auxiliary missionaries in Canada on furlough.

On Wednesday evening there will be a public missionary meeting in St. John's Stone Church, when the chairman will be the Bishop of the diocese and an address will be given by the Rt. Rev. William C. White, D.D., Bishop of Honan, followed by an illustrated address by the Rev. C. H. R. Wilkinson, secretary of the Kangra Mission.

On Tuesday afternoon, September 29th, the Very Rev. J. P. D. Llwyd, D.D., Halifax, dean of Nova Scotia, will speak on the General Synod. Other speakers will be the Rev. Canon Gould on the Anglican National Commission; and the Rev. R. A. Hiltz on Coöperation. During the meetings the Rev. C. Gordon Lawrence, rector of Trinity Church, has offered to point out some historic features of Trinity Church.

Dr. Stetson of New York Gives Views on Marriage and Divorce in Annual Report

Five Pages in Year Book Devoted to Subject—Fr. Hughson Sails for Liberia

The Living Church News Bureau
New York, August 15, 1931

THE PUBLICATION EACH SUMMER OF the Year Book of Trinity Church, New York, always provides profitable reading. Whether or not the reader has any direct relationship with Trinity parish, he can scarcely fail to be concerned, if he is an informed Churchman, with the report of America's greatest parish and, particularly, with the annual statement of its rector. Conscious of the place which Trinity parish holds in the Church life of the nation, the Rev. Dr. Caleb R. Stetson makes it his invariable practice to discuss in his report matters that are of concern to all of us. Twenty pages in the just-issued Year Book for 1930 are devoted to the rector's statement, fifteen of them having to do with parochial matters at Trinity Church and in the congregations of its seven chapels, and the concluding five with one of the chief problems confronting the Church. This problem is that arising from the breakdown of discipline surrounding the general subject of marriage.

Dr. Stetson believes that our difficulties in this matter are due not so much to indifference toward religion and the teachings of the Church as to ignorance. As a member of the commission which has drafted the proposed and much-discussed Canon on Marriage, he emphasizes the value of its provision for parochial instruction on the nature of Christian marriage, and further contends that critics who have attacked the proposals have been singularly remiss in failing to praise the recommendation for teaching, and this Dr. Stetson believes to be one of the most important of all the proposals of the commission.

On the subject of Birth Control the rector of Trinity expresses his satisfaction that the American Church has remained officially silent on the subject. He describes Birth Control, Companionate Marriage, and Trial Marriage as nothing new, but as characteristics in every age where lux-

urious living or great financial depressions have prevailed. He terms them signs of abnormal conditions, of moral and social decay.

Dr. Stetson concludes with an appeal to uphold the Christian ideal of marriage as the way out of our problems, exercising greater care with those who are married in our churches and teaching more fully on this subject. He states that he is

"unalterably opposed to the remarriage of divorced persons by a priest of this Church under any circumstances or to the use of the marriage ceremony of the Church for such remarriages. . . . In view of the present disturbed state of society, of the ignorance of so many concerning Christian standards, and of the prevalence of hasty and ill-considered marriages I should like to see some provision made to deal charitably and patiently with such people who, having been divorced and married again by civil authority, desire to become members of this Church or to remain among her children. . . . I am hopeful that some solution may be found, if not at this General Convention, then some time soon, for the problem is a pressing one. . . . Of one thing I am sure. It is that the solutions of all our problems of living and thinking will be found in the way in which the spirit of Christ leads. We cannot better society or civilization by casting aside either the Christian faith or the standards of Christian morality which result from that faith."

FR. HUGHSON SAILS FOR LIBERIA

The Rev. Shirley C. Hughson, superior of the Order of the Holy Cross, sailed on the S.S. *Pennland*, August 14th, on a trip that will keep him away until nearly next Advent. His first engagement abroad is the delivery of a series of lectures to English people in Belgium during the first week in September. From there he will go to Liberia to pay an official visit to the Holy Cross Order's well known work in the hinterland of that country. During Fr. Hughson's absence, Fr. Baldwin, O.H.C., will be acting-superior of the work in this country.

Fr. Hughson reported, also, that Fr. Anderson of the Order has been obliged, on account of severe illness, to relinquish the direction of the work in Tennessee, and to take up his residence at West

Park. In his place, Fr. McVeigh Harrison, O.H.C., will be in charge of the southern station. Bishop Campbell of Liberia, also a member of the Order of the Holy Cross, is now in England, enroute to America for General Convention.

