

The Living Church



Sigurd Fischer Photo.

DETAIL OF SEATS IN VESTRY ROOM, TRINITY CORPORATION
(See article on page 225)

The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....Editor
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Church Calendar



SEPTEMBER

15. Thirteenth Sunday after Trinity.
- 18, 20, 21. Ember Days.
21. St. Matthew (Saturday).
22. Fourteenth Sunday after Trinity.
29. St. Michael and All Angels. Fifteenth Sunday after Trinity.
30. (Monday.)

CALENDAR OF COMING EVENTS

SEPTEMBER

- 15-17. Annual clergy conference of the diocese of Ohio.
16. Special convention of Kansas to elect Bishop Coadjutor.
- 16-20. Autumn School of Sociology, Adelynrood.
- 17-19. National Council meeting.
- 17-20. Annual clergy conference of the diocese of Washington.
- 22-25. Observance of centennial anniversary of consecration of Bishop Kemper.
- 24-26. Synod of the province of the Northwest in Gethsemane Cathedral, Fargo.

CATHOLIC CONGRESS CYCLE OF PRAYER

SEPTEMBER

23. Corpus Christi, New York City.
24. Trinity, Easton, Pa.
25. St. Saviour's, Old Greenwich, Conn.
26. Good Shepherd, Buffalo, N. Y.
27. St. Mark's, Mendham, N. J.
28. Trinity, Brooklyn, N. Y.

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Clerical Changes

APPOINTMENTS ACCEPTED

DOLL, Rev HARRY LEE, formerly assistant at Epiphany Church, Washington, D. C.; to be rector of Christ Church, Alexandria, Va., effective October 1st. Address, 407 N. Washington St.

GOLDING, Rev. JOHN T., formerly curate at St. Mary's Church, Ardmore, Pa.; to be assistant chaplain at Columbia University. Address, Earle Hall, Columbia University, New York City.

HEIM, Rev. KENNETH E., formerly assistant at the Cathedral of the Nativity, Bethlehem, Pa.; has accepted a call to St. Stephen's Church, St. Louis, Mo., effective September 22d.

SMITH, Rev. CHARLES W. F., formerly assistant at St. Paul's Church, Richmond, Va.; to be rector of Christ Church, Exeter, N. H.; effective September 22d. Address, 10 Elliot St.

THOMAS, Rev. HENRY BONNELL, formerly rector of Holy Cross Church, Baltimore, Md.; is rector of St. John's Parish, Kingsville, Maryland.

WEBSTER, Rev. ROBERT M., formerly assistant at St. Peter's Church, Germantown, Philadelphia, Pa.; is rector of Christ Church, Trenton, N. J. Address, 324 Hamilton Ave.

NEW ADDRESSES

BURTON, Rev. JOSEPH, formerly 307 E. 49th St.; 1001 E. 31st St., Savannah, Ga.

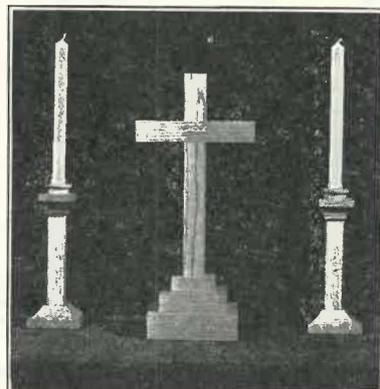
KIRKUS, Rev. FREDERICK MAURICE, D.D., formerly 2126 St. James Place, Philadelphia, Pa.; 145 Summit Ave., Summit, N. J. Effective October 1st.

LUFKIN, Rev. H. M., formerly 601 Woodcrest Ave., Ardmore, Pa.; 4506 Regent St., Philadelphia, Pa.

TODD, Rev. HENRY BALDWIN, II, formerly 71 Hinsdale Place, Newark, N. J.; Hellyhock Lodge, R.F.D. 1, Butler, N. J.

WOOD, Rev. ERNEST W., chaplain U. S. Army, has been transferred from Mitchell Field, N. Y.; to Headquarters, 2d Corps Area, Governors Island, New York City. Effective October 1st.

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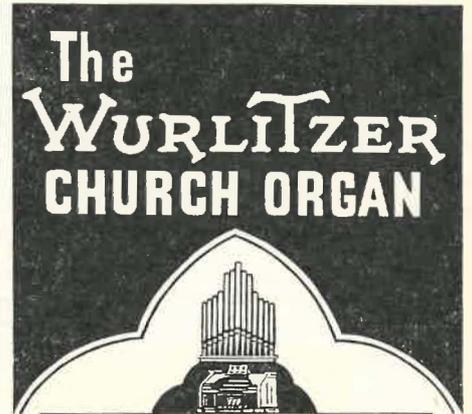
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RESIGNATION

ALFRIEND, Rev. JOHN S., as rector of St. Paul's Church, Weston, W. Va.; to retire after 39 years' service in the ministry. Address, Clarksburg, W. Va.



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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.

Correction

TO THE EDITOR: In making your report (L. C., August 17th) of the program of the meeting of the House of Bishops, you stated that a committee headed by the Bishop of Colorado, appointed by General Convention, was to make a report of missionary affairs. This is incorrect. It is a committee (special) appointed by the Presiding Bishop, headed by the Bishop Coadjutor of Colorado, which is to make its report. The committee of which I am the chairman was appointed by General Convention. The two committees seem to have been confused.

(Rt. Rev.) IRVING P. JOHNSON,
Denver, Colo. Bishop of Colorado.

Redressing a Wrong

TO THE EDITOR: May I not request that you print the following extract from the sermon of Presiding Bishop Lee, 50 years ago, at the consecration of Bishop Ferguson, as Missionary Bishop of Liberia?

"Is it in the power of this generation to do something to redress this great wrong, and to pay this immense debt? By the unrequited labors of those who were brought here manacled captives, and of their descendants, immense tracts of our country have been reclaimed and cultivated, and rich harvests reaped and garnered. How great a proportion of the wealth of which the nation boasts accrued from the toil of this people God only knows. We at the present day cannot return the debt in kind. But what we can do is to send Heaven's choicest gift, the knowledge that maketh wise unto salvation, to the shores where once the slave-trader embarked his living cargo, and thus carry blessings to the kindred and countrymen of those who toiled and died in a land of strangers. To the millions of this race among ourselves, as well as to those beyond the sea, we should count ourselves debtors. . . . And when we read with averted eye the shocking details of former injustices and inhumanity, well may we thank God that He has shown us a way in which we may send back to those sunny climes a benefaction, the value of which cannot be told."

(Rev.) GEORGE F. BRAGG, JR.
Baltimore, Md.

Thoughts on the Forward Movement

TO THE EDITOR: Not long ago a long established banquet was figured down in price to get a large attendance. The cost of a good dinner for 75 men was \$75.00; but they spent \$110 over the bar in connection with the banquet.

The attendance would have been small at \$2.50 per plate; but the men did not hesitate to spend that amount for "what they wanted."

The Christian Science Society prides itself that it gets ample support without ever asking for money.

The reading in connection with the Forward Movement leads one layman to wonder whether the Episcopal Church is giving men what the early Church practised, and the Bible teaches, what souls need, or to put it another way "what men (really) want."

Throughout the gospels, and particularly the Acts, we sense the tremendous enthusiasm of the early Christians, supported by their "practice of religion"—miracles, particularly

healing, fasting, prayer, preaching, and missions.

Do we practise this way of life, or are our parishes mainly social clubs?

The Church declares its belief in healing: but how many souls and bodies are really healed?

How many priests teach fasting? And how many Churchmen make a business of it?

The Church liturgy has beautiful prayers: but how many Churchmen are taught how to pray, and instinctively turn to prayer in time of trouble (and thanksgiving in time of plenty), instead of giving way to worry or nervous breakdowns in one extreme, or selfish spending in the other?

Do our ministers preach "as the scribes and pharisees," or speak the word of God "as one having authority"?

And in missions; we leave the love of our unfortunate neighbors largely to federal relief, the Community Chest, and other secular bodies at home; and abroad, we (one of the richest religious bodies in dollars) give the least per capita to support our "field force."

And as a most important corollary, what is our attitude to war? Do we believe in "turning the other cheek"? Or would we prefer to have our sons, for instance, soldiers, rather than ministers of Christ in foreign lands?

The Forward Movement should awaken

us—startle us into "taking stock" of our practice of religion. We most emphatically fall far short of the teachings of Christ!

Then action! and faith! "Thousands would be added to the Church in a day" and in fully "practising religion" we would laugh at our former struggle for funds when we were "mainly a social club."

Syracuse, N. Y. W. DEXTER WILSON.

Doctor Gowen and Japan

TO THE EDITOR: The Rev. Dr. Herbert H. Gowen, in a series of articles about Japan (L. C., August 24th, 31st, and September 7th), makes a number of useful suggestions.

It is true that "differences of living standards" (material and moral) both as between missionaries and Japanese workers and among the missionaries themselves, do "cause remark." That, in fact, is putting it very mildly!

A few such differences are inevitable. Europeans and Japanese, as now existing, represent a survival of the fittest through centuries of dissimilar living conditions; and this, naturally, indicates the advisability of some differences in diet, housing, the nurture of children, and similar matters.

But it ought to be obvious that, for the good of the work, these differences should not be exaggerated and accentuated as they all too often are. It is, unfortunately, true that Americans (some of them) are the worst offenders in this regard. It is humiliating to read in the local papers of bridge festivals for which a missionary's residence is "justly famous"; or of the gay house parties for which another is celebrated; or of police enquiries with regard to late dancing hours; or of relatively young missionaries mitigating the rigours of winter (in addition to over-gener-

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ous summer vacations) by trips to the Philippines, etc.

It cannot but seem scandalous that money given (some of it by poor people) in response to the missionary appeal should be used to facilitate exuberances of this description in a country where poverty is the lot of most of the people. It is incredible that any Japanese clergyman could achieve fame by anything analogous, in Japanese life, to bridge, house parties, dancing, or tropical junkets. Nor does one often hear the names of British or Canadian Anglicans bruited about as consecrated to these delights.

Again I agree with Dr. Gowen that our mission is over-staffed with lay "workers." At least half of these are unnecessary; and some of them were plainly selected without much reference to their fitness either for the commendation of Christianity or for the secular tasks in which they are employed. . . .

All that Dr. Gowen has said under these heads errs, if at all, on the side of understatement, and could easily be supported by documentary evidence.

I think he is mistaken, however, in suggesting that the remedy for all this is to be found in a further "nationalization" of the Japanese Church. I think that the process usually indicated by this expression has already been carried too far and by the wrong people; and this for two reasons: (1) Excessive nationalism is one of the crying evils of the day, both in the Church and in the world. Possibly, Dr. Gowen agrees with me in this; but his words may suggest to others something which had no place in his mind when he wrote them. (2) It is a dangerous thing for foreigners to participate in the indigenization of an institution which they have themselves imported. That must be the work of native men and money and, so far, in Japan, there is not enough of either for the purpose. In this connection, Dr. Gowen, rather surprisingly, seems to "fall for" the familiar but false analogy suggested by the words: "responsibility and initiative" as shown by Japanese in "educational, business, and political matters." (He might, quite accurately, have added "medical matters." But, in that case, he could scarcely have gone on to urge that St. Luke's Hospital be the one sole institution which ought to be built "on such a scale that it will prove difficult for the Japanese to maintain it.")

The Japanese, as a people, have always been concerned in "educational, business, political," and medical matters. Only a little more, at a liberal estimate, than one in two thousand of them are even nominally concerned with the Church. Japanese are not lacking in "responsibility and initiative" but you cannot skim much cream from a teaspoonful of milk! Our own bowl is much larger but still (perhaps because it is too broad for its depth) it seems to show some rather bluish patches at the top.

Indeed, this whole passage in Dr. Gowen's article contains a great deal that seems self-contradictory. It begins (p. 170, col. 2) by pointing out a handicap "which Roman Catholic missionaries overcome more successfully than our own" and then goes on to advocate a number of things—"nationalization," etc.—which Roman Catholics have always been careful to avoid.

Our basic difficulty is that we are inarticulate and sound an uncertain note. Owing to divided counsels in America, and the ulterior purposes which are often concealed behind the missionary appeal, we cannot reasonably expect anything else of our single official mission board. We like to sidestep this because, plainly, it is unpleasant and seems almost, if not quite, irremediable; as it is bound to be so long as it is ignored. But it is necessary to bear it in mind because, otherwise, we are likely to rest vain

hopes upon suggestions which, even if they be followed, can only abate particular evils.

But, with this caution in mind, we may ask to have some of the more glaring scandals eliminated.

(1) As regards uncalled for discrepancies in living conditions, especially as they affect the peace of the Anglican communion in Japan, it ought to be possible (a) to confer (with a view to uniformity of support) with other Anglicans rather than with American Protestant bodies. (b) Not to give missionary stipends as an increment to private means. (c) To retire missionaries who do not conform to the standard of living thus indicated.

(2) As regards reduction of foreign staff, never employ a foreign lay worker when a Japanese can be found to do the work. Much lay work is in those secular "departments of life," "educational and business matters," in which the Japanese have shown "responsibility and initiative."

Do not reduce the number of American priests; but add to it discreetly; and put the appointment and tenure of priests upon a basis different to that of lay workers. This is done now only in the case of bishops but the division into bishops, male and female missionaries does not reflect the nature of the Church.

For obvious reasons, a good Catholic priest or religious is likely to be much less "foreign" than a lay worker engaged in some secular task. *That*, perhaps, is why, as Dr. Gowen observes, Roman Catholic missionaries overcome this handicap "more successfully" than our own.

(Rev.) JOHN COLE MCKIM.

Peekskill, N. Y.

The Spiritual Dynamic

GO TO, we shall reform the world. Bring in the Kingdom. Ho, for a brass band, for savage African drums! We must start the avalanche. Just another vibratory attack. Then the ice mountain will collapse, and God be praised.

And yet there is a better and safer dynamite. The dynamite of God. When it goes off, no boulders fly, and no heavens crack. Not a dew drop on a grass blade quivers. It explodes in a rarer ether, without sound.

All the great know of its infinite potency by instinct. Intuitively they seek the lonely spot, the quiet hour. They drive no artesian well. They do not bore for oil. They sink into the ready deep within. There they are gathered in upon themselves. They do not play with thunderbolts like firecrackers. Their eyes gleam. Joy exudes. Perfume is wafted. They have the dynamite, because they are dynamite.

And everywhere the like-minded draw unto the aloof, and mingling to sever, meet. What befalls is like the dawn. It irresistibly permeates, till all behold the disk of gold.

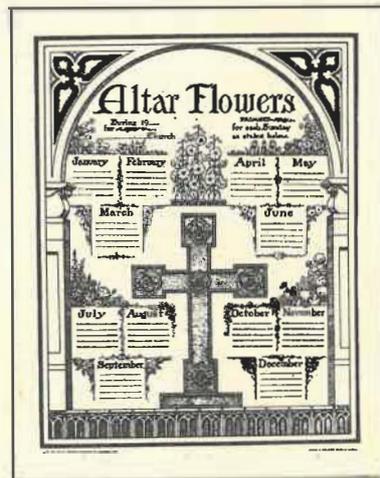
But this is the mystic secret. This is the practice of the divine fiat. This is regeneration. Whence a new Heaven and a new earth.

Yet we mostly still prefer a congress of boosters, or three tons of mechanically steered simultaneous telegrams. Yet why not rather, prayer? If so we prayed, say a million strong in the U. S. A. for Peace . . . should the final extinction of our civilized race be peek-a-booming around the corner day by day?

—Rev. W. N. Guthrie, D.D.

A New Flower Chart FLOWERS FOR THE CHURCH

We are illustrating here a new Flower Chart. It is identical with Altar Flower Chart No. 1, with the exception of the words "Flowers for the Church" at the top instead of "Altar Flowers."



Flower Chart No. 1



Flower Chart No. 2

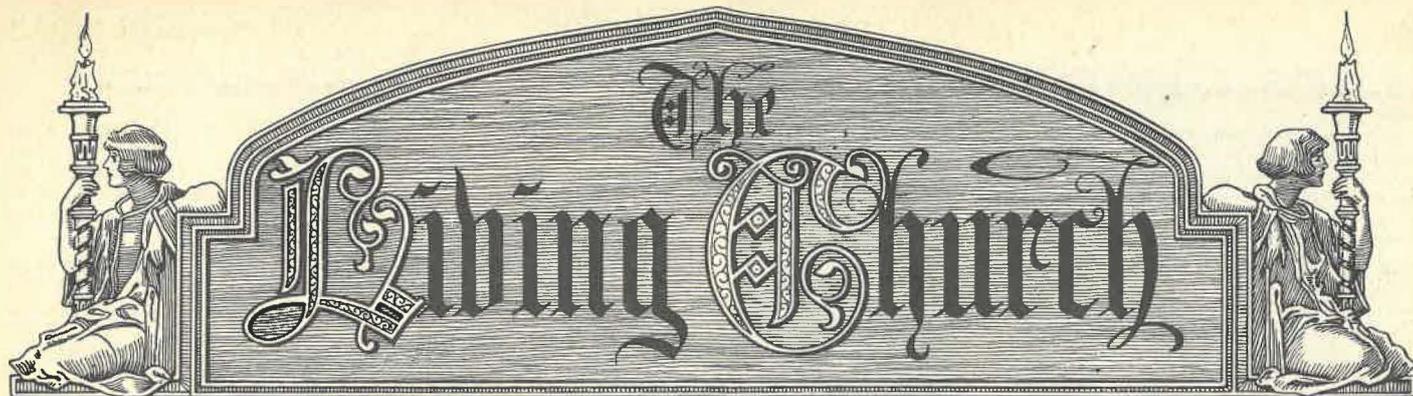
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EDITORIALS & COMMENTS

A Glimpse of Sweden

(Editorial Correspondence)

Gothenburg, Sweden.

FEW CAPITALS of Europe are as beautifully situated as Stockholm, "the Venice of the North." Situated on a group of three islands in a bay opening into the blue Baltic, it is a picturesque dream-city of waterways and bridges, castles and churches, with the colorful new Town Hall, one of the most magnificent buildings of our own century to be found anywhere, dominating it.

