

The
Living Church



REV. HOWARD B. ST. GEORGE, D.D.
Late Canon of Milwaukee and Professor at Nashotah House,
whose death occurred August 24th
[See page 424]

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The Living Church

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Church Calendar



SEPTEMBER

4. Fifteenth Sunday after Trinity.
11. Sixteenth Sunday after Trinity.
18. Seventeenth Sunday after Trinity.
21. Wednesday. St. Matthew. Ember Day.
- 23, 24. Ember Days.
25. Eighteenth Sunday after Trinity.
29. Thursday. St. Michael and All Angels.
30. Friday.

CALENDAR OF COMING EVENTS

SEPTEMBER

5. Priests' Institute at Kent, Conn.
10. Newark Teaching Mission for Laymen at Delaware.
12. Regional Conference on Rural and Social Work at Manlius School. Newark Teaching Mission for Clergy at Delaware.
- 13, 14, 15. Synod of the Fourth Province at Kanuga Lake, Hendersonville, N. C.
14. Diocesan Clergy Conference, Versailles, Ky.
15. Newark Teaching Mission for Women at Orange, N. J.
16. Diocesan Laymen's Conference, Versailles, Ky.
27. Annual Meeting of the Province of the Northwest at Casper, Wyo.
 Annual Conference of Connecticut clergy at Choate School.

CATHOLIC CONGRESS CYCLE OF PRAYER

SEPTEMBER

12. Trinity, Haverhill, Mass.
13. St. John's, Kewanee, Ill.
14. Grace, Cedar Rapids, Ia.
15. Trinity, Easton, Pa.
16. Nativity, Bridgeport, Conn.
17. St. Peter's, Akron, Ohio.

NEWS IN BRIEF

LONG ISLAND—St. Ann's Church, Bridgehampton, held a special service on August 14th to commemorate the twenty-fifth anniversary of the founding of the church and of the rector's ordination. The Rev. Samuel C. Fish is the rector, as he is also of St. John's Church, Southampton. The Rev. William Grainger, rector of St. Luke's Church, East Hampton, preached the anniversary sermon.—The Church of the Redeemer, Mattituck, the Rev. Willis B. Holcombe, rector, has recently finished the reconstruction of its 50-year-old wooden structure into a stucco building set on concrete foundations. Repayment of a loan of \$2,500 from the diocese for this purpose remains to be made.

CORRESPONDENCE

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

"The St. Louis Affair"

TO THE EDITOR: A brief article in the issue of August 20th, by the Rev. Upton H. Gibbs, says, "the Presbyterian minister's intention is the same as ours."

The article grew out of the St. Louis affair, about which the least said the better, and is concerned with a Protestant minister, who celebrates the Holy Communion.

Mr. Gibbs also mentions the claim made by some of these ministers, "that they are priests," but the claim does not involve the historic idea of a priesthood.

In the Denominational Handbook, a work covering many of the religious bodies in this country, we find on page 216, "Jesus Christ is the sole and only priest; ministers are never priests, but simply leaders in worship and teachers of divine truth."

The priesthood (if the Prayer Book is to be accepted) involves something vastly different. It involves a public offering at the Eucharist "with these thy holy gifts, which we now offer unto thee . . . having in remembrance," etc. It is a memorial offering, our sacrifice of praise and thanksgiving. Officially, this is the "intention" of our priests when they celebrate the "Holy Mysteries," exercising sacerdotal relation, and in apostolic succession. These terms are found in the Prayer Book in the Office of Institution, page 559. But such ideas are not those of a Protestant minister when he administers the Communion elements.

This priesthood is central to the whole matter of Churchmanship, and is essentially different. We are priests who minister, not ministers, who imitate a priesthood. The bishops at Lambeth expressly endorsed the idea of the Eucharist as being a "sacrifice" (report for 1930, page 136). Of course their findings are not official, but as bishops in communion with the see of Canterbury their conclusions are matters which deserve the highest degree of respectful attention. I personally am not interested in candles, vestments, kissing of altars, or episcopal rings; but I am interested in discovering what this Church teaches.

The Unity League and its united Communion service is a sweet but mischief-making idea, and it cannot be, save at the expense of the treasured belief of about seven-tenths of the Christian world of today. The only way out of the hideous mess is the way of frank acceptance of the historic faith, with its Scriptures, interpreted by those nearest to the apostolic times when the faith was fresh and free; with its creeds and careful evaluation of basic things; its orders and sacraments. Surely the intentions are vastly different. If the intention of the historic Church and the intention of her Lord are apart, that is decidedly another matter.

Sistersville, W. Va. (Rev.) GEORGE WOOD.

TO THE EDITOR: With reference to Fr. Gibbs' letter, appearing in your issue of August 20th, it is often difficult to state concisely what Protestants claim for their ministries, especially as they do not all claim the same things. But I think your statement that they do not claim to be Catholic priests is correct. (The Methodist Discipline specifically provides that "No General Conference may recognize the orders of a Roman Catholic priest.")

Of course, each sect claims to have the Christian ministry in its entirety: but Protestants maintain, as a rule, that there is no place in it for hieratic functions (the "sacerdotal function" of our Prayer Book) exclusively exercised by ordained ministers. They thus imply that our doctrine involves an unscriptural and non-Christian accretion upon the true doctrine of the ministry.

May I remind some of your correspondents that *presbuteros* is not the "original Greek" of *priest*? In our Authorized Version and Prayer Book, wherever a Greek word is thus rendered, that word is *hierews*. (Wherever a Latin word is rendered it is, with the exception of one sentence, *sacerdos*.)

A great deal of dishonest argument has been based (sometimes by honest men) upon this subtle suggestion that a Greek derivative must take the meaning of its root. The absurdity of this is immediately apparent, once the wish ceases to be father to the thought. No one would maintain that country folk are necessarily impolite; or that politeness is the distinguishing mark of policemen; or that their occasional (and usually deplorable) intimacy with politicians is a mere matter of etymological identity. There might even be some who would reject a plea that it would be proper (of course, on strictly etymological grounds) to refer to a certain distinguished chamber as "the House of Clerical and Idiotic Deputies."

This particular question, though of great interest, is not highly germane to the matter of the St. Louis sacrilege. It is what the Catholic Church teaches, not what outsiders deny, that must determine our conduct and the use of our altars. It is greatly to be deplored if, as seems to be the case, a few Protestants are set upon undermining our remnants of discipline by cooperating with those, within the gates, who are disloyal to it. (Rev.) JOHN COLE MCKIM. Peekskill, N. Y.

TO THE EDITOR: In this week's [August 20th] LIVING CHURCH the Rev. Upton H. Gibbs disagrees with your statement that Protestant ministers would be the first to deny being a Catholic priest. He states that a Presbyterian minister claims to be a presbyter in valid succession with all "rights, privileges, and authority."

As a former Presbyterian minister, trained in one of Presbyterianism's oldest seminaries, I must disagree. The first I ever heard of this "High Church Presbyterianism" was in the General Seminary in the senior course in polity. Of course there is no body of doctrine generally held in the Presbyterian denomination. However, I was taught that the Presbyterian minister is a godly man who has the privilege of doing certain things in church which are the right of all Christians to do. The privilege is given him, not by any grace of ordination, but to prevent abuse of sacred things by improperly educated individuals. I doubt if a *Presbyterian minister* who believes in apostolic succession could even be found in Philadelphia's new Westminster seminary.

Your second correspondent, the Rev. B. Talbot Rogers, clearly understands the present condition of Protestant denominations.

Every devout man must long for a united Church but until the denominations themselves unite, let us not cast aside ancient things. Endicott, N. Y. (Rev.) JOHN F. KINNEY

Swallowing the Camel

TO THE EDITOR: In your editorial of August 13th regarding the interdenominational Communion service at Christ Church Cathedral, St. Louis, you do not deny but rather incline to the belief that God's grace was present at that service. In the same issue and on the same subject, Mr. C. L. Dibble affirms by the use of canons, rubrics, formularies, presuppositions, Catholic tradition, etc., that it was *sacrilege* for our bishops to participate in that service.

Just think of it. It is sacrilege for our bishops to be where the grace of God is present!

Such nonsense is inevitable when we fail to make the much-needed distinction between religion and ecclesiasticism. In true Pharisaical manner we strain the gnat and swallow the camel.

Whenever our canons, rubrics, formularies, traditions, presuppositions, Catholicity, etc., lead us to such arrogance, blasphemy, and megalomania it is high time to throw them all overboard, repent, and become Christians. Kankakee, Ill. (Rev.) LOUIS F. MARTIN.

Duluth Pays But One Bishop

TO THE EDITOR: Having read with interest your news item, Bishop Oldham Protests Election, as well as the report of the bishops of the Second Province presented to the House of Bishops at their meeting in Garden City, I write to correct what is certainly an erroneous impression so far as the diocese of Duluth is concerned.

This diocese is an aided diocese and it has two bishops. However, since the consecration of the coadjutor, he has done the work and he has received the salary.

When Bishop Bennett asked for a coadjutor he stated that the salary was assured but did not state how it was assured or where it would come from. In deference to what was evidently his wish no announcement has ever been made, but I think that in justice to the diocese, the Church—and particularly the members of the House of Bishops—should know that Bishop Bennett relinquished his entire salary from the date of the coadjutor's consecration.

Duluth is still an aided diocese, much smaller numerically than the diocese of Albany, but the latter is not contributing to help it enjoy the luxury of two bishops if to have two bishops may be termed a luxury, for we only pay one and that goes entirely to the coadjutor. E. C. BILLER. St. Cloud, Minn.

"Authority in the Church"

TO THE EDITOR: In your very good editorial, Authority in the Church, in the August 20th issue, you ask: "Are we to give up our faith and loyalty to the Church because some of its bishops and priests differ with one another? If the Churchmen of former ages had been such weaklings, we should never have heard of the Catholic Church, except as a passing incident in the history of the Roman Empire."

The present writer has not given up his faith in the Church because bishops and priests differ with one another, but is very distressed by the disagreements of certain priests on the *fundamentals* of the Catholic faith. If the Episcopal Church is an integral part of the One, Holy, Catholic Church, it would seem that this fact is *per se* of primary importance, and not to be denied by any priest of the Episcopal Church; not to be believed or not believed at will. The writer is acquainted with priests of the Church who absolutely deny that our communion is a Catholic and apostolic body. They teach that we are a Protestant Church

among Protestant Churches; that our sacraments are not valid, in the sense that a Catholic comprehends validity; and some of them bring Protestants into the Church without confirmation, but with "letters of transfer" from Protestant bodies! (I can, of course, name specific instances.) "That way does not lie unity," as Fr. Talbot Rogers says.

The most striking fact in connection with this matter is the existence of utter contradiction on fundamentals in our Church, such as on the doctrine of the Real Presence in Holy Eucharist. Is this or is this not the teaching of the Episcopal Church? My present rector, and father confessor, believes and teaches the Real Presence. Two of my former rectors, fathers to few, confessors to none, neither believe nor teach this all important doctrine. In the ultra-liberal parish in which I was confirmed, the sacraments are not stressed, though "Christian unity" strongly is. The Real Presence of Our Lord in Holy Communion is looked upon as dark age philosophy, and the Bishop of Rome is considered little better than anti-Christ.

All Catholics must echo the words of Dr. Charles L. Dibble when he says (L. C., August 13th) "Above all, it behooves the General Convention, or the House of Bishops, to pronounce in some definite and *authoritative* way what is the mind and teaching of this Church" (the italics are mine).

Such fundamentals of the Catholic Church as the Real Presence, the authority of the apostolic ministry, the saving grace of the sacraments, have been too long straddled in our Church. They are too important to be considered one thing by some, and another thing by others. They are either all-important or superfluous. Which does our Church teach? JESSE A. JEWETT.

Buffalo, N. Y.

A Living Memorial

TO THE EDITOR: The Rev. W. M. Partridge of the diocese of Massachusetts, who is on a nation-wide preaching tour as a "living memorial" to his brother, the late Bishop of West Missouri, recently stopped with us at Louisville. It was my privilege to secure Fr. Partridge for several sermons and addresses with Church groups. His presentation of the simple truths of the Gospel were so inspiring and helpful to the congregations of St. Stephen's and Calvary Churches and to the inmates of the City Work House that I feel compelled to advise any of my brethren of the clergy to welcome him and if possible secure his temporary services en route. We need more of this "mission spirit" in the Church. (Rev.) H. CAMPBELL DIXON. Louisville, Ky.

Thank You

TO THE EDITOR: May I add a word of appreciation to the many others you have already received as to the dignified appearance of THE LIVING CHURCH? Mechanically and editorially it is a credit to any publisher.

Having, in my early years, gone through the grind both in a mechanical and editorial way of preparing publications for the press, I hope I may be pardoned for believing myself competent to express an opinion on the merits of a publication such as your own. Typographically I do not see how it could be improved. The make-up is perfect, the cover design appropriate and dignified, and the size easy and comfortable to hold.

Your editorials are scholarly and illuminating, and while we may not all agree upon every statement or opinion expressed therein, still we cannot but admire and appreciate them for the scholarly and fearless way in which they are written. Detroit, Mich. (Rev.) HARRY MIDWORTH.

Community Canning

TO THE EDITOR: I am glad to see the interest in Church Canning for Charity and write of what I am doing this summer for those who will be dependent on our County Welfare Agencies next winter with a view to being a help to others.

Canning in glass is a difficult and limited way. I announced in my churches early in the season that I should like to interest them in canning several thousand cans of vegetables, soups, stews, and fruit for charitable relief by the regular cold pack process, using tin cans. That I would procure the materials and asked them to do the work of preparing the materials being canned, in groups, as called upon. I had planted crops for the purpose. I also asked donations of money, and also made an appeal in the local press, to cover cost of cans and sugar and incidentals. This met with an enthusiastic response and the work is now going on. The cold pack process, using sanitary cans and sealer and, as in our case, the simple hot water bath process is not difficult. Scattered all over the country are cold pack outfits used during the war that might be located on inquiry.

Guilds and societies in the Church could do a very great service now for next winter. I hope those who do it will operate on as extensive a scale as possible because the need will be very great. The produce necessary can be gotten easily by any energetic committee anywhere.

I should like to point out to those who undertake this that their plan should go beyond applesauce and not include such luxuries as jelly. Real food of fine quality only should be done. My program calls for doing in tin cans (the quart size is best and will cost about \$36 per thousand, delivered): string beans, tomatoes, sweet corn, succotash, a vegetable soup that has for its stock a preparation of mutton fat, and which I call "Normandy soup" (this fat can be gotten from friendly butchers free of charge), stews made from vegetables and beef (sufficient beef can be gotten gratis for this from friendly butchers and packing company warehouses), apples, pears, and peaches. Plenty of such fruit can be gotten gratis most anywhere. All these products should be best quality and are all good, real food. No fancy things are called for. I offer helpful directions to anyone asking. (Rev.) THOMAS R. HAZZARD.

Millbrook, N. Y.

Prayer

TO THE EDITOR: Sympathy goes out to speakers who, setting secular solutions of current economic, social, racial, international dilemmas before Church people, hesitatingly suggest prayer also. They sometimes seem to be fearing that laymen will suppose "praying" to mean passing the buck to God. Speakers might be heartened to stimulate use of religion if they knew that very many laymen, in and out of the Church, see (or can easily be led to see) values in prayer other than the shifting of care and responsibility. A fair description of widely held beliefs concerning prayer would include these features:

1. Prayer may tend to tune the personality to divinity for loving and acting as Jesus did.

2. A prayer may be a specific wish that the Holy Spirit might be present in and act through the petitioner.

3. Prayer may be wishes that a beneficent spirit might be present in and act through everybody.

4. Prayer may be not only quite as effective for society as for individuals, but more so; though perhaps less spectacularly. Kansas City, Mo. BENJAMIN S. BROWN.

Sasthamkotta School

TO THE EDITOR: Many readers of THE LIVING CHURCH contributed to the building of Archdeacon Webber Hall of Sasthamkotta Residential School, Travancore, South India, and they will doubtless be interested to have some further information about the school, and about Dr. Eapen, the principal.

I hear frequently from Dr. Eapen, who was my room-mate at General Theological Seminary. In his last letter he tells me that another class has been added to the school this year, and next year they will have a full high school in operation in addition to the lower school. They are also seriously thinking about adding a theological class. They are now raising funds to add a wing to the school so as to accommodate more pupils. There are now over fifty pupils in residence, and next year they look for seventy or more. Extension is needed for the library and laboratory, and Dr. Eapen needs a small cottage for himself.

Of particular interest is the news that the Metropolitan of Malabar is urging Dr. Eapen, in fact using considerable pressure to compel him, to accept consecration to the episcopate. Dr. Eapen is a native of Travancore, and at present a deacon. He was educated at Calcutta, and then through the influence of Archdeacon Webber he came to America and entered Western Theological Seminary, transferring to General when Western temporarily closed its doors. After graduating from General he obtained the degree of Doctor of Philosophy from the University of New York.

On his way back to India Dr. Eapen was ordained deacon in Jerusalem by the Patriarch of Antioch (Jacobite). He has not yet been ordained priest because before ordination to the priesthood in the Syrian Church a man must decide whether to be a parish priest or a monk. Parish priests are married and cannot become bishops. I gather from Dr. Eapen's letter that that is the present question. To become a bishop he must renounce marriage and become a monk, and he hasn't yet been able to make up his mind.

If Dr. Eapen does accept consecration he will be the first of the higher clergy of the Syrian Church of Malabar to have a western education, and his consecration will mean much for the progress of his Church.

Dr. Eapen is using the Christian Nurture Series in the religious classes of Sasthamkotta Residential School. He needs several of the handbooks for teachers for the higher courses. I have just sent him a copy of *Winning the World*, but can't send any more at present. If any of the clergy have extra copies of the other Senior High School texts they will be doing good missionary work by sending them to Dr. C. Thos. Eapen, Adur, State of Travancore, South India.

Dayton, Ky. (Rev.) NEIL E. ANNABLE.

Suggestions for Universal Brotherhood

TO THE EDITOR: The suggestion that there be founded a Catholic Summer Conference is sensible and timely. Will you permit me to refer to the fact that in 1904, backed by the late Rev. Dr. Darlington, afterwards Bishop of Harrisburg, and by Mr. John A. Ely, then a New York layreader, cooperating with the Seabury Society, but now Professor Ely of St. John's University, Shanghai, I had part in founding the Church Workers' Summer Conference that grew into the splendid conference-long meeting at Wellesley College. There are now many conferences on the same lines.

But let a Catholic Conference, if founded, take two or three steps in advance. Let us not repeat the successes of the past. Let us found a real Catholic Summer Conference,

not to teach the Bible, the Church, and deepen the spiritual life by old methods. Universities are now discounting old methods in their work. Let Catholics teach them as well as the Church. Let us have a summer conference that brings together Christian workers to tell *what they have done, and what methods are best for doing it.* "Service is the only means of development and the only path to progress," observes former President Coolidge. Let Catholics lead in founding a summer meeting that tells to each other and to the world how best to develop and get ahead. If Catholics establish such a conference they will be the first to do so, whether summer or winter meetings, in Europe or America.

But let Catholics go further. Let us do what Bishop Brent did while he lived. Let us carry on and carry through what he laid down. That was excellent Catholic teaching and practice. Let us not label it a Catholic Summer Conference, and let us not limit attendance at it to Catholics in the Protestant Episcopal Church. Let us make it a conference for all persons who love Christ, who are working in His name, who seek the best methods for such work, and will attend to give such methods to all of us. Such field is far larger, and to fill it is Catholic practice. Let us not talk Catholic doctrine and practice. Let us exhibit fruits of both. That is, let us emphasize practice, and let mere precept remain the method of others of earlier founding.

