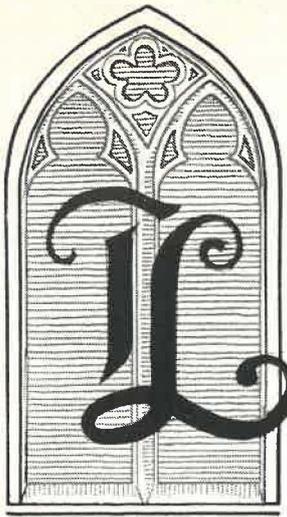
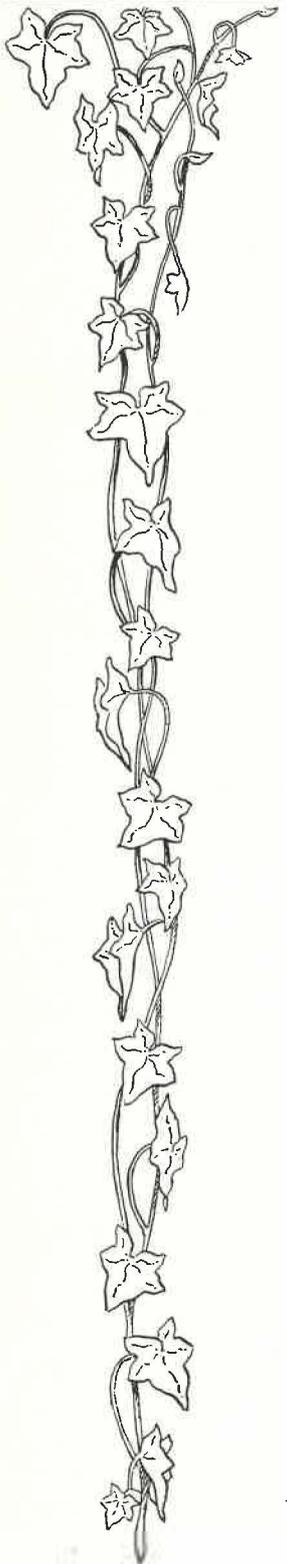


August 10, 1938



The Living Church



NOTRE DAME DE PARIS

This famous cathedral is celebrated not only for its architecture, but also for the Church musicians to whom it has afforded an opportunity to work for the glory of God.
(Ewing Galloway Photo by Burton Holmes.)

(See page 123)

Vol. XCIX, No. 6

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CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published and to condense or abridge letters at his discretion. Letters must ordinarily not exceed five hundred words in length. Rejected letters will not be acknowledged or returned unless return postage is sent.

Newman's Hymn

TO THE EDITOR: The following account of how *The Dream of Gerontius* was rescued from the wastebasket where it had lain discarded by its author, is told by the Rev. F. C. Devas, S.J., in his life of Mother Magdalene Taylor, foundress of the Poor Servants of the Mother of God. Mother Magdalene (known in the world as Fanny Taylor), before she founded her community, was for many years editor of the *Tablet*. Being acquainted with Cardinal Newman, she wrote to him on one occasion, asking him for a contribution to her journal. The Cardinal, too busy to prepare something special, remembered having thrown the manuscript of a discarded poem into the wastebasket, and, finding it still there, retrieved it and sent it to Miss Taylor with apologies for having nothing better to send! The poem became immediately popular, and its song of the third choir of Angelicals, beginning, "Praise to the holiest in the height," found its way into *Hymns Ancient and Modern* and almost every other reputable collection of hymns. Many will disagree with Fr. Morse-Boycott's estimate of this fine objective meditation on the Incarnation and Atonement as holding rank below the more popular, subjective hymn, "Lead, kindly Light." Mr. Gladstone considered "Praise to the holiest in the height" the finest hymn in the English language. It was sung at his funeral.

Miss Fanny Taylor was herself an interesting person. The youngest daughter of a Lincolnshire priest, she was for a time a novice (along with two other sisters) in Miss Sellon's Sisterhood at Devonport. Only one of the Misses Taylor—Emma, who was afterward known and loved in Honolulu as the Eldress Phoebe—persevered in the Anglican community. Fanny returned home in 1852 or 1853, and in 1854 accompanied Miss Mary Stanley to Scutari as one of the second band of nurses sent out to care for the soldiers wounded in the Crimean war. She was the author of a most interesting account of *Eastern Hospitals and English Nurses* (now, unfortunately, out of print) based on her experiences in the East. During her stay in the East, Miss Taylor became a Roman Catholic. On her return to England, she devoted herself to the care of her mother and to literary work. After the death of Mrs. Taylor, she founded the community known as the Poor Servants of the Mother of God, of which she was superior until the time of her death.

New York. (Rev.) THOMAS J. WILLIAMS.

Taxing Clerical Fees

TO THE EDITOR: The suggestion offered [L. C., July 27th] by the Rev. Archibald William Sidders that a certain percentage of clerical stipends be given to relieve the unemployment of clergymen is not the simplest way of assessing the ministry of the Church.

To create a minimum stipend of \$100 for men now unemployed would result in stipends of less than \$100 for some thus assessed. The custom of taxing marriage fees already obtains in parts of the Anglican communion. If half of every marriage fee were required by each diocese for the purpose suggested, clergy who have advantages which come from living in county towns where more marriages take place would be treated no less

fairly than those who receive few fees. Burial fees might also be taxed. For taxing the clergy in this manner there is a precedent.

To dig into the amount expected for a living savors rather of Romanism. The Church has no right to presume upon the private resources of the clergy, especially since some clerical incomes are more impressive on paper than in fact. . . .

To tamper with the paycheck is, I am told, a felony when a corporation endeavors to do so with a laboring man. The taxing of fees might not resemble such an act.

(Rev.) GEORGE G. HOISHOLT.
Coalinga, Calif.

The Word "Mass"

TO THE EDITOR: Letters to the editor are always full of human interest and not infrequently amusing. The ones now appearing in THE LIVING CHURCH on the various titles of the Holy Communion remind me of one that I was once tempted to write to the editor of one of your contemporaries, but did not. He had published a short article by one of the learned clergy of our Church, who was advocating the exclusive use of the *Lord's Supper*, on the grounds that it is the truest English title etymologically. The writer contended that *Eucharist* is Greek and that *Communion* and *Mass* are Latin.

I had no objection, if the good man preferred this one title to the exclusion of all others, although I was tempted to write in that *supper* is also a foreign word—French. The real English word in this case is *housel*, going back to the Anglo-Saxon *husl*, and meaning *sacrifice*. For convenience it has even *Mass* beaten, because it is both noun and verb; in our day we have to administer the Holy Communion to a person, or do something else equally cumbersome, but in the old days that person would have been *housed*.

However, I resisted the temptation. But it

is a pity that such a convenient, meaningful, and thoroughly English term has been allowed to slip from popular usage, perhaps beyond the possibility of revival.

(Rev.) NORMAN J. THURSTON.
Follansbee, W. Va.

In Defense of Japan

TO THE EDITOR: In the issue of July 27th, you make the following editorial attack upon Japan: "No longer can the Chinese invasion be disguised as a mere job of policing; and the claim that she is acting in self-defense . . . is so palpably absurd that it refutes itself."