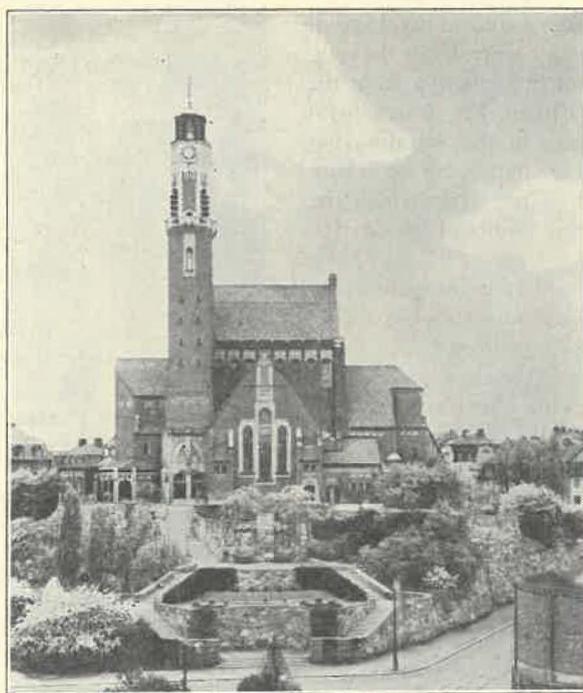
Stockholm, perhaps even more than Copenhagen, is essentially a city of the new era. Older monuments there are indeed, though few that date back further than the fifteenth century, for in the past four hundred years the city has frequently been swept by fire, and the old timber homes and churches that once characterized it are now rare indeed. Fortunately a number of typical ones have been preserved and transported to Skansen, the state park that overlooks the surrounding city, and that has been made into a veritable miniature of old Sweden. But today Stockholm is a city of brick, stone, and plaster, symmetrical almost to the point of monotony in its design and modern in its construction.

One interesting old custom, however, Stockholm perpetuates. Outside many of the tiny shops are to be found quaint little signs bearing the symbols of the business transacted within — a pewter pot for a coffee house, an oval plate cut to fit the neck for a barber shop, a buxom milk maid for a dairy, and so on. Great ingenuity character-

izes many of these, and the foreign visitor to whom the printed names often mean little or nothing finds amusement in guessing the nature of the shops from these picture-signs.

Of old churches Stockholm has relatively few, and I saw none worthy of special note. There are, however, two very modern—one might almost say futuristic—churches that are interesting, whether one likes modern church architecture or not. Both of them are prominent features of the city's skyline—Högalid because of its twin spires and Engelbrekt because of its height and its commanding location on a rocky eminence overlooking the business center. But the interiors are, to me at

least, disappointing, for in their striving after novelty they have somehow failed to express the spirit of the Faith that, for all its timelessness, is rooted in history. Högalid comes nearer doing so, for it has a virile simplicity, but the ornateness of Engelbrekt seems to miss it completely. Unlike the Grundtvig Church in Copenhagen they do not begin with the native architecture and grow toward the future; rather they try to begin with the future and arrive at a result more bizarre than devotional. When all is said and done, no church architecture has yet rivalled the Gothic, which grew out of an age of faith, nor will it until, in the providence of God, an age of greater and more perfect faith shall arise.



ENGELBREKT CHURCH, STOCKHOLM

OF GREATER ecclesiastical interest are some of the historic cathedrals in the ancient see



ALTAR, ENGELBREKT CHURCH, STOCKHOLM

cities, especially Upsala (where the old university is also located), Lund, and Strängnäs. In the limited time at my disposal I had to choose among these, and so the last-named was the only one that I saw. Fortified with a letter of introduction from the Bishop of Chicago, I called upon the Bishop, Dr. Aulen, who is one of the most influential Churchmen in the Scandinavian countries today. He and his wife and daughter, all of whom speak flawless English, entertained me at tea, after which the Bishop himself showed me the interesting points of his twelfth century Cathedral.

Strängnäs Cathedral is not large, but it contains many noteworthy features. Chief of these is a magnificent reredos, dating from 1490. It is in the form of a triptych, with each of its two wings opening as well. When it is opened, the three panels bear magnificent wood relief carvings, showing the Crucifixion in the center and other scenes of Our Lord's life on either side. A curious feature of the work is that each of the scenes has in it a picture hanging on a wall, or otherwise worked into the design, and each of these pictures contains a smaller carving showing another Gospel scene. In the second opening and the reverse of the triptych are paintings in the Flemish style.

At one side of the Cathedral is a lovely medieval statue of Our Lady, and below it the stone mensa of the Lady altar. It is not now in use, of course, but it is rather remarkable that the altar and image have been preserved undamaged through the period of the Reformation. This is true of many of the old

Swedish churches, unlike the English ones; indeed I saw one church in which the statue of the Blessed Virgin was carefully tended and flanked by very modern Lutheran candles. To digress a bit further, every church that I have seen in Sweden, and most of those in Denmark, had an altar trimmed in the liturgical colors, with a crucifix upon it and the usual fittings for a reverent, dignified ceremonial. The Swedes are proud to be known as Protestants, but they are firm in their belief in the Real Presence and loyal to the ancient fellowship of the Apostles. Such a Protestantism as this the Anglo-Catholic can understand and appreciate.

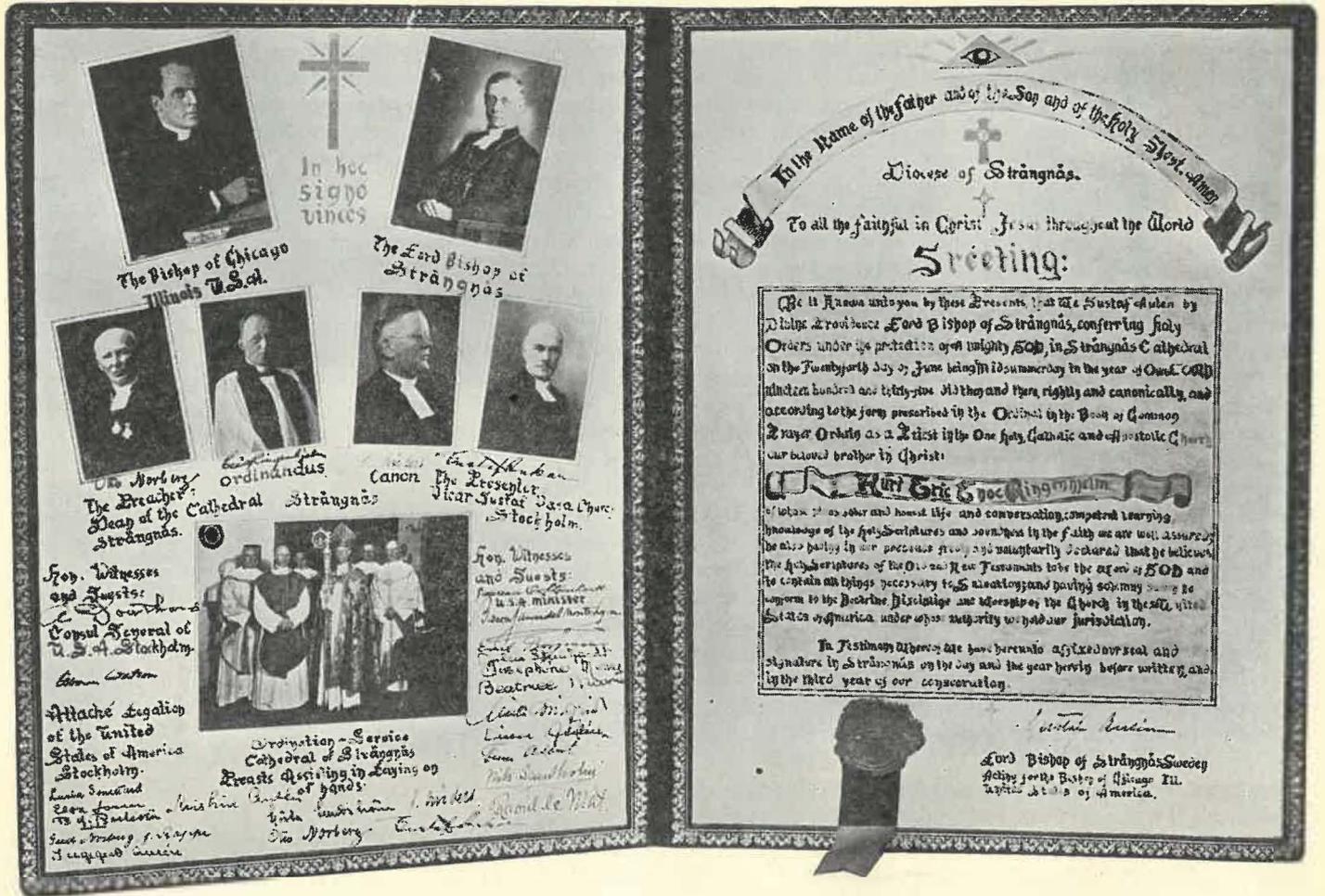
Another treasure of Strängnäs Cathedral is an ancient cope, which however is now in Brussels for an exposition, so I did not see it. This cope was worn—not for the first time, for it was venerable even then—by the Bishop of Strängnäs in 1534, when he took part with the Archbishop of Upsala in the dedication of the present Upsala Cathedral. And last year, when the four hundredth anniversary of that dedication was observed, the Bishop of Strängnäs again assisted the Archbishop and again wore the same historic cope.

THE FOREIGN VISITOR who would really catch something of the spirit of rural Swedish life—insofar as that can be done in a short trip—should take the voyage from Stockholm to Gothenburg via the famous Göta Canal. First conceived by a bishop in the sixteenth century and built in a



THE HOGALID CHURCH, STOCKHOLM

This photograph was taken at the consecration of the church in 1923. The late Archbishop Söderblom and the Pastor Primarius of Stockholm are at the altar. The illustration is from "Liturgy and Society," by the Rev. A. G. Hebert, S.S.M. (Faber and Faber).



A REPRODUCTION OF THE REV. ERIC RINGENHJELM'S ORDINATION CERTIFICATE

series of sporadic efforts over a period of some three hundred years, the canal is a truly notable piece of engineering. It connects a series of beautiful lakes, one of them the largest in Europe except for two in Russia, to form a partly natural and partly artificial waterway through the very heart of Sweden. There are innumerable locks, and the older of these are only 38 feet wide, so only small vessels specially constructed can pass through it, but of these there are many carrying a variety of cargoes. The passenger ships are tiny miniatures of their sea-going brethren; complete and comfortable in their fittings but ludicrously little. Despite their size, they can scarcely be surpassed for comfort, good cooking, friendly atmosphere, and thoughtful service.

As our Lilliputian vessel, the good ship *Ceres*, wended its leisurely way across the country, an ever-changing and always delightful vista unfolded. One hour we would be crossing a lake so wide that the opposite shore was out of sight; another we would be passing through a canal so narrow that the trees brushed the boat on either side. Now we would tie up at a little wharf in some busy inland town, like Tröllhattan or Vänersberg; now we would glide slowly between fields of golden grain in which the farmers were busily engaged in reaping and binding, usually with the help of modern farm machinery. When the ship goes through a series of locks, the passengers may walk alongside, or take trips of an hour or two to nearby points of interest, conducted by the courteous guides of the company. Thus for three days one travels leisurely through the heart of Sweden, and few can reach the end of the journey without a pang of regret that so enjoyable and restful a trip is over, and a secret determination to repeat it some day.

And so ends our Scandinavian holiday. It has been wholly delightful, and altogether too short. If these impressions that I have shared with THE LIVING CHURCH FAMILY seem superficial and sketchy, it is because one cannot do more than skim the surface of any land in a week or two. I have not tried to pose as an authority on Denmark and Sweden; I have simply jotted down some of the highlights that have come to me in the pleasant discoveries of a first visit to these clean, charming, up-to-date countries in which the words "depression" and "unemployment" are almost unknown. If they stimulate anyone to plan a trip of his own to these northern countries, or even to read more about them, they will have been worth while.

More About the Swedish Ordination

NATURALLY, I seized the opportunity of my visit to Strängnäs to question Bishop Aulen about the ordination that he performed at the request of the Bishop of Chicago, and that has aroused so much discussion in Church circles in England and America. The facts of the case as he told them to me are these:

The Rev. Eric Ringenhjelm was a deacon of the diocese of Chicago. He is a Swedish-American, and returned to Sweden presumably because he was unable to obtain pastoral work in America. He exercised his ministry in various ways in his native land, and was naturally anxious to be advanced to the priesthood. He therefore persuaded Bishop Stewart, his diocesan, to request Bishop Aulen to perform the ordination for him, and Bishop Aulen agreed to do so as a gesture of friendship and virtual intercommunion between the Swedish and Anglican communions. The ordination accordingly took place in

Strängnäs Cathedral shortly after Easter. The service was in English throughout, and according to the American Prayer Book rite. The Bishop was vested in cope and mitre, and celebrated Holy Communion in accordance with our Prayer Book. The candidate was presented by a clergyman of the Swedish Church.

From the British chaplain at Stockholm, the Rev. Thomas Linton (who by the way was most cordial during our visit), I learned that the Church of England was not involved in the matter in any way. The Bishop of Chichester and probably the Archbishop of Canterbury knew about the proposed service in advance, but as the candidate was ordained for an American bishop, the English Church took no official cognizance of it. The report that the Rev. Mr. Ringenhjelm was to minister regularly in the English church in Stockholm is erroneous; he has assisted the British chaplain occasionally but has no official connection with the English parish in Stockholm.

I did not meet the Rev. Mr. Ringenhjelm, as he was out of the city during the time I was there. However, the Rev. Mr. Linton spoke well of him, as did Bishop Aulen. I understand that he is not eligible for a pastorate in the Swedish Church, even if he were admitted to it, because he is not a university graduate. Bishop Aulen seems to be under the impression that Mr. Ringenhjelm will shortly return to the United States where Bishop Stewart will give him work. This does not seem to agree with the statement of Bishop Stewart in *THE LIVING CHURCH* of July 20th; I am unable to account for the difference.

Such are the facts in the case as I have been able to gather them on this side. I pass them on without comment, except that I am convinced that Bishop Aulen acted in good faith and in a sincere endeavor to bring closer together two communions that have much in common, and that he and Bishop Stewart, together with many others in both bodies, believe to be true provinces in the Holy Catholic Church that ought to be united in a common fellowship. CLIFFORD P. MOREHOUSE.

Bishop Sumner

THE ENTIRE CHURCH mourns the death of Bishop Sumner of Oregon. One of the most militant members of the House of Bishops, he was outspoken and direct in his views on moral questions, particularly those having to do with the home and family life.

When Dr. Sumner was dean of the old Cathedral of SS. Peter and Paul in Chicago and superintendent of the City Missions in that city, he was active in civic as well as religious affairs. In addition to being a member of the Chicago Board of Education, he served as chairman of the municipal vice commission, and as first vice-president of the Juvenile Protective Association. He was also president of the Wendell Phillips Social Settlement, an institution ministering to Negroes, and the Men's Institute of Chicago. Other activities in which he was interested were the Church Association for the Advancement of the Interest of Labor, the Church Home for Aged Persons, the Tribune Lodging House for Unemployed Men, and the Diocesan Social Service Commission. He was active in the cause of prison reform and the abolition of child labor as well as a member of the advisory council of the Boy Scouts of America, chaplain of a Cavalry Regiment in the Illinois National Guard, and other public spirited activities reflecting a wide range of interest.

When in 1914 upon the death of Bishop Scadding Dr. Sumner was elected Bishop of Oregon, he accepted the election reluctantly because of his many connections in Chicago, but

with the feeling that it was his duty and that it opened up a new sphere of useful activity for him. As in Chicago, he took part in various civic activities in Oregon, particularly in connection with health and public welfare societies. He also took a leading part in national Church activities, being largely responsible for the important report of the Joint Commission on Home and Family Life presented to General Convention in 1925. This report paved the way for the later revision of the marriage canon with its requirement of pre-marital instruction by the clergy.

Bishop Sumner did not hesitate to carry his activities into the sphere of politics when he felt that it was necessary in the cause of religion or morals. Thus in 1922 he vigorously opposed the enactment of a state law said to have been sponsored by the Ku Klux Klan designed to abolish private and parochial schools. This he termed "an unwarranted and unjustified invasion of the civil and religious liberty of the citizens of the State."

Most important of all, Bishop Sumner stood uncompromisingly for sound Catholic Churchmanship. For twenty years he struggled to carry on the Catholic tradition in the Northwest and he succeeded in making Oregon a model of Churchmanship for that entire section of the country.

Bishop Sumner was a courageous warrior in the Church Militant. His counsel will be sorely missed in the House of Bishops.

May he rest in peace.

Huey Long

ASSASSINATION has no place in the American scheme. No matter how arbitrary and corrupt Senator Long's rule in Louisiana may have been, his murder must be abhorrent to all Christian citizens. Two wrongs do not make a right; private vengeance is the negation of public order.

Huey Long gave America its first taste of dictatorship in 160 years of political independence. Whether he had died of the assassin's bullet or lived on for many years, that would in the end have been the substance of his epitaph. It does not make a pleasant memorial, but perhaps it will serve as a warning to the American people, if they should ever be tempted to follow the doctrines of Fascism, Communism, or some other political panacea with scant regard for life, liberty, and the pursuit of happiness.

Through the Editor's Window

New York.

BACK FROM EUROPE, and it's good to be home. Sailed both ways on the notorious Pirate Ship, the *Bremen*, and enjoyed the trip immensely. Kept a diary of the ships we scuttled, but rather than get our buccaneering hosts into further trouble with Judge Brodsky, it seems best not to publish it. Anyhow it would be too long for this column.

SPEAKING OF THE *Bremen*, it is only fair to say that, whatever one may think of their politics, the Germans certainly take good care of passengers who sail under their flag. The North German Lloyd service is unexcelled. It doesn't even stop when you land in Germany; the company took us to dinner in Bremen and gave us a box lunch to stave off further pangs of hunger until we got into Denmark. A further word about their ships that will especially appeal to the clergy—every North German Lloyd passenger ship in the Atlantic service has a well-equipped altar that Anglican priests may use, and there is a special ecclesiastical department to look after their welfare.