The time is more than ripe. There is now before the Church a plan to establish another organization of Church laymen. In other Christian bodies organizations of men and women are dissatisfied with present methods and their meager results. Let Catholics show the Church and the world how to apply Jesus Christ to civic, social, and spiritual needs. There are millions of men and women in America and in Europe willing to spare time to such needs. Just ahead is a five-day week, and perhaps a six-hour working day. Just ahead is also the parish church that does not lay emphasis upon preparation for work, but that works as condition of membership, and that as surely builds men and women to span a life and not fall down, as our Washington bridge that spans the Hudson River does not fall down. It can be done. There are laws governing the building of men as there are laws governing the building of bridges. Let us make these laws known and promote their observance. The world is waiting.

Who will help? Elihu Root said in the pulpit of Trinity Church, New York, a few years ago, at a week day service, that the "mere use of fine phrases, and the mere enthusiasm of the moment, are nothing and come to naught if they are not followed by action." I will gladly serve in the task of receiving offers of cooperation, and the passing of such offers on to others. I repeat, who will help to found a Catholic Summer Conference, the first such in the world, and on educational lines that are ahead of even the universities of America and Europe?

New York. EUGENE M. CAMP.

Various Matters

TO THE EDITOR: One wonders if the article in THE LIVING CHURCH of August 6th, "Pertaining to Christian Unity" by Lewis H. Webster, is not on the right track, and might not have gone farther. The ordinary layman is taught that our Saviour Christ continued the whole night in prayer, before He chose and sent forth his twelve Apostles. We are also told that the holy Apostles prayed before they ordained Matthias. Is it too much to presume that men called to God's

holy ministry spend time in prayer to find the Divine will and to feel they are really called?

Let us begin with bishops. When it is generally believed that the time is not far off when, on account of age, health, or some other condition, a coadjutor will be asked for, and priests canvass the diocese for the job, one of whom is finally elected, is it not pretty hard to believe that he was chosen of God for the place?

Again, we find priests who have taken the most solemn obligation to "minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord has commanded, and this Church hath received the same," consecrate the elements, "this is my Body" and "this is my Blood of the New Testament," then communicate those who present themselves saying "The Body of our Lord Jesus Christ" and "The Blood of our Lord Jesus Christ"—then take what is left of what he has just declared to be the Body and Blood of our Lord Jesus Christ and throw it in the sewer, or out of the back door instead of seeing the minister and other communicants reverently eat and drink the same" as required by the rubric. One hears "Reservation" and "Benediction" criticized, but who ever hears such blasphemy as above condemned, and such men are even nominated for the high office of Bishop. . . .

Let Church papers condemn wrongs, uphold the faith, and strive for harmony, building up the faith and the ministering of "the Doctrines and Sacraments and the Discipline of Christ, as the Lord has commanded, and this Church hath received the same." Let our bishops and priests spend their time in getting people on their knees asking for God's help, urging frequent Communion, preaching the charity referred to, and see if we will not get nearer to unity than by putting forth their own personal views in place of the accepted teachings of the Catholic Church. . . .

Westfield, N. J. ROBERT N. MERRITT.

Definitions

TO THE EDITOR: I have just read, with a degree of interest, your leading editorial, A Reply to the *Christian Century*, in your issue of August 13th, and I am prone to ask the following questions: (1) What do you mean by "Episcopal Ordination?" (2) Who are "Catholic Christians?" (3) What do you mean by a "Valid Communion?" My ignorance is accredited to the fact that I am not an Anglo-Catholic!

EDWARD AUGUSTUS ABBOTT.

New Orleans, La.

Answers: (1) Ordination by a bishop in the Apostolic Succession. The phrase is not ours, but is taken from the Prayer Book. (2) Those who accept the Lambeth description of the Church as "a common life resting upon a common faith, common sacraments, and a common allegiance" to Christ, and who neither add to nor detract from the said faith, sacraments, and allegiance. (3) So far as the Episcopal Church is concerned, a celebration of the Holy Communion in accordance with the directions contained in the Book of Common Prayer—including the restrictions as to who may perform this priestly function. One does not need to be anything but a loyal Churchman to accept these definitions.

THE WORLD is not only small but very mixed. A Church paper from South Africa brings word to New York that the King of Siam, for reasons not stated, has presented a pipe organ to a church in Yorkshire.

Clerical Changes

APPOINTMENTS ACCEPTED

AMBLER, Rev. JOHN J., assistant dean of associate missions, Virginia (Sw. Va.); to be rector of Trinity Church, Fredericksburg, Va.

LLOYD, Rev. O. H. GLYN, of St. Louis, is assisting at Holy Innocents' Church, Morganford Road at Tholozan St., St. Louis.

PERSON, Rev. ALLEN, formerly assistant at Palmer Memorial Church, Houston, Tex.; to be rector of Trinity Church, Rocky Mount, with charge of the missions at Callaway and Endicott, Va. (Sw. Va.)

RUTLEDGE, Rev. BEECHER M., formerly rector of St. Clement's Church, Wilkes Barre, Pa. (Be.); to be rector of St. Paul's Church, Owego, N. Y. (C.N.Y.) Address, St. Paul's Rectory, Main St., Owego.

RESIGNATION

BULKELEY, Rev. WILLIAM TUDOR, as curate at St. Clement's Church, Philadelphia. New address, 30 E. 68th St., New York City.

NEW ADDRESSES

HEATON, Rev. LEE W., who is engaged in the rehabilitation of churches in the diocese of Missouri, formerly 5052 Kensington Ave., St. Louis; Office, Mt. Calvary Church, 3661 DeTonty Ave., St. Louis; Residence, 126 E. Adams Ave., Kirkwood, Mo.

LAIDLAW, Rev. GILBERT W., rector of St. Paul's Church, Saginaw, Mich., formerly 1109 Fitzhugh St.; 416 N. Washington Ave., Saginaw.

ORDINATION

DEACON

VERMONT—In St. Paul's Church, Burlington, J. LYNWOOD SMITH was ordained to the diaconate by the Bishop of the diocese, the Rt. Rev. Dr. Samuel B. Booth, on St. Bartholomew's Day, August 24th. The candidate was presented by the Rev. Vedder Van Dyck, and the Bishop preached the sermon.

Mr. Smith is to be assistant at St. Stephen's Church, Providence, R. I.

Books Received

BUXTON-WESTERMAN COMPANY, Chicago: Distributors.

New Analytical Bible. No. 60. \$15.75.

FLEMING H. REVELL CO., New York City:

The New Crisis in the Far East. Christianity and Opposing Forces. By Stanley High. \$1.00.
Worship God! By James I. Vance. \$1.50.

THE MACMILLAN COMPANY, New York City:

The Excellent Becomes the Permanent. By Jane Addams. \$1.75.

THE RUTER PRESS, Cincinnati:

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MAYO—Entered into rest, at Seaside Park, N. J., August 14, 1932, SARAH SAMUEL, widow of Joseph Mayo, M.A., and daughter of the Rev. Samuel Chase, D.D. Requiem at Christ Church, New Brunswick, at 8 A.M., on Tuesday, August 16th. Interment in Cedar Hill Cemetery, Hartford, Conn.

Memorials

AGNES STUART HIGGINS
In loving memory of AGNES STUART HIGGINS, departed this life September 3, 1929.
"May she rest in peace."

ETHEL HEATH NEIDÉ
In loving memory of ETHEL HEATH NEIDÉ, who departed this life September 1, 1919.
"Eternal rest grant unto her, O Lord."

CHARLES F. SWEET
In loving memory of CHARLES F. SWEET, priest. Entered in rest September 10, 1927.

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(Continued on page 442)

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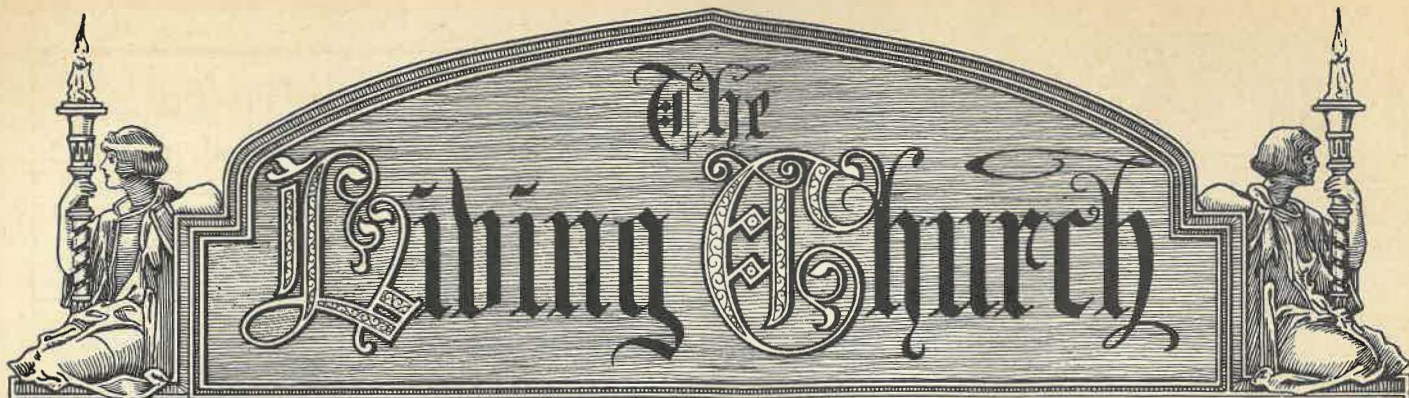


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No. 18

EDITORIALS & COMMENTS

Labor Day

(A Contributed Editorial)

PRESUMABLY the Labor Day picnics of 1932 will be marked by the same potato races for boys under 16, running races for wives of union men, and eloquent speeches which are characteristic of this holiday so dear to the members of American organized labor and their families. Yet this year the last holiday of the summer will carry, hidden beneath its festivities, a note of deep seriousness and of brotherly anxiety. This note will undoubtedly be struck by the speakers of the day—a note of grave concern for those who, on a day dedicated to Labor, are unable to secure employment for themselves.

The latest conservative estimates indicate that there are at least 11,000,000 unemployed in the United States. Many of them suffer from malnutrition; all of them suffer from lowered morale. Addressing the last annual convention of the American Federation of Labor, President William Green truly declared that the American right to life, liberty, and the pursuit of happiness "means little to the masses unless they possess the right to work."

In anticipation of Labor Sunday, September 4th, there has just appeared the 1932 Labor Sunday Message of the Federal Council of the Churches of Christ in America. It is a worthy product of the Council's Commission on the Church and Social Service. It deserves the careful reading of every Christian man and woman in this country. It should appeal just as much to Anglicans, Romans, and Orthodox as to members of those Protestant communions comprising the Council's membership.

This Labor Sunday Message is rather shorter than usual, speaking crisply and directly on its major premise that "great wealth in the midst of poverty is a hindrance to the good life." It is a fine-spirited reiteration that "the Christian religion demands the dedication of power to the more abundant life of humanity." "The thing that really matters in any industrial system is what it actually does to human beings."

In previous years the comment has been frequent that the

Labor Sunday Message has been characterized by a greater interest in economic policies or in industrial techniques than in the application of distinctly Christian principles. It has sometimes been spoken of as a fine document of the social sciences marked by scant reference to the Christian religion. The current Message, however, is quite different; it begins with a Christian approach and ends with a Christian challenge. It is definitely geared to the ethic of Our Lord, striving toward a solution of the world-wide industrial situation which may be positively marked by Christian goodwill.

WHEN facing such issues within the Church both our clergy and people revert again and again to the report of the Committee on National and World Problems of the General Convention of 1931, which report was "submitted for the careful consideration of our fellow Churchmen." In discussing "Industrial Dislocation," this report stated: "It is becoming increasingly evident that the conception of society as made up of autonomous, independent individuals, each free to seek his own ends, is as faulty from the point of view of economic realism as it is from the standpoint of Christian idealism. Our traditional philosophy of rugged individualism must be modified to meet the needs of a cooperative age."

Increasingly our people crave to pass from the academic aloofness of "the careful consideration" of these principles to a practical trial of the service motive in action. They conscientiously feel that the acquisitive approach to industry has not only been tried and found wanting, but tried and caught bankrupt. They are certain that the eventual solution lies in the Gospel of their Lord, courageously applied to human situations. As Edwin Markham, the 80 year old poet, said in June in his commencement address at Clark University: "Christ called out for a new social order, and we have yet to attain that order for which He sought."

C. RANKIN BARNES.

THE CHURCH is going "on the air." A series of eight nation-wide Sunday morning broadcasts, by bishops of the Church, beginning September 11th, is announced by the national Department of Publicity. The plan is an excellent one, and we are glad to commend it. The sick and

**The Church
"On the Air"**

shut-ins of the Church will be especially benefited by these programs, but it will be a treat to Churchmen everywhere to have the opportunity of hearing the able episcopal speakers who have been selected to deliver the devotional messages. Happily the program has been arranged to avoid conflicts with principal services in most cases, though the result will be to make it almost too early for practical purposes in the far west. It is important to remember that listening to these programs is not an adequate substitute for attending church, and we hope that rectors who call attention to the series in their pulpit announcements will stress this fact.

FURTHER REPORTS from our Texas correspondent this week give a vivid picture of the damage caused by the recent Gulf coast storm. Two of our churches were completely wrecked and a third badly damaged. While these are all small missions, it is important that we keep the Church

**Reconstruction
in Texas**

at work in this predominantly sectarian region, and we therefore ventured to appeal last week for a fund of \$1,000 or more for Bishop Quin to use at his discretion in relief and reconstruction. Some of our readers have already responded to the appeal; will others help swell the fund to the desired amount as quickly as possible?

IN THE DEATH of Canon Howard B. St. George the Church has lost one of her foremost authorities in the realm of liturgics, and a counsellor whose views were always carefully thought out and courteously expressed. In General Convention he was a vigorous champion of the Catholic cause, and to his work is due much of the recent enrichment of the Book of

Requiescat

Common Prayer. His work was done in no partisan spirit, but with a deep sense of loyalty to the Church to which he gave his unfaltering allegiance. The respect and esteem of men whose views differed from his—notably such men as Rosewell Page of Virginia, who fought most of the Canon's proposals for Prayer Book reform, but moved the resolution of sympathy in his illness last fall—bear witness to this fact. May he rest in peace, and may light perpetual shine upon him.

WE GLADLY COMPLY with the request of the "Committee on World Friendship Among Children, Instituted by the Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America, Inc." (*pause for breath*) to call attention

**Friendship
Projects**

to their friendship projects for the coming winter. It is this committee that in previous years sponsored such schemes for international goodwill as doll messengers of friendship for Japan, friendship school bags for Mexico, and friendship treasure chests for the Philippine Islands.

This year the objective of the project is China, and the medium will be a "friendship folio," containing messages to Chinese children and their teachers, pictures suitable for framing, and snapshots of the senders and their friends, homes, and schools. The cost of the folio, obtainable from the committee at 287 Fourth avenue, New York, is sixty cents.

The Living Church Pulpit

Sermonette for the Fifteenth Sunday After Trinity



THE NEW CREATURE

BY THE REV. LESLIE C. B. HILL

VICAR OF CHRIST CHURCH, REDONDO BEACH, CALIFORNIA

"In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature."

—From the epistle for the 15th Sunday after Trinity.

TO BE MADE NEW, not made over; to be actually born again, not simply improved; surely religion speaks unlike culture in these triumphant, apocalyptic words. Clearly evolution is run out at this point and a new leap is to be made, a leap into the arms of God. God knows we have built, not lowly and plain, but ostentatious habitations for our souls; we have faced the world with, ofttimes, a false front. As our civilization struggles under this heaven-sent depression, our souls once again lose much that is unreal. For note how material prosperity makes a god of the evolution of our race, bestows confidence in the traditions and standards of our society, in the prejudices of our little groups, and we align ourselves for or against circumcision, which is these very trappings. Of ourselves we will perhaps conform, but we will not reform; forget, but not repent; profess, it may be, but not confess. Even in the schools we are taught that goodness (by which is inferred conformity) is the highest wisdom.

The world at its best endeavors to *become* in order to be, but religion knows of a fairer house than however stately a mansion man may build, and she calls a Carpenter from Nazareth to tear down our earthly edifice, consecrate the place with blessed, living water, and on this "templum" erect a House of God.

In the face of God—there we are by God's grace. The Old Covenant was indeed a chaperon for man's infant soul, and led him who went with it along the paths of discipline to the Teacher. But the Teacher Himself is taking us who come to Him to His heart. To become His friend,—ah, this is different to earthly acquaintance! We honor Him, not by preserving the dignity that testifies to the meeting of two noble souls; rather we worship Him by recognizing that all our seemliness is nothingness in His presence, and that our worthiness is such as He shall grant us after our tears.

This is the new creature. This is grace; a new and higher life given to souls worthy of it through painstaking testing and purification. The way of the holy Cross is the medicine of the soul. It purges the heart of such selfhood as is required on earth for earthly desires, but such as is no more needed, and is in His way, when Jesus comes to dwell within us.

We, therefore, who desire a better country, whose citizenship truly is in heaven, have commandments to keep which even the good of earth may, and will, ignore. Unpopular are the ways that lead to life eternal; repentances, confession of one's own sins, the terrifying crossing on a beam of blood-stained wood over the abyss that yawns between mankind and Deity, yes, an abandonment to God's will; yet thus we cross to Him, and "if any man be in Christ he is a new creature."

ACKNOWLEDGMENTS

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Kicking God from the Sky

By James H. Watt

IN DECEMBER, 1929, I accepted a contract with a Chicago firm for work in Soviet Russia. The firm had agreed to send a commission of American engineers to Soviet Russia for a period of three years to give technical assistance in the development of the coal industry under the five year plan. The contract was accepted in the spirit of adventure coupled with the desire to see this so-called five year plan in action. A rather substantial salary, seventy-five per cent of which was to be paid in gold, was also a strong inducement at the time.

Many of my friends urged me not to go. They told me that the Soviet plans and objectives constituted a menace to our country; that the Russian people were being exploited as never before; that a government based purely on atheism was all wrong. However, as I was very ignorant on the subject of Communism, these objections were ignored and laughed at as I departed with my wife for Soviet Russia.

We arrived in Kharkov, the capital of the Ukraine, in late January, 1930. For the first four months we were veritable babes in the wood. We were taken here, we were taken there, shown the nurseries, the homes for the wild boys, the new factories, the new apartment and office buildings, invited to concerts in the various *red corners*, wined and dined, and much fussed over. But after the first four months things began to take on a color, a meaning. We knew we had been treated as alert tourists realize they are handled. As the attention of the officials began to be directed elsewhere, we, in turn, began to look about by ourselves. I bent every effort to learn the Russian language. We made friends who in turn informed us. This all led to my complete disillusionment. In talking quietly and privately with bricklayers, plumbers, carpenters, peasants, bank employes, clerks, and engineers, I was amazed to find that not one of them is in sympathy with the present régime. I found that only the youth and the communist backed up the government when questioned privately.

To tell of my intensive education in Soviet affairs, of the forced and slave labor, the fear, the misery, the destruction, the lack, would go beyond the limits of this article. I will simply say that, after fifteen months, I quietly made my plans and withdrew from the commission, gave up my contract, and returned to the United States, via Siberia, at my own expense. I desire no further dealings with the Soviet government. Upon returning to the United States, I have been deeply concerned to see how many of our good professors, economists, and other citizens, not to mention the congressmen, are unwittingly being made the dupes of this monstrous scheme, while, should they but know it, if the world revolutionary program of the Soviet communists succeed, they would be among the first to be *liquidated*. I am deeply concerned to find the American public grossly misinformed on the subject and lulled into the idea that the Soviet Union constitutes no menace to our country.