Can you cite a single Japanese utterance, official or unofficial, in which Japanese action on the mainland is described either as a Chinese invasion or as a mere job of policing?

Kuo-Ming Tang troops invaded the neutral zone about Shanghai, it is true; but that, though it might be called a Chinese invasion, is probably not what you had in mind: since you are out to stir up ill-feeling against Japan.

As to the claim of self-defense, which you characterize as palpably absurd: the claim has been made for American and European action in the Far East, much more aggressive than anything that Japan has ever done.

The claim of self-defense is, in this instance, a perfectly good one; and, if it were not, no Western Power is qualified to cast the mote out of the Japanese eye.

(Rev.) JOHN COLE MCKIM.
Peekskill, N. Y.

(1) THE TERM Chinese invasion is our own description of the process reported in every newspaper during the past year and requires no substantiation from Japanese sources. (2) Virtually every issue of the *Japanese-American*, published in New York (and to which Fr. McKim is a frequent contributor), contains articles defending Japan's actions on the ground that they are necessary for the preservation of order in the Far East—i.e., policing. (3) We still think it absurd to claim that Japanese self-defense requires large scale military operations nearly 1,000 miles in the interior of China. (4) THE LIVING CHURCH is not a Western Power.

—THE EDITOR.

Summer Religion

TO THE EDITOR: The editorial on Midsummer Religion is a very welcome message at this time. Nothing backs up the "ordinary religion" for the summer more than the long procession of beautiful Prayer Book messages for the Sunday after Trinity.

The city of Paterson, N. J., is mourning the loss of a faithful rector and pastor of both ordinary and extraordinary religion. For 43 years St. Paul's church and numerous other institutions have been served by the Rev. Dr. David Stewart Hamilton. The only concession he made to summer was to change Evening Prayer from 7:30 to 8 P.M. when daylight saving time began.

He was true to the Episcopal Church, but the extent of his labors outside no man on earth will ever fully know.

Glen Rock, N. J. ELLIOT HEMPSTEAD.

The Living Church

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Established 1878

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

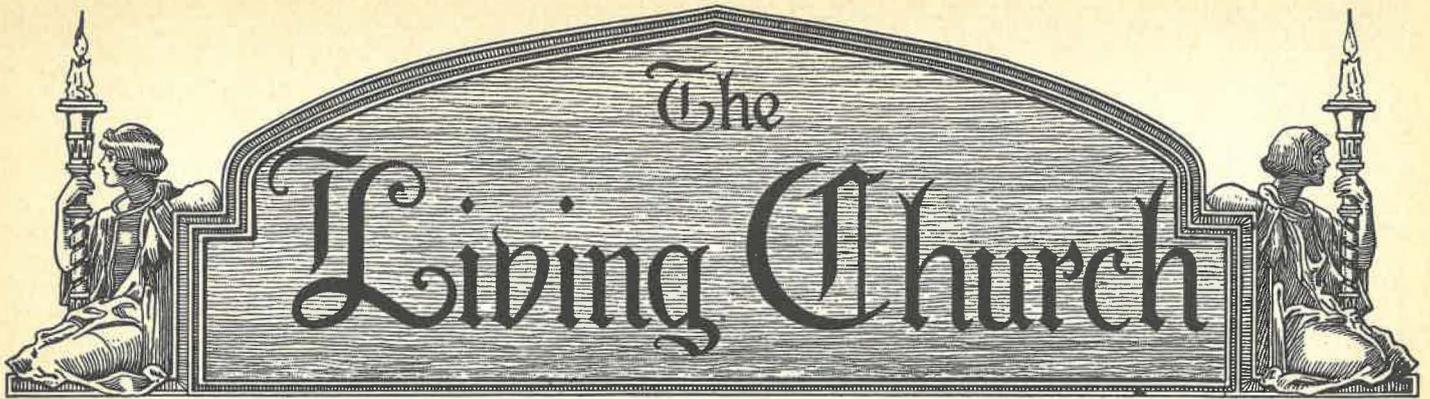
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No. 6

EDITORIALS AND COMMENTS

The Theological Basis of the World Council

THE HISTORY of the theological basis of the World Council of Churches is of especial interest to American Churchmen. At the meeting of General Convention in 1910 a Joint Committee, which had been appointed "to take under advisement the promotion by this Church of a conference . . . to be participated in by representatives of all Christian bodies throughout the world which accept our Lord Jesus Christ as God and Saviour, for the consideration of questions pertaining to the Faith and Order of the Church of Christ," made a favorable report. On the basis of this report a Joint Commission was appointed to carry forward the project for a conference, and its hopes were realized in the Conference on Faith and Order held in Lausanne in 1927. When the second World Conference on Faith and Order was held in Edinburgh 10 years later, the continuation committee was instructed that in any further appointments made by the Council to membership of the Commission on Faith and Order, the persons appointed shall always be members of the Churches which fall within the terms of the Faith and Order invitation. This is now the theological basis of the World Council of Churches: "a fellowship of Churches which accept our Lord Jesus Christ as God and Saviour."

It is a very great thing that this theological basis should consist in a formula so simple and yet so satisfying to those who hold the full divinity of Jesus Christ to be essential to Christian faith. Perhaps the orthodoxy of it should not surprise us. It is a mistake to suppose that in breaking away from Rome the reformers departed from the doctrine of the Trinity or of the Person and Work of Christ held by the undivided Church. On the contrary, they maintained and defended these doctrines tenaciously, as is evident in the Confession of Augsburg, the Thirty-nine Articles of the Church of England, and the Westminster Confession, none of which tolerates Socinianism. In principle these formularies are still authoritative. Furthermore, they are once more dominant. The tide of "humanistic" liberalism which began flowing at the beginning of the 19th century has been receding since the beginning of the 20th, and once more the Christian religion is regarded generally by those who accept it at all as a "given" thing, a divine Revelation of the nature of God and of man, and of

the eternal and saving purpose of God for man in Christ.

By making acceptance of Jesus Christ as God and Saviour the theological basis of membership in the World Council, Utrecht has gone beyond the limits of New Testament Christology as modern Biblical criticism defines them, and has taken its stand with Athanasius and the Council of Nicea. For although the phrase has Scriptural authority (Titus 2: 13), the meaning of it there is to be construed in keeping with the general usage of the New Testament writers. In his Hulsean lectures, Dr. John Martin Creed, Ely professor of divinity in the University of Cambridge, has called attention to the fact that when these speak of God they mean the God and Father of our Lord Jesus Christ; that when they speak of Jesus Christ, they do not speak of Him as God, but as God's Christ, God's Son, God's Wisdom, God's Word; and that even the Prologue to St. John, which comes nearest to the Nicene Doctrine, must be read in the light of what he terms the pronounced subordinationism of the Gospel as a whole.

What this means to us is of course not that the Council of Nicea went too far, but that it was guided by the Holy Spirit into true knowledge of the mystery of the Person of Christ which even the latest of the New Testament writers was "not able to bear." Although this knowledge is implicit in the New Testament, Nicea made it explicit and brought the doctrine into clear relief. That the 20th century Church is in this matter in full accord with the Church of the fourth century is made evident by the action taken at Utrecht. And the very simplicity of the formula in which this accord is expressed saves it from the interminable Christological controversies which succeeded Nicea, and which in succeeding ages wrecked the peace and endangered the unity of the Christian fellowship, necessary though they doubtless were.