The New Offices for Trinity Corporation

By Hobart B. Upjohn

IN JANUARY of this year, the new offices and vestry room of the corporation of Trinity Church were completed on the twenty-fourth and twenty-fifth floors of 74 Trinity Place, New York. This building stands on the original land owned by Trinity Church, land granted by King William and associated with the earliest history of the church. It is difficult to realize that no land existed to the west of this building at that time, and that the ships passing up and down the river were able to obtain an unobstructed view of the church, which stood upon a bank about 20 feet high. No more appropriate site could have been chosen for the offices of Trinity Corporation.

The entire twenty-fourth floor of the building was set apart for the general offices of Trinity Corporation, and the twenty-fifth floor was selected as the appropriate location for the offices of the rector and his secretary, and for the provision of a suitable room for the meetings of the vestry.

The twenty-fifth floor, however, was not as large as the twenty-fourth, due to a set-back over the end rooms on the floor below, and the space, therefore, was inadequate to fulfil the requirements. A large private office for the rector and a good space for the vestry room were acquired, however, by building out over the end rooms on the twenty-fourth floor; the two large rooms in-between were then connected by a cross hall treated as a cloister.

The office of the rector, which is 18 feet by 24 feet, is finished with Elizabethan Gothic paneling to the ceiling, in English Bog Oak. Large English casement windows in bronze frames command excellent views of the Hudson River on the west and Trinity Churchyard on the east. The ceiling is arched and ornamented with plaster designs of the period. Adjoining the office is a private bath.

In its form the vestry room, measuring 20 feet by 30 feet, is reminiscent of a small English chapter house, with Early Gothic groin vaulting and windows of the Transitional style, between the Early English and the Decorated Gothic periods. It is divided into three bays, giving sufficient height for leaded glass windows, and contains a brick floor and seats for the 20 vestrymen, in the design and spirit of choir stalls, on three sides of the room. The east wall is occupied by a large desk and three seats placed in front of a panelled wall and on a dais; the center portion of the desk, surmounted by a tester, is for the rector, while the comptroller and clerk of the vestry sit at either side.

Extensive research by the architect brought forth the facts that there were exactly 20 pews backed against the south, west, and north walls of the original Trinity Church built in 1696, and that these pews were designated by numbers from one to 20. It revealed also the names of the original occupants of these pews, which are as follows:

Pew No. 1—*Benjamin Ffletcher, Captaine Generall and Governour-in-Chiefe of Province of New York.*

Pew No. 2—*John Geddes and Jane White.*

Pew No. 3—*Richard Coote, Earl of Bellomont, Governour of Province, 1698-1701.*

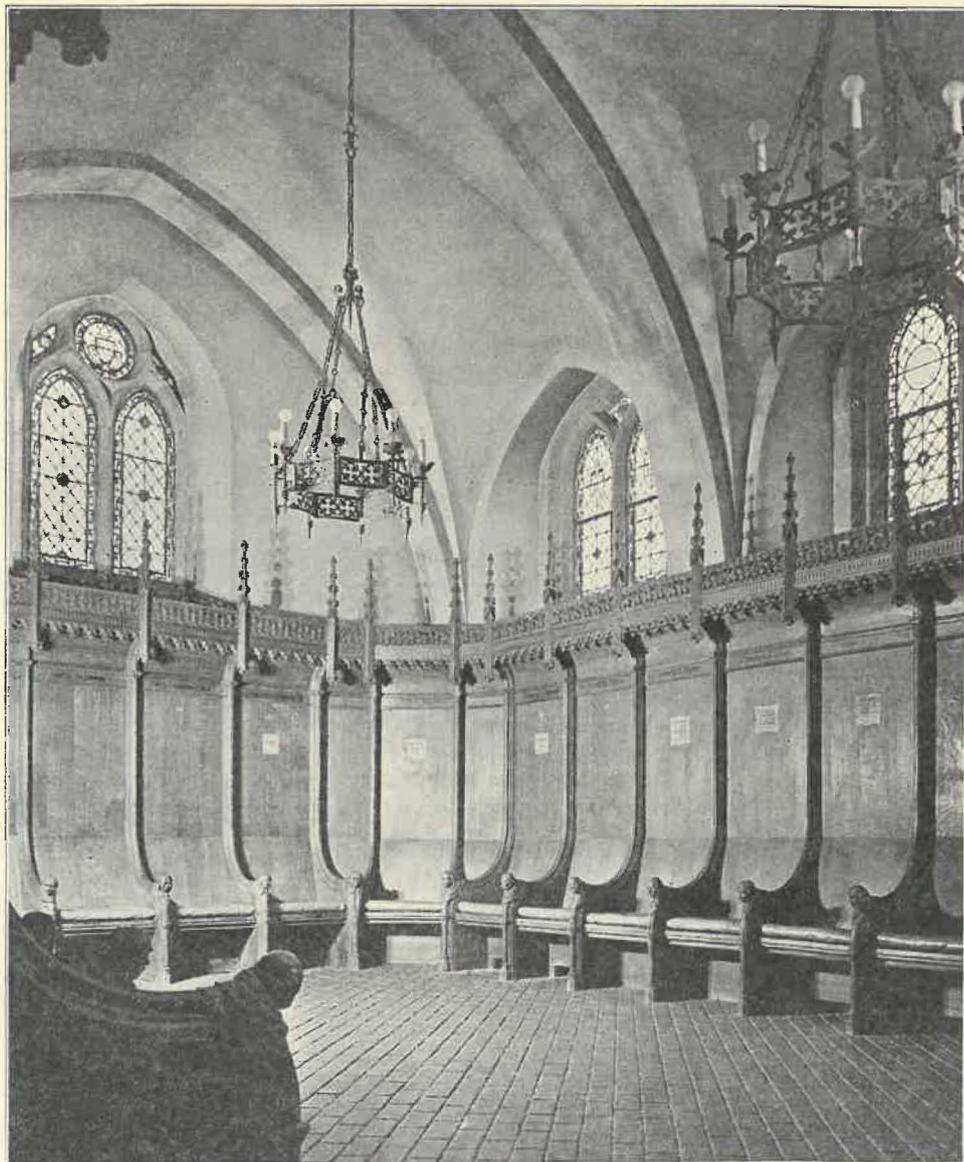
Pew No. 4—*Captain Andrew Law, Alexander Stewart, Samuel Burgess.*

Pew No. 5—*Richard Playsted and Joseph Wright.*

Pew No. 6—Probably occupied by stairs to gallery.

Pew No. 7—*Richard Stoakes and Samuel Leveridge.*

Pew No. 8—*Robert Skelton—Constable.*



Sigurd Fischer Photo.



Sigurd Fischer Photo.

THE RECTOR'S SEAT IN THE VESTRY ROOM

- Pew No. 9—*Samuel Burte, Vestryman. Tax Assessor.*
 Pew No. 10—*Burroughs and Moulton in 1696. 1709—Band.*
 Pew No. 11—*Governor Lovelace's Servants.*
 Pew No. 12—*Christening Pew.*
 Pew No. 13—Probably reserved for stairs to north gallery.
 Pew No. 14—*Batchelour's Pew—Hon. Matthew Ling, Merchant.*
 Pew No. 15—*William Huddleston—Teacher, Vestryman.*
 Pew No. 16—*James Emott—Attorney for the City. Vestryman, Captain William Kidd, Commander, Adventure Galley.*
 Pew No. 17—*Governor Robert Hunter.*
 Pew No. 18—*Mayor, Recorder, Aldermen and Assistants.*
 Pew No. 19— } Part of bank of pews which were un-
 Pew No. 20— } assigned. Being in the extreme back of
 } the church they were probably reserved
 } for the poor or perhaps for servants.

The seats in the new vestry room, therefore, correspond and are, in a sense, a reproduction of these pews. It is not to be inferred, however, that all of the original pewholders are recorded. Of the original 49 pews in the first church, only 20 were against the walls; those in the body of the church are not recorded.

The vestry seats are of English Bog Oak carved in the English Gothic of the Perpendicular Period, the arms of which are decorated with the heads of monks. In the wood panels at the backs of these seats are emblazoned in color the names and coats of arms of the original pewholders of Trinity Church, as above mentioned, and upon each seat is also inscribed the name of the present vestryman occupying it.

The glass used in the windows of the vestry room is known as "Grisaille" with full colored borders and bosses.

In the west window is the coat of arms of the diocese of Lincoln. The present Trinity Church building is modeled on the Perpendicular Gothic of Lincolnshire; this seal represents its architectural ancestor. The northwest window contains the seal of William III with the arms of the Plantagenets, representing the King who gave the church its charter, and land upon which stands the present building. In the second light of this window is the seal of Queen Anne, who gave the Communion set and the King's farm to Trinity Church.

In the center-north window are the seals of Trinity Church and the City of New York; in the northeast window, seals of the Bishop of London, the first official rector of the church, and under whose care the church was placed; and that of the diocese of New York. For the present, the east window holds the Red Cross, symbol of the Christian Church at large. This space is reserved for the future seal of the Episcopal Church of America, when such seal is adopted.

All of the glass was designed and executed by Otto Heinigke of Heinigke & Smith, New York.

The lighting fixtures are iron chandeliers wrought in the manner of the Italian Gothic period.

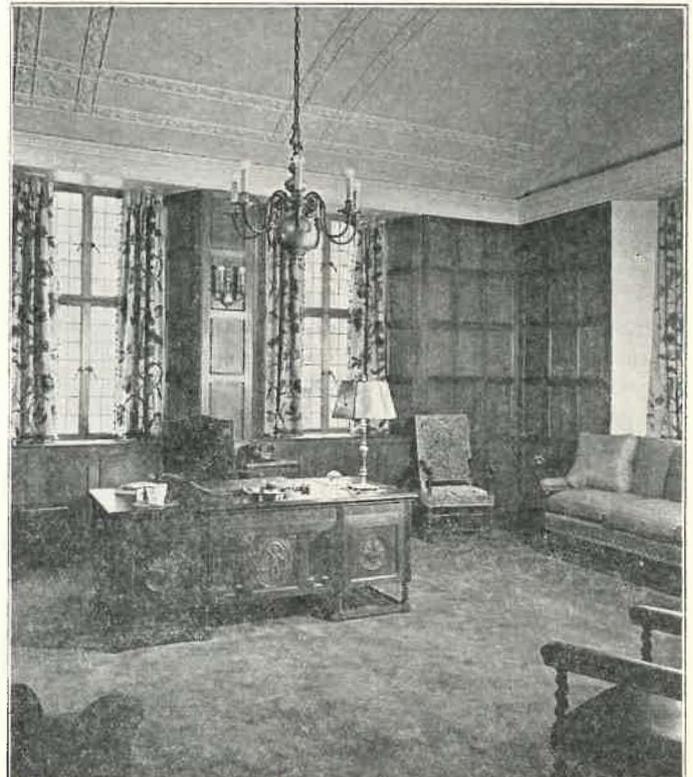
The architect was Hobart Upjohn, assisted by Otto F. Langmann.

Gothic Churches of the Upjohns

Reprinted from "Time"

NOT THE GREATEST, but certainly the most long lived, name in United States architecture is Upjohn. Richard Upjohn was a co-founder (1857) and first president of the American Institute of Architects. By the time this had

(Continued on page 230)



Sigurd Fischer Photo.

THE RECTOR'S OFFICE

Opportunity in India

By the Rev. George V. B. Shriver

Missionary in South India of the American Church

WHAT IS India like? Especially, what is that spot, Singareni Collieries and its environs, like? This is the place where India at present needs the financial help and the understanding interest of the Episcopal Church. It is here that we are asked to join in the work of the Church of England in India.

India is in some respects strangely like the United States. Where there are no palm trees visible, the flora and fauna look like home. There are honeysuckles and ferns and amid the grass certain weeds that look like the inevitable dock weed, and others that look at least as though they were familiar. The trees though really different appear at first much like oaks and maples, and there are some that look like dogwood. Singareni is slightly hilly but in an odd way. Hills appear suddenly from the ground and rise cone-like to a height of 500 feet. They are scattered here and there over an otherwise comparatively flat countryside, and their sides are covered with a thick foliage.

There is one road out of Singareni. It was built during a time of famine to bring relief to otherwise inaccessible villages. It runs from Singareni to a town called Burgampad on the sacred River Godavari. On the opposite side of the river bank is Badrachellam, a famous pilgrimage spot through which Rama, the Indian hero and god, is said to have passed in search of his kidnapped wife, Sita. There is a temple there built in memory of these two, and on a nearby mountainside people point to a scar which was made by Rama's chariot wheel as he whirled by in pursuit of his beloved.

This one road connects with a spur line of the railroad coming into the town of Singareni and thus forms a link with the transportation system of India. If you were to travel this road for the first time you would feel perhaps that you were traveling through a comparatively uninhabited country. I know of only two buildings that we would recognize as houses in the whole stretch of 35 miles from Singareni to Burgampad. However, if one were to look more closely one would notice innumerable little villages nestled among the trees. The roofs of the village houses seldom reach higher than 15 feet and are made of thatch which seems to be a part of the landscape. Usually covered with vines, they take the color of their surroundings. Most villages are surrounded by some sort of brushwood fence thus hiding the low whitewashed walls of the Indian villagers' homes. One enters these villages usually by means of paths or at best by an ox-cart trail.

Along the Singareni road and back from it at varying distances are the homes of about fifteen Christian communities. In each community lives the village teacher upon whose shoulders rests the responsibility for the people's moral and mental development. Other Christian communities are scattered

at various distances from the town of Singareni itself which is one of the largest towns in the state of Hyderabad and which numbers about 30,000 people. This area is divided into three pastorates with headquarters for one pastorate in Singareni itself and with the other two headquarters in two large outlying towns.

I believe I can best describe this area by telling of my first visit to Kothagudem, the headquarters for one pastorate.

The town of Kothagudem was going to have the dedication of their newly-built church. The Christian villagers had built it themselves. Mr. Rayapan, the pastor, had invited Archdeacon Elliott (now the Assistant Bishop of the diocese), Mr. David, the Indian pastor at Singareni, and myself. Mr. David and I started out together on the bus that runs from the railroad station at Sing-

areni to Burgampad. You must not think a bus here is like the ones at home. These buses have an unfinished appearance because they have no sides, only seats like the old summer street cars, over which is a roof to keep off the sun and on which baggage is stowed. Twenty miles out of Singareni we were met by a two-wheeled ox-cart into which we climbed and bumped our way over two miles of fields to the village of Kothagudem. We were met by the village band consisting of a drum, a horn with three notes, and another horn with one note. My hopes of some day being a musician have been greatly increased by this last instrument.

Kothagudem is really built in two sections, the outcaste; now the Christian quarter, and the caste quarter. They are about one-half mile apart. The Kothagudem Christians are all farmers and work for the caste people, although some of them have been thrifty enough to buy land of their own, and others own oxen and cattle.

The new church stood in the center of the town. Made of stout teak logs with new thatched sides and a new thatched roof and a clean sand floor, it stood out from the other buildings. It had a raised dais at one end, with an altar and a Communion rail. We all inspected it and retired to Mr. Rayapan's house.

Mr. Rayapan is a tall, hearty old man, full of vigor. He reminds me of Uncle Remus with his gray hair, slightly wavy. He has under his charge 20 teachers who teach in 20 Christian villages scattered irregularly around Kothagudem. That day they were all on hand.

Mr. Rayapan's house consists of three rooms, and Archdeacon Elliott and I had one of them. We had brought along supper and breakfast in picnic form which was supplemented by milk from Mr. Rayapan's cow. We put up our camp cots and got out supper.



AN INDIAN PASTOR

The Rev. Paul Rayapan, pastor at Kothagudem, is shown in the foreground. In the background are Hindu pilgrims on their way to Badrachellam.

It was interesting to think that 20 years before there had been no Christians in this area. No roads either, or buses. Those who had carried the message of Christ first in these villages had come by bullock cart. It was also interesting to think of St. Paul's doctrine of election. Why was it that some villages accepted Christ and some did not? Twenty years ago nobody had. What governed those choices? It is hard for a stranger to find out. I asked but all I could get was that a man came who spoke very *ruchi martalu* (rich and sweet words) and they decided that he had the truth, and after consultation, became Christians. What other factors there were, I could not discover, although I believe there were others. Since those days, gradually village by village the Message had spread until now the Kothagudem pastorate was only one of three large pastorates. However, as I thought of the number of little hamlets we had passed on the way out in the bus I could not help but feel that only the surface had been scratched. And I saw a danger, too, the danger of the present Christians being content with their *status quo*. Content to be Christians in name only. The true Christian is so conscious of the urgent need of solving, through the Spirit of Christ, the social and personal problems which surround him that he can never be content with the *status quo*. He is not content with the name Christian or with going to church or with being baptized. He is filled with that Spirit which obeys the Voice of God, and through that obedience changes the world about him. I could sense the danger of a Church which might solidify and stagnate. I asked whether they ever went to the nearby caste village. They replied, "Oh, yes. Once every year." I confess that I could see room for improvement. The work was at a stage, I saw, where it needed depth not width. Our Christians are at a point where they need to find the deeper answers to the needs of life before they can go on. There is our work. What use to spread if the already-existing Christians cannot articulate what has happened to them through baptism or pass on to some one in need the Power of Life that is in the Spirit of Christ? We must not pass on a form without a Spirit.

THIS I SAW clearly again when the archdeacon, Mr. David, and I sat with Mr. Rayapan and his teachers that night and talked things over. There were needs there being expressed even among the teachers. How much more, therefore, would be the needs in the people! Can the disciple be above the master? The meeting of human needs through Christ is the question that we are working on now. But it is something that we cannot report on immediately—we believe that a way is opening up.

When we retired that night, Archdeacon Elliott said, "Are you going to the river in the morning?" This question baffled me. I said, "Is there a river near here?" "Yes," he replied, "only a few hundred yards away." "Are you going there to pray?" I questioned, and immediately bit my lip. I realized that he was going there to perform his ablutions! He smiled at my query. "Perhaps" he said. I was not used to village procedure as this was my first village experience.