"THE CHURCH OF THE AIR"

It was announced in New York last Sunday that the Columbia Broadcasting Company is to discontinue religious broadcasting on a commercial basis and will replace its present policy with a feature to be known as "the Church of the Air." This will provide free of charge the sending of services and sermons over the radio by Christian and Jewish clergy. It is planned to broadcast programs under Protestant auspices on Sundays at 10 o'clock, E. S. time, while the Catholic programs, timed to avoid the "Mass periods," will go on the air at 2:30 p.m. To date, Roman Catholic, Baptist, Congregational, Episcopalian, Lutheran, Methodist, Presbyterian, and Jewish leaders have agreed to cooperate in this plan. It is to be inaugurated by the Rt. Rev. Irving Peake Johnson, D.D., Bishop of Colorado, speaking from Denver on the Sunday prior to the opening of General Convention, and on the subject, the Church in Social Service. The Rev. G. Warfield Hobbs, executive secretary of the National Council's Department of Publicity, is listed as the representative of our communion in "the Church of the Air."

Whether the sermons of "the Church of the Air" will take the place of local sermons in the lives of radio listeners remains to be learned. The Roman Catholic Church has wisely seen to it that they will not by allowing nothing to interfere or compete with corporate worship in their churches. The plan to which the others have agreed seems to invite just that.

SUMMER PREACHERS

A final notice about our visiting preachers. Bishop Shaylor continues at St. Thomas' Church until the end of August. At the Cathedral, on August 23d, the Rev. John Marshall Chew of Newburgh; on Sunday morning, the 30th, the Rev. Nicholas M. Feringa of Incarnation Chapel, and the Rev. Maxwell W. Rice of Wappingers Falls in the afternoon. Dr. Van Keuren is to preach in the morning of the Sunday before Labor Day, and Matthew Woll, vice-president of the American Federation of Labor, will speak in the afternoon. At Grace Church, the Rev. Clarence H. Horner, rector of St. Clement's Church, El Paso, Tex., is the visiting preacher during August.

HARRISON ROCKWELL.

THE CHURCH IN NEW MEXICO

"THE MIGRATORY habits of our people still remain," says the Rt. Rev. T. B. Howden, D.D., Bishop of New Mexico and Southwest Texas. "People come and go, they are baptized and confirmed, attend church, and then leave for other parts of the country." He adds, however, that there seems to be a steady growth and development of Church life. Young people's societies have been established or enlarged, so that the number of boys and girls engaged in Church activities is greater than ever before.

A new oil field developing suddenly in the eastern corner of the state has caused one or two little villages to become towns of eight or ten thousand. The future of oil towns is problematic, of course, but there is great opportunity for Church work. The Church Army is working here, and meeting an encouraging response.

Canon Digby, Sherborne, England, Conducts Mission at Boston Cathedral

Noon-day Venture is New to City —Decrease in Diocesan United Thank Offering Noted

The Living Church News Bureau
Boston, August 15, 1931

CANON S. H. WINGFIELD DIGBY OF Sherborne Abbey, England, who will be with us just one more week, will hold a mission at the daily noon service in St. Paul's Cathedral, Monday to Friday inclusive. A noonday mid-summer mission is a new idea in Boston where August finds us somewhat somnolent and worn by the heat, but the interest the Canon has aroused and the response to the noonday services he has already conducted thus far argues hopefully for the venture. The current notice in the Cathedral leaflet speaks of Canon Digby as coming to this country "to throw his weight spiritually into the balance in favor of international understanding and goodwill. He realizes that his interest in this cause, multiplied by that of others of the same mind, is as needed as the work done by statesmen." Canon Digby has taken week-end preaching assignments and will return from preaching in Salem tomorrow, August 16th, in time to make an address at the service held on the Common by the Greater Boston Federation of Churches.

MONOLOGUE GIVEN BY DR. P. E. OSGOOD AT ST. PAUL'S CATHEDRAL

"The Synagogue-Keeper Speaks for Himself," a monologue in which the dramatic values of a New Testament story have been developed, was given by the Rev. Dr. Phillips E. Osgood last Sunday evening in St. Paul's Cathedral. In this monologue, a veteran synagogue-keeper who knew and loved Jesus as a Boy regrets His later activities and thus reveals toward Him the attitude of conventional Nazareth "and those who like to be comfortable in all ages." To assist the imagination of the congregation, the entire evening service was arranged on the synagogue plan with chanted psalms, Hebraic hymns, anthems, and additional aids toward creating the requisite atmosphere.

CAMP AT O-AT-KA

The present summer, the twenty-sixth in the life of Camp O-At-Ka, the Camp of the Order of Sir Galahad at Sebago Lake, Maine, has produced the largest registration in its history; 174 boys are in residence and they with the staff bring the number there to 240. Archdeacon Dennen, who directs the camp, has among his counselors young men from widely differing portions of the world. He feels, for instance, that one of the best ways of interpreting America to China and vice versa is through the enrolment of a young Chinese student as counselor. The association thus formed is a good way to teach missions and interest in missions.

DECREASE IN U. T. O. OFFERING

The United Thank Offering from the women of this diocese now stands at somewhat more than \$49,000 for the present triennium. This amount, undoubtedly on account of the financial depression, is considerably below the sum of \$52,677 offered by the Massachusetts women at

the last general presentation in Washington, D. C. Miss Elizabeth Soule, diocesan treasurer for the U. T. O., is making every effort to interest women who never before have had a part in this great missionary offering and is keeping her books open until September 10th in the hope that the amount to be presented at Denver may at least equal that given three years ago.