THERE IS a peril, however, in over-simplification, and in avoiding Socinianism the danger of Docetism or some corresponding heresy which denies the full humanity of our Lord is ever present. For this reason it is to be hoped that the formula of Utrecht will either be slightly modified or invariably interpreted in a Chalcedonian sense, thereby conserving a doctrine as essential to Christianity as is that of the full divin-

ity of its Founder. He who was True God was also, and at the same time, Very Man. This does not appear in the Utrecht formula. Taken as it stands, it is quite consistent with the doctrines of Emmanuel Swedenborg, who held that there is a Trinity, not of Persons, but of "Divine Essentials"; that God as He is in Himself is incomprehensible to man, and that the Son, or God as revealed to man in Jesus Christ, is the sole object of Christian worship. Many who desire to be orthodox but who are imperfectly acquainted with the Conciliar definitions which are the criteria of orthodoxy, unconsciously approximate this position, and by their disregard for the Old Testament, for the God who "spake by the prophets," of whom "day unto day uttereth speech, and night unto night sheweth knowledge," to all intents and purposes have become Christo-Unitarians. Nothing could have been farther from our Lord's own thought than that He should eclipse the Father who sent Him.

The matter is admittedly difficult. Substitution of the term "Son of God and Saviour" will not do, for in St. Mark's Gospel the term Son of God has no necessarily theistic implication. "Lord and Saviour" would be better if we could be assured that the term Lord would convey the full content and all the implications of its use in Philippians 2: 11, but not otherwise; and even this attribution of universal lordship is still short of the Nicene "God of God." Perhaps the simplest solution would be to say "incarnate God and Saviour." That the Christian world would quite generally agree to this is indicated by the acceptance at Edinburgh of an affirmation of union "in faith in our Lord Jesus Christ, the incarnate Word of God," and in allegiance to Him as "Head of the Church, and as King of kings and Lord of Lords." Utrecht would have been well advised to have followed Edinburgh's example.

THE IMPORTANCE of the agreed theological basis of the World Council of Churches is that it provides a foundation upon which the structure of Christian unity may be built. Without such a foundation progress would be virtually impossible. There can be no thought of anything that could properly be described as Christian unity between a body that believes in the deity of Christ and His divine humanity and another body that rejects that belief. Coöperation in matters of life and work may be possible with Unitarians, Christian Scientists, Swedenborgians, and others who do not hold the Orthodox Christology, or even with Jews and other non-Christians. Christian unity, however, is quite a different thing and is only possible if there is a common basis of agreement as to the nature of God and of His Son, Jesus Christ.

Thus while a common basis of agreement as to Christological questions may seem a very simple and elementary thing, it is, nevertheless, a *sine qua non* if progress is to be made. The real matters in which the Christian communions differ are those pertaining to the ministry, the sacraments, and the nature of the Church. To deal with these is the function of the Faith and Order movement operating in future within the framework of the World Council of Churches. Utrecht has laid the foundation; it remains to build upon it a sound and lasting temple of Christian unity.

Bishop Johnson

THE RETIREMENT of Bishop Johnson of Colorado removes from the active roll of the House of Bishops one of its ablest and most colorful members. Bishop Johnson has amply earned his retirement, but he will be greatly missed by

the clergy and lay people of his diocese and the citizens of his city and state. We hope that the relinquishment of his diocesan duties will not mean that he will retire also from occasional appearances in the pulpit in New York and elsewhere throughout the country, for he has a host of friends and admirers in every part of the Church.

Bishop Johnson's record has been one of pioneering for Christ and His Church in the rapidly growing Rocky Mountain region. His is the only diocese in this great area, being surrounded by missionary districts. During the 22 years of his episcopate, the Church in Colorado has shown a steady growth. In addition Bishop Johnson's voice has ever been a powerful one for the strengthening of the Church in its national life and the spread of the Catholic Faith. In the House of Bishops, in New York and other metropolitan pulpits, in the editorial columns of the *Witness*, and in the daily press, Bishop Johnson has always spoken out in his vigorous and forthright manner for those things that he has believed to be for the good of the kingdom.

We wish Bishop and Mrs. Johnson many happy years of a retirement that we hope will not be so complete that his leadership will not continue to be felt in the high councils of the Church and through the spoken and written word, of which he is so able a master.

Medicine for the Doctors

THE GOVERNMENT'S attack on the American Medical association, charging it with violation of the anti-trust laws, will be received with mixed feelings by the non-medical layman. Regardless of the merits of the charge, however, it serves to focus attention sharply on a growing rift between the conservative medical men represented by the AMA and the vigorous minority who are trying to meet the demands of the present day with experiment in the field of coöperative medicine.

On the one hand, those of us who are not physicians or surgeons recognize the tremendous service that the American Medical association has rendered to the cause of public health in this country. Through its high standards, the AMA has raised the level of hospitalization to a high standard of efficiency and has been a potent factor in reducing the death rate in medical institutions. Moreover, it has raised the standards of medical schools and eliminated the medical diploma mills. It has been instrumental in holding the medical profession to a high code of ethics that has been beneficial alike to the profession and to the general public.

On the other hand, the American Medical association has consistently opposed any experimentation in the field of coöperative medical service, raising the cry of alarm lest these experiments result in "state medicine" and political domination of the profession. The AMA has had powerful weapons in this fight on coöperative medicine and has not hesitated to employ them, to such an extent that reputable physicians engaged in coöperative medical practice have been denied the facilities of local hospitals as well as their standing in the local medical society. A case in point is the Group Health association of Washington, D. C., upon which the assistant attorney general has leveled his present attack; another is the Milwaukee medical center, whose doctors have just been barred from the last accredited hospital in Milwaukee county. The story of this latter experiment is told in an interesting article by Assemblyman Andrew Biemiller and his wife in the August *Survey Graphic*, entitled Medical Rift in Milwaukee.

That there is a genuine need for some kind of coöperative

medical service scarcely needs to be proved to the average man. All of us have had the experience of being utterly unable to provide in our normal budget for extraordinary medical expense due to accidents or illness. Accident and health insurance help to some extent, but the latter particularly is very expensive and does not always meet the need of the average family. When serious illness strikes, most of us are unable to meet the blow. In Milwaukee, for instance, the five doctors who inaugurated the medical center estimated that the upper 15% of the city's population were able to afford excellent care from private physicians and the lower 20% received more or less adequate care from public and charitable sources, but the middle 65% often could not afford needed medical assistance under the present fee system. The medical center and other similar experiments in coöperative medicine are a sincere effort to meet the needs of this 65% of the population (more or less) and to make it possible for the average head of a family to budget his medical expenses.

It may be that coöperative health associations are not the proper answer to this problem. They are, however, an experiment in good faith that many laymen believe to be in the right direction and that they would like to see freely developed on a trial and error basis. The action of the American Medical association in opposing them so rigorously does not increase the confidence of the public in that association, and may indeed prove to give more impetus to the ultimate socialization of medicine than the experiments in coöperative medical care. As the *New York Times* has pointed out, the proper course for the American Medical association to follow is to bring forth constructive proposals of its own to meet the demands for the present day; otherwise "it will have completely forfeited public confidence as a counselor on the social problems of medicine."