It seemed to me that the archdeacon was a very restless man for I had hardly gone to sleep when he was shaking my cot and saying, "Five o'clock." I saw him disappear in the dim dawn in bathrobe and slippers with his clothes under his arm. I scrambled from under my mosquito net, grabbed my clothes and followed him, but he had disappeared. I knew only vaguely the direction of the river. I was glad it was still dark because I felt rather a fool wandering down the village street between the huts in my bathrobe with my clothes under my arm. I came

to a turn in the street. Ahead I could see what appeared to be the peaks or further huts so I turned to the right—a direction which led out of the village. I went on quite a distance but no river appeared. It was getting light. A cow-herd passed and took a sly look at the queer sight I presented. I was distinctly uncomfortable. I could not go back through the village in this condition. I could not find the river, and there was no woods to dress in except across a muddy field. Action was imperative. There was a small bush by the side of the path, and no one was in sight. Using its protection and the partial light of dawn, I succeeded in robing, thinking the while of the limerick,

"There was an old man who said, 'Hush,
I see a large bird in a bush.'"

After I was attired I crossed the muddy field toward the woods in the hope that the trees there might line the river, and indeed they did. I did not see the archdeacon but I knew that I had gone further up stream than he. I shaved and washed as comfortably as one can in a river, and when I was through the banks were lined with Indians doing likewise. As I returned, I noticed that at the spot where I had turned to the right I had made my mistake. If I had gone straight ahead, I would have followed the archdeacon. The peaked huts that I thought I had seen outlined against the sky were the tops of trees!

We had our dedication service at 8 o'clock. The archdeacon preached a simple, moving sermon in Telugu. He asked, "Where did these logs come from which hold up this church roof?" The people answered, "The forest." "And had they once been little seeds," he asked. "Yes," they said. "Chinna chinnavi" (small, small ones). And where had the grass come from which thatched the roof? "From the fields" they said. And who had caused the trees and the grass to grow? A moment's silence and some one said, "God." And where had the clean sand come from on which they were sitting. That also was made by God. And who had built the church? "The men did," said a little boy. And who had made the men? "God." "So," said the archdeacon, "this is God's House for He has made it and He has made you. Always remember to come here to worship Him and to listen to His voice."

We left the village after the service, the archdeacon and I striding across the fields leaving behind the struggling bullock cart carrying our cots and bedding.

I thought of the work that had begun here and had been supported for so many years by the Power of God through chance gifts from distant countries—gifts from England, Australia, and New Zealand—and I was convinced then, as I am now, that if the work is carried on in accordance with the Plan that is in the mind of Christ and God it will never lack either for funds or for power.

PEACE WAITS

PEACE does not roam the earth, but waits alone:
Through town, and plain, up stony mountain-ledge
We seek her; probing every land we pledge
Our faithfulness, and offer her a throne
Of our conceits. But trumpets cannot tone
Vain words to deafened ears! Through War's grim hedge,
We do but touch her tattered garment's edge,
Who languishes on graves all overgrown.

Who spurns a throne, will never be beguiled
By treaties, pacts, or armaments again;
Nor will she come to those who dream apart
While men and truth are yet unreconciled:
Familiar with the lowly ways of men,
Peace asks but love—in every brother's heart!

DOROTHY RANDOLPH HAYWARD.

Alcuin—Schoolmaster, Scholar, and Saint

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

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

ONE OF THE most vexed subjects in the Church at the present time is the question of clerical education, and it is perhaps not without significance that on September 14, 735, exactly twelve hundred years ago, the great Alcuin, father of education in the English Church, and the glory and founder of the schools of sacred and profane learning on the continent of Europe, was born in the city of York, and baptized by Egbert, first Archbishop and brother of King Edbert of Northumbria.

It is another coincidence that the Synod of the province of Washington should be meeting in Delaware upon this very day, and expressly discussing that same question of clerical education to which he devoted his life and genius. We, his spiritual descendants, may well be proud of our glorious progenitor, and might well consider the advisability of pondering the ideals, and perhaps the methods, that he inculcated and practised twelve hundred years ago.

Alcuin was educated, and for ten years master, in the great Cathedral School at York, which, like Jarrow, the home of the Venerable Bede, was founded and taught by those Celtic monks who under St. Aidan brought not only the Christian faith but the treasures of Greek and Roman learning into the newly converted territory of rugged Northumbria. In addition to the Celtic influence, both Alcuin and Bede received through the influence of the purely Roman school of Canterbury, the continental ideals and methods that spread from there to the school of Jarrow, and from there in turn to the even greater school of York. It is that which accounts for his breadth of outlook, and for the somewhat singular fact that, in spite of his Celtic masters, he seems to have had a comparatively slight acquaintance with classical Greek literature.

Civil and internecine war were already sounding the death knell of learning and it was probably for that reason, and to ensure the preservation of the English schools, and a refuge for English scholars during the troubled times to come, that in 782 he accepted the offer of the great Emperor Charlemagne to become the master of the Palace School, and the organizer of a system of education throughout the empire. Following the reputation he had earned at York, he became the father of the new ecclesiastical school of learning, the dayspring of the first renaissance, and the most successful teacher in history of the universal Church. On two occasions he revisited for prolonged periods the school at York, and to the last, although in exile, maintained his connection and affiliation with his mother Church the *Ecclesia Anglicana*.

As a result of his early training, we are told in the *Vita Alcuini*, his central ideal was the establishment of a Christian State, guided in accordance with the principles of Christ, and regulated by the laws of the Christian Church. It was to the training of the clergy with this end in view that, after retiring from the Palace School, he established the great seminary of St. Martin of Tours. The foundation of this education was the study, to quote his own words, of "liberal studies and the holy word," which included all that was then known of science and mathematics, the Greek and Roman classics, the Scriptures and the Fathers of the Church. He laid, what we seem to have forgotten in this Church, the strongest possible emphasis upon the study of philosophy, especially logic, as "the rational

foundation for a robust faith," and on the study of astronomy and mathematics for the same reason. This was the broad outline of education for every one attending the Palatial and Carolingian schools. In addition to this he instituted by royal decree a primary school in every town and village to be taught without cost by the parish clergy. An edict of the year 802 enacts that, "Everybody should send their children to school to obtain learning, and the child should remain at school diligently until he become soundly instructed."

A decree of 799 insists that all clerics must, under penalty of suspension or deprivation, be possessed of the necessary learning to perform their duties, and enforces periodical examination by the Bishop as to their proficiency in ecclesiastical studies.

It was therefore in the Court of Charlemagne that we find an empire going to school, and it is a charming picture that Eginhard gives us of the king sleeping with a slate under his pillow so that he could sit up and practise making letters on waking in the night. Here was a school that started the first and greatest renaissance of learning, the foundation of the universities, and the start of modern learning, in which were combined under one roof the classical rhetorical academies of Italy under Paul the Deacon and Peter of Pisa; the Irish Greek and mysticism under Clement and Dungael and the great body of English learning and tradition under Alcuin himself, the undisputed master of them all.

TO UNDERSTAND the man, his learning, wit, humanity, and steady common sense, it is necessary to read his works, which for some unknown reason have not yet been published in the English tongue. He was not only a great teacher, but a great theologian. He compiled an amended Vulgate by order of the king, and wrote nine admirable commentaries on various books of Holy Scripture, one of which on The Song of Solomon is a marvel of devotional mysticism and a gem of Latinity. He, together with his most eminent pupil and successor, Hrabanus Maurus, were the great champions of the Church against the Adoptianist heresy that, according to St. Benedict of Anane perverted more than fifty thousand souls in Spain and Gaul alone. His two great treatises, *Contra Elipantem Toletanum* and *Contra Felicem Urgellensem*, are in their clarity and profundity monuments of Christian controversy, and monuments of Catholic learning. To Alcuin as a liturgist belongs the credit of welding together the many diverse "uses" of the Gallican rite, using as a basis the Gregorian Sacramentary. He also produced a book of homilies for parish priests, a layman's breviary, a book of epistles for Mass, a treatise on the ceremonies of baptism, and many other works that undoubtedly were the foundation of the final combined liturgy of the Western Church.

Perhaps his most lovable trait was his humanity, and complete lack of the acid asceticism peculiar to his age. He loved his pupils, gave them all familiar nicknames, and corresponded with them to the last, and all his scholars loved him with a purely human and half reverential affection that breathes a fragrance like dried rose leaves amid the dusty chronicles of twelve hundred years ago. Three years before his death while abbot of St. Martin of Tours he writes to his friend and old pupil the Archbishop of York not to forget his studies "lest

all my labor in collecting books be lost," and sending a present of wine "to cheer the heart of you, and the brethren, and our friends." He adds "Pray for me; for the time draws nigh that this hostel must be left behind and I go out to things unknown," and, "As I said to the cuckoo, I have laid aside the pastoral care, and now sit quietly at St. Martin's waiting for the knocking at the gate."

He was also an amazing poet for his time. Listen to his ode *De Luscinia*, "To the nightingale," in the admirable translation by Helen Waddell;

"So brown and dim that little body was
But none could scorn thy singing. In that throat
That tiny throat, what depth of harmony,
And all night long ringing thy changing note.
What marvel if the cherubim in heaven
Continually do praise him, when to thee
O small and happy, such a grace was given."

A great soul, a great scholar, a great Englishman, a great Anglican, and, although not officially on the roll of the Blessed, we may believe a great saint. Let us close with the last words of his "Epitaphium."

"Alcuin was my name; learning I loved,
O thou that readest this, pray for my soul."

"Here lieth the Lord Abbot Alcuin of blessed memory, who died in peace on the nineteenth of May. And when ye have read this, do ye all pray for him and say, 'May the Lord give him eternal rest.' Amen."

THE SELFISH CHRISTIAN PRAYS

I THANK THEE for my health
Greatest of all earth's wealth
'Tis joy to live.
I know that others pine
Sick and distressed and blind
In places oft unkind—
I will not give.

I thank Thee for my home
With every comfort strewn
Within a hedge.
I know that poverty
Makes many homeless be
And that they look to me—
I will not pledge.

I thank Thee for my Church
And freedom from the smirch
Of vulgar whelp.
I know that it is poor
Of payment insecure
And in distress for sure—
I will not help.

I thank Thee for my wife
Chief blessing of my life
And children fair.
I know that others grieve
That they have been bereaved
And of income relieved—
I do not care.

I thank Thee for success
In many ventures blest
That Thou hast sent.
I know that many craved
For less, with nothing saved,
And when they sought, I gave—
Just one per cent.

CURTIS B. CAMP.

Gothic Churches of the Upjohns

(Continued from page 226)

grown large enough to become a national institution his son, Richard Michell Upjohn, was twice elected president of the New York chapter, a title to which Hobart Upjohn, a grandson, succeeded recently.

Richard Upjohn, a bearded Bricon, was a carpenter and cabinet-maker with a nice appreciation of Perpendicular Gothic, who settled in New Bedford, Mass., in the late 1820's. A contractor friend one day passed his shop with a roll of drawings for a New England courthouse. Each one was labeled, "Alexander Harris, architect."

"If that's architecture," said blunt Richard Upjohn, "then I'm an architect."

Promptly he published an advertisement in the New Bedford *Mercury*: "Architectural plans and elevations neatly executed on short notice by Richard Upjohn. Orders left at Mechanics Hall, New Bedford."

It happened that a good friend of Richard Upjohn was the Rev. Jonathan Mayhew Wainwright, assistant rector of Manhattan's Trinity Church. At the time that pile's walls were sagging badly, the whole structure in need of repair. Richard Upjohn persuaded the Trinity corporation to rebuild its church entirely in the Gothic style, to move the site nine feet northward so that it would face squarely down the center of dusty, willow shaded Wall street.

By the time the building was completed in 1840 the dazed corporation of Trinity found itself possessed of a brown-stone building embracing such popish symbols as a cross on the steeple and a deep chancel, and Richard Upjohn was the most famed architect in the United States. Such a business in parish churches did Richard Upjohn & Sons do that it has been said that if all the Upjohn churches from New York to Buffalo should be simultaneously fired at no point between the two cities would the smoke of the steeples be out of sight.

The beard and the talent of Richard Michell Upjohn were both shorter than those of his illustrious father but he had a burning pride in his firm, inherited his father's deep devotion to the Episcopal Church and the Gothic style. Buildings by Upjohn II include the Connecticut capitol at Hartford, Boston's Central Congregational Church, St. Paul's Church in Brooklyn, Manhattan's Trinity School.

Hobart Upjohn for years practised as a civil engineer. In 1902 a letter intended for his father reached him, asking him to design a church for Watertown, N. Y. Before Hobart Upjohn could explain the mistake, he found himself awarded the contract. Watertown's vestry was quite satisfied when the church was finished and in 1905 Hobart Upjohn found himself head of the house of Upjohn.

The services of the three Upjohns to the Episcopal Church clergy did not end with designing churches for them. All three married clergymen's daughters.

Prayer for the National Council

ALmighty FATHER, who dost order all things in Heaven and earth; Grant to us the grace and guidance of Thy Holy Spirit. Especially we pray for Thy Church and its National Council, that with wisdom, faith and courage we may go forward in service to a bewildered and distracted world. May the light of Thine eternal purpose shine upon our onward path, directing our steps, controlling our wills, and inspiring all our efforts, to Thy glory and to the upbuilding of Thy Kingdom; through Jesus Christ our Lord. Amen.

The Minister's Overplus

By the Rt. Rev. R. B. Gooden, D.D.

Suffragan Bishop of Los Angeles

AS I THINK of men coming up for ordination as ministers of Christ and His Church year by year, I wonder how many go out just apt and meet enough to struggle along without very much joy in the ministry and on the other hand how many men have set up reserves during these years of study and go forth apt and meet with an overplus. It is these reserves, this overplus which makes the difference, not between success and failure, but between drabness and color, between monotony and infinite variety, between gloom and sunshine, between humdrum effort and joyous work. This overplus has no reference to scholarship or academic achievement. Such things are never complete. There can never be an overplus there. In any case, the active work of the ministry tends to level up and to level down scholastic achievement. If these things do not grow they soon die. I have known men who were great scholars fifty years ago. They still think they are, but nobody else does. The minister's overplus consists of certain qualities without which he cannot get along at all and without an overplus of which the work of the ministry is only sacred drudgery.

When a man has completed a good many years in the ministry he sometimes looks back, not with longings for the good old times and places, like Lot's wife, but with affectionate memories. We recall an ordination to the diaconate many years ago at which the preacher was the then Bishop of New Hampshire, a human being (we mean just that), by the name of Niles. He told those young men that forty years ago he was just leaving the seminary and he felt certain that the world was in his grasp for Christ. He told them that he felt that all he had to do was to go out and look the field over and all would be his for Christ. Cæsar-like he felt he would be able to say "*Veni pro Christo et Ecclesia, vidi pro Christo et Ecclesia, vici pro Christo et Ecclesia.*" He soon found that the world was not to be won for Christ that way. It is not won by our Holy Orders, or by our splendid past nor by being "Abraham's children," but by our working the works of Him that sent us and is still continually sending us. If we are to work these works without a sense of drudgery but with a merry and joyous spirit then we must have the minister's overplus.

There must be power, not just enough but a reserve, an overplus. St. Paul has this in mind when he writes about able ministers of the new covenant. They had a great sufficiency of power for their work. There was always some reserve. The minister's work is very exacting and makes great demands upon every part of his being. The physical energy which must be expended is very great and without a reserve of physical power built up through sane living and habits of using spare moments for this purpose, the minister becomes tired sooner than he should and more than he should. He must train and build and regulate his life so that he can always do that one more thing that is sure to need him. Nothing is more pathetic to me than the need which some ministers think they have for days off and vacations after special times of extra physical effort.

THE WORK OF THE MINISTRY is only sacred drudgery without an overplus of certain qualities, says Bishop Gooden. ¶ In this article, which was delivered at the recent commencement at the Church Divinity School of the Pacific, he lists the essentials of which there must be an overplus.

There must be too the overplus of nervous power. The expenditure of nervous energy by the minister is immense, but that is no reason for the nervous breakdown or the nervous tension and irritability which characterizes some ministers. The minister should not break down nervously

nor come anywhere near it if he remembers the possibility of the overplus. It is possible to throw himself into his work with abandon, to pour out his soul in the pulpit, to give himself without stint in the conduct of the services filling them with spirit and life, to share all that he is with those who need what he has and what he is for the job of living. How fine it is for others for the minister to be able to say to those who think he must be nervously exhausted that he is no more exhausted than he ought to be and that there is still left an overplus, a reserve of nervous power. Many good people make the minister feel more worn out than he is and so cause him to think of his work in terms of days off instead of days on, in terms of vacations instead of in terms of labor.

Then there is the overplus of spiritual power. He must be the last man in the parish to worry, to be discouraged, to be hopeless, to be fearful and downcast, and he must be the leading man in the parish in the utter enjoyment of spiritual things. Like the captain of the ship in disaster he must be the last man to give up the power of spiritual gifts and even then he must go down if necessary still believing, still unworried and unafraid. This is exactly in the spirit of Christ's teaching. Ministers must be and do more than others. They must exceed in certain directions, otherwise they neither lead nor follow. They only hang on.

THERE must be endurance and an overplus. Without this overplus many ministers have found the going too hard. A minister has to endure many forms of hardness. He must endure lack of appreciation, or what is even worse, appreciation which is too lavish. In one case, he may be crushed and in the other ruined for years to come. He must endure a kind of semi-poverty due to the thoughtlessness of his people. He must endure salary in arrears to such an extent that he eventually must contribute the arrears to the parish. He must endure five hundred people cutting his salary entirely oblivious of the fact that a burden is more easily carried by five hundred than by one. He must endure criticisms of all kinds. He must endure lack of promotion and preferment and apparent neglect. He must endure misunderstanding. He must endure unpleasant living conditions, unpleasant Christians, and the many pettinesses and trivialities which try one's patience. Unless he has an overplus of endurance he becomes sour and looks the part. He becomes full of self-pity and thinks what a great minister he would be in another parish or in another more favored diocese.

The ministry is no place for a man without an overplus of endurance, but with it he is triumphant and his people recognize his triumphant life and find themselves less easily beaten than they otherwise would be. On the eve of our ordination the

good Bishop impressed this upon us. Afterwards in comparing notes we discovered that this overplus of endurance helped us to keep going in the early days of our ministry more than any other one factor. We recall in our early ministry a time when the vestry wanted to work out a project in one way and we, matching our lonely wisdom against their combined wisdom, wanted to work it out in another way. We would not agree and in our chagrin we decided to resign and work with a more harmonious and sensible vestry. An old priest full of wisdom as well as years was living there. He shook his finger at us and said, "Young man, it is your task to forget your own will and endure your disappointment and stay right where you are and make a success of your work." We have never ceased to thank God for that unforgettable old priest.