CLERICAL NEWS NOTES

The Very Rev. John Warren Day of Grace Cathedral, Topeka, Kan., is having a busy summer with headquarters at Egypt, Mass., while he preaches on Sunday mornings for the first four Sundays of this month in the Church of the Good Shepherd, East Dedham, at 9:45 a.m., and in St. Paul's Church, Dedham, at 10:45 a.m.

The Rev. Dr. Donald B. Aldrich who preached at the Dennis Union Church last Sunday morning has a summer home on Cape Cod and is well known in Massachusetts through his former connection with St. Paul's Cathedral. His sermon was the second in a special summer series under the general title of the Living Gospel for a Changing World. In this series, four clergymen of four different denominations are taking part.

The Rev. Leonard B. Rasmusson, curate of All Saints' Church, Worcester, and rector-elect of St. Mark's Church, Warren, R. I., returned to St. Mark's, Fall River, his boyhood parish and the one from which he entered the ministry, in order to conduct services and preach during the first two Sundays in August. The Rev. Paul Micou, rector of St. Mark's Church, Fall River, is abroad.

The Rev. Charles E. O. Nichols, retired from continuous parochial cares and now residing in Haverhill, is in charge of St. Margaret's parish, Brighton, during the absence abroad of the Rev. Albert C. Larned, rector. Fr. Larned with Mrs. Larned are in the latter's old home, Guernsey, Channel Islands, where Fr. Larned for five weeks is assisting in St. Sampson's parish where the church is 800 years old. He will return to Brighton about the middle of September.

ETHEL M. ROBERTS.

ORTHODOX PATRIARCH OF JERUSALEM DIES

JERUSALEM—His Beatitude, Damianos Kassiotis, Patriarch of Jerusalem, died at his home on the Mount of Olives on August 14th following a lingering illness. He was 82 years old.

The Patriarch, though a friend of Great Britain and the Church of England, was strongly opposed to missionary work among the Africans, maintaining that they had no souls.

Patriarch Damianos was elevated to the see in August, 1897, just thirty-four years ago. In 1925 he visited London for the service at Westminster Abbey commemorating the 1600th anniversary of the Council of Nicaea at which the Churches of the East and West, with the exception of Rome, were joined. He also attended the ecclesiastical conference held afterward in Sweden.

He was the Patriarch not only of Jerusalem but of "all Palestine, Syria, Arabia, beyond the Jordan, Cana of Galilee, and Holy Zion."

New Supervisor of Religious Education For Chicago Assumes Duties September 1st

Miss Vera L. Gardner Selected to Succeed Miss Noyes — News Notes

The Living Church News Bureau
Chicago, August 15, 1931

ANNOUNCEMENT IS MADE OF THE SELECTION of Miss Vera L. Gardner of Grand Rapids, Mich., to succeed Miss Vera L. Noyes as supervisor of religious education of the diocese of Chicago. Miss Gardner assumes her duties September 1st, when Miss Noyes goes to the Cathedral of the Incarnation, Garden City, L. I.

Miss Gardner has had extended experience in the religious educational field. For the past six years she has been director of religious education at Grace Church, Grand Rapids, Mich. Previous to that she was for a year director at St. Luke's, Kalamazoo, Mich. She is a graduate of Olivet College and of Ypsilanti State Normal School, Michigan, and St. Faith's, New York. For several years she engaged in public school teaching.

Miss Gardner's selection follows an investigation by a special committee including the Rev. Hubert Carleton, rector of St. Augustine's Church, Wilmette, and chairman of the department of religious education; the Rev. Dr. Edwin J. Randall, diocesan secretary; and Miss Noyes.

Miss Noyes is leaving the diocese after eight years as supervisor of religious education, during which she has carried on valuable work in the educational field and been instrumental in building up many Church schools over the diocese.

COLORED CLERGY ORGANIZE

In order to face squarely critical conditions with relation to unemployment and housing conditions among south side colored people, leading colored clergy of the section have organized what is known as "the Clericus." Included in the group is the Rev. Samuel J. Martin, rector of St. Edmund's Church, who has been named assistant secretary of the group.

The Rev. Dr. Henry Porter, pastor of Grace Presbyterian Church, is president of the Clericus; the Rev. Dr. Redmond, pastor of St. Mark's M. E. Church, vice-president; the Rev. Dr. Griffin, pastor, Grant Memorial A. M. E. Church, secretary; the Rev. Dr. J. A. Winters, People's Community Church, treasurer.

The organization is planning an extensive program of emergency relief in the fall. It will be recalled that it was in the Negro section of the south side that near riots occurred recently.

CITY MISSIONS WORK GROWS

Making more than 35,000 personal calls upon unfortunates in private homes and some twenty public institutions is an item of the work of Chicago City Missions during the past year, according to the annual report of the Rev. John F. Plummer, superintendent.