But to go on: The destruction of religion as it is being carried out in Soviet Russia is a story of utter ruthlessness. The scenes witnessed by us in Kharkov are but typical of those going on through that vast country once known as Russia. When we first arrived in Kharkov, the churches were nearly

THE AUTHOR of this article was born in Illinois, and acquired his education in the country schools and high school in Iowa, working on a farm until his high school training was completed. ¶ He attended Armour Institute of Technology, Chicago, graduating with a Bachelor's degree in Civil Engineering in 1922, when he signed up with several construction firms until 1929. ¶ Since July, 1931 he has been speaking in various parts of this country in an effort to correct communistic propaganda and to arouse Americans to the Soviet menace.

all open, the bells were ringing, the services unmolested. But within a week the scene began to change. First, the bells were removed. Gangs of workers climbed to the belfries and cut the bells from their mountings. Next, cables were hooked on and the bells were dragged to the edges of the belfries by means of hand windlasses. At the edge of the belfries the cables were cut loose and the bells allowed to fall with the following results: the fronts of the churches were damaged, the church steps were smashed, and the bells were smashed. This afforded the com-

munist great satisfaction, for the damaged churches and the smashed steps made it more difficult for the still faithful congregation to go to church and the smashed bells were easy to load and haul away on the small one-horse wagons. Several reasons for the removal of the bells were advanced for the benefit of tourists. One was that the ringing of the bells disturbed the workers in the early morning. Another was that the bells contained silver and this was needed for the coining of currency. At any rate, within a few weeks after our arrival the bells had been removed from nearly every church in Kharkov, a city of some 500,000 inhabitants with many churches.

AFTER the bells had been removed, the closing began. We are told that there is no law against having a church in Soviet Russia. Well, there isn't, but they have many schemes for closing them. A meeting will be called to vote on the matter. The meeting will be attended by a large group of young communists who will suggest that the church be turned into a club, a garage, a granary, a shop, or whatnot. Put to a vote, the assembled crowd is unanimously in favor of the suggestion and the church is closed.

This seemed very strange to me until I learned how those meetings are closely watched by the GPU (secret police) and how no one dares to vote contrary to the motion for fear of his life. When the authorities wished to close the beautiful cathedral in the square in the center of the city, they levied a tax of one million roubles on it. The impoverished worshippers had no possible means of raising such a sum as you can well imagine. The authorities then joyfully announced that the people did not want their church, and closed it. And so it goes over the whole country. Some people are laboring under the delusion that it is only the Greek Orthodox Church that is being persecuted. I had that naïve idea myself until the truth of the matter was learned. Continuous attempts were made to close the Polish Catholic church in Kharkov and only by paying huge taxes solicited from everyone by the Polish consul was it kept open. Similar attempts were made to close the German Lutheran church, but when the German consul stated that if they closed the church they also closed the consulate the matter was ended.

After a goodly number of churches were closed, the "blowing up" began. During our stay in Kharkov two of the finest cathedrals, beautiful examples of Byzantine architecture, were blown up. This method of removing the structures is used because it is quickly done and it also is done for the effect on the populace, as it is made very spectacular. The destruction of the aforementioned cathedral in the square was accomplished with four shots on different days. First, the large central dome was blown up and it fell with a mighty crash into the mid-

section of the interior. Then, the front wall of the building was blown out leaving the church in utter ruin. Finally, the side walls were blown down with two separate shots. All in all, a very neat and efficient job, according to the authorities. All of the brick and stone was then crushed by hand to be hauled away and used in the foundations of a new factory. Another beautiful cathedral was blown up to make way for the largest opera house in Europe, but as yet not a sign of the construction of this building is to be seen although two years have elapsed since the church was destroyed.

THE PERSECUTION and elimination of the members of the clergy is an important and terrible part of this program to "kick God from the sky." No member of the clergy is allowed to have a food card. Neither he nor any member of his family is allowed to work. Further than that he is not allowed to beg. We have seen many of these elderly men standing with head bowed in the market place, an old basket on the arm. As the peasants pass, they put into the basket a hunk of black bread or a few kopeks, and as long as the priest does not ask for alms he is not molested. But should he be caught doing anything that could be construed as begging, he would immediately be arrested. During our stay a drive against hoarding silver was made. One priest who had saved one hundred roubles was shot and many were arrested for possessing any amount over five roubles. The plan is to destroy completely these unfortunate people by the end of the five year plan.

The tiny tot in Soviet Russia has as his first writing lesson, "There is no God." All children are taught to hate the Church and any form of religion. All are taught that there is no God. The result of this form of education you can well imagine. The youth of the country is absolutely atheistic, a mocking, scoffing crowd of young ruffians who lose no opportunity to join in the ridicule and persecution of the clergy and the destruction of the church. As we attended the Easter service in the large cathedral in one end of the city (Easter, 1931) large groups of these young atheists came into the church. They lighted cigarettes from the altar candles, they mocked and ridiculed the bishop, some of them had stones to throw at him but were prevented from so doing by officers who feared a riot should they do so.

The children are taught to have no respect for their parents. They are taught to spy on their parents and to report any religious or anti-communist leanings their parents may profess. They are taught that they belong to the State and that they must aid the State in ridding the country of God and religion. They are taught to worship Lenin and the tractor as their God and to embrace Communism as their religion. I have had many parents tell me with tears in their eyes that they dare not punish their children for fear that the children will report them with the result that they would be arrested and the children adopted by the State.

Not a very pleasant picture, is it? And yet how many of our citizens in all walks of life look upon this scene as a "great experiment" and view it with tolerance and even sympathy. It must surely be due to ignorance such as my ignorance of three years ago, or to the acceptance as fact of the vast amount of erroneous information pressed upon us by agents or unwitting dupes of the Communist. International whose fiendish objective is to drive religion from the face of the earth and God from the sky as an aid in their mad scheme of world revolution.

IT PAYS TO ADVERTISE

"SORT OF EXCLUSIVE, like a lodge, ain't it? It never announces its services in our newspaper." So a merchant remarked recently of the Episcopal Church in his town. The Churchman to whom it was said observes: "Parishes which use neither newspapers nor outdoor signboards are usually discouraged, and no wonder. The neglect of such obvious methods to attract people indicates a general lack of zeal."

THE CHURCH IN THE MODERN WORLD

BY THE REV. RICHARD K. MORTON, S.T.M.
ROCKLAND, MASS.

THE CHURCH should have a place of dignity, power, respect, leadership, and spiritual richness in our modern world. It ought to possess the simplicity and enthusiasm of the first century and the well developed organization of an institution which has created the best in liturgy, music, and methods to meet the needs of a new day.

In order to have this kind of a Church we must have full cooperation between laity and clergy, with each class giving of its own strength freely. The laity have often been too lazy at their Church work, so that the whole frontier of our advance is threatened. Too often the layman has stressed the wrong idea of Church success—he has wanted in the pulpit a glib-tongued leader who is a colorful but not profound thinker, a good "mixer," and an unctuous busybody who has the knack of getting in with the right people and stirring things up.

Many churches have also failed in their mission because they have been extremists in some way. They have feared rituals, perhaps, and so have grown barren and unappealing to the masses. They have been places of too much talking, and too little worship. They have been stripped of everything but the skeleton of a rich worship service. They have been victimized by irresponsible individualism. There are those in the pulpit clamoring for freedom who have little sense of the responsibility and true function of the pulpit. There are those men, too, who have original ideas of worship, and heedlessly cast aside the worship forms of the centuries, or shift around the various parts of the service among the innovations, until the worshipper is embarrassed and bewildered. He does not want to change his form of worship on the spur of the moment.

The Church today, I think, is also suffering from being used as the center of operations of all sorts of radicalism, religious, political, and economic. The primary function of the Church, it seems to me, is rather to furnish the spirit and spiritual foundation under which men of different views may most hopefully evaluate their systems and their theories. The Church weakens its position and its message if it prematurely identifies itself with causes which shortly become discredited or pass out of the public mind. Again, too, the soap box is out of place in the pulpit; our message must be socialized, but this does not mean that it should be diluted and de-spiritualized. The Church must not look for a kind of "box-office" strength, and must not use the tactics of the circus, the theater, the auction, or the politician to attract support.

The Church's field of service today, I think we may say, is *where anything can grow*—where anything may be done for the welfare of man and the glory of God. It is where any soil may be prepared for a great harvest, and where fruitful seed may be sown. It is also *where something needs to be cleared up or cleaned up*. It must reveal the truth of God, and expose the sin of man. It is *where men seek to worship*. It must bring a message hallowed by the ages, and a form of worship that is full of beauty, rich traditions, stirring spirituality, reverence, and prayerful communion with God. These forms are not prepared in a day, nor is a Church system put together in a day.

The Church's field of service is wherever anything needs to be rooted out or destroyed. It must not hesitate to condemn evils even when protected by "fine people," power, and wealth.

The Church's field of service is in and through human life, that it may become inspired by the divine life. It should provide an institution which ministers unto the welfare of men and satisfies their desire for worship. It should be wherever anyone is suffering; wherever anyone is ignorant of the truth; wherever anyone is struggling with the forces of evil; wherever anyone is friendless, lonely, doubting, bewildered by life. This kind of a Church is the only one which can survive; it is the only one which really will carry on the old traditions, the old spirit, the old power.

Lausanne's Moral Challenge to America

By Roland Hall Sharp

AMERICAN ACTION on war debts during the next year will do more than to determine in large measure the pace of world economic recovery. It will show where America stands in face of something higher that is already a tradition in Europe—"the Spirit of Lausanne."

From the economic side, no action or lack of action on America's part can materially change the amount of war debt repayment. Europe can pay only so much whether America insists on all or agrees to take part.

A similar situation confronted European nations when they met at the Lausanne Reparations Conference. Germany's capacity to pay was too low for anyone to consider insisting upon full repayment under the Young plan. The triumph of Lausanne was therefore not the scaling down of reparations to \$714,000,000—a mere shred of the \$32,000,000,000 originally asked by the Reparations Commission in 1921—but rather the spirit of agreement which united former enemies.

It is most essential that Americans understand what an opportunity is theirs to give the world a moral impetus by taking a liberal view on war debt revision to back up the Lausanne accord. That accord has too often been called a plot against American taxpayers. No one in command of the facts could accept such an interpretation.

The reasoning of this argument is that Europe is trying to shove onto America the remaining cost of a war it never caused. To accomplish this dishonest purpose Europe is accused of making a straw agreement at Lausanne, that will relieve Germany of reparations only if America reduces war debts of its former allies.

In this view, Lausanne was only a political trick to influence America or cudgel it into debt revision to protect investments in Germany. For if Germany is not relieved of reparations payments to France and other allies, the repayment of American loans would be jeopardized.

Now this is a pretty bit of fabrication and there are undoubtedly elements in Europe which would like to view Lausanne in that way. But the main facts are all against it. First, the supposition that Germany will be asked to pay more than \$714,000,000 if America refuses to reduce war debts is not well founded. European economists know that the Reich's capacity to pay is limited to that amount.

Statesmen know that any attempt to reimpose more reparations would precipitate serious political and financial disturbances within Germany. In the present state of Europe, those disturbances could not be limited to German borders. Reparations are therefore at an end in accordance with the Lausanne agreement, as it is, or in a modified form if the nations make conditions of ratification.

But war debts are not at an end. If America refuses to reduce the \$22,000,000,000 due from former allies over the next half century, European nations that have surrendered reparations will be faced with serious financial problems. Up to now, they have drawn money from Germany, through reparations, to pay America.

An ironical sidelight on this chain of payments is that Germany borrowed money from America to meet reparations. So America has done the chief paying.

Oddly enough, this situation is well nigh inevitable. America became Europe's creditor during the war for precisely the reason that the Old World was financially exhausted. How then could it repay America?

Only through productive growth. Which brings up the very nub of the whole war debt structure. On an understanding of this nub American opinion may well turn and rise to meet the moral challenge of Lausanne.

WHAT DID EUROPE RECEIVE for its promise to repay \$22,000,000,000 to America? To understand, it is necessary to reconstruct war days. When America entered the war in 1917, the allies had depleted their purses, one after the other. England was the last, and continental allies had turned to London for help. Then America's purse opened, and up to the armistice some \$6,781,000,000 had been advanced in war credits.

An important point to note about this sum is that not one dollar of it ever crossed the Atlantic. America made the condition that it should be spent for domestic products. So it was material that crossed to Europe, and in its production \$6,781,000,000 circulated several times in America. That meant industrial profits, and excess profits taxes for the government. In one year this item passed \$1,000,000,000. There were also income taxes. Farmers prospered, since 25 per cent of the total went into foodstuffs.

Meanwhile, Europe received goods that were eaten or blown up or worn out in the trenches. None of the money had circulated in the borrowers' industrial systems. So there was no means of repayment built up because of the loans, except victory in the war with an implied power to collect reparations from Germany.

England, in its loans to European allies, permitted actual money to cross the channel and circulate in the borrowers' economic systems.

So much for the main item in the war debts. After the armistice, payment was necessarily postponed, and during this time additional borrowings to aid reconstruction ran the principal up to \$9,811,000,000. By the time this sum had been refunded over some 63 years, starting from 1923 to 1927, the principal had grown by addition of interest until it totalled \$11,522,354,000.

This principal as funded has never been reduced. There was a reduction of interest rates, and that is the total revision by America to date. It is estimated at about \$3,000,000,000.

America stands, then, with paper in hand calling for \$22,000,000,000 in American currency. Someone must pay it. Europe cannot begin to pay it at current rates of exchange. The dollar of credit advanced to Europe in war times represents two dollars worth of labor or material today. Europe must therefore work twice as hard to repay. Meanwhile, American commercial policy makes it more difficult by refusing to accept goods or services in payment.

Yet over a long period those are the only means of absolute repayment. There is not enough gold in Europe to pay without demoralizing currencies there and so striking back at America. The last resort—more borrowing—is a questionable device that pyramids interest and may add to ultimate debt.

Because of debt burdens and other maladjustments Europe, and with it the world including America, is in dire straits. Out of the fellowship of adversity in Europe came a moral unity that wiped out reparations. Many observers view that act as the first searching measure toward world recovery. It came when France reduced its demands on Germany by 90 per cent. French taxpayers must take up much slack in that revision. Their agreement to do so could only arise from a recognition of the serious state into which affairs have been plunged by the mad orgy of war and its aftermath. Drastic measures are needed. Europe has led the way.

What will America do? No question holds deeper portent for the future. After the November elections action will be in order. It is to be hoped that American opinion will be touched with the deeper humanitarian and moral implications of this issue. The cold statement that Europe borrowed and therefore should repay overlooks the facts that America derived the chief profit

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HOWARD BALDWIN ST. GEORGE

BY THE VERY REV. E. J. M. NUTTER, D.D.
DEAN OF NASHOTAH HOUSE

YOUR YOUNG MEN shall see visions and your old men shall dream dreams." God gave both to Howard Baldwin St. George.

In his youth he had his vision. Our Lord showed him a Church, restored to the beauty of holiness, without blemish, wrinkle, or spot, purged anew by the fire of the Holy Ghost, cleansed of its mildew, and roused again from the torpor and sloth of years. It was as though he had caught a glimpse of the Holy City, coming down out of heaven to earth, adorned as a bride for her husband. It was the same vision that was inspiring numbers of young men in England at that time, and which has strengthened multitudes since then for a superhuman task, the reconversion of the flock of Christ. Thus he dedicated his life to a Leader and a Cause.

It was no light decision. Those were perilous days. Let but a parish priest try to preach to his people in a surplice, and the Protestant mob was upon him. His windows were broken, his Church defiled, his supporters beaten. Let him but strive to obey the plain directions of the Book of Common Prayer, and jail yawned for him. Throne, court, bishops, parliament, press, all were against him. It was a heavy cross to bear. St. George was one of the young men who escorted Fr. Enraght from the prison gates back to his parish church, after the exasperated government, not knowing what else to do with the priest, had released him. Enraght's weeping congregation, kneeling in the street for his blessing, was a memory which never failed to bring the tears to St. George's eyes.

In an atmosphere of such persecution his faith was formed. He had afterwards no more doubts about the validity of his position than the Pope had about his. His principles needed neither reconsideration nor restatement. Minimizing, compromising, explaining away, became abhorrent to him; not of such stuff were martyrs made. The frenzied hunting for unifying formulas which might mean anything one chose, and which might therefore provide an opportunity for a sentimental but spurious unity, amazed him. He had seen women harried, men trampled, priests beaten, saints jailed; and, unlike Gallio, he was proud to remember these things.

Out of these experiences arose his passionate devotion to the Book of Common Prayer. It was his great missionary document, his second Bible. He recognized its liturgical imperfections, for no one had a keener nose for that sort of error than St. George. None knew better than he where and how it could be improved. But this was the bulwark which had saved the Church from Protestantism in the sixteenth century, and was the only defense against a similar disaster in the nineteenth. This was the rite he had sworn to use, and the sacredness of his ordination vow constrained him. In his utter loyalty to the Prayer Book he equalled Bishop Gore.

But he had another and most practical reason for this attitude. He was sure that if the Church was ever to be converted to Catholic faith and practice it must be by means of the Prayer Book. He had seen too many promising fields of Catholic endeavor wrecked by Italianists in a hurry. Not only was it disloyal to play with alien rites at the altar, but it did not pay. Faithful Churchmen were bewildered and estranged, and souls were lost through it. He was constitutionally and temperamentally incapable of appreciating the arguments of such as differed from him on this point, though he tried hard to the end.

This solid, stable, substantial loyalty was no doubt one reason why General Convention esteemed him so highly, and the Catholic cause owes him an unpayable debt for his work on Prayer Book revision. As one of the most learned liturgical scholars in Convention, his opinion had great weight; but in addition to learning, he also had the respect, affection, and trust of the House of Deputies. More than once his word alone saved the House from some liturgical mistake which might never have

been repealed; and the message of comfort and good cheer which the Deputies sent him in 1931, when his growing infirmity prevented his taking his usual seat among them, must have heartened him greatly. Seldom could the dream have shone more brightly than then. From the mobs and missiles of 1881 to the thanks of a great Church in 1931! Surely he had lived.

Probably, however, his greatest work for the Church was done in his classroom. For thirty years he lectured at Nashotah House on ecclesiastical history, canon law, and liturgics. In that time several hundred embryo priests passed through his hands, and few left uninfluenced. Always his theme was loyalty: to the Church, to her creeds, her councils, her formularies, her rites, and offices, her Book of Common Prayer. As old age began to overtake him, he was forced to relinquish some of his duties; but up to three months of his death he clung to his beloved liturgics. The thought of retirement filled him with dismay; and if he had had his way he might have chosen to die in his chair, facing a class of boys. Pastoral theology was not officially his province; but none of his young men will forget the wise counsel and sage commonsense which he imparted in his lectures on the sacramental rites and occasional offices of the Prayer Book.

Stories about him are many, most of them perhaps apocryphal. It was said that if he came down the path to his classroom with his head thrown back and his beard sticking out horizontally in advance of his approach, it was a good time to keep reverently quiet. His Irish wit was proverbial, and often lured the unwary to his doom. "Tell me, Mr. So-and-so," he would begin, with his beautiful touch of the brogue, fixing on his proposed victim a kindly and benignant eye, stroking his whiskers meanwhile from below the chin outwards (always a danger sign to the wise). A question or two, with more or less inappropriate answers; then the pounce, the flurried squawk, and another idle youth lay slain in his ignorance before his fellows. A small number of cuts he would condone; but if a man abused his good nature, and was "not feeling very well this morning," he would appear at the bedside of the maligner with a bottle of castor oil and a large spoon. A certain astonishing marriage of a rather contrary priest having been announced, he was asked, "Canon, can you imagine Fr. So-and-so standing before the altar saying 'I will?'" "No," he replied grimly, "but I can imagine him standing there saying 'I will not!'" "Gintlemen," he once said at the end of his last lecture to a class of seniors about to graduate, "let me give you a piece of advice which comes from me heart. When you get into your parish, either let it be known at once that you are a celibate priest and that you will not marry anyone in any circumstances, or else accept the first member of your altar guild that asks you."