Writing from a lay point of view, we do not venture to pass upon the merits of this controversy that is agitating medical circles. We do feel that it is unfortunate that the government should have felt it necessary to level this attack on the American Medical association, but we also feel that the association would have avoided much criticism if it had taken a more liberal viewpoint toward experiment in coöperative medicine. There is food for thought in the statement of the assistant attorney general that "if the newer forms of organization should result in inferior standards of therapy, as is feared by their medical opponents, that fact can be revealed only by experiment." Perhaps it is not too late even now for the recognized representatives of organized medicine to propose a constructive way of meeting the growing demand of the public for medical service that is within their means and that can be more accurately budgeted. If so it will be a real boon to the American public.

Retreat Secretary

IN LAST WEEK'S issue of *THE LIVING CHURCH* we gave the title of the Rev. Henry B. Thomas, writer of the article, *The Retreat Spirit and Method*, incorrectly as executive secretary of the Retreat association. Fr. Thomas held that post at the time he wrote his article, but has since been succeeded by the Rev. Theodore N. Barth.

While we regret our mistake we are happy to be able to give further notice to the association, which is performing a work of cardinal importance to the Church. The new secretary will gladly forward, on request, information to any reader desiring to know the what, why, when, where, or how of a retreat. His address is 512 Old Orchard road, Baltimore.

CHURCH MUSIC

Rev. John W. Norris, Editor

Summer Conferences

INTEREST in improving the music of the Church is being fostered by those summer conferences which place the subject in competent hands. It has been possible, this summer, for this editor to visit three conferences which are primarily interested in the development of the right type of Church music. These conferences are Camp Wa-Li-Ro, designed for choirmasters; Wellesley conference, which is general but provides a school of Church music; and Valley Forge conference, which limits the age of attendants to between 16 and 26. In these conferences some 100 persons are directly influenced by classroom study, while many others are indirectly touched through the extra-curricular activities.

Two conferences were held at Wa-Li-Ro this summer, the first for choirmistresses and the second for choirmasters. Some 40 people attended, representing all parts of the United States. The conferences were led by Sir Sydney H. Nicholson, director of the School of English Church Music. It was a rare opportunity to have a week with the leading man in his field of English Church music.

Sir Sydney did not lecture, although he gave the conference on one evening an intimate account of the preparation and performance of the music for the coronation of King George VI. Rather than lecture, he chose to prepare three different types of services, using a choir of men and boys for this purpose. In the rehearsals of this group he took time to indicate the proper type and tempo of hymns; how to develop speech rhythm in chanting; what constitutes the proper choice of service music. He also demonstrated tone production in his rehearsal with the boys.

The school of music at Wellesley is, of course, designed for Church musicians. Four courses were provided for those attending its sessions, dealing with plainsong, boy choir training, history, and Prayer Book worship.

Frederick Johnson, dean of the school, gave a course in the history of Church music in which he emphasized the necessity of distinguishing music suitable for the Church in the various periods of development. He pointed that many of the composers, influenced by the age in which they lived, had written for the Church music which in character is more suitable for the opera house. Mr. Johnson also directed the conference chorus.

Everitt Titcomb of Boston presented the course on plainsong. Those who attended his class left with a deeper knowledge of the subject and a more profound appreciation of this medium of Church music. He also led a daily class in hymn singing, open to both members and non-members of the music school.

The training of boy choirs was presented by J. William Jones of Albany, N. Y., who, with the aid of a small group of local boys, demonstrated the methods which have made him known throughout the eastern part of the country.

The department of Church music at the Valley Forge conference was in the hands of the Rev. Emmett Paige of Vermont. Fr. Paige, himself an organist, conducted a class, trained the choir for the chapel services, and led a "hymn sing." Through these three activities he had the opportunity of impressing upon the group of young people attending this conference the purpose and place of music in worship.

How to be Happy

Twenty and 30 and 40 Years From Now

By the Rev. Desmond Morse-Boycott

HE BENT OVER my table to pour out a modest glass of my holiday Marsala, while elusive memories hopped-scotched through my mind; a dapper waiter, in irreproachable clothes, a married man (he told me later) with one child. His face was fair and fresh, 29 years old, and tantalizingly familiar.

"Thank you," I said. I say "Thank you" to waiters, though I believe it "isn't done." "The last time we met, sir," he said, as if divining my thoughts, "I held your hand up Seymour street, near Euston. I used to wait for you every evening on my doorstep."

I remembered, with a gasp of pleasure. He was the little white-faced weakly child, the little mate I would take of a Saturday afternoon to the park to watch the football. He had walked into my life, from his doorstep, 20 years ago, and then as inconsequentially faded out. . . .

This kind of experience is regarded by some, especially women, as the penalty of age, and brings unhappiness. They begin to measure the shortness of their remaining years by such encounters. They go and peer haggardly into the glass. They say, "I'm getting on too fast." When the other fellow, once upon a time subordinate to them, has got ahead in place and power and purse, warmth of reunion is often a guard behind which jealous feelings burn dangerously. That is all wrong. It is not the penalty of age, it is its priceless pleasure and reward. It is a fine corrective of morbidity. It should take us out of ourselves and help us to see life as a delightful surprise-packet.

I remember wondering, a young parson in the 20's, what it would be like 20 and 30 and 40 years on; what would become of the bairns I was interested in; whether they would make good or bad. Now I know from experience; then I could only guess, and my guessing made me pretty certain I should not like the experience. I was wrong.

I remember a person in the 40's who never seemed to grow old, and took a perennially fresh interest in poor children. One day he was being swept along a London street by a horde of grubby urchins, who were all struggling to get nearest to him. Among them was one solitary little girl who, on trying to get hold of his cassock was rebuffed by a boy with, "Garn. Farver don't want tarts."

As this swarm of humanity buzzed by a policeman appeared from nowhere and majestically approached the parson. The children looked apprehensive. Could it be that this heavenly, cheerful clergyman had "done somethink"? They whispered to each other, awed by the man in blue.

But there were tears in the policeman's eyes as he spoke. "Just the same, Father," he said. "You've still got a crowd of kids hanging on to you. Do you remember me?"

The Father looked, and without a moment's hesitation said: "Of course I do. You were one of my choirboys, 20 years ago." They were as pleased as two kittens.

That's how we should be when, after years of journeying apart, elder and younger meet suddenly on intersecting stretches of life's highway.

When Mr. Eden was at the height of his power and prestige during the Italo-Abyssinian affair, he dined with an elderly man at Geneva. The latter must have felt immensely

proud, not oppressed by the occasion, nor worn threadbare by the tread of the years. Thirty years or so ago he was meeting Mr. Eden's school aggressions with headmasterly sanctions.

A short while ago I got an authentic thrill by going, with my own schoolboys, into a small sea-side sweetshop I had not visited for many years. The thrill was twofold. The old lady behind the counter used to serve me in the days of my childhood. I recognized her perfectly. I also recognized the old wire netting she had put up around the counter to foil me, and others of my ilk. Some would have gone weepy over this. Not I.

THE STRANGEST meeting I have ever had made me sad. Some reunions must do so.