Then, there must be courage with an overplus. Unless the minister is furnished with courage plus in this day, he will be little more than a cipher. If he is content to deal with smooth things in a rough world because he is afraid, he will be just one more symbol of a Church which refuses to keep up with her Lord. If he says "peace, peace" when he knows in his heart there can be no peace unless some people are disturbed, he may bask in the favor of the privileged and eat their bounty, but the cross he wears will be only a more or less costly emblem. It will have no more value than it will bring in the pawn shop. There are people who will advise him to stick to religion by which they mean that he must speak about the next world only to a multitude of people who are having a bitter time getting along in this world because this world is so largely without religion and led by anti-Christ and dominated by anti-Christian principles. The minister must speak the truth in love, but, if the enemies of truth take the love out of it, he must speak the truth anyway. This takes courage with an overplus.

In a country where democracy has been supplanted by plutocracy and control has been usurped by an aristocracy of privilege ruthlessly acquired, the minister of Christ is on the spot. He may blandly acquiesce in this present impossible world or he must gird himself and take his life in his hands. When the rich young ruler came to Christ and asked what he could do to share in that present life which was called eternal, Christ told him to keep the law. He wanted that law defined, so Christ defined it for him. Then the rich man decided that he had always kept the law and that was all there was to it, but Christ said, "Wait just one minute. Get rid of your possessions and distribute them to those who need." He went away sad because he could not do the extra thing. Christ did not hate him but loved him still. If you speak for Christ today in a like spirit according to the needs of today, it will take courage plus because you will be called red, or radical, or even Communist. What is red after all but the red blood of humanity, red blood which poured from the side of the crucified Son of Man, the Man who dared? What is radical but digging about the roots instead of scratching around the surface with the mind of a flock of poultry? The minister of Christ must be prepared to relate Christ's religion and Christ himself to that vast area of this world's interests which vitally and intimately concerns each man, woman, and child living and also those who are still unborn. This will take all the courage Christ had and bring all the dangers and reactions which came to Him. It means not just courage, but courage plus.

THEN there must be faith with an overplus. The minister is not working for himself nor for his own fame, but for his people and, above all, for God through Christ. He must believe in his work and believe in Him for whom he is working.

He must believe not in himself but in the fact that he has been selected and chosen to be Christ's minister. That in itself is the basic guarantee of his ultimate and real success in the sight of God. It will take a lot of faith to work in a run-down mission or to revive something that seems dead. It will take a lot of faith to find a religious spirit in some important Church people with whom the minister's lot is cast. It will take a lot of faith to see strength in the little band of people in the little building in the teeming community. If the minister has this with an overplus, he has won before he has begun. "This is the victory which overcometh the world even our faith."

We recall a young deacon who was sent to his work to a closed church overrun with weeds outside and thick with dust inside. When he arrived his greeting from the warden was "We are sorry you came." The devil in him wanted to say "So am I." But he was repressed. With a sublime faith that seemed ridiculous almost he went to work with his salary of \$20 a month and from that day on his work never went back.

Then, there is the faith in the ultimate victory of Christ through His Church. The whole sweep of the facts of Christian history tend to prove the reasonableness of this faith. There are apparent temporary setbacks; there are seeming local defeats. The minister must have the sufficient faith which will inspire his people to know that theirs is a cause which can know no ultimate defeat. Sermons with titles such as, *Is the Church Losing Ground? Is the Church Outmoded?* and so forth simply reflect the underlying lack of faith of the minister who preaches them.

There must be faith in our mission work. When it seems hardest to believe then is the time to believe the hardest and do the most. There must be thankfulness plus. It is a wonderful thing that God speaks to a man in one way or another and chooses him to be Christ's minister. Some men may have become ministers from unworthy motives of one sort or another, but most men become such because they can do nothing else. Like Luther, they say, "Here I stand, I can do no other." Thankfulness plus will carry a man through hard moments, will keep him from ever being "blue," will keep him from thinking that his work is done in a parish because he is disappointed, will keep him from regretting his career and wishing to give it up. "Ye have not chosen me, but I have chosen you." To know that to be true is a cause of thankfulness with plenty to spare. When things go hard let the minister be thankful that God picked him out even as He did St. Paul and when things are at their very worst let the minister have his most thankful moments for he is in the company of the Man for whom he works, his "boss" may I reverently say, his Master and his Lord. When we had passed our last formal examination thirty years ago one of the examiners, a dear man now gone to his reward, said to us, "I wish you all the joys of the ministry, you will have plenty of the opposite." He was half wrong. We have had the joys of the ministry we readily admit, but we have never had any of the opposite to know it.

In some such way as I have outlined, the work of the minister never becomes a burden, never becomes a routine, never becomes something from which to escape. We take for granted intellectual preparation, a thorough training for the task, a certain capacity for spiritual perception, a willingness to learn and to grow, but the minister must be more. He must exceed in power, endurance, courage, faith, and thankfulness. Then his work is always radiant and his people know it. Therein lies the possibility of being truly "sufficient ministers of the New Covenant."

The New Gospel Fragment in London

By Edgar J. Goodspeed, Ph.D.

Professor of Biblical Greek and Chairman of New Testament Department, University of Chicago

THE ANNOUNCEMENT recently made of a new fragment of an unknown gospel in the British Museum attracted general attention, and Messrs. Bell and Skeat of the Museum staff have now furnished us with a handsome edition of the manuscript together with three other early Christian papyri—a fragment of a possible gospel commentary; a text of II Chronicles 24: 17-27; and a leaf from a liturgical book. None of these approaches in interest the fragment of an unknown gospel, however.

The gospel fragment is on portions of three papyrus leaves, written in a bold, half-literary hand, which the editors assign to the middle of the second century at the latest. This in itself is of great interest, for it makes this the oldest manuscript of Christian literature this far found. It seems a reasonable position, however, in view of the character of the hand as compared with similar papyrus hands which can be more or less definitely dated.

The papyrus was secured from a dealer, and its source cannot be definitely stated, but from the character of the pieces that came with it it is most likely that it came from Oxyrhynchus, like the two Logia papyri of 1897 and 1903, and the gospel fragments found by Grenfell and Hunt.

With this much by way of preamble, we are prepared for almost anything when we take up the text itself. Jesus is speaking to the experts in the law—the “lawyers,” of Tyndale and King James; then

“turning to the rulers of the people, he spake this saying, Search the scriptures, in which ye think that ye have life; these are they which bear witness of me. Think not that I came to accuse you to my Father; there is one that accuseth you, even Moses, on whom ye have set your hope. And when they said, We know well that God spake unto Moses, but as for thee, we know not whence thou art, Jesus answered and said unto them, Now is your unbelief accused. . . . [they gave counsel] to the multitude to [carry the?] stones together and stone him. And the rulers sought to lay their hands on him that they might take him and [hand him over] to the multitude; and they could not take him, because the hour of his betrayal was not yet come. But he himself, even the Lord, going out through the midst of them, departed from them.

“And behold, there cometh unto him a leper and saith, Master Jesus, journeying with lepers and eating with them in the inn, I myself also became a leper. If therefore thou wilt, I am made clean. The Lord then said unto him, I will; be thou made clean. And straightway the leprosy departed from him. [And the Lord said unto him] Go [and show thyself] unto the [priests. . . .

“. . . coming unto him began to tempt him with a question, saying, Master Jesus, we know that thou art come from God, for the things which thou doest testify above all the prophets. Tell us therefore: Is it lawful [? to render] unto kings that which pertaineth to their rule? [Shall we render unto them], or not? But Jesus, knowing their thought, being moved with indignation, said unto them, Why call ye me with your mouth Master, when ye hear not what I say? Well did Isaiah prophesy of you, saying, This people honour me with their lips, but their heart is far from me. In vain do they worship me, [teaching as their doctrines the] precepts [of men]. . . .

“. . . shut up . . . in . . . place . . . its weight un-

weighed? And when they were perplexed at his strange question, Jesus, as he walked, stood still on the edge of the River Jordan, and stretching forth his right hand he . . . and sprinkled it upon the. . . . And then . . . water that had been sprinkled . . . before them and sent forth fruit. . . .”

This is the careful translation of the editors, Messrs. Bell and Skeat. It is their opinion that the gospel before us is closely related to the Gospel of John, but they hesitate to conclude that the author is using our Gospel of John.

With regard to the Synoptists, however, they are satisfied the new Gospel represents a quite independent tradition; indeed they are by no means sure its author knew the Synoptics at all.

It is difficult for me to see how either of these positions can be maintained. The influence of the Fourth Gospel upon the text seems perfectly unmistakable. That the fragment does not follow the general order of John does not matter a particle; it is the indubitable use of Johannine phrases and situations that counts.

It seems to me a grave defect of method to attempt to deal with the Synoptists *together*, as though there were such a thing as a “Synoptic tradition,” or as though they ever circulated as a collection of three. They never did. Each one must be considered separately.

But in whichever way they are considered, there is no reason to regard the present gospel as “representing a quite independent tradition.” Quite the contrary. Its dependence upon each and every one of the Synoptic Gospels is clear and certain.

The document before us is in fact based directly upon the four canonical gospels, and contains very little besides. This is the first principal clear fact about it, and it clothes it with a very decided significance, for it means that the Fourfold Gospel was known at Oxyrhynchus or wherever this gospel was composed, by 150 A. D.

It is generally agreed that the earliest gospels of Egypt were the Gospel of the Hebrews and the Gospel of the Egyptians. These, it has been supposed, held the field there until about the middle of the second century. Both of these documents, like the new fragment, speak of Jesus as “the Lord” but their dependence upon the four canonical gospels is less pronounced.

In its dependence upon the canonicals, the new gospel most resembles the so-called Gospel of Peter, which we know principally through the considerable fragment found by Bouriant at Akhmim in 1886-87. Both consist chiefly of canonical materials, freely interwoven and reshaped. That gospel, it is true, was characterized by the admixture of certain heretical touches of the Docetic type; such as that Jesus on the cross seemed to suffer no pain, and it is an interesting though tantalizing fact that the present fragment seems to leave room for that kind of thing in its reference to his (or its) weight being unweighed, or unstable, in the last lines. But one is also reminded of the risen Jesus going through locked doors, and appearing and disappearing, in Luke and John. Here we must await new light or a fuller restoration of the gaps.

The realistic touch about the leper traveling with lepers and eating with them and thus having contracted the disease, is not, as the editors seem to think, a hint of authenticity, but

just the reverse, an obvious embellishment. It is precisely like the man with the withered hand who in the Gospel of the Hebrews said, "I was a stone-mason, earning my living with my hands," etc.

WITH ONE or another of these three famous old gospels, the new fragment is probably to be identified. The London editors, it is true, think differently, though they admit that it may possibly be from the Gospel of the Egyptians. All three of these gospels refer to Jesus as "The Lord," as does the fragment. The fragment's vocabulary is almost entirely that of our Evangelists. In the closeness of its dependence upon their materials, it approaches most nearly to Peter. We must sharply dissent from the notion that "it represents a source or sources independent of those used by the Synoptic gospels," in fact I can hardly imagine how anyone could have obtained such an impression from a comparison of the fragment with our gospels, it is so obviously based directly upon them and upon little or nothing else.

It is equally unfortunate to "suggest for serious consideration, the question whether it may be, or derive from, a source used by" the Gospel of John. On the contrary, it is unmistakably based upon that gospel; of this there is no possible shadow of doubt.

But what could possibly be better than this clear evidence that by 150 A. D.—the declared date of the papyrus—a document could have been written in Egypt, perhaps in Upper Egypt, that showed the use of our Fourfold Gospel? That is the chief significance of this fragment, which has strangely eluded its editors.

Our four gospels were united into a quartette probably about 125 A. D. The Preaching of Peter, II Peter, the Gospel of Peter, Papias of Hierapolis, the recently found Epistle of the Apostles, and Justin Martyr—all knew the Fourfold Gospel. To these early witnesses we may now confidently add the new British Museum fragment; even though later discoveries may possibly cause us to merge it with the Gospel of Peter. It is a pity that its skilful editors should have missed what is undoubtedly the main bearing of their discovery—the dependence of the new fragment upon the Fourfold Gospel—the collected corpus of Matthew, Mark, Luke, and John. But we must thank them for the speed with which they have produced this handsome edition and provided New Testament students with this very significant text.

A PRAYER FOR HEALING

AT EVEN when the sun was low,
In those sad days of long ago,
They brought their sick to Thee.
Help me my cross of pain to bear,
Listen in mercy to my prayer—
Dear Jesus come—heal me.

When I am sad and cannot see
Thy loving kindness shown to me,
Strengthen my faith and let me be
Closer dear Lord to Thee.
All doubts and fears O Christ remove,
Give me calm patience, strength, and love,
Look down in mercy from above—
Dear Jesus come—heal me.

HELEN R. STETSON.

Everyday Religion

Removing the Reproach

A REPROACH lies upon the Christian religion. It does not belong there. It is like the burden attached to the back of the hero of Pilgrim's Progress. It is like a tumor in the body. It is a false growth which must be removed.

One opportunity we have in Everyday Religion is to remove that reproach.

For instance, the Jews who live among us all carry a deep-seated, hidden wound. That wound was made by the hands of Christians: not only in the long past. Even today it is being inflicted afresh. They feel that we spurn them, fear them, even hate them. And so, whether the Jews abandon their orthodoxy or not, they come to look upon the Church of Christ as one more gigantic heartless force pointed in enmity at their lives.

While this exists, how can the Son of David, our glorious Lord Christ, ever draw near to them, except by a round about way? Their Lord, who prompted St. Paul to say, "Brethren, my heart's desire and prayer to God for Israel is, that they may be saved," must make a detour around us to get at them.

Have you an acquaintance who is a Jew? Do you realize that these are days of agony for him? Must we Christians and Catholics join forces with the Ku Klux and the Nazis—not indeed to "strip him of his raiment, and wound him, and depart leaving him half dead," but to "pass by on the other side"?

Our Lord's Sacred Heart surely goes out to the Jew. If we honor His blessed Mother; if the Incarnation means anything to us, should not our heart go out to the Jew in whom almost unchanged the blood of the chosen race runs?

What they need is not for us to patronize them, to argue with them, to flatter them. What they need is Christ. And how better can we show them Christ than by seeking to have His fairness, His respect, His daring past all barriers to love them?

It is a great question whether the Catholic Church can go forward until we have repented of the cruelty we have visited upon the Jew, until pure love for the Jew can spring up in our hearts, and we show it forth to them in our lives.

It will be hard to do. Ages have made the bad attitude into a folk habit. Now is the time to be Christlike to the Jew, in humility, in graciousness, in controlled consideration. May Christ help me to take away even a little of the reproach upon His Church. It is a chance which comes to me every day.

ACKNOWLEDGMENTS

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

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Juvenile Delinquency

JUVENILE DELINQUENCY is increasing by leaps and bounds. The old measures of social protection are being swept away one by one. Respect for moral codes is not what it was once. The strength of family life is giving way. Preventive agencies and the character building institutions of the nation, particularly the Church and the home, must speedily meet this challenge or there will be dire consequences.

—Ralph Barrow.

Christian Nationalism*

By the Rev. James S. Allen

Rector of St. David's Church, Austin, Texas

THE MADNESS of nationalism, with its varying degrees of intensity and appeal, is as old as the history of nations. Perhaps the world has never known a greater expression of its malevolence than that which we are witnessing today. Europe is the hot bed for its most vicious forms. This type of nationalism is the greatest foe of Christianity and international unity. It is the barrier to world peace, the breeder of racial hatred and emotional "dope" which inevitably drives men into war. Properly guided, some forms of nationalism may produce good. Improperly guided, as today, it retards the spiritual growth of the entire race.

As found in Europe, nationalism makes individual thought, labor, and ambition subservient to the thought, labor, and ambition of the dictator. The dictator, in reality, is the nation. He molds the people into a gigantic emotional statue of himself, using as chisel and hammer the fear of another nation's growing sense of nationalism. By slogans, signs, and symbols, the people learn the dominant notes of the dictator's ideals, philosophy, and goals. These signs and symbols soon become representative of his powerful personality. His personality is the very cornerstone of the country's nationalism. His program is the way of salvation for the nation. There is an interesting comparison to be drawn between some of the phases of this type of nationalism and the Gospel of Jesus Christ.

Perhaps you have never thought of Jesus as a great nationalist, or the philosophy of His religion as designed to make an appeal to people in terms of nationalism. Of course, there was a difference in His emphasis and His ideal, which were the souls of men and the Kingdom of God. In the Way of Life Jesus outlined, He was the beginning and the end of that Way. Jesus was the Kingdom. Jesus was the Ruler. His mind became the doorway of that Kingdom. He was the thought, the emotion, and the aim of any life which sought to enter the Kingdom and know the Father. Jesus set Himself up as the only way to abundant life. There could be no deviation from His pathway. Absolute loyalty to Him, even unto death, was demanded by Him from all who wished to enjoy the privileges of His Kingdom. Faithfulness and trustworthiness in His service brought greater opportunities and responsibilities as rewards. Service in His name was the common interest which bound His disciples together. Individual thought, work, and ambition must be subservient to the things He demanded of His disciples. To those who were faithful, power and authority over the lives of other men were given. Those who proved unfaithful were to be cast into outer darkness. To those who know something of present day nationalism, it is not difficult to see the parallel I am drawing.

If we think through some of the parables of the Kingdom, such as The Unprofitable Servant, The Ten Virgins, and The Talents, we find the component parts of a thoroughgoing nationalism, the difference being that of objective and emphasis. It is also interesting to note the Cross was the sign and symbol of Jesus' nationalism. In the early Church, also today, that symbol stood for Jesus, just as today some of the insignia represent the dictators of certain phases of European nationalism.