A total of 26,000 persons attended services conducted by members of the City Missions staff during the year; over 3,000 received instruction; and 27 were confirmed. Much social service work is being done with discharged cases. Children are fed and clothed; rent is paid; employment is found; funerals are arranged; and a

multitude of other duties fall to the workers, Mr. Plummer declares.

A new work has been started at the new state hospital at Manteno. The Rev. George Ridgway of River Forest is making regular visitations to the Edward Hines Hospital for former service men, as a volunteer chaplain. Also a new service has been inaugurated at the Frances Juvenile Home for Children each month, and the entire religious work of the Home for the Friendless has been assumed by the department with services each Sunday morning. It is planned in the fall to include the work of the chaplain of Lawrence Hall under supervision of City Missions also.

WELCOME GENERAL CONVENTION DELEGATES

Church people passing through Chicago September 14th on their way to General Convention at Denver will be given a hearty welcome upon arrival in the city. A corps of laywomen, under general direction of Mrs. Charles Spencer Williamson, president of the diocesan Woman's Auxiliary, and a similar group of laymen, under direction of the Church Club, will serve as reception committees at each of the railroad stations.

Arrangements have been made by John D. Allen, president of the Church Club, for booths in each railroad station where Church people may be given any information desired. These booths will be open throughout the day of September 14th.

Mrs. Williamson also has made arrangements for 200 automobiles to be provided by Churchwomen which will take those passing through the city on short or long tours of interesting points, as the time permits.

WELCOME PASTOR AND WIFE

Members of the Church of Our Saviour, Elmhurst, welcomed their pastor, the Rev. W. Ridley Parson, and his bride recently. A reception was given in the parish house and after a short program, Fr. Parson was presented with a silver service and Mrs. Parson with a purse of gold. Fr. Parson and Miss Marjorie Joy White were married recently at London, Ont.

NEWS NOTES

Approximately 1,000 children from Church institutions, including the Cathedral Shelter, Chase House, St. Mary's Home, House of Happiness, and several churches, were guests this week at the circus now showing in Chicago.

Word comes from the Ven. Winfred H.

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Ziegler, archdeacon, that he is slowly recovering from the emergency operation for appendicitis which he underwent early in the summer. He states he will resume his duties on September 1st.

The annual homecoming of old St. Mary's Home girls was held at the home recently. More than sixty were present. Each was presented with a copy of Bishop

Stewart's poem, "A Rendezvous with Life."

Edward L. Ryerson, Jr., prominent Churchman, has been elected to the board of the Chicago Community Trust, an undenominational organization which during the past year distributed \$118,000 to seventy-six charitable and similar institutions.

Ground Is Broken for Erection of New Trinity Church at Swarthmore, Pa.

First Spade of Earth Turned by W. B. Keighton, Treasurer Since 1898—News Items

The Living Church News Bureau
Philadelphia, August 15, 1931

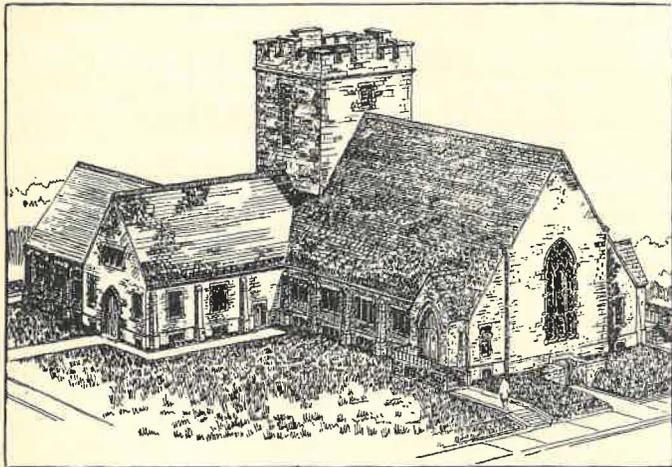
DURING A CEREMONY HELD UNDER THE trees on the church grounds, directly opposite Swarthmore College, the first spade of earth was lifted for the erection of the new Trinity Church, on August 4th.

The Rev. J. Jarden Guenther, rector of the church, conducted the service, as-

NEWS ITEMS

The Rev. Dr. John R. Hart, Jr., vicar of the Chapel of the Transfiguration for student work at the University of Pennsylvania, is in charge of the services at St. Martin's Church, Radnor, during August and September. He is giving a series of sermons on Sunday mornings on Religion and the Church's Program.

The Rev. G. Wharton McMullin of Bellmore, L. I., is in charge of All Hallows' Church, Wyncote, for the eighth consecutive August. Fr. McMullin was formerly a Philadelphian, and has many friends in this diocese.



NEW TRINITY CHURCH

Architect's drawing of proposed new church to be erected at Swarthmore, Pa.

sisted by the Rev. Fletcher Clark, who was the first rector of the parish when it was founded in 1895. The Rev. Mr. Clark was succeeded by the late Rev. Walter A. Matos, who was rector until his death two years ago.