Many tales of his prowess as a Nimrod are told, usually exaggerated. It is not true that he never hit anything, but it cannot be denied that his quarry sometimes did not fall at the first shot. Certainly on one occasion he crawled a hundred yards through brush and reeds, and plumped his charge into the midst of a flock of beautifully painted decoys. Luckily the owner was lurking near, or we would never have heard of it. A certain rabbit lived close to his house, and led the old man a merry chase. He always maintained that he had hunted the animal with great perseverance for over two years, and that it knew him well, and got as much fun out of the pursuit as he did. Consequently, when some rash newcomer among the students shot poor bunny and ate her, the canon mourned as for a dear old friend. Both these stories he would often tell against himself with immense relish.

But right to the end his main interest in life was his vision and his dream, and how his boys were bringing it to pass. He still saw the Holy City established on earth, but with the light of heaven in her streets. The crystal waters to which all men might come were very real to him; and his bed of pain and weakness was shaded by the tree of life, whose leaves are for the healing of the nations. A happy, happy dream—the healing of the nations. "Wherefore, O King Jesus, I was not disobedient unto the heavenly vision."

Personality

By Clinton Rogers Woodruff

GAMALIEL BRADFORD, who recently passed on, may appropriately, I think, be called the "biographer of personality." As I look over his books in my library I am impressed with his penetration and insight, his ability to see a character in its entirety and in detail. He was not a "debunking" biographer, but a revealing student of human nature. To me he has been far more satisfying than Lytton Strachey, although the latter may be considered cleverer and more brilliant. Nowhere have I seen Strachey's genius more vividly and truly described than by H. A. L. Fisher, the warden of New College, Oxford, who quotes the following passage from Strachey's *Queen Victoria* as illustrative of his style and method. He is speaking of Disraeli and the Queen:

"In women's hearts he had always read as in a book. His whole career had turned upon these curious entities; and the more curious they were, the more intimately at home with them he seemed to be. But Lady Beaconsfield, with her cracked idolatry, and Mrs. Brydges-Williams with her clogs, her corpulence, and her legacy were gone; an even more remarkable phenomenon stood in their place. He surveyed what was before him with the eye of a past master; and he was not for a moment at a loss. He realized everything—the interacting complexities of circumstance and character, the pride of place mingled so inextricably with personal arrogance, the superabundant emotionalism, the ingenuousness of outlook, the solid, the laborious respectability, shot through so incongruously by temperamental cravings for the colored and the strange; the singular intellectual limitations and the mysteriously essential female element impregnating every particle of the whole. A smile hovered over his impassive features, and he dubbed Victoria 'the Faery.'"

Bradford was as keen and as witty as Strachey, and as interesting, and he was much better versed in political philosophy. I recall his study of Calhoun in his rather uneven volume *As God Made Them* (Houghton, Mifflin Co. \$3.50). Calhoun, he pointed out, thought he "was fighting for States' rights, the pure ideal of the Fathers," says Mr. Bradford, "but that there was any pure ideal of the Fathers may well be questioned." They compromised on a Constitution which any future generation might twist to its own purposes, and knew they were doing it. That sentence shows political vision.

Bradford had small respect for our cunningly drafted Constitution, but he believed it must stand lest worse befall. Every now and then someone proposes the calling of a new constitutional convention; but, if "a constitutional convention would be held, every radical fanatic in the world would be there, with a crazy scheme in one hand and a bomb in the other."

These remarks are prompted by the recent receipt of three biographies. One is entitled *Samuel Seabury: A Challenge* by Walter Chambers (The Century Co. \$3.50). Another deals with the one time leader of Tammany Hall which Judge Seabury is fighting: *Master of Manhattan* (Longmans, Green & Co. \$3.50). The third is *Gaynor*, a long time opponent of Tammany, but nominated and elected by that organization to be mayor of New York (New York: The International Press. \$2.75).

THE SEABURY BOOK is naturally most interesting to Churchmen because its subject is the great-great-grandson of our first American Bishop, the Rt. Rev. Samuel Seabury. Born in the rectory of his father's Church of the Annunciation on Washington's Birthday, 1873, a year after the Tilden expose had placed "Boss" Tweed in jail, he was educated principally in the library of the rectory under the tutelage of his father. His boyhood imagination was fired by the heroic figures of English history whose martyrdom brought forth those fundamentals of human rights in the Magna Charta, the Bill of Rights, and other great charters of individual freedom. It was there that he gained

the broad background of history and literature that was to characterize the work of his later life, and it was there that he found his first inspiration for the profession of law.

Ministerial finances did not permit Samuel Seabury a college education. Instead, at the age of 17, he entered the law office of a reputable New York attorney to read law. Within a year he had enhanced his income by writing digests or summaries of court cases for law book publishers. When he had accumulated sufficient money to pay his fees he entered the New York Law School where he studied under Woodrow Wilson and Charles Evans Hughes. Forced to abandon work in the law office by attendance at classes, he financed himself by tutoring classmates, contributing at the same time to the support of his father's household and the social necessities of his young sisters. At the age of 21 he was admitted to the Bar.

He has had a busy and useful life as lawyer, judge, and citizen, but it has been his recent probing into New York corruption that has brought him into national prominence.

He was in London in the summer of 1930, enjoying a well-earned rest, when a cablegram from the appellate division in New York called him back to one of the most difficult tasks in his career—the inquiry into the city magistrates' courts. His exposures in that inquiry so shocked New York that a demand for a city-wide investigation into all the city departments with their 121,500 employes resulted in the present investigation established under the authority of a joint resolution of the state legislature.

According to Mr. Chambers, Judge Seabury in the selection of the twenty-four lawyers to aid him in the city investigation, expressed his philosophy of unbounded faith in the idealism, the industry, and the courage of youth. The composite age of the legal staff selected, the biographer states, is well under thirty years. Moreover, he says, it is truly American in character, representing Texas, New Hampshire, Massachusetts, California, and Florida, as well as New York City.

RICHARD CROKER, the Master of Manhattan, of whom Lothrop Stoddard writes impartially, was the leader of Tammany Hall from 1886 to 1902, except for three years when John C. Sheehan was allowed to reign in his stead.

Attention has already been called to this interesting and on the whole I think authoritative book. The parallel between politics in Croker's day and 1931 is little short of amazing. Then—as now—Tammany was under fire for winking at commercialized vice, Tammany's mayor was under bitter criticism, and Tammany's judges were under investigation. In Richard Croker's day, following Dr. Parkhurst's vice revelations and a Republican investigation committee, New York threw Tammany out, graft and grafter; but three years later Croker regained his power by a bigger majority than ever. This dramatic life story of Croker is a rich and colorful picture of old New York, feudal, paradoxical, close to chaotic.

Louis Heaton Pink in his *Gaynor*, calls him "the Tammany mayor who swallowed the tiger." As showing his qualification to write fairly and appreciatively of this unique mayor it may be interesting to note that at the suggestion of Mayor Gaynor, Mr. Pink was elected president of the Brooklyn Disciplinary Training School, a city institution for delinquent boys. He was a member of the executive committee of the Committee of 107 which nominated John Purroy Mitchell, and was appointed by Mayor Mitchell to the Board of Education of New York City. In 1929, Mr. Pink was awarded the medal given by the Board of Education and the Committee on Coöperation of Government for public service. He is treasurer of the New York Child Labor Committee, a trustee of Brooklyn Law School and of St. Law-

rence University, and is the author of *The New Day in Housing*, to which Alfred E. Smith wrote the introduction.

Mr. Pink has brought to life the variable moods and attitudes of a most picturesque and colorful mayor, perhaps the most picturesque New York has ever had. He has not concealed his sincere admiration for Gaynor's great legal talents, his scholarship, his philosophical mind, his defiance of precedents and conventions, and his outstanding contribution to the rebirth, on a higher plane, of the entire science of municipal government. On the other hand he has depicted Gaynor's human frailties—his irascible temper, his resentment of criticism, and his violent attacks on reformers and newspapers, and all who dared to differ from him, not sparing even his political supporters.

While on the subject of biographies I should call attention to John K. Winkler's *Incredible Carnegie* (New York: The Vanguard Press, \$3.50). Like his *Morgan the Magnificent*, this book

is an entertaining portrait. It is good reading rather than authoritative and abounds in interesting stories and amusing epithets like "the little Scotch pirate," "avaricious Andy," "the greediest little gentlemen ever created."

In Arthur Pound's *Native Stock* (Macmillan, \$2.50) we have combined biography and preaching. The theme of his sermon is the rise of the American spirit as seen in six lives. He writes animatedly of the lives of William Pepperell, master of one of the largest fortunes in colonial America; John Bradstreet, who made his fame in the almost bloodless victory at Frontenac; Ephraim Williams, killed in action near Lake George in 1755; Robert Rogers, frontiersman, who in twenty years slipped from the high rôle of national hero to that of an exile; James Clinton, the incarnation of the military spirit, whose life covered the span of four wars, and Elkanah Watson, one of our first business seers, a man ahead of his time.

Labor Sunday Message, 1932

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

ON LABOR SUNDAY, as on Christmas, the churches of Christ repeat the promise of peace on earth, goodwill to men. They seek to interpret for themselves and the world what this gospel of goodwill implies for our industrial civilization. On Labor Sunday, as on Easter Sunday, the churches acclaim the living Christ and declare that His spirit should guide all human relations. On Labor Sunday, as on the day of Pentecost, the churches of Christ desire to speak with new tongues so that their message shall be understood by all men. The churches want their young men to see visions and their old men to dream dreams of a better world in which industry shall be planned to meet human needs.

THE TEST OF AN ECONOMIC SYSTEM

THE THING that really matters in any industrial system is what it actually does to human beings. For this reason no society that would call itself Christian or even civilized can tolerate such unemployment as we now see in our economic life. Unemployment terribly increases the strains which even in so-called prosperous times bring many to the breaking point. Homes are threatened and broken. There is more overcrowding as families double up in quarters which do not give adequate privacy. Resources are exhausted. Morale is undermined. Physical and moral resistance is impaired.

Those who depend upon income from savings suffer from reduced interest, rent, or dividends and, in many cases, this reduction has now gone to the vanishing point. But workers who lose their jobs are obviously more disastrously affected than the average investor since their margin of security is smaller.

Religious prophets have always denounced the gross inequality between the incomes on the one hand of those who toil in factory, mine, farm, and office, and of those, on the other hand, who by inheritance or privilege of ownership or speculative investment derive an income not earned by actual service. The simple and searching comment of Jesus, when the rich young man whom Jesus loved at sight went away sorrowful because he had great possessions, needs to be remembered: "How hardly shall they that have riches enter the Kingdom of God." The constant suggestion of the parables of Jesus is that great wealth in the midst of poverty is a hindrance to the good life. This is still the fact.

Inequality is a peril to the rich because it tempts them to a narrowing of their sympathies and a false scale of values. It is a curse to the poor because it means misery for underpaid, irregularly employed workers, crowded in unsanitary tenements, shacks, or company houses, exposed to the constant fear of sickness unprovided for and of old age insecure. Our economic resources, our progress in invention and the arts, our social inheritance should now make possible a worthy standard of living for

all if the organization of production and distribution were directed toward that end.

It is not denied that many persons of wealth are rendering great service to society. It is only suggested that the wealthy are overpaid in sharp contrast with underpaid masses of the people. The concentration of wealth carries with it a dangerous concentration of power. It leads to conflict and violence. To suppress the symptoms of this inherent conflict while leaving the fundamental causes of it untouched is neither sound statesmanship nor Christian goodwill.

SCIENCE AND RELIGION POINT THE WAY

IT IS becoming more and more clear that the principles of our religion and the findings of the social sciences point in the same direction. Economists now call attention to the fact that the present distribution of wealth and income, which is so unbrotherly in the light of Christian ethics, is also unscientific in that it does not furnish sufficient purchasing power to the masses to balance consumption and production in our machine age. Economists further point out that control of the great economic forces which affect the welfare of all nations cannot be achieved by any one nation acting alone. World coöperation is becoming more and more a practical necessity. This also is in line with Jesus' teachings of universal brotherhood.

The method whereby a just, brotherly, and scientific world social order shall be brought about is a question of major importance. The churches do not condone violence nor encourage resort to force, but look with sympathy on all peaceful and constructive efforts—by individuals, by labor, by employers, by social agencies, and by political movements—to accomplish the desired end. Among the measures which in our time may advance the cause of human welfare in the direction of that ideal social order which we call the Kingdom of God, are intelligent planning and direction of industry, credit, and finance for the common good; an extension of minimum wage laws, and above the minimum wage the highest possible wage as distribution becomes fairer and the productivity of industry increases; collective bargaining; co-operative ownership; and social insurance against accident, sickness, old age, and unemployment.

The Christian religion demands the dedication of power to the more abundant life of humanity. Such consecration of talent especially in the fields of industry and statecraft must become a test of the Christian life. It is the special responsibility of privileged classes to coöperate in movements toward economic justice, thus creating a spirit of fellowship instead of conflict in social progress. A similar obligation rests upon labor and its leaders.

With malice toward none and charity for all, the churches send their greetings on Labor Sunday to all who toil with hand or brain and look forward with them toward a better day.

A Unique Chapel

By the Rev. Percy A. Smith

Missionary in the district of Kyoto, Japan

ON LAST CHRISTMAS MORNING the first service was held in the Smith Memorial Chapel, Grace Church, Hikone, Japan, in the missionary district of Kyoto, or perhaps we had better say in the diocese of Kyoto in the Nippon Sei Kokwai or Holy Catholic Church in Japan. This is not the only new church building and by no means the finest one erected in this diocese during the past year, but it has some features which make it unique.

In the first place, it is a gift to the diocese from the present priest-in-charge, the Rev. P. A. Smith, and others, and is a memorial to his father and mother, the late Prof. and Mrs. E. C. Smith of Dixon, Ill. It is also in purely Japanese style, which makes it unique to a certain extent, though Christ Church, Nara, in the same diocese, is of somewhat the same construction. But in the Hikone chapel Christian symbolism has been adapted to the uses of Japanese ecclesiastical architecture by the employment of carved figures and reliefs to a far greater extent than is the case at Nara.

The history of this chapel goes back to a summer day some forty-five or so years ago when Bishop McKim, then the Rev. John McKim, missionary from Japan, visited St. Luke's Church, Dixon, Ill., where the mother of the builder of this chapel was an earnest worker. The missionary was kind enough to answer some questions on Japan put to him by a small boy who had just been reading a book about that then little known country. That conversation was never forgotten, and in 1903 Mr. Smith left a place on the mathematics faculty of the University of Illinois to accept a position as professor of English in the Hiroshima Government Normal College, Hiroshima, Japan, a position for which he had been recommended by Bishop McKim and the Japanese Y. M. C. A. During all of the nine years he was in this work, he did all in his power as a layman to aid the local church. A church building was needed and needed badly, and this need brought to his mind the idea that a chapel erected in Japan would be a most fitting memorial to his parents. But the lack of means prevented any action at that time and the idea had to be abandoned for the time being. In the spring of 1911 the call of God to the ministry of the Church came like lightning from a clear sky, and, within a few moments, almost as if by miracle, it was followed by an invitation from Bishop McKim to come into the American Church

Mission and enter the priesthood. After literally months of consideration, there seemed to be no doubt of the genuineness of the call, and on April 1, 1912, he became a member of the mission, going on into the priesthood in due course of time.

The idea of a memorial chapel was present in his mind all this time, even though it was necessarily in abeyance. So, in 1916, on his first furlough a small effort was made to raise funds for the purpose, but as the appeal came at exactly the same time as that for the Pension Fund, it seemed better not to press the claims of the chapel lest they interfere with those of the larger

interests of the Church. A small sum was gathered, however, and became the center of the financial snowball. Little by little the fund grew and by 1929 the time seemed ripe. A Christian carpenter was available, a man who would put his heart and soul into the work. Many persons had expressed a wish to help as soon as the work was actually started, and further delay would cause a thinning of their ranks. A spot for the building was available, and this spot was in a place where there was already a parish house, so that the new chapel could be built without un-



MEMORIAL CHAPEL AT HIKONE, JAPAN

due pressure for size, one of the banes of ecclesiastical architecture on the mission field, where the money furnished often has to be stretched to such an extent that beauty is out of the question and sometimes even strength has to be sacrificed to dimensions.

But another idea in regard to mission work had grown up in his mind during this time, namely the idea that something ought to be done to make the Church more thoroughly Japanese in its form and appeal. It was, and is yet, regarded by most non-Christian Japanese simply as a part of Western civilization, to be welcomed by those who like Western ways and things, but with which no true Japanese would care to have much to do. Jesus Christ might be the Saviour of Europeans and Americans, but He had nothing especially to do with Japanese. As Bishop Naide once said, "There are some Japanese who think that they cannot enter our churches unless they wear shoes and Western clothes."

WHEN the time came for really starting work on the memorial chapel, and for determining the form it should take, it seemed the most natural thing that it should be built in Japanese style and, there being no need for a large building, it

was made as beautiful as funds would allow. The present chapel is the result.

The building is in purely Japanese style, with the curved roof of the Buddhist temple, each of the rafters being tipped with the gold-leaved metal cap which such architecture calls for. The roof over the entrance is of the same type, and the whole building, with the exception of one or two special places, is of Japanese arbor vitae, the wood used in all religious structures in Japan when it can be afforded. In this case the lumber was brought from the mountains in the form of logs and was sawed at a local mill under the eye of the carpenter, so that each piece should be of the best. Not a single knot mars the smooth whiteness of the wood anywhere, and not a drop of paint or stain is used in the whole building, outside or in. It cannot be mistaken for anything but a Christian church, however, for there is a large cross on the roof and a slightly smaller one over the entrance, that cannot fail to catch the eye.

The porch, about two and a half feet wide, runs around three sides, and along its edge is the railing so familiar in all Japanese temples. In all those places where carving is usually found in a temple, the design has been changed to some Christian form. The crossbeam over the entrance has a dove and grape-vine carved on it while the panels of the doors are decorated with a Roman cross with a vine. On the lower panels of the center doors are the only carvings which are not distinctly Christian. These panels have pine, bamboo, plum, and chrysanthemum designs, each of which has a particular significance in Japanese literature and art, but is without any especial religious meaning.

The nave, which will seat fifty people, is lighted by six large windows with diamond panes of ground glass, so that the building, which is, as has been said, finished in natural wood, is well lighted without any trace of glare, the ground glass giving much the same results as the thin translucent paper used by the Japanese for windows in so many cases, without being so liable to damage by rain.

The Communion rail is of the same design as that used for railings in all Japanese temples, and over it, suspended from the ceiling, are three panels which form a sort of Japanese edition of the rood screen. These panels are also carved in cross, crown, and vine designs. The chancel is of the same width as the nave and is six feet deep. The altar stands in a small alcove like that which marks the highest or holiest spot in a Japanese room, either public or private. The altar itself is beautifully carved, and is of teak, that and the chancel floor being the only parts of the building or its furnishings which are not of native materials.

The pews, lectern, and chancel furniture are all of Japanese oak, and are of very plain design, so that the eyes of the worshipper are unconsciously drawn to the altar. The only other piece of furniture which can be called in any sense elaborate is the lectern which is in the form of an angel upholding the rest upon which the Bible is placed.

RETURNING to the front of the building, we find a short concrete pillar on each side of the entrance and in each of them is embedded a stone. The one on the right is from St. Luke's Church, Dixon, Ill., and the other is from Westminster Abbey, the two symbolizing the part played by these two Mother Churches in the founding of the Nippon Sei Kokwai.