When I was a little lad a schoolmate, with a pained, strained look on his face, shyly rang the bell and stood, holding a parcel of books, on the doorstep of the unpretentious house I lived in in a sleepy coastal township. I opened the door. He handed the parcel to me with barely a word and scampered away. He was a boy of irreproachable conduct, I one who had just been expelled for the alleged offence of smoking, which crime, however, had actually been committed by one whose name is now blazoned on a tithe of the coal-trucks on all the railway sidings. He has made a fortune out of smoke.

One day, 12 years later, I was walking through a London street, carrying Holy Communion to a hospital. My eyes were cast-down, my lips were murmuring prayers. I made a point of saluting no one when doing this. (Incidentally, this may explain why sometimes the parson "cuts you dead.") My meditations were suddenly interrupted by an exclamation. "Desmond, well I *never!*" I looked up, but had no hand available to outstretch to the one outstretched to me. There, with a weary, sorrowful, far-away look in his face, stood my old schoolmate, the boy who had fetched my books home. I have never seen him since. I wonder what he thought about my strange reserve. I hope he is reading this.

So it goes on, time and again. Chance meetings are the spice of life. They should not make us unhappy. If they do, it is because, half the time, we are self-centered and resent the turn-over of life, or, the other half, morbidly affected by the passage of the years. All who have to do with children—the school-teacher, the nurse, the parson, the social worker—learn, when the early agonizings have burnt themselves out, to scan the flowing waters hungrily for the bread that comes back after many days, and to say Grace over it.

That is the way to be happy, 20 and 30 and 40 years from now.

It is great fun, if you can see it that way, to be a bank-clerk under a manager who used to clean your boots at school and make your tea; an assistant teacher under a head whom once you slapped for not learning lessons; an assistant priest in a diocese ruled over by one of your old choirboys, who used to eat sweets during your sermon, and make paper boats of hymn lists. A letter lies on my desk from a new bishop, asking for help. He was consecrated the other day to one of the colonial dioceses and is, in point of fact, wearing a mitre I might have worn myself, had I been free to accept an archdeaconry which, though it would have solved the problem of how to keep my

(Continued on page 124)

Church Music In Paris

William P. Sears, Jr., Ph.D.

Assistant Professor of Education, New York University

IT IS NOT only the antiquarian, nor the student of history, who is thrilled by the churches of Paris, but the music lover as well will find these noted centers of worship, and more especially their organ lofts, compelling in their charm. There is hardly a city in the world that can boast of so many splendid churches rich in musical traditions and so closely associated with great music and master musicians. Even on the little by-streets of France's beautiful capital, the loiterer will chance upon hoary old edifices, or more ornate modern ones, that have played and are playing important roles in the ecclesiastical life of the site of earliest Christianity in France. Not a few of these buildings have had turbulent histories as the pendulum of social thought has swung between religion and "reason." Not a few of the ancient churches have harbored great musicians—composers and virtuosi—who have sought the quiet of the organ loft in which to pursue their muse. Some of these fine old churches are still frequented by music lovers. Paris is truly the city of churches, and music has always played an important part in worship.

Either from a religious point of view or from a purely musical one, the ecclesiastical center of Paris, as well as the geographic, is the great and superb Cathedral of Notre Dame. Located on the celebrated Ile de France, this massive edifice has presided over the destinies of Paris for many centuries. Louis VII decreed that the cathedral be built, but it was St. Louis (1226-1270) who was really the father of the idea of utilizing the Ile as a religious center. With great pomp and ceremony the first stone was laid in 1163 by the Pope, Alexander III. The historian of this ancient foundation is Victor Hugo and it is in Book III of his *Notre Dame de Paris* that he sets forth an authentic account of the cathedral.

In the wild days that followed 1793, the cathedral was transformed into a temple dedicated to the cult of Reason. A noted ballet dancer was enthroned upon the high altar and statues of Voltaire and Rousseau took the places of those of SS. Peter and Paul. It was only shortly after, in 1804, that the edifice witnessed a magnificent and impressive ceremony and one of the most dramatic among the many great events that have taken place beneath its lofty Gothic arches. The Pope, in full tiara, the archbishops and bishops of the entourage in bejewelled copes and mitres, and all the retinue of the papal court filled the sanctuary. The sonorous pontifical chant, *Tu es Petrus*, was solemnly intoned. But Napoleon snatched his crown from the hands of the Pope and placed it on his own head.

Notre Dame has always prided itself on its music and its splendid organ is today as grand as it ever has been. Louis Vierne, the great master of symphonic music for the organ, presides at its console.

The Madeleine is another Parisian church whose career has been a checkered one. Napoleon had in mind no church when he planned the building of the structure. He hoped to erect an imposing temple of military glory. When the fickle pendulum swung away from the religion of Reason, Napoleon's temple became the church of the Madeleine. This curious procedure was the reverse of that which transpired across the river on the Left Bank where the Pantheon was begun as a cathedral by Louis XV and is today a temple of glory. Napoleon selected the site of the Madeleine in a most central

spot. An 18th century church was razed and the Emperor presented his new works-project as a gift to his soldiers. It was expected that special ceremonies would be held in the temple on the anniversaries of Austerlitz and Jena. These commemorative programs were to include a concert, orations, and the reading of a memorial ode, all centering upon the life, duties, and privileges of the warrior. When Napoleon was forced to abdicate in 1815, the building was still in the course of construction. The work of erection was continued but the plan was changed and the building was completed as a church. Today the Madeleine is the most fashionable church in the French capital. Its classic Greek facade is an imposing one. Its dim interior, however, is a most disappointing sight. In the apse there is a fresco representing Christ reviewing the chief champions of Christianity and felicitating them upon their particular services. The great Emperor is by no means absent from this heroic company.

AT THE conclusion of the Napoleonic era, Louis XVIII wished to complete the Madeleine as a monument to the unfortunate Louis XVI and his beautiful, if arrogant, Austrian consort, Marie Antoinette. He did not carry this idea out, but instead built the Chapelle Expiatoire, on the site of the old cemetery of the Madeleine. It was in this cemetery that Louis and his queen, the citizen Capet and the Widow Capet, had been buried after their death at the guillotine. Their memory is all that is today preserved at the Chapelle Expiatoire for, after Waterloo, their bones were taken to the final resting place of the French kings, the Abbey Church of St. Denis.

In the archives of the Madeleine there is a record in English that the sexton of the ancient church paid "7 francs for a coffin for the Widow Capet, 1793."

Today the Madeleine faces a somewhat less troubled Paris—although only recently the February 1934 riots reached their climax in the Rue Royale close to the Madeleine.

In 1858 Saint-Saens became organist of the Madeleine and distinguished himself as much by his talent for improvisation as by his skill of execution. Saint-Saens resigned the post in 1877 when he was much gratified by the appointment of Theodore Dubois as his successor. Among the great works which Saint-Saens prepared for the Madeleine might be mentioned the Mass for soli, chorus, orchestra, and organ (opus 4), and the elaborate Requiem for soli, chorus, orchestra, and organ (opus 54).