Ground was broken by W. Barker Keighton, who has been treasurer since 1898. The building, the first of three units, which will cost \$100,000 when completed, is to be of Tudor gothic, and will harmonize in design and materials with Worth Hall, of Swarthmore College, across the road. The nave, which is the first section to be constructed, will cost approximately \$40,000, the parish house and tower being the other units. It is expected that the nave will be completed about December 15th, with a seating capacity of 250, or one hundred more than the present building.

The old parish house will be demolished immediately to make room for the new nave, which will be built on its site. During the construction, the Church school is to be conducted in the basement of the present church.

Local materials and labor will be used entirely. The building committee consists of Louis W. King, chairman; Ernest O. Lange, George Whitman Casey, and F. P. Byerly, all of Swarthmore.

The Sunday morning and evening services at Holy Trinity Church, Rittenhouse square, are broadcast every week over Station WIP. The rector, the Rev. Dr. Floyd W. Tomkins, is at present at Rye Beach, N. H.

During the absence of the Rev. Dr. Edgar C. Young, vicar of the Phillips Brooks Memorial Chapel, the Rev. F. Howard, vicar of St. Jude's Chapel, New York City, will be in charge of the services, and will be assisted by the Rev. W. Alfred Wilkins, who has recently become curate. Dr. Young is serving at St. Philip's Church, New York.

At Old Christ Church, the Rev. Dr. Francis M. Wetherill, formerly rector of the Church of St. John the Baptist, Germantown, is in charge of the services. The Rev. Dr. B. L. Ancell of Yangchow, China, is the preacher during August in St. Stephen's, and the Rev. Charles L. Fulforth in the Church of St. Luke and the Epiphany.

Louis B. Runk, selected as an alternate, will go as deputy to General Convention in place of the Hon. George Wharton Pepper.

Those from Philadelphia who will attend the triennial convention of the Brotherhood of St. Andrew at Sewanee, on August 27th include Edward H. Bon-



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ELEANOR ROBERTS HOWES.

MINNESOTA'S NEW COADJUTOR HOLDS FIRST SERVICE

WABASHA, MINN.—Grace Church, Wabasha, was honored on Sunday, August 9th, by having the first diocesan visitation of Minnesota's new Bishop Coadjutor, the Rt. Rev. Stephen E. Keeler. The Bishop and Mrs. Keeler were entertained at the home of Mr. and Mrs. W. B. Webb. On Saturday evening the rector of the parish, the Rev. J. Ross Colquhoun, who had made a special trip from his Canadian vacation to be present, and the members of the vestry were entertained at dinner in the Webb home.

At the service on Sunday morning, Bishop Keeler was celebrant, assisted by the rector and by the Rev. Paul R. Palmer, rector of St. Mark's Church, Lake City, and the Rev. E. R. Todd, formerly of Lake City and now rector of St. Mark's Church, Aberdeen, S. D. Two persons, the first to be confirmed by Bishop Keeler, were presented.

Many were present from Lake City, Winona, Mazeppa, and Red Wing.

Bishop Keeler selected Wabasha for his first visitation because it was here that Bishop Whipple, the first Bishop of Minnesota, began his work. The river steamboat on which the young Bishop was traveling having docked for fuel, the missionary went ashore and conducted a service. Noticing that a young couple in the congregation followed the service with a Prayer Book, Bishop Whipple, at the end of the service, expressed his delight at finding a Churchman in the place.

The young man said that the Bishop was mistaken. He was not a Churchman; indeed, he had never even been baptized. The Prayer Book had been given him by the clergyman of his New England home, when he had started west to seek his fortune as a young lawyer.

"But why are you not baptized?" asked the Bishop. "You repeated the Apostles' Creed."

"Pride, Bishop, mere local pride," was

the reply. "We are a frontier town and not very long on morals, but I didn't want you to go away from here and say that there wasn't a man in the place who dared to stand up and say that he believed in God the Father Almighty."

Within six months the young lawyer and his wife and infant son were baptized, and he and his wife were confirmed. He eventually received a theological education, was graduated from Seabury Divinity School, and became a pioneer missionary in Minnesota and Wisconsin.

This young man whom Bishop Whipple met at Wabasha was Solomon Burleson. His five sons entered the ministry. One of them is the distinguished Bishop of South Dakota, and assessor to the Presiding Bishop, the Rt. Rev. Hugh L. Burleson, D.D.

AGED JAPANESE DOCTOR FORMS TRUST FOR TOHOKU DIOCESE

SENDAI, JAPAN—July 7th, 8th, and 9th, there was held in Sendai a summer conference of all the men workers in Tohoku. In the mornings there were lectures at Aoba Training School by the Rt. Rev. Y. Naide, D.D., Bishop of Osaka, on Preaching, the Rev. T. Nuki on Pastoral Work, and the Rev. P. K. Ito on Sunday School Work. The Rt. Rev. P. L. T'sen, Assistant Bishop of Honan, China, gave an interesting account of conditions in that part of China.