The sum total of all this is a building in which any Christian can feel at home because he sees the symbols of his faith about him on every hand, and in which a Japanese in particular may feel so because of the form of the building, which suggests to him the thought of spiritual things. It invites everyone to quiet meditation and worship, a thing which does not always happen in our modern and more "practical" edifices, however necessary they may be for our work. As one Japanese priest, educated in America and who had seen our American churches, said, "When I come in here, I unconsciously bow my head and pray."

One of the happiest features of the whole enterprise has been the wholehearted enthusiasm of the Japanese. The head carpenter gave time, money, and labor without stint and so inspired his men

that they worked with a zeal that no money could buy. Five of them gave a large stone basin for the Japanese garden at the side of the building, though but one of the five is a Christian. The man who designed and did the carving not only did all the work for far less than the usual prices, but was so impressed with the idea of the building that he gave the lectern as his especial contribution, though he was not a Christian. He also put his heart into the work to such an extent that he really caught the ideas embodied in the Christian symbols, so far as one who is not a Christian can do so, with the result that they lose none of their deeper significance by being worked over in accordance with the canons of Japanese art. Money came in not only from friends in America, but from Japanese as well. Mr. Smith's former students and colleagues in the Normal College collected a substantial sum, though many of those who gave are not Christians in any sense of the word. Perhaps the most remarkable gift was from one of these former colleagues, a man not a Christian, who, being on his death bed, was unable to write, but sent a letter, written for him by a mutual friend, with his gift. He was gone before that letter reached its destination two days later and that letter was his last. Gifts of this kind make one feel that the building has been worth while even if it has done no more than call out such a spirit on the part of the donors.

Since its completion scarcely a day passes that someone does not step into the yard to get a better view than can be had from the street, and some days there are many such. Among them, not a few stop, bow, clasp their hands, and offer a short prayer before they pass on. This may not be much of a prayer from our point of view, and whether the feeling thus roused and thus expressed will ever develop and draw them on to the place where they will know the joy of Christian prayer or not, no one can tell. But at least such actions indicate that the building has begun its task of making the Japanese feel that Christianity is not a foreign religion, and some day they may come to a fuller realization of the fact that Jesus Christ is the Saviour of Asia as well as of Europe and America.

LAUSANNE'S MORAL CHALLENGE TO AMERICA

(Continued from page 423)

from the loans; that the goods sent to Europe were used by Europeans before American troops could reach France, in fighting a war that had involved American interests; that Europe has practically abolished reparations—the chief asset it gained from expenditure of the loans; and finally, that Europe's capacity to pay has materially declined since the debts were funded.

These considerations provide ample basis for meeting Europe half-way. That continent has literally fallen among thieves. If some of the chief thieves are Europe's own legacy of political and racial antagonisms, that does not alter the situation. Europe has suffered for those sins, and for others not entirely its own. It has reached a remarkable accord fourteen years after the guns ceased to pound.

Will America "pass by on the other side"? If so, it may have to learn through further hard experience that its own prosperity is bound up with that of Europe and the world. Pragmatic reasons for revision, such as benefits that may accrue to America, have studiously been excluded from this article because they apply chiefly if America plays the rôle of a Levite or "certain priest" in the parable.

If it accepts the rôle of Good Samaritan, the economic benefits of revision will follow as surely as world prosperity will thereby be given a mighty impetus. Whether or no, the moral challenge of Lausanne remains to be answered.

AN ENGLISH MISSIONARY in Korea is a direct descendant of Sir Francis Drake. Something in the air sends men and women adventuring from the Devon and Cornish coast; the Sisters who started St. Andrew's Priory in Hawaii years ago came from there too.

A Notable Georgia Church

By Louisa K. Young and Agnes C. Hartridge

TO ALL who reverence faith and courage Christ Church, St. James' Parish, St. Simons Island, Ga., makes special appeal.

Although the present building is not quite fifty years old, it stands for a continuity of spiritual endeavor and religious zeal which had its beginning two hundred years ago when the tap of drums summoned General Oglethorpe's newly landed troops and colonists to Evening Prayer.

Located on the Frederica road and nestling under the wide-spread oaks, from whose branches the birds send up their morning symphony of praise and joy to the Giver of Life, no one can view it without a sensation of abiding restfulness and peace and a desire to look into past history and to know something of two centuries of hopes deferred, self-sacrifice, and unflinching faith and courage which were eventually rewarded through the establishment of a church that is woven into the lives of the Island people.

The spiritual care and guidance of the garrison and colonists was placed in the hands of the Rev. Charles Wesley, a devoted priest of the Church of England, who had accompanied General Oglethorpe as his secretary and private chaplain.

Almost the first building erected within the walls of the fort was a small chapel where Wesley regularly held morning and evening services. Unfortunately, his health was soon undermined by the hardship of living conditions and his return to England became imperative before the end of 1736.

His brother, John, the rector of Christ Church, Savannah, undertook to carry on the Island mission in addition to his own work and made occasional visits in the face of many dangers and difficulties. He traveled the hundred odd miles by foot, through untracked forests, depending upon passing Indian canoes when large rivers were to be crossed.

When he, too, was forced to return to England, the mission was cared for by the various missionaries who followed him, sent out by either the Bishop of London, the Society for the Propagation of the Gospel in Foreign Parts, or the colonial trus-

tees, and at no time was the work ever completely abandoned. Gradually, as the years went on, a perceptible change in social and living conditions on the Island took place. By 1790 most of the small landowners had moved over to the mainland and their farms were bought up and thrown into large plantations for the cultivation of indigo, and later on the famous Sea Island cotton.

The owners were men of wealth and culture, who desired to unite and form a parish, that they might have regular and systematic Church services which only a resident clergyman could give. Wardens and vestrymen were elected and the legislature petitioned for a grant of land on which to build a church, and which would also permit, through rental, of an auxiliary sum toward its support. The petition was granted and one hundred acres of land given to the wardens and vestrymen of Christ Church, Frederica, in the incorporated parish of St. James.

The glebe land, as it was called, was at once divided up into small rentals and the yearly income thus

derived devoted to the salary of their first rector whom they called from the Old Country. He served them faithfully for ten years, although services were necessarily held in an improvised building and he never saw the culmination of their hopes.

In 1820, the church was finally erected on the site now occupied by the present building, and the parish, the second in the state, soon filled an important position in the diocese. The diocesan convention met there in 1831 and in 1836 a centennial of its

Church life was held by the parish which was largely attended by visiting clergy from neighboring states. In 1843 the newly created Bishop of Georgia, the Rt. Rev. Stephen Elliott, consecrated the building, assisted by the Rev. Dr. DeVaughan of Pennsylvania and the Rev. J. P. Goodwin of Long Island, N. Y.

In 1848, the glebe land was sold and the proceeds invested to bear interest for the rector's annual salary. The parish continued to flourish and the church was enlarged in order to supply seating space for its Negro communicants. Then came the Civil War and the Island lay under a heavy burden of sorrow and financial depression, which
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CHRIST CHURCH, FREDERICA, GA.
Where the Wesleys preached



INTERIOR OF CHRIST CHURCH, FREDERICA, GA.
Note the old kerosene lighting system

The Oxford Centenary*

By the Rt. Rev. Rocksborough R. Smith, D.D.

Bishop of Algoma, Canada

NEXT YEAR, the Anglican communion throughout the world will be celebrating the centenary of the Church revival which is commonly known as the Oxford Movement. This event is one which will be the concern of not merely one party in the Church, but of the whole communion, and the Archbishops of Canterbury and York have appointed a committee, containing men of every school of thought in the Church, to arrange for its celebration.

The movement for the recovery of the full Catholic heritage of the Church of England is usually dated from the great Assize Sermon on National Apostasy preached by John Keble at Oxford in the year 1833. The centenary will be an occasion which should call forth our sincere gratitude to Almighty God for all the blessings which He has bestowed upon our Church during these hundred years.

It is exceedingly difficult for us today to realize the condition of the Church of England at the beginning of the nineteenth century. To many unbiased observers it seemed as if her end was near. There was a great gulf between the relatively few clergy who were well paid and the poor curates who did the work in the parishes, and whose social standing was not far removed from that of the upper servants in a large house. Pluralism was rampant. The anonymous publication in 1831 of a remarkable book called *The Extraordinary Black Book* gave a great shock to everybody. It showed how unequally the revenues of the Church were being distributed. Most bishops received the emoluments of one or more canonries, of several "fat" parishes and perhaps a deanery. It is said that Bishop Watson of Llandaff, who died in 1816, was also professor of Divinity, held sixteen parishes, and only visited his diocese once. A third of the clergy were pluralists and many of them never resided in their parishes but lived where they liked, while miserably paid curates cared for the flocks. The Bishop of Ely (Sparke), his son and son-in-law, between them received £30,000 of Church money.

Churches were closed all the week through, their interiors disfigured by huge and ugly three-decker pulpits, often placed right in front of the Holy Table; the altars were bare, often covered with dust and cobwebs; the fonts frequently used as receptacles for all kinds of rubbish; the pews of the rich were little rooms with doors, carpeted and often containing fireplaces, enabling the squire to poke the fire noisily when he thought that the sermon had lasted long enough, and the poor sat in the most draughty parts of the church on hard and bare forms, bearing the stigma of being called "free seats."

The Holy Communion was ousted from its proper place as the center of Christian worship and devotion, and was, even in many large city churches, celebrated only three or four times a year. The eucharistic vestments and other accessories of devout worship, although ordered, as now, by the Ornaments Rubric of the Prayer Book, were given up and in many cases sold. In short, it seemed as if the Church of England were on its last legs and could only exist for a short time longer.

We have not even yet, a hundred years after the revival began, recovered all the beauty and dignity of our Prayer Book services which we lost during those days of carelessness, slovenliness, and neglect. But we are slowly recovering them. Ingrained prejudices die hard. The Tractarian leaders, as they were called, were accused of being disloyal to their Mother Church and of wishing to bring about her submission to the Pope of Rome. Yet in reality they were, as is commonly recognized nowadays, loyal-

ists, not rebels; recoverers of what had for a time been lost, not innovators. They based their claims on the Prayer Book, taking its directions precisely as they stood, attempting no subtle evasions, shielding themselves behind no ambiguous phrases. They had at their ordination received authority as priests of the Catholic Church, and they acted on that authority. At last, when it became clear that they were in reality loyal to the principles of the Prayer Book, and that their opponents were unable to answer them, there arose a loud demand that the Prayer Book should be revised because it was too Roman. When at last the demand was granted and the Church of England, after a long period of study and negotiation, revised the Book in 1927, they complained that the revision made it more Roman than ever. Yet this revision was throughout the work of the bishops, priests, and laymen of the Church, and was accepted almost unanimously by the convocations, the Church Assembly, and the majority of the dioceses.

HOWEVER, the whole Church will thank God next year for all the blessings which He bestowed upon us as He saved the Anglican Church from extinction, and we should show our gratitude to Him for His bounteous mercies by teaching with even greater definiteness, devotion, and fervor the saving truths of the Catholic religion as we have inherited them from the past, and receive more humbly, earnestly, and devoutly the wondrous spiritual blessings which come to us from fervent prayer and meditation and from the frequent reception of the Sacraments of the love of our divine Redeemer.

The Anglican Church sets before her members an extremely high ideal of faith and practice. From her Prayer Book we see that she expects them to be present at the offering of the great Christian Sacrifice on every Sunday and Holy Day, to be frequent in receiving Holy Communion, to be diligent in observing the Fast Days which she orders, and to use the vestments and other ornaments of both church and minister which she lays down. But she leaves a great deal to the individual conscience, with the result that some of her members not only neglect these requirements themselves, but actually object to other members carrying out her plain directions. It is surely time that this narrow-minded attitude passed away and that those who do not themselves observe fully the Fasts, the Festivals, and the Ceremonial of the Prayer Book should, at any rate, respect the consciences of those who try to do so.

A NOTABLE GEORGIA CHURCH

(Continued from page 429)

lasted for many years. Plantation life was a thing of the past and many families were forced to move away.

The church, occupied by federal troops, had been partially destroyed. Through a bank failure the parish endowment was lost and the few Church members left on the Island were too poor to attempt rebuilding. Again, the old order of occasional services from visiting clergymen was the only alternative, but the legal life of the parish was not allowed to lapse.

In 1884 new life was infused by the Rev. Anson Dodge, of New York, who erected the present building as a memorial to his wife and, with grateful hearts for the blessings thus vouchsafed, the parish once more commenced to thrive.

"And still we carry on, an earnest, faithful band,
Upholding still the Cross, they reared upon this land.
True to our fore-sires' God, we, in this sheltered spot,
Will worship and adore Him, who faileth not—
And keep Faith's torch aglow."

(Young)

* AUTHOR'S NOTE: I am indebted considerably for many of the facts which I have quoted to an excellent article by the Rev. C. B. Mortlock entitled "One Hundred Years Ago" published in *The Symbol*.

Milk and Honey

By the Rev. John Raymond Crosby, D.D.

Rector of St. Luke's Church, Seaford, Del.

THE FASCINATION of ecclesiastical archaeology lies in the fact that one never knows where or how far a slender trail or a chance clue may lead one. A curious phrase in the office, a peculiar custom, a talk with a fellow priest may lead through endless by-ways and highways until one discovers some curious and recondite piece of knowledge, which, although in itself of no particular value, sheds an additional light upon the customs, history, and beliefs of the Christian Church of the present day, or illuminates the traditions of a by-gone age.

Of course one does not often make any original or epoch making discovery, but that does not lessen the charm of research. It does not always do to shout too loud. I remember a few years ago calling on a friend in the Divinity School in Philadelphia and triumphantly announcing that I had traced the casket scene in the Merchant of Venice back through the Golden Legend of Jacobus de Voragine, and the Greek and Ethiopic versions of the Baralam and Yarasef of St. John of Damascene, to its source in the Buddhist Pantschatranta, and intended to announce my discovery to an admiring world. I was quite certain that St. Elisabeth's would be a place of pilgrimage for Shakespearian scholars, and I remember how deflated I felt when Professor Montgomery informed me that Sir Wallis Budge had dealt with the whole thing years ago, and that he had done it very much better, and to discover later that every Shakespearian student was aware of the fact but myself.

Some time ago I was visiting an Armenian family and baptized the latest baby with the impressive and beautiful ritual of the Armenian Church. After the service the great-grandmother, a venerable old crone, who in her quarter of a century in this country had acquired about ten words of broken English, took me into another room, and presenting a bowl of milk and honey, asked me to mix and consecrate it for "the initiation of the child." My simple benediction was treated with some contempt and she recited and insisted on my using the following prayer, which may be roughly translated,

"Almighty God, Father and Bringer of Light, who from Thy servant, the bee, produced this honey, which shall by its virtue loosen the tongue of Thine initiate, and from Thy servant the cow, this milk which shall endue him with the wisdom of thine elect. Bless, sanctify, and consecrate these Thy creatures, that he who receives them may, fearing no evil and sustained by Thy grace, understand and receive Thy holy mysteries."

I was unable to stay for the baptismal feast and this ceremony of "initiation." But on a later visit was allowed, after some protest, to copy the prayer and inspect the manuscript book from which it was taken. I entered the particulars in my commonplace book as a curious Armenian custom and promptly proceeded to forget all about it.

A month or two later I baptized the child of English (Cornish) parents in the parish church, and was invited to the house afterwards. I was not anxious to go, but was told that I must be there to pray over the "christening caudle." I found the latter to be a bowl of milk, honey, wine, and spices, and was informed that the honey was to make the child eloquent ("glib in talk"); the milk to give him wisdom; the wine a cheerful heart, and the spices wealth and success in life. I began to link up the two incidents, but put the matter down to coincidence, although possibly worth looking up from the folklore point of view. The following letter, received shortly afterwards, shed a new light on the subject, and opened up a fascinating line of conjecture, which is briefly outlined in the following article.

My old friend and colleague, the Abbé Pierre de Chambiere, formerly associated with me in the Institute of Oriental Research and known to many of your readers as the author of a

series of delightful lives of obscure and little known medieval saints, wrote to me from Palermo, Sicily, the following interesting and illuminating letter:

"I am now approaching the termination of my stay in this most charming and interesting island, in which are enshrined the customs, languages, and beliefs of two thousand years ago. Here we have not only the Latin but also the Uniat Greeks, and in every village customs of immemorial antiquity preserved by and, as it were, fossilized by the Church itself in these regions remote from the changes of so-called modern progress. In every village one discovers customs, relics, and memorials of pre-Christian antiquity which I am desolated to think we cannot explore together. . . . Conceive with what interest I was filled over the following incident. I pray that you may be delivered from the sin of envy. Figure to yourself that I have just returned from sharing in the rites of Mithra (mysteres Mythraïque), Christianized it is true, but breathing the very spirit of antiquity. I was present at the baptism of several infants in the church of San Remigio, of whom the parrochio is as devout in his studies as in his prayers.

"Figure to yourself my astonishment when, investing himself with a black cloak over his vestments, and with the party and the infants also shrouded, he invited me to accompany him to a cave in the side of the mountain where he assured me that I should see ceremonies unique in the Christian Church and of unknown antiquity. There in the dark of the grotto, the cloaks were thrown off, candles lit and, after a hymn to the God of Light, the recital of the Litany of the Saints—a local variant—with names I had never heard, but suspect to be survivals from an older faith, honey, milk, and wine, were censed and blessed and afterwards consumed by the people. After embracing they left in silence. On examining the grotto, figure to yourself my feelings on finding traces of the emblems of Mithra and realizing that I had fallen upon a monument that had escaped Cumont."

Apart from the envy, and the natural interest in my friend's letter, here was a field for thought. Three incidents, from Armenia, England, and Sicily—similar in practice, and similar in intention. Here was a real matter for investigation. Was the practice of administering honey and milk to the newly baptized ever a definite part of the baptismal service; was it ever condemned; if so, why?; could it be that this, and possibly other ceremonies, in the baptismal service were borrowed from the secret initiatory rites of Mithra, Isis, Cybele, or other mystic oriental sects? The hunt was on.

THE information to be derived from pagan authors with regard to the ritual of the secret sects, such as those of Mithra, Isis, and Cybele is unfortunately both scanty and vague, and for any enlightenment on the subject we have generally to turn to those Christian authors who had, in their heathen days, either been initiated themselves or gathered their information from fellow converts. The first find was Porphyry, the Neoplatonist, who in his *De Antro Nynpharum*, tells us that "The votaries use honey for many and divers purposes. . . . When therefore those initiated into the 'lion' grade wash their hands in honey instead of water, they are charged to keep their hands clean from all wrong, injury, and defilement. . . . The tongue is also purified from all sin by honey."

In another chapter "To the moon also, as presiding over birth is given the name of 'Bee,' especially since the moon is of the species of kine, and bees are kine begotten." A gloss adds "Hence the offering of honey and milk at the initiation of the candidates.

St. Augustine, that never-failing mine, is even more explicit. "As the temples themselves have been made churches of the Living God, so their lights, their offerings of milk and honey, yea, their initiations themselves have been consecrated to the ser-

vice of the Most High." The so-called Homilies of Clement also refer to the "milk and honey" formerly used in pagan worship "and now poured as libations before the altar of the Lord, and fed to the new initiates at the baptismal feast."

Coming to the Christian era, the evidence for the ceremonial and sacramental use of milk and honey is overwhelming.

DUCHESNE in his *Ceremonies of Christian Initiation* tells us how in the primitive Roman Church, after the First Communion a draught of milk and honey was given to the candidates having previously been blessed by the Pope immediately before the end of the canon. The same custom was observed in the countries following the Alexandrine use. This custom was unknown in other branches of the Church, but is still retained in the Coptic and Ethiopian Churches.