Dubois, a capable musician, came to Paris at an early age and entered the Conservatoire. It was while he was studying under Ambroise Thomas that Dubois won the coveted Prix de Rome in 1861. On his return from Italy in 1866, Dubois devoted himself to teaching and his appointment as *maitre de chapelle* at Ste. Clothilde soon followed. It was while he was at Ste. Clothilde that he produced his most famous work, the popular *Les Sept Paroles du Christ*. This eventful occasion took place on Good Friday, 1867. The present organist of the Madeleine is another musician worthy of carrying on the tradition, Henri Dallier.

St. Roch is another of Paris' great centers of ecclesiastical music. Down Rue Saint-Honore, past such old and interesting houses as No. 271, a famous resort during the

Reign of Terror where spectators gathered to get a view of the tumbrils passing on their way to the guillotine, and No. 398, where Robespierre lodged, stands this venerable old church. St. Roch has the name of being the noisiest church in Paris—a city of very noisy churches. The shuffling of feet seems never to stop in this place which is so rich in shrines of a theatrical and rococo character. It is these ornate little adjuncts to devotion that the poor so dearly love and to which they flock upon the least excuse. On Good Friday the shrine of the Entombment is a great center of attraction and scores of devout people remain for hours kneeling before it. Both Corneille and Diderot are buried in St. Roch, and it was nearby that Citizen Buonaparte first rose to great power and thus doomed the Revolution. The music of St. Roch is second only to that of the Madeleine.

For the great festivals of the Church year the music of the church of St. Eustache is perhaps the most elaborate in all Paris. The historic old church is located in an historic section of the city. At 92 Rue Saint-Honore, Moliere was born and it was close to his home, in the Church of St. Eustache, that he was baptized on January 15, 1622. The roof of St. Eustache is the most fascinating of all the roofs in the French capital. The nave of St. Eustache, too, is very attractive. On the great festivals the rich come in great numbers to mingle with the poor, St. Eustache's regular congregation. The church is very near *Les Halles* and hence the origin of the church's nickname, *Notre Dame des Halles*. St. Eustache had its secular period, too, and in 1793 the Revolutionists celebrated the Feast of Reason in the building. In 1795 the edifice was transformed into a temple of agriculture. It was the first of the immortals, Mirabeau, who rested for a while in his coffin at St. Eustache as the procession made its way to the Pantheon. The service at St. Eustache was a strange requiem and guns were fired and eulogies read over the remains of the deceased patriot. The plaster of the ceiling came down in great quantities in the course of this exotic rite.

The present organ of St. Eustache was injured by a bomb set by the Communards, but despite this the instrument is still one of the finest organs in the world. On St. Cecilia's Day entrance to the church is very difficult, for all Paris, it seems, turns out to hear the fine music of St. Eustache. Joseph Bonnet is the present organist of the church.

La Trinite boasts fine music, also. In 1871 Felix Alexandre Guilment, one of the greatest organists of the modern era, came to Paris and shortly began his career as organist at La Trinite. In 1901 Guilment retired and his place at the console was taken by Olivier Messiaen, who is still to be heard in this church.

ACROSS the Seine is the glamorous Left Bank of Paris. Two churches of this section of the city are of especial mention and their place in the life of Montparnasse is an interesting one. The first of these is the rococo Romanesque church of Saint Sulpice. The building is for many people forever associated with the story of Manon Lescaut for it was to this spot that the amorous Manon came seeking her beloved Des Grieux. St. Sulpice contains some paintings by Delacroix remarkable for their size if for nothing else. The church itself is another of Paris' churches that has had a checkered career. During the reign of terror, St. Sulpice became a temple of victory and Bonaparte feasted there in 1779. Today, the building stands in the center of the religious section of Paris—a fact, as one wit has it, demonstrated by the tremendous number of pâtisseries shops in the neighborhood. The church is famous for its music, and its rich, mellow

organ is second only to that of St. Eustache. In 1870 Charles Marie Widor became organist and for years made St. Sulpice the world's greatest center of organ music. For a time his assistant was Louis Vierne, who later left St. Sulpice for Notre Dame. Marcel Dupre is another great master of the organ who, together with Widor, will make St. Sulpice forever stand out as one of the most celebrated Meccas of organ composition and execution.

Ste. Clothilde, a second Left Bank church, will be remembered always for the saintly genius who for so many years quietly presided in its organ loft, Cesar Franck. It was in 1853 that Cesar Franck accepted the post of organist of Ste. Clothilde, and this great composer faithfully served the church until his death thirty-two years later. It was in the loft of this church, beneath the dim blue and purple light of the rose window, that humble Cesar Franck conversed with the angels as his hands moved across the manuals of the organ. Here it was that this simple soul fashioned some of his greatest music, *Les Beatitudes*, the Symphony in D, the Mass for three solo voices, chorus, and orchestra, the Redemption, and those glorious Pieces for Organ. Today the tradition of the gentle Cesar Franck is carried on by the present incumbent, Charles Tournemire.

There are a host of other churches in Paris, some extremely ancient and others quite modern. Some are very beautiful, and a good many are tawdry and garish. Some have a splendid musical tradition and seek to give the best that ecclesiastical music has to offer. Others, for one reason or another, fail to stress the musical side of their ministry. Paris is one of the world's most important centers of ecclesiastical music and the loiterer in the French capital will find ample opportunity there to indulge his taste for church music.

How to Be Happy

(Continued from page 122)

legs warm in winter, would have made me eternally ashamed for giving up work I had begun and no one else could finish.

Twenty years ago that bishop hung my pajamas in the close of Lichfield cathedral, and made my days a burden by ragging. Now I must call him "My Lord"!

The more I see of life the surer I become that the only worth-while philosophy is the woman's who said: "Life ain't all you want, but it's all you 'ave. So 'ave it. Stick a geranium in your 'at and be 'appy."

ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 744 North Fourth street, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

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Advice to Ordinands

By the Rev. George Carlton Story

Rector, Church of the Mediator, Chicago

I GIVE YOU a text to mark this occasion, I Peter 4: 10—“As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.” There can be no doubt of the reality of the gift; the history of the Church proves it. That you are prepared to receive this gift, I am fully persuaded, on a basis of your schooling, your examinations, and my personal knowledge of you over several years.

That personal knowledge moves me to say a few words of counsel before you receive your sacred orders for the remainder of your lives. I shall put it briefly, in two parts. The first attaches to the churches you will serve, the second to you as a minister of the Church.

First, avoid the expression, *my parish*. It is not your parish. It is God's. The church you will come to serve may have been established before you were born, and many persons in the congregation mature Christians when you were in the nursery. The parish represents years of devoted work, worship, and sacrifice on the part of those persons. To them it is hallowed by the memories and presence of loved ones in paradise. After some years of faithful ministry, perhaps, you may permit yourselves to speak to your people of *our parish*, but never of *my parish*. I am sure that you yourselves will feel this.

If you have moved around, you will be aware that every parish church has its own peculiar traditions, usages, and customs. There are basic similarities and individual differences in all our churches. You may take it for granted that your predecessors and the bishop of the diocese thought it permissible, and perhaps wise, to have it so, and *so ought you*. Don't try to make over the parish to suit your own taste. It is not your parish, but God's.

Meet your people where they are. Feed them food they can digest; and where wisdom really requires a change of diet, do the changing patiently, with adequate and continuous teaching. Our people everywhere, and rightly, are conservative of that which they treasure. You must be trusted by them before you can lead them to new things.