On the last day of the conference Dr. Imaizumi of Sendai announced his intention of creating a trust for the diocese to which he was turning over his property. During his lifetime he is to receive the income from the property, on his death the trust is to pay to his widow a certain amount, roughly one-half of the income, and on her death and the children attaining independence the whole of the income is to become the property of the diocese to be used for missionary work as the trust decides. The chairman of the trust is the Bishop of Tohoku.

Dr. Imaizumi when in practice was the leading gynecologist and women's physician in Sendai. He was baptized about twenty years ago in Christ Church, Sendai. His benefactions included non-Christians as well as Christians. The venerable

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EIGHT ORDAINED PRIESTS

A recent group of ordinands in the diocese of Ohio. The Rt. Rev. Warren L. Rogers, Bishop of Ohio, was the officiant. REAR row, right to left: C. H. Hughes, R. O. Petersen, H. V. Harper, G. R. Selway, J. E. Allen, J. R. Pattie, J. E. Wolfe, and F. S. Wheeler. FRONT row, Rev. J. E. Carhartt, master of ceremonies; Bishop Rogers; and Dean F. S. White.

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doctor, now almost blind, was led into the meeting by his son-in-law and the Rt. Rev. N. S. Binsted, D.D., Bishop of Tohoku, to make the announcement. After his speech a hearty vote of thanks was tendered him, followed by adjournment to the chapel of the school where was sung the *Te Deum* in thanksgiving for this gift. The amount of the benefaction is about three hundred thousand yen (\$150,000).

S. Takiguchi, son-in-law of Dr. Imaizumi, accompanies Bishop Binsted to Denver and after a few days at the General Convention will proceed to Virginia Theological Seminary to study for the ministry. He is already a graduate of the university at Sendai.

CHURCH WORK AMONG THE DEAF

BALTIMORE, Md.—The Conference of Church Workers among the Deaf in the United States will hold its third triennial meeting in Chicago, Ill., on October 8th



THE HOLY CHILD

Altar piece and two bas relief panels in Children's Chapel in St. Anne's Convent, Kingston, N. Y.

and 9th. Bishops and lay delegates who are interested in the work and may stop in Chicago on their way from the General Convention in Denver have been invited to make addresses.

Among the important projects to engage the attention of the conference will be the completion within a prescribed period of the re-inforcement fund which was begun over a year ago. This fund of \$30,000 is designed as an endowment for the better prosecution and stabilization of the work. It has now reached the sum of over \$8,000. Among the contributors are hundreds of deaf mute communicants, prominent Churchmen, Churchwomen, churches, Woman's Auxiliaries, and Girls' Friendly Societies. The National Council of the Church, recognizing its possibilities for good work, gave it endorsement in a formal resolution passed at a recent meeting.

Present officers are the Rev. Oliver J. Whildin, president; the Rev. Herbert C. Merrill, first vice-president; Harry E. Stevens, second vice-president; the Rev. Guilbert C. Braddock, secretary; and the Rev. H. Lorraine Tracy, Washington, D. C., treasurer.

The official organ of the conference is *The Silent Missionary*, edited and published by the Rev. Oliver J. Whildin, 5005 Embla avenue, Roland Park, Baltimore, Md.

TO ERECT GUEST HOUSE IN MEMORY OF DR. BARRY

KINGSTON, N. Y.—The late Rev. Joseph G. H. Barry, D.D., one of the leaders of the Catholic Movement in the American Church, is to be memorialized, if the plans of the Sisters of the Convent of St. Anne, Kingston, come to fruition. Funds to aid in the construction of a guest house on the grounds of the convent at 237 Broadway, Kingston, are now being solicited to complete the work already begun, and may be sent there.

This idea of building a small cottage for guests who needed rest or retreat originated with Dr. Barry and raising money for the project was one of his last activities. He gave lectures for the purpose and all proceeds were given to the Sisters for a nest egg.

In the Chapel of the Holy Angels, on the convent grounds, where the late rector said a daily Mass, is a statue of the Child Jesus, and two bas reliefs over

the altar, made according to the wishes of Dr. Barry. Miss Mary A. Aldrich is the artist. She has made a replica of this work in bronze for the Washington Cathedral as a memorial to a little child. Miss Aldrich is now working on a bas relief of Dr. Barry.

SEWANEE IN READINESS FOR BROTHERHOOD CONVENTION

PHILADELPHIA—Final preparations for the national convention of the Brotherhood to be held at Sewanee, Tenn., August 27th to September 3d, have been completed, according to Leon C. Palmer, general secretary of the organization.