The use of honey and milk is continually referred to both in the early writings of the Church and in the edicts of synods and councils. The apostolical canons state (Canon III) "If any bishop or presbyter offer any other things at the altar, besides that which the Lord ordained for the sacrifice, as honey, or milk . . . let him be deposed." All the African canons are more explicit (Conc. Afric. Can. 4. Crab. Vol. 1. p. 503): "Nothing shall be offered in the sacraments of the body and blood of our Lord, but what the Lord Himself hath commanded. But the firstfruits, honey and milk, which is offered up on one most holy day for the mystery of infants, though they be offered on the altar, shall have their own peculiar benediction, that they may be distinguished from the sacrament."

St. Jerome and Tertullian both state that it was given them to signify their new birth, and that they were now as adopted children; (Contra Luc. Cap. 4 and De Coron Mil. Cap. 3) the latter also states that the custom was retained by the Marcions. Clement of Alexandria (Pedag. Lib. 1. Cap. 6) says:

"As soon as we are born we are nourished with milk, which is the nutriment of the Lord. And when we are born again we are honored with the hope of rest by the promise of Jerusalem which is above, where it is said to rain milk and honey. For by these material things we are assured of that heavenly food."

At the Council of Trullo the offering of milk and honey at any time was universally forbidden (697). It was mentioned about the middle of the sixth century by Johannes Diaconus in his Epistle to Senarius and in the Leonian Sacramentary, and then disappears from the Roman liturgies. Unsüner (Rhein. Mus. Vol. 57. p. 189), states that the custom was suppressed about the time of St. Gregory and probably by that Pope himself.

From then on the custom seems to have vanished from the face of the earth, except among the Copts and Abyssinians, and to have only remained in remote places as a lingering local custom. In a curious old book of 1554 called *A Short Description of Antichrist* we read, "I note all their popish traditions of confirmation of young children with ointing of oyle, creame and honey," and I have a Puritan Tract of 1660 attacking "wassail bowls, lewd songs, and honey bowls at baptisms" as "popish relics and vaine superstitions."

This article is not written with any intention of bringing to notice any new facts, or with any scientific or theological intentions whatever. It is purely and simply an attempt to suggest to both clergy and laity that here is a fascinating hobby all ready to their hand. It adds a new interest to history, gives one a real interest in one's work, and in increasing one's interest in the history of the Church broadens one's outlook toward the survival in our midst of the beliefs and customs of a far-off day.

Since writing the above a young friend of mine has pointed out that Sicily, Armenia, and England were all hotbeds of Mithraism, and that the Christian use of wine and honey seems not to have been practised in countries to which Mithraism had not penetrated. Is this a coincidence or have we really unearthed a Mithraic survival?

My friend, Professor Tamorovich, has also called my attention to the universal use of honey and milk in Eastern Europe as a cure for sore throats, hoarseness, and loss of voice.

THE STRENGTH OF JUDAISM

JEWRY is a race but not a nation. It is dispersed but not dissipated. As a Church and as a religion it is as universal as the Catholic Church. The Jew is an international citizen; yet, though of every city of his sojourn he bears the local impress, always he is a Jew and recognizable as such. Other races have through persecution been converted or absorbed through kindness. Fire and sword have scoured the Ghetto, but the Jew has remained Jew. High office, titles, and honor have been accepted by the Jew, but seldom as the price of his apostasy; almost always with recognition of his Judaism.

What is the source of this survival power of Judaism? It is not enough to say that Judaism is religious as well as racial. In these days, when religion seems in so many persons and places to be at a discount, there are some who try to find props even for religion.

It seems to us that the strength of Judaism is in the home. We mention this because here, if we will heed, is the place where and the means by which we may check and stay the present rot in the Church of Christ. It is true that the Jew is almost naturally a family man. The duty of marriage and of raising a family is enshrined in Jewish religion. Even so, the reason why this lesson is learned and this duty performed is that Judaism is a religion of the home.

There is the service of the synagogue and, in theory, the worship of the temple. These correspond to the modern Christian practice, so far as it obtains of worship. With us, this is our main plank. But this is almost the least important part in Judaism; for Judaism is a religion of the home. There is a ritual of food, of washings, of feasts and fasts and lamps, all of which are carried out in the home. Over these the father of the family presides with almost sacerdotal functions; and he presides at the family board, before the family hearth, over the family circle. And in this intimate family ritual of religion the individual member too has his own part to play. Thus in his earliest and most impressionable years the Jewish child is formed and moulded to the faith and practice of Judaism. As a grown man he perceives and feels the compelling effect of romantic customs sanctified by centuries of devoted usage. In Judaism, religion and life are inextricably woven together by the traditional worship and ceremonial of the home. It is this unifying influence, this converting influence, we suggest, that is the strength of Judaism in the face of many foes.

Something of this sort we Christians once had, if only in the practice of family prayers. But where will you find family prayers today? And if we point to Easter eggs and Christmas trees, these are survivals of heathen rather than of Christian customs. We have no ritual, no worship in the home—no strength like the strength of Judaism.

Now, as at no other time, we need such a converting influence as this. This ritual, this worship in the home, cannot, if it is to abide, be the hurried provision of the moment. It must be a natural growth, hallowed by the passage of time and by the persistence of usage. Jewish custom is of ancient tribal origin. But we can at least restore daily family devotions—a natural enough office for Christians to discharge—and the weekly, if not daily, reading to the smaller children of favorite stories from the Bible. The youngest years are the most impressionable. It is then that the Church's destiny, if not the nation's, is decided. These suggestions are old-fashioned and homely. But not all the up to date and high-toned Church schools in the world, and certainly not the Sunday schools, can ever hope to succeed unless religion in the home has first sown the seed, the seedlings of which the schools are to nourish and to tend. As in Judaism, here, too, is the strength of Christianity.—*Church Chronicle*.

CHEER UP. The huge diocese for which Bishop McKim was consecrated thirty-nine years ago has been divided four times. There are now six bishops, two of which are native Japanese.
—*Bishop Jenkins*.

An Orthodox "S. P. C. K."

By the Rev. W. A. Wigram

Canon of Malta and Honorary Chaplain to the Archbishop of Canterbury

ONE OF THE POINTS which Englishmen and Americans who have lived for a while in the Near East are in the habit of urging against the Orthodox Church is, that as a body it is national, and sometimes political, but that it does not exercise a definitely religious influence on society: it may, as is admitted, produce saints, who are for the most part in the cloister, but it does not go in for "practical good works." Now we Westerns pride ourselves on being practical, and are apt to make distinction in the thing that we deem most important into an *articulus stantis aut cadentis ecclesiae*.

There is some truth in the accusation that the Orthodox Church, in all Orthodox lands of the Near East, is inclined to take a political tinge, or rather perhaps that all political questions are apt to have a religious color given to them. This is, probably, an inevitable result of the fact that, for some hundreds of years, the only development allowed to national life at all was the ecclesiastical one. Hence now that politics are allowed, they are apt to be ecclesiastically tinged, as we see in the purely political dispute now existing in the island of Cyprus.

That sanctity tended to find its home and expression in the cloister rather than in the world, in Orthodox countries, is also the fact, and the result of the same forces as those referred to above. It is no longer the whole truth, however. We can call witnesses who are not too friendly either to the Orthodox Church or to its members, in the persons of the Roman Catholic Fathers at Constantinople, who are glad to allow—with a frankness that does honor to both parties—that the present Patriarch of Constantinople is doing all that man can do "to deepen and enliven the spiritual life of his Church." That is a sanctity that is not confined to the walls of monasteries. As regards the other accusation, that the expression of the religious zeal is ascetic rather than practical, there is truth in the statement, and it is a natural thing in nationalities that do tend to be mystical in their religion. That is a matter in which each of the great divisions of Christianity have something that they can teach one another. Still, when the Greek is accused of lacking the practical spirit, it may be well to remember a recent effort of his, in which the members of the Church of Hellas as engaged in a movement that very much resembles our English S. P. C. K. though it is not, so far as the writer is aware, consciously modelled on that excellent and characteristically English institution!

The society in question, which has now been formed and put into action in Greece, is known as the *Hierapostolê*, which we may translate *Mission*, of the Church of Hellas, and it has been organized as a legal corporation, capable of being recognized as such by the law, and having all the rights that the law of Hellas gives to a corporation, though by its constitution it must act in subordination and obedience to the governing synod of the national Church. Its object is to bring the spiritual power of the Church into active work on the whole of the nation, by deepening the religious life of the laity, and by elevating their ideas, in harmony and accordance with the traditions and doctrines of the Orthodox Church. One object that the society puts more particularly before itself is the serving of the ideal of the life of the family—which is in some danger in Greece as it is also in all English-speaking nations.

The machinery by which it hopes to effect this purpose is: (a) the founding of colleges for the special training of preachers and catechists, who apparently are not to be priests of any necessity, though they will devote at least some of their spare time to the work of the Church; (b) these preachers and catechists will found catechetical schools, especially for religious instruction, perhaps of a more advanced kind than that which can be given in the national schools of the land; (c) the society will also publish books

dealing with religious subjects, which men will be willing to write for it, as in other societies in other lands.

The funds by which this is to be done have been given at least a good start, by the making of a voluntary levy on all episcopal salaries, of 3 per cent per annum. Further there will, of course, be subscriptions, voluntary gifts, and legacies, which the society is in a legal position to receive, and of course it is hoped that the sale of the society's publications will not only pay for themselves, but will also provide a balance for the general purposes of the organization.

It may be that the society will also receive grants in aid from public sources, but that is a more doubtful point.

The government of the *Hierapostolê* is vested in a board or council, of which the Archbishop of Athens is a member *ex officio*. There are six other members, of whom three are bishops, selected by the synod, and three laymen, chosen from among the supporters of the society. This board is to propose a chairman or director, who is to be approved and appointed by the synod. The director is not necessarily the Archbishop, though he is eligible for the post.

There is also a rule—one that reads rather curiously to English folk, though possibly it is not so strange to Americans—to the effect that a diocesan bishop, elected by the synod as a member of this board, may serve on it for one year after election, and also administer his diocese the while. If, however, at the end of that year he wishes to go on on the board, he is to resign his diocese. He may choose between the two functions.

By the law as it is at present, only actual diocesan bishops can serve in the synod that is the governing body of the Church, so apparently any bishop who wished to go on on the board would leave the synod also. The object of the rule is obviously to secure that bishops shall serve in rotation on the new board. We note, however, that some of our own great Church societies in England, and perhaps in America also, have found it well to have a bishop on their managing senate, and sometimes have asked the man whom they have chosen to withdraw for a time from diocesan and synodical work, in order to devote himself wholly to the society.

The *Hierapostolê* is to make annual reports on its activities to the synod and will be allowed to share in all the telegraphic and postal rights and facilities that the law of Greece gives to the synod as such.

It will be observed at once that this new body has many features in common with the S. P. C. K., though when that was founded about 1709 it was the work merely of a body of keen laymen, though various bishops gave assistance in more than one way. We do not remember, however, reading of any voluntary levy on the incomes of Georgian bishops being made at the time of the founding of our English society!

This movement in Greece is, it will be seen, a corporate act of the Church, and an effort to extend her practical workings into spheres that are larger than the diocesan. It is most interesting to see an ancient Church thus adapting her old machinery to the needs and uses of a new age, and those in England who are interested in the English S. P. C. K. will watch with keen sympathy the workings of what may well become, not indeed a daughter, but an honored sister of the older society.

WE ARE MORE AND MORE coming to the conviction that the one and only hope for the world is the religion of the one God. May these years of hardship and anxiety bring this conviction to more and more among us, that Churches of all names may be strengthened to do the work which lies ahead, which is to further the progress of the Kingdom of God among men.

—The late Dr. Caleb R. Stetson.

CHURCHWOMEN TODAY

A Page Devoted to the News, the Work, and the Thought of the Women of the Church

Ada Loaring-Clark, Editor

ONE of the major events of commencement at the University of the South was the formal opening of the restored Emerald-Hodgson Memorial Hospital, after the disastrous fire of December last. The opportunities for rendering service to the people of the territory adjacent to Sewanee are numerous and improved facilities for the Out-Patient Clinic, which were much needed, have been added. The school for nurses and the chapel complete the buildings. The latter has been much improved by the addition of enlarged windows; a reredos, with carved panels; and a credence shelf. Other furnishings are still desired and will, doubtless be given shortly. The chaplain, the Rev. J. N. Atkins, writes:

Emerald-Hodgson Hospital

"We begin with renewed hope and courage a new chapter in the history of the Emerald-Hodgson Hospital and its ministrations to the souls and bodies of suffering humanity, continually offering, "this our sacrifice of praise and thanksgiving," joining in the perpetual intercession of Christ in behalf of mankind. We would share with you, through your prayers and alms, in this adventure of making known to our fellow-men the infinite love of God through His Son, Jesus Christ."

While considering the above problem, I was delighted to hear that the Province of the Pacific held its 1932 convention at Grace Cathedral, San Francisco, for the young people in July. Dean Gresham welcomed a large gathering of delegates and among the women speakers were Dean Anna G. Newell of St. Margaret's House, Miss Leila Anderson, Miss Avis Harvey, and Miss Ruth Loaring-Clark. The subjects discussed were not only worth while but suggestive for other groups. They included "The Universal Language—Music"; "Living Creatively in the World Today"; "Program Planning"; "Service Jobs"; "Constructive Social Activities"; "Building Sunday Night Meetings"; "Study and Discussion Groups"; "The Work of Adult Advisors"; "Our Relationship to the Church"; "The Meaning of Worship"; "Next Steps in the Y. P. F.," the last being given by the newly elected president, George Neal of the diocese of Olympia. Several clergymen and laymen contributed to the discussions.

Young People's Fellowship

Two games that tend to give a broad knowledge of the Bible should be readily accessible to young folks of senior grammar and junior high school grades. They are called "Go Till You Guess" and "Know Your Bible," both drawn up by Amos R. Wells. They cover the entire Bible and for the home or group study will readily fix Bible facts in the mind. They can be obtained from the Morehouse Publishing Company.

Worthwhile Games

APPRECIATION of the value of Bishops' Chapters in the Order of the Daughters of the King is being evidenced more and more through their steady growth. These chapters are composed of women or girls in isolated, rural, or missionary districts. Their work is carried on under the direction of the Bishop. In the diocese of Connecticut, Miss Julia N. McLean, diocesan president of the Order, has been appointed in charge of isolated women. Throughout the Second Province a concerted effort is being made to get in touch with all individual isolated women and those in rural communities.

Daughters of the King Chapters

IN A RECENT ARTICLE in *The Church of England Newspaper* an English vicar writes:

"We are almost bewildered with modern movements, such as Women's Institutes; Guides; Scouts; Toc H; and what not—all, no doubt, doing excellent work in their own way, but it seems in some cases at the expense of the Church, and almost run in rivalry to it. The strange thing about it is that most of these organizations are officered by Church people, who now have little or no time for Church life and activity, inasmuch as they are so occupied by these various concerns."

The trouble in this particular parish was that Church boys and girls who were drawn upon for membership in these non-Church organizations were so occupied and interested in these activities that they had no time to take an active interest in their parish organizations. We have a similar danger, of course. I am impressed by the fact that very often those responsible for the leadership in our various Church movements for boys and girls do not apply themselves to making their meetings and activities of vital interest. Youth likes a challenge to do something worth while and if our own leaders will present worthwhile projects and programs they will find a ready response and not be discouraged by seeing their young people drift into outside activities and organizations, to the neglect of this phase of Church life.

UNDOUBTEDLY the busy life is the happy life and happiness is ours if we will but realize this. "If thou workest at that which is before thee, following right reason seriously, vigorously, calmly, without allowing anything else to distract thee—but keeping thy divine part pure—if thou holdest to this, expecting nothing, fearing nothing, but satisfied with thy present activity according to nature, and with heroic truth in every word and sound which thou utterest, thou wilt live happy." Marcus Aurelius gives us this doctrine which is especially timely today when we are often prone to let our pessimism get the upper hand. If we will keep busy, be optimistic and "count our blessings," instead of anticipating troubles and sorrows that may, after all, never come to us, our lives would all be sunshine. Fear is too much talked about, too much dwelt on today. Let us work and keep busy and acquire True Happiness.

Happiness

PRACTICAL BEHAVIOR problems of children are fully dealt with in a recent leaflet (No. 4580) published by the Department of Religious Education. Parents seeking help in the solution of such problems will find this leaflet, which is called "Helping Parents Solve Their Problems," very suggestive and full of practical information.

Behavior Problems of Children

NOT ONLY in the Church but in national and international life is leadership needed if we are to develop goodwill among men. One of our great women leaders tells us: "We need moral leadership rather than moral disarmament. We must recognize that changes in human nature come from within as a result of a long continued intellectual process, not from without by legislation."

Moral Leadership

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

PAPAL INFALLIBILITY. By G. G. Coulton. London: The Faith Press; Milwaukee: Morehouse, 1932. Pp. xix, 308. \$3.

WHEN THE PRESENT BOOK was almost ready for the press, Dom Cuthbert Butler's *The Vatican Council* appeared; consequently an additional justification for Dr. Coulton's work is found in that it is in a sense a reply to Dom Butler. About one-third of the book is devoted to the consideration of the doctrine itself and its earlier history, the remainder to the proceedings of the council which made it *de fide* for Roman Catholics.

The value of the book is enhanced by the lengthy excerpts from the discussions at the council, also by the appendices, extending from p. 259 to p. 287. Chapters 17 and 18 "Infallible Fallibility" make clear the futility of the whole subject from first to last; no one knows whether there has been an infallible decision and, if one were to be expressed, there would be no certainty that the Pope had complied with the conditions necessary to make it such. As Dom Butler says: "We are not so sensitive or so exacting in this matter of Infallibility as our forefathers were." In general we find less of good temper in the present work than in the earlier writing of Sparrow-Simpson on the same subject; some of the fears of Dr. Coulton, that indefatigable *malleus Romanorum*, seem closely related to K. K. K. bugaboos.

F. H. H.

LIFE'S ADVENTURE: THE STORY OF A VARIED CAREER. By Elwood Worcester. Scribners. \$3.

THIS is one of the most interesting biographies I have ever read; I found myself reading it late into the night. A fine wholesome spirit runs through the whole book. One sees a versatile, sincere man, thrown into a medley of details, demands, and conflicting obligations, sufficient to leave the ordinary brain a hopeless muddle, but working out a constructive principle of work, play, and living. Dr. Worcester was never too busy to read, to prepare his sermons, to plan the activities of his parish, and to keep a lively interest in the world about him. While his projects and ideas were such as to arouse critical comment, and while he was often compelled to take a definite stand in opposition to a considerable public opinion, we feel that the broader significance of his movements was ever in his mind and that the motive of benevolence and social betterment was behind his efforts.

E. L. P.

AS I SEE RELIGION. By Harry Emerson Fosdick. Harpers. New York. 1932. \$2.

THE SIX ESSAYS which make up this book constitute Dr. Fosdick's reasoned defense of theistic religion. They deal with fundamental problems, and mostly take one beyond the sphere of religious controversy to the foundation stones of theism. Humanism is the adversary in most of the argument. Its claim to represent a "high religion" without God or any metaphysic is ridiculed; its psychological attack on theism as "wish fulfillment" is turned back on itself; its exclusive claim to be scientific is parried by showing religion's kinship to art rather than to science; its attempt to shore up morals after their secession from religion is declared vain by reason of the dependence of morals upon *morale*, and of the latter upon a hopeful world view.