One of the elements of extreme nationalism is the desire of the nation to share its benefits and blessings with other nations, even to the extent of forcing these blessings upon them at the point of a gun. Though with an entirely different reason, Jesus in His Gospel insisted that His disciples go into every nation, converting them, and sharing the blessings of His Kingdom. So deeply did He feel about this that in the parable of the Wedding Supper, when men would not accept His Kingdom, He said, "Compel them to come in." Such thinking is entirely off key, unless we keep constantly in mind that the objective of Jesus' Kingdom was the spiritual life of man. In so doing, it is interesting to see the difference between the nationalism of Jesus and ours of today. That of Jesus was designed to make brothers of all men. Ours, to make men enemies. The nationalism of Jesus was to save men. European nationalism, and also that of other countries, is to destroy them. Jesus wished to give men "Abundant Life," while present day nationalism grinds both physical and spiritual life out of them. Our nationalism builds economic and political barriers between nations of the world, while that of Jesus makes men brothers, and all nations of one blood. We exploit the individual to satisfy the ends of those in authority, while, with Jesus, the value of human life and the beauty and glory of self-fulfillment through the kingdom are the major ideals.

WHAT a power Jesus would be today if our Christianity was intense with the zeal of His nationalism. If Christian nationalism was as intense as the nationalism which pulsates through practically every country in the world, there is no telling what the Church could do. There is an element of fanaticism in all nationalism. Perhaps, with St. Paul, we need the intensity of fanaticism until we become "fools for Christ's sake." This is the motivating power of every nation today as the people and their leader ride the crest of the wave in their national development. Christianity needs the same for the national and international development of the Kingdom of God. We do not have it. The words are only in our mouths; they do not live within our hearts.

Perhaps we feel the need of a great leader in the Church, one who would sweep us into a Christ-like nationalism by the vigor of his own convictions. Present day nationalism always requires such a leader. That leader is with us. Let us not forget the message of the Eastertide, "Jesus Christ is risen today." His Kingdom is based on our belief that He is alive. Do we honestly believe this? He summons each one of us to join with Him in the great task He is attempting. If we believe that He is alive, our Leader, and our King, how can we resist laying all that we possess at His feet, that His Kingdom may grow and dominate the nations of the world?

Good Citizens

WE CANNOT make good citizens of those who cannot see their actual relation to society, and who therefore are not conscious of their actual responsibilities. We may make them obedient and law-abiding, even well-intentioned and kind, but good citizenship demands a positive, constructive attitude toward society, and an understanding of the relationship involved.

—Edward A. Filene.

* Reprinted from the *Texas Churchman*.

Churchwomen Today

Ada Loaring-Clark
Editor

For Personal Prayer and Meditation

MRS. C. HERBERT GALE has prepared the following for the Daughters of the King on their annual Day of Prayer. It is adapted for the use of all Churchwomen who give half an hour to Prayer and Meditation.

1. Kneel and enter His Presence with the words "Our Father"; "My Lord and my God." Take time to realize the Presence of God.

Pray for His guidance in this time of prayer and for the Spirit of Prayer. (Prayer Book, page 580.)

Pray that our petitions may please Him. (Collect, Tenth Sunday after Trinity; Prayer Book, page 203.)

Let us confess our sins praying especially that all our shortcomings and failures of the past year may be blotted out and pray for renewed strength that we may go forth in the power of His forgiving Love. (Prayer Book, pages 62 and 63.)

"Eternal Father who alone canst control the days that are past and the deeds that are done remove from our burdened memories the weight of past years that being set free from remorse we may press forward toward Thee the only true source of peace."

2. Read Hymn 380, "Breathe on me Breath of God." Meditate on this Hymn, reading each verse as a special supplication leading up to "Till all this earthly part of me glows with Thy fire divine."
3. Say "The Lord's Prayer."
4. Read St. Luke 18; verses 35 to 43.

Try to think how that blind man must have felt as he heard the crowd approaching and was told "Jesus of Nazareth passeth by."

Imagine the footsteps stopping and think of this utter darkness standing before the "Light of the World." Called before that Light!

Think of the faith expressed in the answer "Lord that I may receive my sight."

What was the first use the beggar made of his given sight?

Who were those who rebuked the blind beggar?

Are there any people today who cannot see Jesus? Some who want to very much, but others get in the way making it difficult for them?

Do I ever stand between Him and others?

Are my sympathies so deep that I am able to bring others to Him, or do I brush them aside by my thoughtlessness?

What ought I to do to start leading "blind" persons to Him?

5. Spend a few minutes in quiet—listening for God's Voice.
6. Pray for the Forward Movement in the Church.

"O Lord Jesus Christ who hast taught us always to pray and not to faint, we lift up to Thy Mercy the need of Thy Church. Grant to the Leaders of our Forward Movement to be both wise and daring disciples and to Thy people an heart to follow them, for Thy Sake."

"We pray Thee, O God, for Thy Blessing upon the Forward Movement of Thy Church. Use it we beseech Thee to open our eyes to the needs of men for the Gospel of Christ, and to the opportunities which lie before the

Church to extend His Kingdom. Stir up, O Lord, the wills of all Thy people to share in this work of gladness; and let not our purpose slack until the kingdoms of this world have become the Kingdom of our God and of His Christ."

Pray that you may have courage to dare to furnish one Christian life to the Forward Movement.

Pray for the power of right thinking. (Collect, 9th Sunday after Trinity. Prayer Book, page 200.)

7. Pray for a New World Order.

"O Lord Jesus Christ who bids Thy Church to bring all men to Thyself and to make all mankind one family in Thee, make clear to each one of us his part in the task. Fire our minds with a vision of a more perfect society here on earth in which justice and right, peace and brotherhood shall reign according to Thy Will, and help us each one, O Lord, to do our part in this Forward Movement that Thy Will may be done on earth as it is in Heaven."

8. Pray for World Peace.

"O Thou in whose Hands are the hearts of Thy creatures, shed abroad Thy Peace upon the world. By the might of Thy Spirit quench the pride, the anger, and greed which cause man to strive against man and people against people; lead all nations in the way of mutual help and goodwill, and hasten the time when the earth shall confess Thee indeed for its Saviour and King, and no evil deed of man shall defile Thy glorious creation, Through Jesus Christ our Lord."

9. Pray for the Order, Organization, or Branch in which you are interested.

"In full and glad surrender I give myself to Thee." If we can truthfully say these words what will they mean?

10. Pray for your own especial work.

"O Lord make me Thy feet that I may run joyfully upon Thine errands; make me Thy hands that I may minister to the needs of Thy children; make me Thy lips that I may tell forth Thy message." Amen.

EARLY EUCHARIST

THE FAITHFUL keep their morning tryst
Where slender candles burn for Christ.
Dim shadows mark where hungry souls

Aspire to super-human goals.
Before the Bread of Life they kneel
In adoration and appeal,
Loosing their earthly bonds to find
The peace that sanctifies mankind.

God stirs some sleeping light within
To bring them suppliant to Him.
They leave the husks of discontent
For love's unfailing nourishment.
Fair dreams, fond sins are sacrificed
Before the altar of the Christ.
Their halting hearts encompass loss
To taste the triumphs of the Cross.

The sanctuary window wakes
As each devout communion makes.
The trumpet-colors of the day
Illume the new and living way.
Each life that pays the purchase price
Of unregretted sacrifice,
May hold in love's uplifted hands
The peace which no man understands.

ELWOOD LINDSAY HAINES.

Books of the Day

Edited by Elizabeth McCracken

Marriage and Family Life

A FRANK FACING of the problems of sex, marriage, and family life is recognized as an essential part of modern education. As the taboos of former days disappear, many books are being written for the purpose of providing our young people with pre-marital counsel and assisting them to achieve fullness of living. Here are eight compilations which seek to present intelligently and reverently the personal and social problems involved in marriage and family life. The books to be reviewed here fall readily into two groups, one dealing with the preparation and equipment of the partners in marriage; the other group being concerned with the building of secure foundations for a Christian home.

THINKING ABOUT MARRIAGE, by Roy A. Burkhart (Association Press. Cloth, \$1.75. Paper, \$1.00), is prepared for those adults who lead young people's discussion groups. The author has had successful experience with actual groups, and hence is able to give valuable suggestions on discussion techniques and outlines for pertinent topics, with quotations from various sources which will help the group to arrive at wise conclusions. The controversial aspects of sex problems are taken for granted, and the solution of specific difficulties is recognized as dependent on individual circumstances. This book by Burkhart is a useful text-book that will prove especially helpful where a group approach to the subject is desired.

THE MARRIAGE SERVICE AND AFTER, by Hervey C. Parke (Morehouse. Cloth, 75 cts. Paper, 35 cts.), is based on the author's wide experience in connection with his pastorate of the popular Church of the Angels in Pasadena, Calif. The booklet is in the nature of an informal talk to the bride and groom about the sacred character of Christian marriage. It examines in detail the Office of the Solemnization of Matrimony as found in the Prayer Book; analyzes and interprets the several parts of the service, and gives practical suggestions for establishing those habits, ideals, and practises which make for a Christian home.

FOUNDATIONS OF HAPPINESS IN MARRIAGE, by Leland Foster Wood (Roger Williams Press), is a timely little book written, not for general distribution, but for the guidance of young people who find themselves on the threshold of marriage. The author points out that success in the marriage venture "comes through the harmonizing of interests, activities, and ideals," and to accomplish this there must be an unselfish adjustment of personalities. Those who wish to build their home life on secure foundations will not turn to these pages in vain. Dr. Wood is secretary of the Committee on Marriage and the Home for the Federal Council of Churches, and has succeeded in presenting to young people a fuller understanding of the physical, mental, social, and spiritual relationships involved in their new venture. This has been done within a brief space of 93 pages, and because of this brevity, plus the further fact that the little book may be had in paper, as well as cloth binding, the resultant modest cost will appeal to many a pastor who would like to give to the prospective bride and groom something of permanent value in connection with his pre-marital counsel. The final chapter, entitled Finding the Spiritual Meaning of Family Life, is a worthy climax to a book that will have a wide circulation.

OUTFITTING FOR SPIRITUAL MARRIAGE, by Floyd Van Keuren (Morehouse. \$1.75), is just the book many clergy of the Church have been waiting for. It provides ample material for those who wish whole-heartedly to comply with the new canon which directs us to give candidates for matrimony a course of pre-marital counsel and instruction. Dr. Van Keuren is executive secretary of the Social Service Commission of the diocese of New York. Out of a wide experience, he goes into the business of "getting and staying married, through applied psychology, sociology, and religion." The author wants young people to aspire to the highest type of marital life which he describes as spiritual marriage. With this aim in view he presents the physical, social, and psychological aspects of the new relationship. Before

entering on the matrimonial estate, young people are advised to take stock of their personal equipment. Health, emotional maturity, and sociability are some of the requisites. Love must be dynamic, not static, to form the basis of a life-long partnership. Details attendant on the engagement, the wedding, and the honeymoon are not overlooked. Dr. Van Keuren anticipates the subsequent problems and perplexities which are bound to arise and points out the way to a proper adjustment.

TRAINING THE ADOLESCENT, by Raphael C. McCarthy, S.J. (Bruce. \$2.00), was prepared as a text for Roman Catholic colleges, but has a more general appeal, being full of helpful material for all who deal with adolescent children. Fr. McCarthy emphasizes the fact that the first place for the training of adolescence is the home. An understanding of the psychological and physical changes which occur between puberty and maturity is most essential to an intelligent guidance of adolescent children. The author rightly stresses the constant use of "the force of religion" in the training of youth, hence this volume supplies a most important factor always lacking in the popular materialistic treatment of child psychology. An excellent chapter is that on "Training the Adolescent's Will." It is a matter of controversy as to whether sex instruction should be given in groups or to individuals. Fr. McCarthy is emphatic in pleading for the latter method, thereby opposing that of Mr. Burkhart whose text-book as reviewed on this page is concerned with group discussions of sex problems.

GROWING TOGETHER IN THE FAMILY, by Leland Foster Wood, Ph.D. (Abingdon Press. 50 cts.). The author's primary thesis is that with marriage there comes an opportunity for the growth and development of personality which continues when the children arrive. Partners in marriage need not lose their own individuality, interests, and friends, but should keep them intact and enrich them with the offering brought by husband or wife. Three chapters are especially fine: Building Spiritual Foundations is one. Using Money for Family Happiness and Well-being is another. Growing Parents and Growing Children deals with the relations of parents and children, presenting a plea to parents to respect the personalities of their children at all times. The plan of this book is such that it may be used as a guide for adult classes on family relations. Discussion topics, questions, etc., make it valuable for such a purpose.

NEW PATTERNS IN SEX TEACHING, by Frances Bruce Strain (D. Appleton-Century. \$2.00), is a valuable and practical manual for parents and teachers whose task and privilege it is to guide children from infancy to adolescence. Based on sound principles of child psychology it presents a concrete method for developing an open, normal attitude toward sex from the child's first question. Many of the worries of parents about the habits of the children are shown to be without foundation. Definite suggestions are given for cases which need correction, and the author's way of meeting them is such that future complexes about sex may be avoided. Unusually fine are the sensible answers offered to the inevitable queries of young children about pregnancy, mating, the differences of the sexes, etc. This volume contains an invaluable mine of ideas and suggestions which, if followed, will dispel embarrassment and create in normal children a sane attitude toward sex. The style is conversational; the vocabulary not technical; therefore the book is of the greatest service to parents and teachers.

WHAT YOU OWE YOUR CHILD, by Willard L. Sperry (Harper. \$1.50), is a remarkable book. It consists chiefly of popular addresses to the Junior League of New York City. Dr. Sperry urges on parents their obligation to develop high religious and moral standards in the home of today. He shows how this can be done so that nothing which has been taught in youth may have to be discarded when the child reaches maturity and experiences intellectual doubts. By his method the earliest training serves as a goodly foundation for an ever-broadening and comprehensive philosophy of life. The author

stresses the importance of religion in the proper training of children and frankly regards wholesome discipline as essential to the building of moral fibre. Dr. Sperry describes and discusses numerous family problems as they have come to his notice. This book is perhaps the most modern of the whole group in treatment and point of view. It is one that will bear many a re-reading and since the author is so accurate in his description of the modern home with its complicated situations and problems, one feels confident that his proposed solutions are worthy of the most serious and respectful consideration.

FRED INGLEY.

St. Thomas More

THOMAS MORE. By Christopher Hollis. Bruce. Pp. ix-256. \$2.25.

THIS VOLUME is one of many which the fourth centenary of Thomas More's execution and his recent canonization has produced. In character it falls between a popular sketch and a scholarly study, and being neither it suffers somewhat. However, it is interesting and well worth careful reading. To me it has not the popular appeal of Sargent's *Life*, written two years ago, nor the scholarly appeal of Miss Routh's *Life*, written within the year. Nevertheless it has distinct points of excellence and therefore ought not to be left unread by those who would keep abreast with the More literature.

The content of the book is thorough: the ground is covered. One follows the career of More from his service in Archbishop Morton's household to Oxford, thence to his law studies in London, to Parliament, the chancellorship, and to execution. One is introduced into More's intricate and charming domestic life, his charities, his friendships (principally with Colet and Erasmus), and his literary interests. One is shown the problems underlying More's attitude toward society (primarily in his *Utopia*), toward heresy and, of first importance, toward King Henry's Supreme Headship of the Church in England. The author leaves out no important matter. Those who learn of St. Thomas More for the first time through this book will know him fairly well by the time they have carefully read it.

From my point of view the otherwise good book is marred by certain characteristics common to some modern Roman Catholic historians and biographers. It has an anti-Protestant bias, failing to appraise wisely and sympathetically certain of the movements of the day (for example, the nationalism underlying the doctrine of Supreme Headship, which, in the long run, will be found essential to true religious internationalism); it does not seem to know that King Henry died a Romanist in all except papal obedience; it fails to perceive that men like Martin Luther and William Laud lived and were willing to die for an international conception of Christianity quite as really as Thomas More. Furthermore, the author does not seem to realize that some of the men who espoused the royal policy may have been quite as honest as More himself. I am looking for a book, written by a Romanist, which, while frankly Roman in its sympathies, will also show an appreciation of other values.

A final word. A biography gains little by making superlative claims. To say that scholarship died with More, even though the assertion is supported by Phillimore, is an unprovable statement. Even though "scholarship and the tradition of an English prose" may have temporarily ceased when More died it does not follow that the tragedy on Tower Hill caused or even contributed to the cessation. Moods and events are not so simply accounted for. In this and other respects Mr. Hollis' book is not temperate.

HENRY B. WASHBURN.

Essays for Scholars

FROM THE PYRAMIDS TO PAUL: *Studies in Theology, Archeology, and Related Subjects*. Edited by Lewis Gaston Leary. Thomas Nelson. \$3.00.

THIS IS a collection of essays, prefaced with a brief biographical sketch, prepared in honor of Prof. George L. Robinson, of the Presbyterian Theological Seminary, Chicago, on his 70th birthday. The authors are all of them either his former pupils or colleagues, and the wide range and variety of their respective contributions, indicated by the title of the collection, is a striking tribute to the breadth of Dr. Robinson's interest, and a witness to the far-reaching influence of his life.

For the most part, the essays will naturally interest the scholar rather than the layman. Exceptions to this are the contributions by Dean Shailer Mathews, and Prof. Arthur K. Reischauer, and, to a less extent, that of Prof. Robert W. Frank on *The Pessimism of Ecclesiastes* and Thomas Hardy. Dr. Mathews, writing on *The Social Opportunity of the Ministry*, shows how a well-trained and thoughtful clergy can mould public opinion and exercise moral leadership, and utters the warning that unless this opportunity is grasped the ministry will come to be filled with fifth-rate men, performing functions of little interest and less importance. Dr. Reischauer, writing from Tokyo on *A Growing World Culture and Religion*, holds that "in spite of the conflicts so characteristic of our present-day world contacts, and in spite of all the reaction toward a narrow and self-contained nationalism and sectionalism, there is nevertheless developing for the first time in human history something like a common culture for all men . . . the trend is away from all local and regional cultures and toward something more universal." But "the fusion of cultures has brought only confusion in religion." This is due, first to the fact that Christianity has ceased to be central to Western civilization from which are coming the dominant forces shaping the growing world culture, and, secondly, to the steady transformation of the traditional religions of non-Christian peoples under the influence of, and to bring them more or less into harmony with, the new cultural forces from the West. The author maintains vigorously that only through religion can any culture find a unity. Since none of these semi-Christianized religions have the power to dominate the growing world culture in their respective spheres, the challenge to Christianity is obvious; but the challenge cannot be met until the representatives of Christianity "gain a far clearer insight into the nature of the problems involved. . . . First, there must be a clarification of what is essentially Christianity. Secondly, there is need for a better understanding of the non-Christian religions and the relationship of the values in these to essential Christianity. . . . And, in the third place, we need some clarification of the relationship between essential religion and the other interests and activities of man that make up our common cultural life."