The dormitory of the Sewanee Military Academy has been placed at the disposal of the boys attending the convention, while the men will be housed in the various dormitories and halls of the University of the South. Separate sessions will be held by the advance division and the seniors, with one or two joint evening sessions. Daily lecture and conference courses will be given in both divisions, by laymen and clergymen of wide experience in Church work. Thirty well known leaders will take part on the program. The Presiding Bishop, the Most Rev. James DeWolf

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**REV. LATTA GRISWOLD
STRICKEN WHILE ABROAD**

PITTSFIELD, MASS.—Word has been received that the Rev. Latta Griswold, rector of Trinity Church, Lenox, had a paralytic stroke and is in a hospital at Edinburgh, Scotland, where he was traveling with his mother, Mrs. K. Latta Wade, and Nathaniel Noble, submaster at Lenox School. The Rev. Mr. Griswold sailed for Europe June 20th.

Perry, D.D., will be celebrant at the corporate Communion on the closing day, as well as conduct the preparation service on the evening preceding.

Several sessions of the executive committee and the national council of the Brotherhood will be held during the convention, to consider important matters of policy and future program. It is expected that plans will be submitted by special committees looking toward a marked enlargement of the Brotherhood's work.

A feature of this convention will be the fact that on Sunday morning, August 30th, the entire convention will attend eighteen mountain missions conducted by the Otey Memorial Church in Sewanee, of which the Rev. C. L. Widney is rector. The delegates will be divided into groups so that each mission will have its share of the five hundred or so delegates that are expected. At each mission the service will be conducted by one of the delegates (usually a layman) and the address made by another. In this way there will be given a practical demonstration of lay evangelism, and at the same time the delegates will acquire a first-hand knowledge of this important part of the Church's mission work.

The cost of registration together with room and board for the entire period of the convention is \$18, of which \$3 is to be sent with registration to ensure accommodations, and the remainder paid on arrival.

**SEABURY REUNION DINNER
TO BE HELD AT DENVER**

DENVER, COLO.—The Seabury Reunion Dinner during the General Convention is to be held at the Denver Club on Thursday evening, September 17th, at 6 p.m.

The Rev. Frederick F. Kramer, D.D., who recently completed twenty years' service as warden of Seabury Divinity School, will be the guest of honor. The dinner is purposely planned early in the Convention in order that visitors attending for only a few days can be present. Former students and friends of the school who wish to make reservations are asked to do so as soon as possible by writing the Rev. Harry Watts, 1313 Clarkson St., Denver.

WHEN BISHOP Cook of Delaware went to the North Dakota convocation he was returning to a former field of service. His first mission, when he was a deacon, was at Minot, N. D., and included an area larger than his present whole diocese. He returned to consecrate a fine church which had just been freed of debt.

North Dakota parishes are still fairly large. One priest is responsible for an area as large as the state of Ohio. Another parish boundary runs 100 miles north, 138 miles south, 30 miles to the east, 60 to the west, an area slightly larger than Delaware, New Hampshire, and Vermont combined.

+ Necrology +

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

WILLIAM H. CAVANAGH, PRIEST

PHILADELPHIA—The Rev. William Henry Cavanagh, who was for twenty years rector of St. James' Church, Hestonville, in this city, died on Wednesday, August 12th, in the Harrison Home of the Episcopal Hospital. He was 72 years of age.

Fr. Cavanagh was born in Ontario, Cana., December 9, 1858. He was graduated from the University of the South in 1886, and later studied for three years at Oxford, England. He was ordained deacon in 1889, and priest in 1890 by the Rt. Rev. Thomas U. Dudley, late Bishop of Kentucky. His first charge was at Louisville, Ky., where he was rector of Trinity Church. He was an assistant at St. Peter's Church, Germantown, Philadelphia, from 1891 until 1893, but did not come into this diocese officially until 1902, when he became rector of St. James' Church, Hestonville, where he remained until 1923.

His wife, the former Antoinette Jordan Tilge, died three years ago. Fr. Cavanagh was the author of three books: *The Word Protestant in Literature, History, and Legislation*, which was published in 1899; *The Vestry System*; *A Plea for Unity*,

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A Requiem Mass was held in St. Luke's Church, Germantown, on Saturday, August 15th.

MRS. LEWIS W. BURTON

LEXINGTON, KY.—On August 6th, at Richmond, Va., occurred the death of Mrs. Lewis William Burton, wife of the retired Bishop of Lexington.

Services were held in Christ Church Cathedral, the Very Rev. R. L. McCready, D.D., officiating. The Rt. Rev. H. P. Almon Abbott, D.D., present Bishop of Lexington, also took part in the service. Interment was in the Lexington Cemetery on August 9th.

Georgie Hendree Ball Burton was born in Alabama, the daughter of Dr. George R. and Mrs. Cornelia Paine Hendree Burton, but at an early age was adopted by her father's sister, of Atlanta, Ga., and by her was sent to Mrs. LeFebvre's School in Baltimore.

In 1883 she became the wife of the Rev. Mr. Burton, now the retired Bishop.

Besides her husband, Mrs. Burton is survived by two daughters, Mrs. H. K. Milward of Lexington, and Mrs. T. G. Machen of Baltimore, and by six grandchildren.