To lead, a leader must be ahead, pointing the direction. But don't get so far ahead that they lose contact with you. Have in mind that your text, with its “manifold grace of God,” teaches you unity in diversity. You will find it just so. Men and women are built of a common pattern but with infinite variety. Consequently, you will find, when you really know them, something in each one which shows the grace of God at work.

Expect and respect human differences, and don't try to mold all alike. Some men are marvelous mechanics and totally deaf to music. Cherish and use such in the mechanical department of the parish life, but don't push them into the choir.

Each person has his own approach to the sublime reality of God. As a Catholic, you have developed many roads of appreciation of that central reality, while many of your people may know only one road. Be tolerant, be patient of thought and practice that differ from your own. See that each gets his meat in due season, and you will find that your people teach you as much as you teach them. Above all, strive to respect

THIS IS the conclusion of a sermon delivered by Fr. Story at an ordination in St. Luke's pro-cathedral, Evanston, Ill., on June 13, 1938.

both your predecessors and your successors in the pastorship of the church which you serve. They travel the same road you travel. You will come to know both

the joys and the difficulties of that road, and the journey should make for understanding and sympathy.

Now for yourselves. You are to receive the gift of the Holy Spirit for the continual development of your faith. With all your kindly tolerance and appreciation of human differences, have in mind that the faith of the Gospel is definite and clean cut. The articles of the Creed, like milestones, mark the road. Stay on that road, and neither you nor your people will go astray. Generations of men before you have followed the very same road, trusted it, and were not confounded. You may have a mystical sense of God's reality. Treasure it, develop it, but don't be misty in your preaching. The faith you are commissioned to teach is, first of all, the faith of the Church, and not your own invention. Your life in the Church should make that faith live. Use your Bible and Prayer Book to teach the faith. Your people will love to have it so; for in so doing, you acquaint them with authority which is greater than your own.

“As every man hath received the gift” means that you may expect to have your own peculiar gift of appreciation and teaching. Use it! But be sure of what you preach, so that it will ring true. Nothing can take the place of your earnest sincerity. You cannot preach other men's sermons.

FROM NOW ON, a sermon will be a treat for you, since you will seldom have a chance to listen to others in the ministry. When the bishop comes for Confirmation, that will be a red letter day in your parish calendar. You will enjoy even more than your people another voice in the pulpit. The well of water springing up into eternal life will need your co-operation to keep it flowing.

Study, read, think, say your prayers; and, like the clouds in the sky above, no two of the many services conducted by you in the years of your ministry will ever be exactly the same. Each will be similar, yet changing as the clouds, as you get to know the needs of your people, as you lead them in prayer and worship.

And now, finally, you stand here not as lonely individuals offering your lives to the service of God; you are the product of the Church of God come to fruition, and the Church of God has helped to make you what you are.

Associated with you, standing in spirit with you today, are your parents, grandparents, teachers, friends, and pastors who have worked, prayed, and helped to place you where you are this minute. How greatly you are indebted to them! How greatly they trust you! You will respect that trust!

Not alone do you stand, however, for the Church of God is standing here, and the bishop will commission you while this whole body of the Church assembled here prays that you may walk worthy of the vocation wherewith you are called . . . that you may be continually replenished with the truth of God's doctrine, and endued with innocency of life; that you may faithfully serve before Him to the glory of His great name and the benefit of His holy Church.

BOOKS OF THE DAY

Edited by
Elizabeth McCracken

Hymns of the American People

FOLK HYMNS OF AMERICA. Collected and arranged by Annabel Morris Buchanan. J. Fischer & Bro., New York. \$1.25.

FIFTY AMERICAN folk hymns, words and music, are presented in this volume, with a good introduction, with complete notes and references for each hymn, and with the music arranged in four-part modal harmony. To this reviewer, who has until now neglected to learn about the collections of and comments on the religious folk music of White people in this country by such people as Mrs. Buchanan, George Pullen Jackson, Cecil J. Sharp, and John Powell, this collection comes as a most interesting and beautiful revelation. (The music of revivals, camp meetings, and gospel songs currently published in books of gospel songs and mission hymnals with which most of us are familiar, is mostly a degenerate and banal thing not to be confused with this evidence of an earlier and better tradition.)

Most of the tunes have the quality of direct appeal characteristic of music which is essentially popular, although one's immediate response to the appeal sometimes depends on a familiarity with the general style and idiom of the music. But their claim on our attention is not that of the merely obvious. They have lived, and many are still living, in oral family and Church folk tradition for at least 200 years in America; indeed, many can be traced to the folk music of England and Scotland. They have good structure, which makes for durability; distinction, which goes with individual worth; and, like all traditional song, they are singable.

It is very interesting that these melodies have scale structures which are not explained according to the modern major and minor modes, but according to the ancient Dorian, Phrygian, Mixolydian scales known as Church modes, and the later Ionian and Aeolian modes which closely resemble major and minor scales but have different harmonic implications. Their rhythm is essentially metrical, although they have been printed with some changes of time signatures. Nearly half of them are in the most usual hymn meters, while the rest are in various irregular meters. They are well harmonized by Mrs. Buchanan in arrangements and at the higher pitches suited to small choral groups rather than congregational singing.

The significance for American Churchmen of this and other similar collections is in their availability as sources of fine tunes to be mated with other and more suitable words in future editions of the Hymnal. If any of these tunes are to be so used, their claims on us would be first, that of intrinsic beauty and fitness; and second, the peculiar and important claim that they have been nourished by American soil.

RAY FRANCIS BROWN.

A Convert to Rome Looks at Anglicanism

ANGLICANISM IN TRANSITION. By Humphrey Johnson. Longmans. Pp. vii-235. \$2.25.

FATHER JOHNSON is a convert from Anglicanism to the Roman Church; he is now a priest of the Birmingham oratory. His book attempts to survey the historical development of the Church of England, and then to analyze the present tendencies within it, down to the latest of them all—the Doctrinal Report and its repercussions. It is "up to the minute," so to say.

On the whole, the book is fair. It is hardly to be expected that Fr. Johnson will look with sympathy on the movement associated with the names of Hastings Rashdall and Hensley Henson; but he could be a bit more understanding of Randall Davidson—evidently he does not like Davidson's determination to preserve unity in the Church of England, even if Bishop Gore did not always get his way. He toys with the idea that Gore might have led a secession Catholic movement—an idea which is so ridiculous that one wonders how it can even be mentioned; but he sees clearly enough that in the end Gore was a thinker who refused to go where he had himself blazed the way—for us, that may be a criticism of Gore, great man though he was in his day and generation.

The only value in the book is that it helps us to see ourselves as others see us; if we know that we are better than Fr. Johnson would paint us, we need not think that we are without fault, and perhaps his book will point to some of our deficiencies. None the less, for this reviewer the things which our author most dislikes about Anglicanism are the things of which we may be most proud—freedom with Catholicism, lack of authoritative definition, the possibility of producing the Doctrinal Report within a generally traditional community. Certainly one rises from this book with the certainty that Anglican Catholicism is vastly different in spirit and tone from the Roman Catholic Church. Whether one likes it or not may be a matter of taste, but some of us are built that way.