This essay is the most valuable and stimulating in the book, and will repay reading and thought. In a sense it supplies a measure of coherence to the collection, in that by implication it shows that the various disciplines represented by the other contributors find their unity in the religion to which Dr. Robinson has given his life.

CUTHBERT A. SIMPSON.

A Youth Talks to Youths

NEW YET OLD. *Talks on Christian Belief and Practice in Daily Life*. By a Cambridge Undergraduate (Denzil Laborde). W. Heffer and Sons. Pp. 119. Paper bound, \$1.00.

THIS IS an astonishing little book, both as to aim and as to achievement. The fact that it has been printed argues that the Talks as originally given must have made their appeal to a group of modern youths. The author has succeeded in presenting the great truths of the Christian religion in untheological language, and this with a certain adequacy both from the Evangelical and Catholic point of view. The teaching may be summed up in an abridged quotation from the concluding chapter: "The Christian life is not only the keeping of a series of moral commands. It is a reproduction of the love of God in one's own life by means of the indwelling working of God." The book can be recommended as material for meditation or as an outline for a series of instructions, similar in purpose.

MOTHER MARY MAUDE, C.S.M.

Palestinian Topography

SACRED SITES AND WAYS. By Gustaf Dalman. Macmillan. \$3.00.

THE BEST BOOK in existence for the topography of Palestine, really indispensable as a reference work.

"Road to War"

ROAD TO WAR, by Walter Mills, reviewed in THE LIVING CHURCH of August 31st, was published by Houghton, Mifflin Company. The price is \$3.00. The name of the publisher was inadvertently omitted from the review.

NEWS OF THE CHURCH

Program for Synod of Northwest Issued

Convention in Gethsemane Cathedral, Fargo, Sept. 24th to 26th; National Leaders to Participate

FARGO, N. D.—The Synod of the province of the Northwest will convene in Gethsemane Cathedral, Fargo, September 24th to 26th, with national, provincial, and diocesan leaders on the three-day program.

All general sessions will be held in the Cathedral with the Woman's Auxiliary meeting in the First Congregational Church, just two blocks distant. All meetings will be open to the public. The usual registration fee of \$2.00 is asked of each visitor or delegate.

Bishop Bartlett of North Dakota, the Very Rev. John Richardson, dean of the Cathedral, and Bishop Ingley, president of the Synod, assure a hearty welcome and cordial hospitality to all who attend.

Following is the program as submitted by the Rev. Dr. Knickerbocker and Dean Richardson who have been in charge of its arrangement:

SEPTEMBER 24TH

All-day conference on Religious Education. Leader, the Rev. Dr. Theodore O. Wedel, Ph.D., secretary for College Work, National Council.

8:00 P.M. Opening service. Preacher, Bishop Maxon, Coadjutor of Tennessee, The Forward Movement.

SEPTEMBER 25TH

7:30 A.M. Holy Communion, Bishop Ingley celebrant, assisted by the Bishop of Montana and the Bishop of Iowa.

8:30 A.M. Breakfast in Cathedral Crypt.

9:30 A.M. Organization of Synod, appointment of committees, report of the executive council of the province.

10:30 A.M. Joint session—devotions, Bishop Keeler, Coadjutor of Minnesota.

11:30 A.M. Joint session, conference on The Forward Movement, Bishop Maxon.

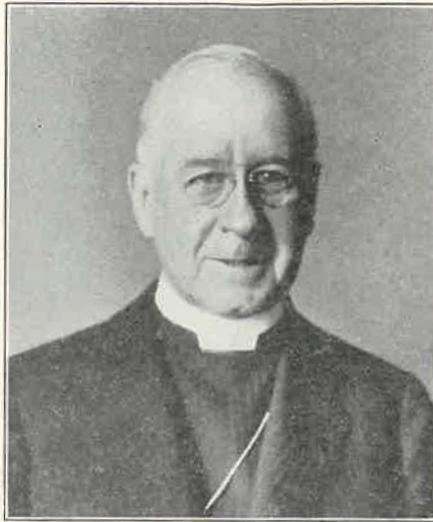
12:30 P.M. Luncheon in Cathedral Crypt.

2:30 P.M. Joint session, conference on Church Extension, Bishop Roberts presiding.

(Continued on page 241)

National Council Meets September 17th to 19th

NEW YORK—The National Council is holding its autumn meeting a month early, September 17th to 19th, in order that any of its action which effects the Every Member Canvass may be made known throughout the Church in ample time. The executive board of the Woman's Auxiliary meets directly after the Council this time, instead of preceding it as usual. Excellent attendance is indicated for both groups.



THE LATE BISHOP SUMNER

Bishop Sumner Memorial Services Held in Chicago

CHICAGO—Bishop Sumner of Oregon, who died at Portland, was mourned here by civic and Church leaders alike. Bishop Sumner was one of the best known and most beloved of civic leaders during his years of service in Chicago. He was attached to the old Cathedral of SS. Peter and Paul and worked largely among the unfortunates of the west side. He was a member of the Chicago School Board and generally active in social welfare work.

Memorial services for Bishop Sumner were held at the Cathedral Shelter on the site where he labored so long, September 8th, with Canon David E. Gibson, associate of Bishop Sumner's, officiating.

"By his thoughtfulness and devotion to his work, Bishop Sumner endeared himself to thousands, especially the poor," said Canon Gibson, commenting upon the Bishop's death.

Rev. John Croker Gives Series of Meditations at Clergy Retreat

BOSTON—The Rev. John Croker, Episcopal Church chaplain at Princeton University, gave a series of meditations at a retreat for the clergy in Adelynrood, South Byfield, September 9th to 12th.

This retreat is held annually under the auspices of the Brotherhood of the Way of the Cross, of which the Rev. Frederic Whitney Fitts, rector of St. John's Church, Roxbury, Mass., is superior.

New Headmaster for School

NEW YORK—Harry N. Russell, headmaster of Grace Church Choristers' School, has been ill in England. Although much improved in health, he is unable to resume his leadership of the school. Frank D. Ford, who was Mr. Russell's assistant last year, has been appointed headmaster. Mr. Russell will remain in England for the present.

Bishop Sumner of Oregon Succumbs

Known Nationally Because of Leadership in Field of Social Service; Formerly Chicago Dean

PORTLAND, ORE.—The Rt. Rev. Dr. Walter Taylor Sumner, Bishop of Oregon, died here September 4th at the age of 61. He had suffered from heart trouble for several years.

Bishop Sumner was known nationally because of his interest in social welfare. He gained much prominence in this field while dean of the Cathedral of SS. Peter and Paul, Chicago.

He was born December 5, 1873, at Manchester, N. H. He graduated from Dartmouth College in 1898 with a Bachelor of Science degree. His parents were Baptists but he was confirmed while serving as choirmaster in an Episcopal church.

FRIEND OF JANE ADDAMS

Bishop Sumner had said that Jane Addams was indirectly responsible for the fact that he left a business career with an electric company to study for the ministry. She suggested his name when Dean Pardee of the Chicago Cathedral asked her to recommend some young man to assist with a boys' program at the Cathedral.

Soon afterward Dean Pardee asked him if he desired to enter the seminary and study for holy orders, with the Cathedral paying the expense.

He graduated from Western Theological Seminary in 1904, and for three years thereafter he was secretary to Bishop Anderson. He was ordained deacon in 1903 and priest in 1904. In 1906 he was made dean of the great Chicago Cathedral and appointed superintendent of City Missions, which positions he held until January 6, 1915, when he was consecrated Bishop of Oregon.

(Continued on page 243)

700 Deaf and Dumb Sing, Pray in London Cathedral

LONDON—One of the strangest and most touching services ever held under the mighty dome of St. Paul's Cathedral took place on August 18th when 700 deaf and dumb persons from 14 nations prayed and sang without a sound being heard. They were athletes attending the fourth international games for the deaf and mute.

Because many nationalities were involved, the service was conducted in the international sign language.

Heated Discussions at Williamstown

Human Relations Institute Closes
August 30th; 700 Persons Attend
Five-day Session

BY THE REV. GARDINER M. DAY

WILLIAMSTOWN, MASS.—The Institute of Human Relations conducted by the National Conference of Jews and Christians closed the evening of August 30th after five days of serious discussion—at times heated but always frank and realistic—of the “hot spots” of tension and conflict in our contemporary society.

The major interest of the conference centered upon the first general meeting each morning. The first morning was devoted to the situation in Germany, and addresses were delivered by Dr. George Shuster of the *Commonweal*, Rabbi Morris Lazaron of Baltimore, and Dr. Ewart E. Turner of the American Church in Berlin.

WOULD PROTECT MINORITIES

Dr. Shuster advocated an international agreement which would allow persecuted racial minorities in nations throughout the world to present their grievances to the World Court. He also stressed the fact that the major religious groups must shoulder a goodly part of the blame for what has happened to them in Germany. “If they had manifested one-tenth of the desire to respect and sustain one another which now animates them,” Dr. Shuster declared, “the genius of Adolf Hitler would have expended itself on interior decorating.”

One of the most moving addresses of the entire five days was that of Rabbi Lazaron on *What Can We Learn from Germany?* The lessons we Americans can learn he saw clearly to be: the futility of war or dictatorship as the solution of any of society's problems, the impossibility of limiting the oppression of a dictatorship even to one group in society, the misfortune of a tie-up between Church and State such as existed in Germany in that it hindered free action of Protestants and Catholics, and the inestimable evil of letting loose in society the poison of racial hatred. “Neither official Protestantism nor Catholicism has linked its destiny with that of the Jews because the Jews are outcasts and if officially defended by the Church would subject the Church to even greater oppressive legislation. It is difficult to see how the doctrine of human brotherhood common to Christianity and Judaism can be realized over the corpse of Israel.”

DISCUSSION ON MEXICO

The high point in temperature during the conference was reached in the discussion of Mexico, which opened with the reports of a committee of three men, a Protestant, a Jew, and a Catholic sent to Mexico recently to investigate the situation by the American Committee on the Rights of Religious Minorities. They agreed that there is religious persecution in Mexico.

Sr. Beteta, a Mexican, replied in an



A TYPICAL CONGREGATION AT A SERVICE ON THE U. S. S. "WYOMING"

This photograph was taken during the Midshipmen's Practice Cruise. The Rev. Paul G. Linaweaver, chaplain, forwarded the photograph.

eloquent speech telling of the oppression of the Mexicans by the Church in the past and of the advanced social and educational program now made possible by the present government.

The Rev. Wilfred Parsons, S.J., of *America*, replied that he was authorized to state that Archbishop Ruiz has declared his willingness to accept the social program of the government and that the Church would be glad to cooperate in establishing it were it allowed to do so. A second session on Mexico was held in the afternoon. It was opened by a stinging speech against Sr. Beteta's views by Michael Williams of the *Commonweal* followed by three questions presented to the Mexican by Dr. Charles S. Macfarland. While Sr. Beteta replied, he was unable to answer the questions adequately.

The whole forum on Mexico was summed up by Rabbi Bernstein of Rochester with the apparent approval of most of the Institute. He said that three points seemed indisputable, namely that there is religious persecution, that a strange feature of it is that there is persecution of Catholics by Catholics and that while Catholicism in the past has been associated with conquest and exploitation that is no longer true, but, on the contrary, the church is now poor and weak. Rabbi Bernstein suggested that the lesson to be drawn from Mexico is that of the need for a renewed dedication on the part of Americans to the cause of religious liberty and to the association of religion with social justice rather than reaction.

VIEW FRICTION DIFFICULTIES

The difficulties caused by Protestant-Catholic friction in Canada occupied the third morning while the last two were devoted to various areas of conflict in

America including Negro as well as Jewish and Christian. Throughout the discussion the chairman, Prof. Arthur Swift, endeavored to have the speakers bring before the Institute experiments that had actually been made in attempting the solution of frictional problems.

A special round table each morning was devoted to a study of practical methods of improving inter-group relations in the following fields: college campus, public school, women's organizations, the press, religious education, and the community as a whole. These round tables which because of their smaller size allowed for wider and franker expression of opinion were by no means the least valuable part of the Institute.

Each evening a series of supposedly more popular lectures were held. Probably the most striking of these was an address by President Frank P. Grahman of the University of North Carolina, advocating with great power the need for amending the Constitution in order to enable the country by Constitutional means to take advantage of the expanding economic and social opportunities of the twentieth century.

One of the regular features of the conference was an excellent brief summary of the various discussions given each day by Pres. Kingdon of Dana College, Newark, N. J.

In closing the conference, Newton D. Baker, who had so ably presided at many of the most difficult sessions, said: “This conference has been a fruitful and rich adventure. If any small part of it has learned as much as I have, then this has been a worthwhile venture.”

I am confident that the almost unanimous opinion of the 700 people attending is that the Institute has been far more worth while than they had previously dared to hope it would be.

Massachusetts Laity Meet September 14th

Dr. Frank H. Nelson of Cincinnati Conference Leader; Bishop Sherrill to Attend

BOSTON—Laymen from 75 parishes will gather at St. Mark's School, Southborough, September 14th and 15th for the third annual conference under the field department of the diocese of Massachusetts. Bishop Sherrill of Massachusetts will be present for a portion of the sessions.

The conference leader is the Rev. Dr. Frank H. Nelson, rector of Christ Church, Cincinnati.

The Massachusetts field department is an active body. Its chairman is the Rev. Raymond A. Heron, and the secretary is Philip H. Stafford, who also is field secretary of the diocesan council.

The purpose of the conference is to convey enthusiasm for, and knowledge of, the work of the Church, parochial, diocesan, and general. It has, indirectly, a constructive effect upon efficient parish canvasses.

Program for Northwest Synod is Announced

(Continued from page 239)

(a) Church Work Among the Indians, Meeting Today's Problem, the Rev. Dr. Barrett P. Tyler, Ethete, Wyo.

(b) Church Work in Rural Places, Practical Response to Rural Opportunities, Mrs. David W. Clark, Fort Thompson, S. D.

4:00 P.M. Reports of departments of Church extension and social service.

6:30 P.M. Synod dinner, Masonic Temple, First avenue north. Bishop Ingley presiding. What a Layman Expects of the Forward Movement, John Frame, Fargo, N. D. Goals of the Forward Movement, Bishop Kemerer of Duluth. Summing Up, Bishop Maxon.

SEPTEMBER 26TH

7:30 A.M. Holy Communion, Bishop Bartlett celebrant. Assisted by Dean Richardson and the Rev. S. J. Hedelund.

8:30 A.M. Breakfast in Cathedral Crypt.

9:30 A.M. Business session, reports of committees on Work Among the Deaf, Relief of Destitute, Unemployed Clergy. Elections.

10:30 A.M. Joint session, Work Among the Isolated, Bishop Schmuck of Wyoming, chairman. The Opportunity of the Church Today, Bishop Bartlett. Seizing the Opportunity, Mrs. E. Thomas Boyd, supervisor, rural work, Colorado.

12:05 P.M. The Girls' Friendly Society, Its Purpose and Place in the Life of the Church, Mrs. Harold E. Woodward, St. Louis, Mo.

12:30 P.M. Luncheon in Cathedral Crypt.

2:30 P.M. Conference on Religious Education. Report of the department.

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Busy Schedule Awaits Canon Bell in Universities and Churches This Winter

PROVIDENCE, R. I.—During the coming winter, Canon Bernard Iddings Bell of the Cathedral here will preach in 14 universities and four secondary schools. He also will hold parochial missions at St. Luke's Pro-Cathedral, Evanston, Ill., at St. Paul's Cathedral, Fond du Lac, at St. Paul's Church, Pawtucket, R. I., and will assist in the February Rhode Island diocesan preaching mission.

Canon Bell will deliver the Yarnall Foundation lectures in Philadelphia in January on the subject The Church in a Dying World. He will conduct a city-wide mission in Toronto in Lent, for a week, in Massey Orchestra Hall and will preach for a week each in Lent at the Church of the Transfiguration, New York City, and St. Paul's Church, Baltimore. He will go to England to preach during Holy Week at Christ Church, St. Leonard's-on-Sea.

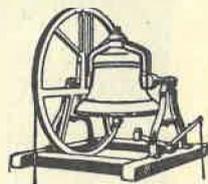
Between October 1st and Easter Canon Bell also will conduct a class of 12 younger clergymen in Rhode Island who labor together in the improvement of a technique of preaching.

Bishop in Charge of Jacksonville Church

JACKSONVILLE, FLA.—The Church of the Good Shepherd, Jacksonville, is still without a rector and Bishop Juhan of Florida has agreed to take charge of the parish during its vacancy. The Rev. Canon Richard Allen Hatch, of the diocese of Harrisburg, has been locum tenens in this parish since the first of the year. He terminated his work in the Church of the Good Shepherd August 25th and has accepted a locum tenency at Grace and St. Peter's, Baltimore.

Sisters in Charge of Orphanage

SPRINGFIELD, ILL.—Sister Raphaelle, assisted by Sister Teresa, of the Order of St. Anne, assumed charge of the Orphanage of the Holy Child here July 31st.



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275 Dead in South Florida Hurricane

Memorial Service at Ocala for Victims; No Church Property Damage Reported

ORLANDO, FLA.—Mr. and Mrs. John Wade Dumas, formerly of Ocala, but for the past two years residents of Caribee Colony, on one of the Florida Keys, were killed in the hurricane of September 3d. Mrs. Dumas was a member of Grace Church, Ocala, and they had visited friends in Ocala just a few days before the storm.

Her rector there, the Rev. Edgar L. Pennington, held a memorial service for them in Grace Church, September 11th.

Official reports give the total number of dead as near 275, and 252 injured. The national Red Cross is in charge of relief work, and is being assisted actively by the Red Cross chapters in Florida and by individual gifts.

Church property in the dioceses of Florida and South Florida apparently escaped damage in the recent hurricane.