Dr. Fosdick's genius and deserved popularity lie in his ability to simplify a problem, reduce it to a clear cut and definite formula,

and handle it as one would handle a problem in mathematics: religion is essentially an individual psychological experience; "reverence for personality" is *the* essential thing in Christianity. That such reduction easily pares off essentials, that such simplification may obscure real complexity, goes without saying. No one could be fairer in stating an opponent's case and seeing the merit in his argument than is the author of this book in dealing with present day objections to Christianity. And if the total impression gained from Dr. Fosdick's method is that it represents religion as on the defensive, perhaps that fits one set of facts, meets one constant demand upon Christian apologetics. This book deserves the wide reading it will receive, for it will gain sympathetic attention to the claims of religion from many who could be reached in no other way.

L. R.

HISTORICAL SURVEY OF HOLY WEEK: ITS SERVICES AND CEREMONIAL. By John W. Tyrer. Alcuin Club Collections No. XXIX. New York: Oxford University Press, 1932. Pp. xix, 180. \$7.00.

WE HAVE HERE a wealth of information concerning the services and ceremonial from Palm Sunday to Easter Even (the Vigil Mass). The first three chapters give the history of Holy Week, especially the most ancient part Friday and Saturday, in both East and West, to the end of the seventh century; from this point only the West is considered, each day, insofar as it differs from the others, being dealt with fully. The material is drawn from the Roman (old and new), Gallican, Mozarabic, Ambrosian, Sarum, York, and Canterbury rites. We find a general adherence to essentials together with a suggestive variety of usage in details—*e.g.*, at the Benediction of the Psalms a red cope was worn in the Sarum use, a white (or silver) in the York, while the modern Roman requires a violet. We discover afresh the venerable antiquity of many customs now known as "elaborate," and are reminded that the popular Three Hour service, really not requiring consideration here as being strictly modern, was "introduced at Lima toward the end of the seventeenth century." Far more information is found here than in any other work known to the reviewer, as Fr. Thurston's *Lent and Holy Week*, and it is unfortunate that the price will prohibit the wide sale which the book merits; we hope that priests who cannot procure it for their own libraries will try to borrow it from some source for their careful reading and study.

F. H. H.

SON OF THUNDER. By Dean J. P. D. Llwyd. Ray Long and Richard R. Smith. New York. 1932. \$1.50.

A GLOWING INTRODUCTION by Dr. Norwood leads one to expect something distinguished in this study of John the son of Zebedee by the dean of All Saints' Cathedral, Halifax. The writer wishes to do for John what scholarship has done for Paul, and he proceeds by guess-work, inference, and romance-weaving to round out a "life" which makes the dearth of solid historical material about his subject painfully evident. Problems are waved aside: it takes only a sentence or two to show that the Son of Zebedee is the author alike of the gospel, epistles, and the Apocalypse. The thought of the book moves on a high spiritual level, but it adds nothing to our knowledge of the Johannine literature, solves none of its puzzles, and contributes only faintly to its appreciation.

L. R.

NEWS OF THE CHURCH

Wisconsin University Church Students Gain

Number of Professed Atheists Slight, According to Census Covering Four Year Period

MADISON, WIS.—Lack of foundation for the rumor that any number of students who have attended the University of Wisconsin during the past three years were atheists, radicals, or extremists in their attitude toward moral conventions and beliefs was revealed recently by a comparison of Church census figures for students for the years from 1928 to 1932.

The figures reveal, according to the University Press Bulletin, that:

1. In 1928-29, slightly more than 70 per cent of all students enrolled in the university declared themselves Church members or expressed preference for certain denominations, while only three professed atheists were found among the entire student body;

2. In 1929-30, approximately 66 per cent of all students declared themselves members of Churches or expressed preference for some one denomination, while only two professed atheists were found among the students;

3. In 1931-32, 80 per cent of the students declared that they were members of various Churches or gave an express Church preference, while no professed atheists were found among the entire student body.

The figures revealed that of the 9,042 students enrolled in the university in 1928-29, a total of 6,379 declared themselves members of one religious sect or another, while the remaining 2,500 students gave no direct preference or did not answer the question.

The figures for 1929-30 showed that 6,269 of the 9,468 students enrolled in the university were members of various religious sects, while slightly more than 3,000 indicated no direct membership. The figures for 1931-32 revealed that 6,346 of the slightly more than 8,000 students enrolled were members of one or another religious sect, while the remainder cited no direct preference in their religious affiliation.

The figures reveal a wide range of religious beliefs among the students enrolled in the university, and indicate the fact that the students who attend the Badger school came from many different states and foreign countries to obtain their higher education. The variety of religious sects listed reveals a cross-section of religion that could be found in any fair-sized American city. Although the religious beliefs varied widely, only five professed atheists and two agnostics were found among the students during all these years.

WHITE PLAINS, N. Y., RECTOR DROWNS

NEW YORK, August 29.—Word was received this morning that the Rev. Frank H. Simmonds, rector of Grace Church, White Plains, N. Y., since 1916, was drowned yesterday at Portland, Me. No details were given in the message.

The Rev. Mr. Simmonds was born in London, England, February 6, 1884. He received his college education in this country, his bachelor's and master's degree being granted at St. Stephen's College before he entered Columbia University. His theological training was acquired at the General Seminary. Following his ordination to the priesthood in 1911 Mr. Simmonds' first charges were St. Paul's Church, Keesville and St. James' Church, Ausable Forks. In 1912 he accepted the curacy of Bethesda Church, Saratoga Springs, before coming to the White Plains parish.

Episcopal Church of the Air Series to Be Inaugurated

Monthly Sunday Morning Broadcast Begins September 11th

NEW YORK—The Department of Publicity of the National Council, with the endorsement of the Presiding Bishop, has completed arrangements with the Columbia Broadcasting System for a series of eight nation-wide broadcasts, under the general title, the Episcopal Church of the Air, which will begin on September 11th, and continue at intervals until May 7, 1933. The series will be broadcast from Boston by Bishop Sherrill of Massachusetts. A peak of interest will be reached on Christmas Day, when a message appropriate to this season will be delivered by the Presiding Bishop.

The time problem has proved somewhat difficult owing to the fact that in many sections the Daylight Saving schedule will still be in effect on September 11th when the radio series is inaugurated. Bishop Sherrill will broadcast from Boston at 9 A.M. Eastern Standard Time, but subsequent broadcasts will take place at 10 A.M. Eastern Standard Time. Conflict with morning services which begin at 10:30 A.M. will be avoided as far as possible by having the address conclude not later than 10:20 A.M.

Following is the schedule:

September 11. Bishop Sherrill, WNAC, Boston.
October 23. Bishop Page, WXYZ, Detroit.
November 27. Bishop Woodcock, WLAP, Louisville.
December 25. The Presiding Bishop, WEAN, Providence.
January 29. Bishop Ivins, WISN, Milwaukee.
March 5. Bishop Creighton, WABC, New York City.
April 9. Bishop Darst, WMAL, Washington, D. C.
May 7. Bishop Mann, WJAS, Pittsburgh.

Storm Wreaks Havoc In Southeastern Texas

Church Property Suffers Considerably in Three Coast Towns—Galveston Withstands Onslaught

NO CHURCHMEN LISTED IN STORM FATALITIES

Marlin, Tex.—It is reported, unofficially, that not a member of the Church is numbered among the dead or injured of the Texas gulf storm. Much personal property loss was suffered, however, but work has already begun in clearing away the debris preparatory to rebuilding.

Just how much of the Church property was covered by insurance and what plans for rebuilding the various churches have been made is not yet known.

GALVESTON, TEX.—The tropical storm of August 13th which struck the southeastern coast of Texas with but a day's warning, exacted a toll of some forty dead and property damage of several million dollars. The towns and cities affected are all in the diocese of Texas: St. Paul's Church, Freeport, valued at \$5,000, and its rectory, a \$2,000 structure, and St. John's, Brazoria, were demolished; Holy Comforter, Angleton, can be repaired at a cost of probably several hundred dollars; at Hitchcock, the church might be repaired for possibly \$200. At Wharton the roof was blown off the church.

These Church properties with the mission at Alvin had all been under one general missionary and this means that the work in this particular part of Texas has suffered an extreme blow. The field had been vacant for three months since the leaving of the Rev. Leslie A. Wilson to be rector of St. Andrew's Church, Bryan.

The larger cities of Galveston, Houston, Beaumont, and Port Arthur experienced high winds but escaped with minimum damage to property.

The storm was widely heralded in advance by experts of the weather bureau and coast guard service. The only question was the exact point at which it would leave the Gulf of Mexico and strike inland. Accompanied by a driving rain and hard wind it hit Galveston early Saturday night. There the government sea wall safely withstood the sea's greatest assault since the great Galveston disaster. An hour later the storm struck Houston, fifty miles away, and terrific damage was done by the high wind. The greatest damage was done by the wind which reached a velocity of seventy miles an hour.

An appeal for funds to relieve the distress of Church families in the stricken area has already been instituted in THE LIVING CHURCH columns.

Chicago Welcomes Returned Pilgrims

Japanese Pilgrimage Over, Brotherhood Visitors Come Back Home Amicably Impressed

CHICAGO, August 26.—The greatness of Japan and the work of the Church there were praised by the group of American Churchmen who went to the Orient six weeks ago and arrived back in Chicago this week. Heading the group of those who had favorable remarks about the reception of the group and the impression which Japan made, was the Rt. Rev. Dr. Francis M. Taitt, Bishop of Pennsylvania.

Bishop Taitt appeared hale and hearty as he stepped from the Olympian of the Milwaukee Road Thursday morning and was outspoken in his praise of the far East. Accompanying the group back from Japan was Paul Rusch who was in charge of the pilgrimage sponsored by the Brotherhood of St. Andrew.

Japan has her problems with the depression the same as the United States, according to Bishop Taitt, but not in the same proportions. On the whole, signs of the depression were hardly noticeable anywhere in the Orient, he said.

Prohibition is not a problem in Japan and is not likely to be, in Bishop Taitt's opinion. Japan will have temperance through education but it is unlikely that legal measures in the form of prohibition will be necessary. He said he failed to see a single drunken person on the streets of Japanese cities. The American situation with regard to prohibition is a puzzle to the Japanese.

Bishop Taitt brought back a prized relic in the form of an anti-Christian edict board, issued in 1638. It was presented to him for the Philadelphia Divinity School and is one of the few of such edict boards remaining in existence. It declares: "So long as the sun shall continue to warm the earth, let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the Christian's God, or the Great God of all, if he dare to violate this command, shall pay for it with his head."

The pilgrimage party disbanded in Chicago, the individuals leaving for their homes from here.

ST. BARTHOLOMEW'S CELEBRATES

St. Bartholomew's Church, Englewood, the Rev. Howard R. Brinker, rector, observed its patronal festival with an extensive celebration on Wednesday. The observance began with corporate Communion, at which the rector was the celebrant. At 11 o'clock there was a choral Eucharist and the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana, was the preacher.

In the evening the parish joined in the less serious phase of the observance with a card party and dancing. Proceeds of the evening affair went to the redecoration

PRIEST, SPANISH WAR VET, COLLAPSES AT REUNION

MILWAUKEE—While attending the reunion of the Spanish War Veterans held in the municipal auditorium, Milwaukee, the week of August 21st, the Rev. Arthur O. Sykes, D.D., 67, rector emeritus of St. Thomas' Church, Rochester, N. Y., chaplain for the past ten years of the New York state department of the United Spanish War Veterans, and past national commander, collapsed Wednesday morning, August 24th.

Though first aid was administered in the building it was necessary that he be taken to the soldiers' home hospital. On Thursday he had recovered sufficiently to return to his home at Rochester.

fund of the parish. More than 700 were present.

JUNIOR CHURCH THRIVES

One of the most interesting projects in the diocese as a means of keeping up the interest in young people is at the Church of the Holy Spirit, Lake Forest, where the Rev. Dr. Herbert E. Prince, rector, some time ago inaugurated a "junior Church."

Under this plan the older members of the Church school are organized as a congregation, with junior vestry, acolytes' guild, altar guild, etc. Each Sunday morning they have their separate service in the children's chapel, which is ideally equipped for the purpose. Mimeographed sheets provide the order of service which is varied from time to time. A. E. F. Anderson, student at the Western Theological Seminary and lay assistant in the parish, is in charge of the service. The attendance is carefully checked each Sunday.

Dr. Prince announces that the experiment has proved highly successful and that it has been a factor in providing confirmation candidates and a group of young people well schooled in the worship of the Church. Approximately eighty, about equally divided between boys and girls, are in the junior Church.

DIXON CHURCH STONE USED IN NEW JAPANESE CHURCH

A stone from St. Luke's Church, Dixon, together with one from Westminster Abbey, was used in the erection of a new church and parish house at Hikone, Japan, diocese of Kyoto, according to information received here. The chapel, the gift of the Rev. P. A. Smith, missionary in charge of Hikone, and his wife, is a memorial to his parents. (See article on page 18.)

CATHOLIC CLUB MEETS SEPTEMBER 27TH

The Catholic Club of Chicago is planning a dinner in honor of Bishop Stewart to be given at the Chicago Scottish Rite Cathedral, September 27th. Arrangements are in charge of Royal D. Smith, president of the club, and the Rev. David E. Gibson of the Cathedral Shelter. A short program will follow the dinner. This will be the first meeting of the club for the fall. Monthly meetings are planned again as in past seasons.

Church's Future Depends on Youth

Young People's Conference Called for Autumn by Bishop of London; Stresses Their Need

BY GEORGE PARSONS

LONDON, August 26.—The Bishop of London is calling a conference of young men and women under 30, in the autumn, at the Church House, Westminster. In inviting two representatives from every parish in the diocese, the Bishop writes: "These are days when the enthusiasm and buoyancy of youth are greatly needed. Not for a moment would I belittle the magnificent work of the more senior members of the Church—where should we have been without it? Yet it is vital for the future welfare of the Church that youth should take a greater share in the obligations involved in Church membership." By such a conference the aspirations of youth will no doubt be revealed and enlist the sympathy of the older generation of Churchmen.

NEW SUFFRAGAN FOR MIDDLETON

The Very Rev. C. E. Wilson, vicar and archdeacon of Bradford and Provost of the Cathedral Church of Bradford, has been appointed to the suffragan bishopric of Middleton and to the canonry of Manchester, vacant by the appointment of Dr. R. G. Parsons to the bishopric of Southwark.

Archdeacon Wilson, who is 57, was educated at Norwich grammar school and Corpus Christi College, Cambridge. In 1905 he was appointed vicar of St. James', Holloway, and in 1913 rector of Walcot, Bath. During the war he was a chaplain at Gallipoli and was at the landing at Suvla Bay. In 1922 he was appointed vicar of Swansea, canon of Brecon, and chaplain to the Bishop of Swansea and Brecon; and in 1928 he became vicar and archdeacon of Bradford, and subsequently provost of the Cathedral Church.

NEWS IN BRIEF

A school of instruction for clergy will be held at Hertford College, Oxford, from September 21st to 23d. Lectures will be given by Dr. Goudge and Dr. Darwell Stone, and two addresses by the vicar of Summertown, Oxford, the Rev. E. G. Burrough.

At Croyland Abbey, near Peterborough, on August 24th, there was a series of services which were attended by large numbers of people. The abbey church, in a strikingly interesting way, represents the catholicity of the Church of Christ, inasmuch as the co-patrons are St. Bartholomew (East) and St. Guthlac, the local hermit-saint (West). The Rev. Fr. Behr, assisted by the Rev. W. Theokritov and a Russian choir from London, celebrated the Eastern Liturgy, which was followed by a sung Eucharist, when the preacher was a Russian priest. The Russian choir furnished the music.

During an exhibition of modern Church art to be held in Newcastle-on-Tyne from October 10th to 30th, three performances of the string fantasies of Byrd and Purcell will be given in the music room at Armstrong College—on October 14th, 21st, and 28th. On October 20th, S. T. M. Newman will give an illustrated lecture at the college on the History of English Chanting, and four choirs will combine to perform a program of sixteenth century and modern unaccompanied anthems at a festival of Church music in King's Hall, Newcastle, on October 26th.

BROTHERHOOD ORGANIZED IN BRITISH HONDURAS

PHILADELPHIA—A young men's division chapter of the Brotherhood of St. Andrew at Belize, British Honduras, has just been chartered by the national headquarters in Philadelphia. This is the first chapter to be organized in British Honduras and leaders of the Brotherhood expect that it will be followed by a number of others. The director of the chapter is Hedley W. Watson, 46 Albert street, Belize, B. H.

LONG ISLAND'S CHURCH CHARITIES FEEL DEPRESSION

BROOKLYN—According to the recently published eightieth annual report of the Church Charity Foundation of Long Island, principal philanthropic agency of the diocese, calls upon its hospital for free and part-pay services have greatly increased, while the receipts from gifts have fallen off. Income from endowments, though sufficient to keep the work going, have not been sufficient to prevent a deficit. The total current expense for the year 1931 was \$405,885.81 not including \$16,763.28 interest on borrowings. The income, including all donations, was \$391,586.43. The deficit amounts to \$31,062.66.

The Home for the Aged cared for 88 people during the year, the Home for the Blind 17, the children's cottages 45. The service of St. John's Hospital was in volume the largest ever rendered: 4,060 patients received a total of 54,886 days' care. Of this total, 9,400 days' care was given at no charge, and 18,544 days' care for part payment only.

The report shows that the endowment funds were increased during 1931 by \$271,891. The total endowment is now \$3,004,043.88. It is interesting to observe that the endowment began in 1872, and the first million dollars of endowment took fifty years to accumulate. In ten more years two more millions have been added.

LAST YEAR'S ATTENDANCE IS DOUBLED AT ROCK POINT, VT.

BURLINGTON, VT.—At the second annual young people's conference held at Rock Point, August 8th to 17th, there were seventy-six young people of high school age, thirteen counsellors of college age, and eight faculty members in attendance. This contrasts with last year's total enrolment of forty-four. Thirty-four towns and cities were represented this year as against sixteen last year.

Lecturers were the Rev. Alfred M. Smith of Philadelphia, the Rev. Morgan Ashley of Rutland, the Rev. Dr. Edward Knowles of Middlebury, the Rev. Stanley C. Ripper of Rock Point, and the Rev. Francis R. Nitchie of Northfield. Dr. Knowles was taken seriously ill during the conference, but has since recovered. The Rt. Rev. Dr. Samuel B. Booth, Bishop of Vermont, gave a course on leadership, taking Our Lord as the great example.

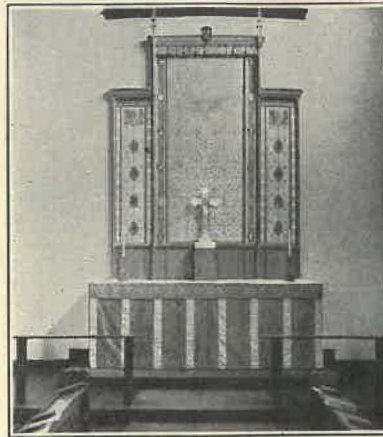
There was a sunset service every evening in a specially constructed outdoor

chapel, after which there was either a speaker or a program provided by the young people. These speakers were: the Rev. John Henry Hopkins of Grand Isle, J. Lynwood Smith who was ordained to the diaconate on St. Bartholomew's Day, the Rev. Dr. L. E. Sunderland of the City Mission of New York, Mrs. Wait Elder of Burlington, Miss Bertha Richards of St. Augustine's College, North Carolina, and the Rev. J. Elmer McKee, diocesan missionary.

Preparation for and management of the academic part of the conference were in the hands of Deaconess Fracker, under the direction of Bishop Booth. Miss Doris K. Wright, assisted by Miss Winifred Miller and Miss Rhoda Baker, two of the teachers at Rock Point, acted as hostess to the conference.