MRS. JOHN A. EVANS

LOS ANGELES—On August 7th occurred the death of Mrs. John Arthur Evans, widow of the late dean of the convocation of Los Angeles. Since her husband's death Mrs. Evans had retained her interest and activity in parish and diocesan undertakings. Funeral services were held from the Cathedral with the Rt. Rev. W. Bertrand Stevens, D.D., Bishop of the diocese, as celebrant.

BRUCE FORD

PHILADELPHIA—Bruce Ford, an inventor and engineer, and for many years a vestryman of St. Paul's Church, Chestnut Hill, died on August 10th at his home, "Boxwood," in Chestnut Hill. Mr. Ford, who was 58, had been ill only a short time, although he had been in poor health for several years.

He was born in Brooklyn, the son of Capt. Edward Lloyd Ford and Lucenia Tucker Ford. His father and grandfather were members of the firm of J. B. Ford & Co., founders of the *Christian Union*, now the *Outlook*. He was educated at St. Paul's School, Garden City, L. I., and the Brooklyn Polytechnic Institute. At the time of his death, he had been vice-president and a director of the Electric Storage Battery Company for several years. He was also a director of the Chloride Electrical Storage Company, Ltd., of Manchester, England.

Mr. Ford is survived by his wife, Sophie duPont Ford, daughter of Mrs. Victor duPont of Wilmington, Del. Funeral services were conducted on August 12th by the Rev. Malbone H. Birkhead of St. Paul's Church.

ALEXANDER A. M'KECHNIE

ST. PAUL, MINN.—On Tuesday morning, August 4th, Alexander A. McKechnie, for many years a faithful communicant of the Church of St. John the Evangelist, St. Paul, died at St. Luke's Hospital, after a brief illness.

Mr. McKechnie was at one time choir-master at St. John's Church. He established the choir at St. Peter's Church, and at one time acted as choir-master at

Christ Church. He was an ex-president of the Church Club of the diocese.

Mr. McKechnie's son, the Rev. A. R. McKechnie, rector of All Saints' Church, Great Neck, Long Island, was with his father at the time of his death.

In the absence of the rector of St. John's, the burial office was read in St. John's Church by the Rev. Douglass H. Atwill, rector of St. Clement's Church, on Wednesday afternoon, August 5th. Interment was at Lakewood Cemetery, Minneapolis.

RICHARD P. POWELL

PHILADELPHIA—Richard P. Powell, rector's warden of the Church of the Atonement, West Philadelphia, died suddenly on August 14th in the Methodist Hospital after an operation. He was 55 years old.

Mr. Powell, who was treasurer of the Philadelphia Real Estate Board, was greatly interested in Boy Scouts, and was a field director of that organization in Philadelphia.

He is survived by his wife, Mrs. Lida Powell; a daughter, Dorothy; a son, Richard, Jr.; and a brother, Humbert Powell of Devon, Pa. Funeral services were held on August 17th.

NEWS IN BRIEF

ALBANY—The diocesan department of religious education of Albany has employed a full time secretary, John M. Garrison, who began his duties August 1st, with headquarters at the diocesan house. Mr. Garrison came from Roanoke, Va., where for two years he has been engaged in the same capacity for the diocese of Southwestern Virginia.

HARRISBURG—St. John's parish, Lancaster, the Rev. John W. Mulder, rector, has been presented with a set of green eucharistic vestments, given in memory of Hugh M. North, Jr., by his widow. Mr. North was a prominent member of the Lancaster county bar, and was a benefactor of St. John's, Lancaster, and of St. Paul's parish, Columbia.

LOS ANGELES—Los Siervos (the Servers), the organization of Church social workers of the diocese of Los Angeles, recently held their midsummer meeting at the home of the Rev. and Mrs. David R. Covell of South Pasadena. Four years ago Los Siervos was organized by Mr. Covell who was then diocesan executive secretary. From an organization of twenty it now counts 136 in its membership. Among the guests present were Bishop and Mrs. L. C. Sanford of San Joaquin, Bishop and Mrs. Robert Gooden, Mrs. Margaret Sirch of the state welfare commission, the Rev. Frederick Graves of Fresno, and the Rev. C. Rankin Barnes of New York.

NEWARK—Following the practice of previous years, the Rev. Oscar Meyer, rector of Christ Church, Newton, is bringing the Church to the Sussex County vacation resorts, wherever there is a regular summer camp.—With work progressing on the first unit of the new church for St. Luke's parish, Paterson, the Rev. Alexander Ketterson, rector, a certain measure of relief for local unemployment is being provided.

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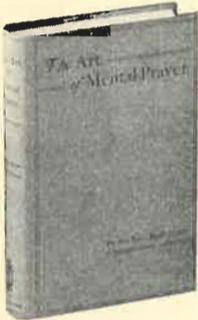


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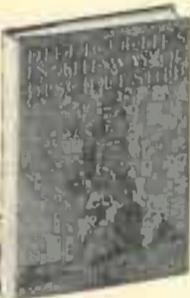
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