Bishop Wing's secretary reported that no damage to Church property had been reported up to noon September 7th, and that a letter that day from St. Petersburg reported there was no loss to churches in that section of the west coast.

The diocese of Florida was barely touched by the hurricane. Loss of property was feared at Cedar Key, a small fishing village on the Gulf. A candidate for holy orders serving there telephoned diocesan headquarters at Jacksonville that the government had ordered the small populace to evacuate the island.

Chinese Priest in Chicago

CHICAGO—The Rev. Benjamin Yen, priest of the Church in Hankow, China, and head of the Boy Scout Movement in the Orient, paid a visit to Chicago recently and was entertained by Chinese consular officials. Dr. Yen is touring this country with a group of Boy Scouts. The Scout Movement is having an important beneficial effect upon the Orient, Dr. Yen believes.

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Washington Cathedral Offers Home Study Bible Courses

WASHINGTON, D. C.—Plans for the autumn and winter correspondence courses of the Society for the Home Study of Holy Scripture and Church History are announced from its headquarters in Washington Cathedral.

Subjects offered for 24 weeks beginning September 28th include: The Acts of the Apostles, by the Rev. Dr. William S. Bishop, director of Studies for the Society; English Church History with Special Reference to the Reformation, by the Rev. Cornelius S. Abbott, vicar of the Church of the Good Shepherd in Washington; and Our Prayer Book As It Is Today, by the Rev. Arthur B. Rudd, rector of Christ Church, Rockville, Md., and formerly canon of the Cathedral.

Applications are being received by Dr. Bishop, 1912 Belmont Road, Washington, D. C., for the weekly studies to be issued beginning the last Saturday in September. A nominal fee of \$1.00 is charged for registration in each course to cover postage and preparation of the lessons.

New Cuban Church Begun by Bishop

Officiates at Laying of Cornerstone of Holy Trinity Church at Morón; Hundreds Attend Service

MORÓN, CUBA—Bishop Hulse of Cuba officiated at the laying of the cornerstone of Holy Trinity Church here August 7th in the presence of the Mayor of Morón, other city officials, and hundreds of residents of this and neighboring towns. The municipal band played. The Rev. Salvador Berenguer was the preacher.

For many years the services of the Church were conducted in the Trinity School building. Both school and congregation had grown so that a church building was imperative.

Chief Rabbi Succumbs

JERUSALEM—Rabbi Abraham I. Kook, Chief Rabbi of Palestine, died September 1st at the age of 69.

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Central New York to Honor Bishop

Diocesan-wide Observance September 29th of 20th Anniversary of Bishop Fiske's Consecration

UTICA, N. Y.—A diocesan-wide observance will mark the 20th anniversary on September 29th of the consecration of Bishop Fiske of Central New York.

Dr. Fiske was elected coadjutor to the late Bishop Charles T. Olmsted at the diocesan convention in May, 1915. He was consecrated in the Church of St. Michael and All Angels, Baltimore, of which he was then rector, September 29th.

The Presiding Bishop, the Most Rev. Dr. Daniel Sylvester Tuttle, was the consecrator, assisted by the Bishops of Central New York and Maryland. Bishop Weller of Fond du Lac preached the sermon. On the death of Bishop Olmsted, March 26, 1924, Bishop Fiske became diocesan.

In a pastoral letter to the diocese Bishop Fiske has asked that in every parish and mission of the diocese the anniversary be observed with celebrations of the Holy Eucharist and corporate Communion in intention for the whole diocese.

Arrangements are being made in the convocation districts for combined services, on the evening of September 29th, in which the clergy and congregations of each district will take part. The second district, which comprises the Utica area, will hold evening service in Calvary Church, Utica, at which Bishop Fiske will preach.

Bishop Sumner of Oregon Succumbs

(Continued from page 239)

During all these years Bishop Sumner was in Chicago he was on many boards at Hull House. In 1909 when Miss Addams resigned from the Chicago public school board of education, Bishop Sumner succeeded her by appointment of the Mayor and remained in that position until he came to Portland.

Bishop Sumner was also chairman of the Chicago Vice Commission, member of the committees on housing and subscription investigation of the Chicago Association of Commerce, and chaplain of the first regiment of Illinois Cavalry.

The Bishop also served as first vice-president and on the executive committee of the Juvenile Protective Association;

chairman of the general advisory and West Side advisory committees of United Charities; president of the Wendell Phillips Social Settlement (for colored persons); and president, Men's Institute. He was a member of many other social service commissions.

In Chicago on January 1, 1918, Bishop Sumner was married to Miss Myrtle Mitchell of Negaunee, Mich.

HONORED BY PATRIARCH

He was honored with the degree of Doctor of Divinity by his own college, Dartmouth (1913) and by Northwestern University (1912) and Western Theological Seminary (1915). He was made a Knight of the Holy Sepulchre by the Patriarch of Jerusalem for his interest in and work among the Greeks in Portland. He also took an interest in the work here of the Russian Orthodox and Serbian Orthodox Churches.

The record of 20 years shows a large number of congregations worshipping in new buildings, construction of several parish houses and rectories, St. Helen's Hall in new buildings, and Good Samaritan Hospital enjoying enlarged facilities and endowment. There has also been marked increase in number of confirmations, in communicants, and in contributions for missionary work.

The Bishop lost his Cathedral by fire about eight years ago, resulting in construction of an entire new plant—Cathedral, chapel, parish house, and rectory. All are paid for. Value to Good Samaritan Hospital in new buildings and increased endowment during the 20 years is \$600,000 and to St. Helen's Hall, \$400,000. At the hospital a fireproof wing was added and Wilcox Memorial Maternity Hospital constructed and at St. Helen's Hall a junior college building was erected two years ago. In spite of these developments there are virtually no unpaid obligations.

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Pence Plan's Accomplishment Reported by Executive Secretary on Second Anniversary

CHICAGO—Five million pennies or their equivalent have dropped into Bishop's Pence cans, sugar bowls, cups, and the like in Church homes of the diocese of Chicago during the past two years.

This rather amazing accomplishment was reported by Sylvester A. Lyman, executive secretary of the Pence plan, as the second anniversary of the Pence approached. The second full year of operation of the Pence was concluded September 8th. Mr. Lyman estimated that when the final reports on this pence collection are available, it will bring the total contributions past the \$50,000 mark. Before the collection the total stood at approximately \$47,000.

Approximately 9,000 families or an estimated 27,000 persons have taken part in the Pence plan in the diocese, Mr. Lyman said. In addition to the accomplishments of the plan in this diocese, it has been adopted in a number of other dioceses and in scores of local churches. In fact, it is being used now in virtually every denomination in some form or other, says Mr. Lyman.

Special Services in Washington Cathedral on Labor Sunday

WASHINGTON, D. C.—Labor Sunday was observed by special services at Washington Cathedral on the eve of Labor Day. Canon Raymond Wolven and the Rev. F. Bland Tucker were the speakers.

With the end of the summer holidays religious activities have been gradually resumed at the Cathedral and throughout the city and diocese. A conference is set for September 17th to 20th for the diocesan clergy, to be held at Camp Overall, Va. The central theme will be The Forward Movement.

Prayers for a peaceful solution of the Italo-Ethiopian difficulties are offered at every service held at the Cathedral during this period, by order of the Bishop of Washington.

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Priest Grateful for New Chair After Accident

YORK, NEBR.—The Rev. R. B. Mason, priest in charge of the Associated Missions at York, suffered a dislocated shoulder and a slight chin injury, when a folding chair on which he was standing, to adjust a window curtain at the rectory, suddenly collapsed. He was treated at a local hospital.

An amusing touch was added by the following item which appeared later in the report of the accident. "The Rev. R. B. Mason gratefully acknowledges the gift of a *straight* chair from members of Holy Trinity parish, York."

Ohio Clergy to Hear Editor of "Southern Churchman"

CLEVELAND—The annual clergy conference of the diocese of Ohio has been called for September 15th to 17th at Gambier. The Rev. Charles W. Sheerin, editor of the *Southern Churchman*, will be the speaker on the opening evening of the conference. He is a member of the Forward Movement Commission.

Other speakers will be the Rev. Dr. B. H. Reinheimer of the National Council, and Judge Oscar Hunsicker, of the Juvenile Court, Akron.

The Meditation Service, the evening of September 16th, will be conducted by the Rev. Dr. Gilbert P. Symons, of Cincinnati. Bishop Rogers of Ohio will give a summation of the conference as the concluding event.

Massachusetts Service League Meeting

BOSTON—The Rev. Richard Lief is to address the first autumn meeting of the Massachusetts Church Service League at 2 P.M. September 18th in the crypt of the Cathedral Church of St. Paul. The subject of his address will be International Good Will.

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MILTON A. CRAFT, PRIEST

TRENTON, N. J.—The Rev. Milton A. Craft, senior priest in active service of the diocese of New Jersey, and rector for 42 years of Grace Church, Trenton, died in Mercer Hospital August 27th, just two weeks after he had undergone an appendicitis operation, and from which he appeared to be recovering. A sudden weakening of the heart brought about a relapse.

Fr. Craft was 71 years of age, having been born in Glen Cove, L. I., April 12, 1864, the son of the late Milton O. and Electa Storrs Craft. He received his early education in Plainfield, N. J., where the family had moved, and became a postulant from Grace Church of that city and prepared for the ministry at Virginia Theological Seminary. His life-long association with his parish commenced with his ordination and appointment as assistant in St. Michael's, Trenton, of which Grace Church was a mission.

His life and years of unselfish service in this one parish brought to him the respect and affection of all ranks of citizens, as well as the complete devotion of his parishioners. On the occasion of the 40th anniversary of his ordination the Trenton *Times* devoted an editorial to the record of service which Fr. Craft had given his fellow men; and, while he lay in the hospital, the saloon keepers in the neighborhood of his church sent a large basket of flowers to his room. Bishop Matthews of New Jersey has frequently said: "The one man who would never think of claiming the title of 'father' in this diocese, is that man who deserves it above all others, Milton Craft of Grace Church, Trenton." The burial was on August 30th, Bishop Matthews officiating, Holy Communion being celebrated in the morning and the burial office read in the afternoon.

Fr. Craft is survived by his brother, Henry Storrs Craft of Tuckahoe, N. Y., and several nephews and nieces.

M. B. NASH, PRIEST

BOISE, IDAHO—The Ven. Martin Belknap Nash, archdeacon of Northern Idaho and president of the Rural Workers' Fellowship, died in St. Luke's Hospital, Spokane, August 18th.

Graduating from the Philadelphia Divinity School in 1895, he was ordained deacon that year and priest the following year.

He was in charge of St. John's Church, Washington, Ind., from 1895 to 1898; assistant, St. Luke's Church, Scranton, Pa., 1898-1901; at Trinity Church, Antrim, 1901-03; head of the Associate Mission, Trenton, N. J., 1903-07; at St. James' Church, Prospect Park, Moores, Pa., 1907-11; St. Andrew's Church, Basin, and Trinity Church, Thermopolis, Wyo., 1911-17; St. John's Church, Jackson, Wyo., 1917-19; St. James' Church, Kemmerer, Wyo.,

1919-21; St. John's Church, Idaho Falls, 1922-25, and Trinity Church, Pocatello, Idaho, 1925-28. His home was at Coeur d'Alene, where he was pastor of St. Luke's Church.

His widow is historiographer of the district of Idaho.

OLIN SCOTT ROCHE, PRIEST

NEW YORK—The Rev. Dr. Olin Scott Roche, rector emeritus of St. Peter's Church, died August 29th at St. Luke's Hospital.

Dr. Roche left a memorandum containing his obituary, written by himself, and his wishes regarding his funeral. Dr. Roche included in his memorandum the following inscription to be engraved on his tombstone in Woodlawn Cemetery, where he wished to be interred in the Roche family plot:

Rev. Dr. Olin Scott Roche
 Born October 26, 1852
 Died ———

Father into Thy hands I commend my spirit.

Dr. Roche, the son of the late Dr. John A. Roche, a well-known Methodist minister, was born in Wilmington, Del., October 26, 1852. His brother, the

Rev. Dr. Spencer S. Roche, was at one time rector of St. Mark's Church, Brooklyn, and also chancellor of the diocese of Long Island.

Olin S. Roche was educated at the Columbia Grammar School in the city and at the Brooklyn Polytechnic Institute. After a business career of about 10 years, he entered the General Theological Seminary in 1880, finishing in 1883, when he became curate of St. Peter's Church. He was curate for about six years, acting-rector for a short time, and rector from 1890 to 1923, when he retired and became rector emeritus. On November 1, 1933, his golden jubilee was celebrated with a special service at the church. The celebration marked the 50th anniversary of his graduation from the seminary, his ordination to the ministry, and his half century of service to St. Peter's. Dr. Roche received the degree of Doctor of Divinity from St. Stephen's College in 1912. He preached his 51st Easter sermon at St. Peter's on Easter morning, 1934.

Dr. Roche was the author of *Forty Years of Parish Life and Work: An Autobiography*, published after his retirement. He was a member of the Y. M. C. A.

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 Thursdays: 11 A.M., Holy Communion.

NEW YORK—Continued

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 11 A.M., Morning service and sermon.
 Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

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for more than half a century. He was also a member of the Metropolitan Museum of Art and of the New York State Historical Society. He served on the George Washington Bi-Centennial Commission.

Dr. Roche never married. He is survived by a sister-in-law, Mrs. Emma C. Roche, and a niece, Miss Emmiline Clark Roche, of New York City; and a nephew, Austin S. Roche, of Garden City.

Funeral services were held September 2d. About 300 friends and associates attended the service, conducted by Bishop Gilbert, Suffragan of New York.

The body lay in state before the altar of the church which he served for many years. Numerous parishioners filed past the bier, surrounded by floral pieces.

EMORY S. TOWSON, PRIEST

PHILADELPHIA—The Rev. Emory Shailer Towson, retired priest of the diocese of West Virginia, died at his home here August 29th in his 69th year.

A native of Towson, Md., he attended Shurtleff College in Illinois, Johns Hopkins University, and Crozer Seminary. After a short ministry in the Baptist Church he was ordained in the Episcopal Church in 1898.

The Rev. Mr. Towson served several churches in Virginia before becoming rector of the Church of the Covenant here in 1909. In 1915 he went to Spokane and during the World War was Y. M. C. A. chaplain at Camp Lewis, Wash. He was rector of Christ Church, Berkeley Springs, W. Va., at the time of his retirement last September.

Surviving are his widow, two sons, Dr. Charles E. Towson and Dr. Ira Gladstone Towson, both of Germantown, and a daughter, Mrs. Arthur Vanderpool Winton of Fishers Island, N. Y.

C. C. ROLLIT, PRIEST

ST. PAUL, MINN.—The Rev. Dr. Charles Carter Rollit died after a very brief illness at his home in St. Paul, August 31st.

The burial service was held in Holy Trinity Church, Minneapolis, September 4th, with Bishop Keeler, Coadjutor of Minnesota, and the Rev. Messrs. L. R. S. Ferguson, C. E. Haupt, and Frederick D. Tyner, officiating.

The burial service was preceded by a celebration of the Holy Communion at the Chapel of the Resurrection, St. Paul, where Dr. Rollit was in charge, at 8:00 A.M. and a Requiem Holy Communion at Holy Trinity, Minneapolis, at 10 A.M.

Dr. Rollit retired from service in 1931, since which time he has given his services to the small Chapel of the Resurrection. He was born in Rawdon, Canada, in April, 1863. He was graduated from the University of Minnesota and from Seabury Divinity School, Faribault, where he later became professor of Ethics and Liturgics from 1919 to 1931. He was ordained to the diaconate in 1889 and to the priesthood in 1890.

He was formerly rector of St. James' Church, Fergus Falls, Minn., and of Christ Church, Red Wing, Minn. He was made dean of the Northern Convocation in Minnesota in 1894 and archdeacon of Minne-

sota in 1904. In 1909 he was elected secretary of the province of the Northwest. He was a deputy to the General Conventions of 1898, 1901, 1904, 1907, and 1919. In addition to serving the Church in these larger capacities, he has served his own diocese in practically every office of importance.

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RETREATS

BERNARDSVILLE, N. J.—An Embertide Retreat for clergy will be held at St. Martin's House for Retreats and Conferences, Bernardsville, N. J., beginning Wednesday evening, September 18th, and ending Saturday morning, September 21st. Conductor, the Rev. Edward H. Schleuter, vicar of St. Luke's Chapel, New York City. For particulars write to Rev. T. A. CONOVER, Bernardsville, N. J.

WEST PARK, N. Y.—Retreat for Priests. The annual Embertide retreat for priests and candidates for Holy Orders will be held at Holy Cross beginning the evening of September 16th and closing after Mass September 20th. Please notify the GUESTMASTER. No charges. Conductor, Bishop Gray.

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

MISS M. M. FRENCH

MARION, MASS.—The funeral of Miss Margaret M. French, 75, who died suddenly of angina pectoris at the home of a cousin in Watertown, where she was a guest, was held at St. Gabriel's Church, the Rev. Arthur L. Fenderson of Wareham and the Rev. Charles L. Taylor officiating.

The little church was filled with friends who came to pay tribute to one who had served it so faithfully for many years. She was an active worker in both Church and Sunday school and for years

played the organ at all services. She came to Marion from Cleveland as a young woman and taught school in East Marion a few years. Her home was with Miss Sarah Harwood on Main street.

The Rev. Samuel French, a brother, of Milledgeville, Ga., survives her.

The Rev. Mr. Taylor accompanied the body to Cleveland for interment in the family lot there.

Miss French left her home, beautifully situated on the shore of Buzzard Bay, to the parish, to be used as a rectory or parish house, as the parish may decide.

Miss Ludwig to Evanston

EVANSTON, ILL.—Miss Leona Ludwig of Eau Claire, Wis., has accepted appointment as director of religious education at St. Luke's Pro-Cathedral, Evanston, according to announcement by the Very Rev. Dr. Gerald G. Moore. She takes the place of Mrs. Cynthia Reynolds, the director for the past five years, who has been granted a leave of absence. Miss Ludwig has had charge of the religious educational work at Christ Church Cathedral, Eau Claire.

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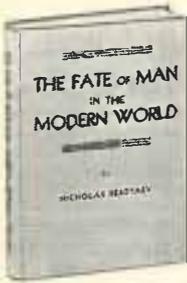
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