CONSECRATE GIFT REREDOS IN PULLMAN, WASH., CHURCH

PULLMAN, WASH.—In St. James' Church, Pullman, a memorial reredos,



SCOTT MEMORIAL
In St. James' Church, Pullman, Wash.

the gift of Mrs. Kathleen Graham, was consecrated recently by the Bishop of the district of Spokane, the Rt. Rev. E. M. Cross, D.D. The gift, designed by H. C. Whitehouse and executed by Whitehouse and Price, architects, Spokane, was given in memory of the parents of Mrs. Graham, Mr. and Mrs. James N. Scott. Mr. Whitehouse is chairman of the art commission of the district and the architect of the Cathedral of St. John the Evangelist, Spokane.

The reredos was designed to fill the wall space above the altar to the windows above. The decorations are symbolic of the Christian, for example, the shields with the grapevine being heraldic symbols of Christ and the twelve Apostles, the conventionalized rose a symbol of love, the pomegranate a symbol of the resurrection, the rain drops a symbol of the impartiality of the Lord, falling on the just and the unjust, and so on. At the top of the reredos is the heraldic symbol for St. James the Greater, to whom the church is dedicated.

St. James' Church, with the Rev. Philip Nelson as vicar, is an active little parish and has a communicant strength of 70.

PENITENCE, PRAYER WEEK TO BE OBSERVED OCTOBER 2-8

NEW YORK—Sponsored by the Federal Council of the Churches of Christ in America, a week of prayer and penitence is to be observed throughout the nation beginning October 2d and concluding October 8th. In the call issued by Jesse M. Bader, field secretary of the Commission on Evangelism of the Federal Council, it reads:

"The Church dares not stand aside and whisper peace, either to itself or to the nation, when there is no peace. Only a national turning to God in repentance and moral restitution, seeking His divine forgiveness will restore the spiritual health of our people. We have looked for signs of repentance and the fruits thereof. We have not seen them. On every hand there is the demand for prosperity but little evident desire to return to the ways of faith and prayer. The times are giving us moral discipline. God waits on man's response. No social or political awakening can arise out of religious indifference. The only adequate way is the way of Christ and the Cross."

A series of daily prayer topics has been prepared under the direction of the committee. These are available in printed pamphlet form and may be had from the Federal Council of Churches, 105 East 22d street, New York City. Price \$1 per hundred or \$4 for five hundred.

NEWS BRIEFS FROM THE PHILIPPINES

MANILA—The school boys and older children at St. Anne's Mission, Besao, are not the only ones who receive mite boxes for their offerings. The Rev. V. H. Gowen distributed 130 boxes to youngsters and grown-ups, and in a congregation which wears no pockets and carries no handbags it may be found that this is an effective way of increasing offerings.

St. Anne's is rejoicing in the gift of a church bell, provided by St. Mark's Church, Evanston, Ill. Replacing a cracked bell with a feeble voice, the new one rings out far across the hills and valleys, and in a region where there are neither clocks nor calendars its continual reminder of the Church's presence has an incalculable value. It was cast in Manila. Also from St. Mark's, Evanston, came a generous supply of dance records for the phonograph, providing a variety which not only gives pleasure to the young people but relieves the nerves of the missionary. Another gift to this mission, a ciborium, came from the young people of the Church of the Advent, San Francisco.

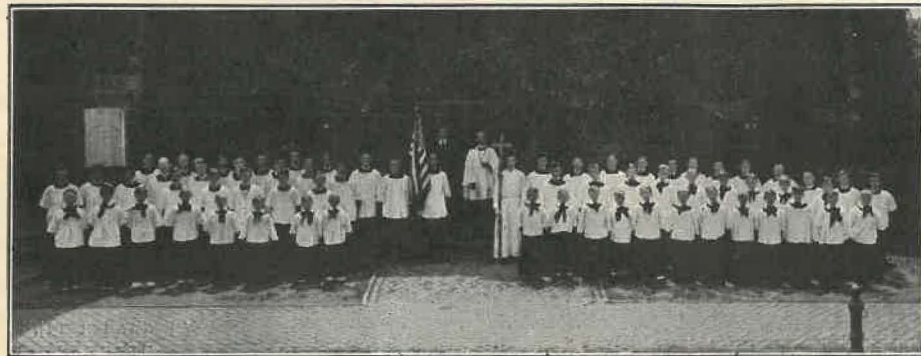
A number of the old men of Sagada, in the Philippine Islands, and the presidents and councillors of surrounding villages came to the mission a few weeks ago to offer their services in connection with the erection of the new building for medical work. They said they had come many times in the past to ask that a doctor be sent to them, and now that Dr. Jenkins is hard at work among them, they want to do all in their power to help. They promised free labor in carrying lumber from the sawmill and collecting stones for the buildings. These are not small items; carrying the lumber alone will save the mission about 1,500 pesos or \$750.

EAST LIVERPOOL, OHIO, CHOIR HAS ENVIABLE REPUTATION

EAST LIVERPOOL, OHIO—St. Stephen's parish, this city, the Rev. R. K. Caulk, rector, has what many other parishes would like to have—the largest volunteer boy choir in the United States. And quantity does not supersede quality, for the success of the choir is attested to by the tendering and accepting of an invitation to broadcast from stations KDKA and WIXK, Pittsburgh, on August 28th, when the program was relayed to Europe also.

The choir is under the direction of Robert H. E. Lippert, organist and master of choristers. They have been under Mr. Lippert's direction for six months only and in that brief time have more than doubled their membership. The boys rehearse three times weekly and the men twice.

The full choir sings at all services. The ages range from 8 years upward. During the period of adolescence, the boys are supervised, inspected, and rearranged



ST. STEPHEN'S, EAST LIVERPOOL, OHIO, BOYS' CHOIR
To "sing for the Glory of God" is the motto of the organization.

monthly in order to take advantage of the changes in the boys' voices. As a result of this care the peculiar novelty of this choir is that it has a most wonderful tone quality.

But the music of St. Stephen's Church does not depend upon one choir. It has three: besides the boys' choir there is the Celeste (girls') choir, and the mixed choir (sixty men and women). The interest and enthusiasm of the members is continued by the constant learning of good choral works and the desire to do great things musically. They do not sing for money.

The church provides very adequate physical equipment for such a program as presented by the choirmaster. The boys under 18 years of age are members of the Knights of St. Stephen. This is an organized club using the Prayer Book as its manual and text book. Each boy must commit to memory certain specified prayers and must have a thorough knowledge of all services. There are twelve degrees each requiring fifty consecutive attendances either at rehearsals or services. At the completion of each degree the boy receives a part of his Knights uniform.

The most rigid discipline is enforced and all men and boys recognize it. The greatest respect to the rector, the church, and the property is observed at all times.

BISHOP STEVENS HONORS THREE VETERAN PRIESTS

LOS ANGELES—Announcement has been made of the appointment by Bishop Stevens of three new canons of St. Paul's Cathedral. In making his nominations to the wardens and vestry the Bishop made the citations as follows: The Rev. Erasmus J. H. Van Deerlin, B.A., M.A. (Cambridge), D.D., a priest of the Church for sixty-one years, the honor to be conferred in view of this unusually long ministry, certainly one of the longest in the whole Anglican communion; The Rev. William Francis Hubbard, B.A., M.A. (Trinity College) a priest of the Church for fifty-eight years, the honor to be conferred as a recognition of a long and faithful ministry, of distinguished service in the United States Army, and of scholarly studies in the field of Liturgics; The Rev. Milton Church Dotten, Ph.D. (Heidelberg) a priest of the Church for fifty-six years; the honor to be conferred in recognition of long service in the diocese, as rector and president of the standing committee.

The other canons are the Rev. Charles H. Hibbard, rector emeritus, St. James' Church, South Pasadena; the Rev. Leslie E. Learned, D.D., rector of All Saints' Church, Pasadena; and the Rev. Alfred Fletcher, M.A., rector emeritus of Holy Trinity Church, Covina. Canon Fletcher and the three newly appointed canons are the four senior priests of the diocese of Los Angeles.

An account of Fr. Van Deerlin's appointment was given in THE LIVING CHURCH of August 13th.

THIRD PROVINCE COLORED FOLK MEET OCTOBER 4TH

LAWRENCEVILLE, VA.—The provincial conference of Churchworkers among colored people in the province of Washington will meet in annual session at St. Paul's Normal and Industrial School, Lawrenceville, the Rev. J. Alvin Russell, principal, from October 4th to October 6th inclusive. All the colored clergy of the province are asked to reserve this date, and to endeavor to be present at the conference. The Rev. E. C. Young, D.D., Th.D., Philadelphia, Pa., is president of the conference, and the Rev. T. R. Cauton, Cumberland, Md., is secretary.



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CHARLES D. ATWELL, PRIEST

PORT ARTHUR, TEX.—At the age of 71, the Rev. Charles David Atwell, rector of St. George's Church, this city, died August 16th after a priesthood of forty-two years.

Mr. Atwell was ordained in 1890 and advanced to the priesthood the year following by Bishop Huntington. His first charge was at Elmira, N. Y., accepting a call as rector in 1897 to Emmanuel Church, Hastings, Mich., and later to Grace Church, Ishpeming. In 1910 he accepted the rectorship of St. Mary's Church, Park Ridge, Ill. Before coming to Port Arthur, he had been serving another Texas parish: Christ Church, Nacogdoches.

HOWARD B. ST. GEORGE, PRIEST

NASHOTAH, WIS.—The Rev. Howard B. St. George, D.D., professor of Ecclesiastical History and Liturgics at Nashotah House and an honorary canon of All Saints' Cathedral, Milwaukee, died after a prolonged illness Wednesday night, August 24th, at his home on the Nashotah campus.

Canon St. George was born March 26, 1855, in Kilwarlin, County Down, Ireland, and graduated from Trinity College, Dublin, in 1879. He was ordained deacon in 1880 and priest the following year by the Bishop of Litchfield. After spending two years in Wolverhampton he came to Milwaukee the early part of 1883 and in November of that year was married to Miss Euphemia A. Williamson of Edinburgh, Scotland. He accepted the position of senior canon at All Saints' Cathedral, Milwaukee, in 1885 and remained there until 1902 when he was elected to the chair of ecclesiastical history and liturgics at Nashotah House. His wife died in January of that year and was buried in Nashotah Cemetery.

As a member of the liturgical commission of General Convention, Canon St. George was very active in affairs of the diocese and the national Church, as well as of the seminary with which he was connected. He is best known nationally as a member of the Commission on the Revision of the Book of Common Prayer appointed by the General Convention to recommend changes and amendments to the Prayer Book some years ago. These suggested changes were submitted to successive General Conventions, culminating with that of 1925 which completed the revision. Many of the suggestions were adopted but others, including a supplementary calendar of saints' days which he was particularly instrumental in preparing, were rejected. He was widely recognized as one of the outstanding authorities of the Church in the field of liturgics and was widely consulted on this subject.

Unable because of illness to attend the

General Convention held last autumn in Denver, Canon St. George was sorely missed by this body which adopted a unanimous resolution of sympathy in his illness and sent a delegation to attend the festivities in connection with the fiftieth anniversary of his ordination to the priesthood held at Nashotah last November.

Two sons, the Rev. Arthur B. and Howard F., and three daughters, Helen St. George of Nashotah, Mrs. H. B. Perkins of New Haven, Conn., and Mrs. P. S. Harris of Wauwatosa, survive him.

The funeral service and solemn requiem were held at Nashotah on Saturday morning, August 27th. The burial office was read by the Rev. Walter F. Whitman, following which the requiem was celebrated by the Very Rev. Dr. E. J. M. Nutter, Dean of Nashotah House, with the Bishop of Fond du Lac pronouncing the absolution of the body. At the interment in Nashotah Cemetery the Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, said the words of committal.

MRS. FANNIE F. CASTLEMAN

FALLS CHURCH, VA.—Mrs. Fannie Funsten Castleman, wife of the Rev. Robert Allen Castleman, died in her home at Falls Church, on the evening of August 13th.

Mrs. Castleman was born at "Mira-dor," in Albemarle County, Virginia, the home of her maternal grandfather, and was the eldest daughter of the late Col. Oliver Ridgway and Mary (Bowen) Funsten. She is survived by her husband, three daughters: Miss Mary Lee Castleman of Falls Church, Miss Roberta Castleman of White Plains, N. Y., and Mrs. Norman Craig of Washington, D. C., and by a son, Dr. Robert Allen Castleman, Jr., of Falls Church; also by two sisters: Miss Ida Funsten of Washington, D. C., and Mrs. Robert C. Jett of Roanoke, and a brother, O. Herbert Funsten of Richmond.

Funeral services were conducted on August 15th by the Rt. Rev. Robert Carter Jett, D.D., assisted by the Rev. Clarence Stuart McClellan, Jr., with interment in Oakwood Cemetery.

JOSEPH A. GRAY

NASHVILLE, TENN.—Joseph A. Gray, son of the late Bishop of the diocese of South Florida, the Rt. Rev. William Crane Gray, D.D., and brother of the Rt. Rev. Campbell Gray, D.D., Bishop of the diocese of Northern Indiana, died suddenly on August 18th at his home in Belle Meade Park, this city. Besides the widow, Mrs. Frances Morgan Gray, he leaves a daughter, Mrs. Hunter Leftwich.

Funeral services were held August 20th in Christ Church, Nashville, where Mr. Gray had been a vestryman and an active worker for a number of years, conducted by the Rt. Rev. Thomas F. Gailor, D.D., Bishop of the diocese, assisted by the associate rector of the parish, the Rev. J. F. McCloud. Interment was made in Mt. Olivet Cemetery.

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ERNST P. KELLER

NEWARK, N. J.—Ernst P. Keller, senior warden of the Church of St. Mary Magdalene, Newark, and a resident of Hillside, N. J., died there on August 14th at the age of 57. Mr. Keller had been connected with the Maxam Novelty Co. of New York for many years.

His widow, three daughters, two brothers, and two sisters survive him.

MRS. W. L. KINSOLVING

NEW YORK—In St. Luke's Hospital, New York, Mrs. Annie Laurie Kinsolving, wife of the Rev. Wythe Leigh Kinsolving, priest in charge of St. James', Callicoon, since 1931, died of peritonitis August 24th following an illness of three months.

Mrs. Kinsolving was born in Richmond, Va., the daughter of the Rev. Dr. and Mrs. R. H. Pitt. Her father, a Baptist minister, is editor of the *Religious Herald*, published in Richmond. In 1906 she was married to the Rev. Mr. Kinsolving, youngest of four brothers who became priests of the Anglican communion. Besides her husband and her parents, Mrs. Kinsolving leaves four brothers, all of Richmond: Dr. Cullen Pitt, Judge Taylor Pitt, Robert Douglass Pitt, and Malcolm Pitt.

Interment was made in Hollywood Cemetery.

FRANK L. MARTINE

NEWARK, N. J.—On August 15th there occurred the death of Dr. Frank L. Martine, a communicant of Trinity Cathedral,

Newark, and a practising physician in that city, at the age of 53.

A graduate of George Washington University in the class of 1905, Dr. Martine began the practice of his profession in 1908. He was connected with the following Newark hospitals: Presbyterian Hospital, Beth Israel, the Hospital for Women and Children, and, as an attending surgeon, Newark Memorial Hospital. Organizations to which he belonged included several medical societies and St. John's Lodge, F. and A. M.

His widow, a son, one brother, and two sisters survive him.

MRS. HAROLD T. VAN NOSTRAND

ORANGE, N. J.—Mrs. Harold T. Van Nostrand, long an active member of the Woman's Guild of All Saints' Church, Orange, and for forty-four years a resident of that city, died on August 17th following an illness of long duration.

Organizations to which Mrs. Van Nostrand belonged included the Woman's Club and the Hampton Club of Orange.

She is survived by her husband, a son, Harold T. Van Nostrand, Jr., and a daughter, Mrs. Amy Maghee.

The Rev. William M. Mitcham, assistant rector of All Saints' Church, conducted the funeral services on August 19th. Interment was made in Rosedale Cemetery.

WE MAY NOT be very large in numbers, but we are strong in fidelity.

—*St. Alban's Parish, Cimarron, Kans.*

NEWS IN BRIEF

NEW YORK—Announcements recently made tell of the marriages of two priests well known in this diocese and beyond. One is of the marriage of the Rev. Edmund Sills, rector of St. Peter's Church, Westchester avenue, New York, to Miss Mabel Snyder, also of this city. The other is of the marriage of the Rev. Herbert Hawkins of Annandale, N. Y., to Mrs. Thomas A. Smith of Shippan Point, Stamford, Conn.

SOUTHWESTERN VIRGINIA—Vacationists de luxe this year among our clergy are the Rev. Vincent C. Franks, D.D., of R. E. Lee Memorial Church at Lexington and the Rev. John J. Gravatt, Jr., of Trinity Church, Staunton, who are archeologizing in Palestine.—The Rev. J. Lewis Gibbs of Emmanuel Church, Staunton, is chaplain in the National Guard at Virginia Beach.—Recently the Rev. Taylor Willis of Christ Church, Roanoke, conducted a series of mission services at St. John's and the Rev. Warren A. Seager of Covington held a similar mission at St. Peter's. Both missions created a great deal of interest and were much appreciated. Mr. Willis has also held a mission at Richlands in Tazewell County and one at Bluefield. Both of these points are under the care of the Rev. Herbert H. Young, dean of associate missions.—Since the conference at Sweet Briar was necessarily omitted this year, a number of persons from Southwestern Virginia attended conferences elsewhere. Our diocese was represented at Wellesley by the Rev. J. Jaquelin Ambler of Dante. The Rev. Messrs. Taylor Willis of Roanoke and Roland Moncure of Salem attended Blue Mountain Conference at Frederick, Md. The Rev. Richard S. Martin and his family, of Blacksburg, were at Shrine Mont Conference, Orkney Springs. Our largest delegation was at Kanuga Lake Conference near Hendersonville, N. C. Misses Virginia Boan and Elizabeth Marshall attended during the Y. P. S. L. period, and among those present during the adult and clergy conferences were Mrs. E. Lee Turner of Covington, Miss Sarah Robertson of Staunton, the Rev. J. M. Dick and Mrs. Dick of Pulaski and, from Roanoke, Misses Marie Helm, Ida Bell Wilson, Carolyn Oglesby, Frances Snyder, Alice Junkin, and Mr. and Mrs. Thomas A. Scott with their two children.

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NEWS IN BRIEF

CALIFORNIA—The annual summer school of the diocese and the week's conference of the Woman's Auxiliary in connection with it, at Asilomar, were unusually well attended.—The fifth annual lay conference for the men of the diocese will be held over Labor Day, September 3d to 5th, at the Menlo School, Menlo Park. Bishop Parsons will give the address at the opening dinner and the devotional address at the Eucharist on Sunday morning when Archdeacon Porter will be the celebrant.—The "altar service" of the Woman's Auxiliary was held on the Feast of the Transfiguration at the Cathedral. The offering will go to the colored congregation, St. Cyprian's, San Francisco, which has just completed payment for their building lot and is now going on to build a church. This department of the Auxiliary devotes itself to providing altars for needy congregations.—Two well known laymen of the diocese have "finished their course" since the death of the Rev. Dr. Allen: Judge Richards, of the supreme court, and Professor Gayley of the University of California.

GEORGIA—The Rev. Francis H. Craighill, Jr., vicar of St. Matthew's Church, Fitzgerald, and Mrs. Craighill spent their vacation period as instructors at Camp Kanuga, N. C.

VERMONT—The fourth annual diocesan rally is to be held at Rock Point on Labor Day with the Rev. Dr. John Henry Hopkins, the Rev. A. Vincent Bennett, and Mrs. Dorothy Canfield Fisher as speakers.—A retreat for clergy of the diocese will be held at Rock Point September 19th to 23d, with Canon Barkway of the diocese of St. Albans, England, conducting.—Beginning Labor Day and closing on the 8th the women of the diocese will hold their retreat at Bishop Hopkins Hall, Bishop Booth conducting.

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