W. NORMAN PITTINGER.

Stanley High on the President

ROOSEVELT—AND THEN. By Stanley High. Harpers. \$3.00.

MR. HIGH, who is a well-known editorial writer and at one time was a Methodist minister although now described as a Congregationalist, during the presidential campaign of 1936 organized what he called the Good Neighbor league. His real headquarters was in the White House, and he was generally considered one of the inside group managing the campaign. This fact is mentioned to show that his observations are based on first-hand knowledge and not a matter of guesswork. He is no longer considered an insider, but that does not deprive his information of the value which his earlier experiences gave him.

Most of the chapters have appeared in print in the form of magazine articles and they make most interesting reading.

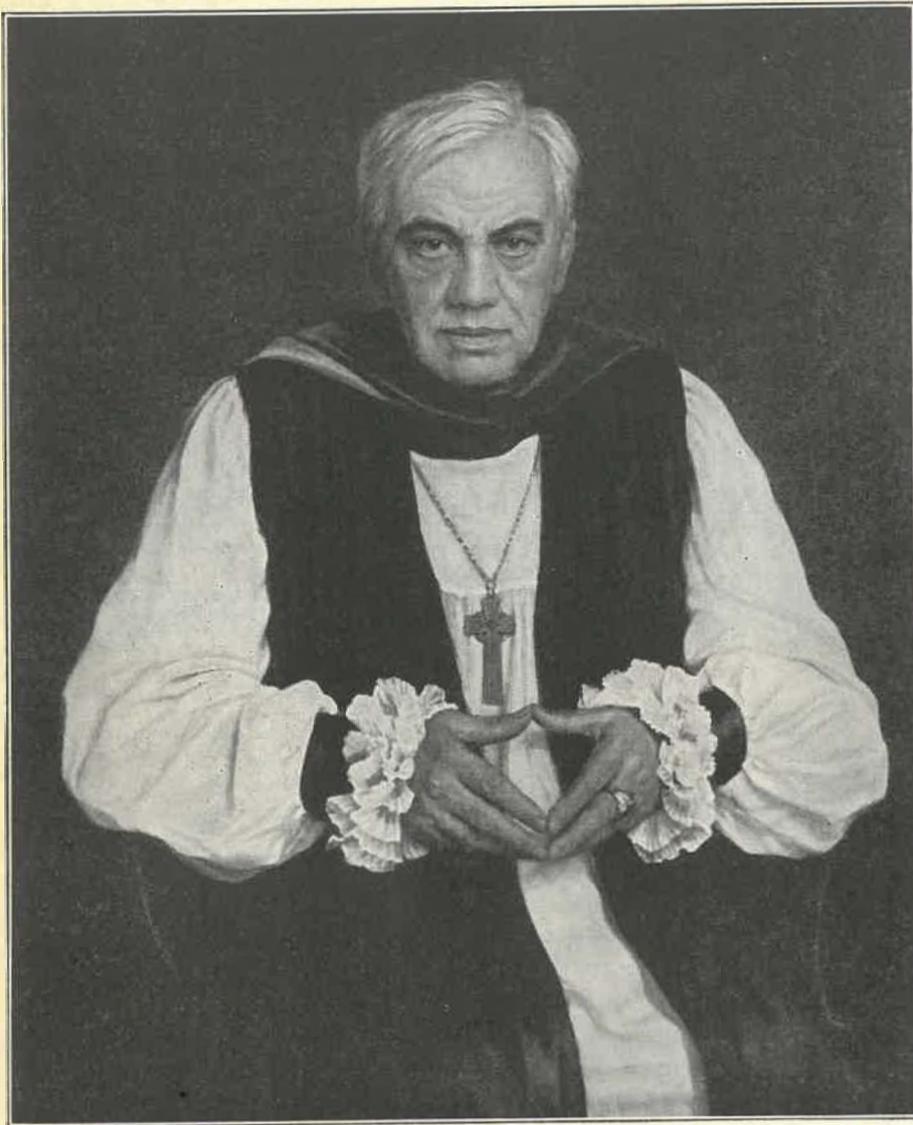
His analyses of the President's character impress one as being on the whole written without prejudice. Here is an instance of his characterization: "President Roosevelt has a great many intimates, few close friends, and no cronies. He does not have cronies because, with all his surefire and sometimes hilarious geniality, he is not chummy. His gregariousness is due to the fact that he wants diversion, entertainment, or help, not because he wants companionship. Most of his close friends date from Harvard and Hyde Park and figure largely as pleasant recollections. But his intimates are probably more numerous than those of any President before him, their influence is greater, and the speed of their turnover more rapid."

Mr. High does not profess to pose as a prophet as to the question "and then," but some of his comments challenge attention, as when he says: "Moreover, Mr. Roosevelt is as much aware of the political consequences of the first and second New Deals as he is of their economic consequences. He knows how potent the forces are which his policies and philosophy have mobilized and made articulate. He knows that if he moved into a third party he would carry with him the more militant wing of labor—and John L. Lewis. He would be accompanied, likewise, by Henry Wallace, and that would mean a farm bloc of considerable proportions. Harry Hopkins would join him and bring along as much as could be kept intact of the WPA organization among the unemployed. The La Follettes and their Progressive party would undoubtedly be a part of the new movement. So would Labor's Non-Partisan league and the American Labor party. So would a considerable and, in certain quarters, an influential group of men who have been closely associated with the New Deal: Fiorella La Guardia, mayor of New York City; Harold Ickes, Secretary of the Interior; David Stern, the increasingly influential publisher of the New York *Evening Post* and the Philadelphia *Record*; and probably the entire Guffey-Earle Democratic machine in Pennsylvania."

Mr. High is by no means critical, but he does not hesitate to issue an occasional warning as to the situation confronting the American people. One of his most pregnant passages contains this: "A government which convinces a considerable number of its citizens of the availability of blank checks, is likely to find itself without checks, or, if it should attempt to stop payment, with a political upheaval on its hands. . . . The future of a great many reforms has been entrusted, almost entirely, to those who benefit by the reforms."

CLINTON ROGERS WOODRUFF.

NEWS OF THE CHURCH



BISHOP JOHNSON OF COLORADO

This portrait of the Rt. Rev. Irving P. Johnson, D.D., was painted by John deR. Quistgaard, New York artist, last summer.

Swedish Visitors Sail for Home on "Gripsholm"

Attended Memorial Services at Many of Old Churches on Delaware

PHILADELPHIA—The Crown Prince of Sweden and his entourage, having been for some time in this country to commemorate the 300th anniversary of the landing of the Swedes on the banks of the Delaware, sailed back to Sweden on July 20th aboard the *Gripsholm*.

There is a vast difference between the modern ship which brought the Crown Prince back to his homeland and the little *Kalmar Nyckel*, which in 1638 brought the men who established the first permanent settlement in the Delaware valley.

Observers expressed the belief that the

(Continued on page 130)

85,000 Bibles Distributed During Past Year, Gideon Report States

CHICAGO (RNS)—A record distribution of Bibles since 1928 was reported here at the international convention of the Gideons. About 85,000 Bibles were made available during the past year. In addition to being placed in hotel rooms, they were distributed in penal institutions, hospitals, public schools, and libraries.

It was announced that the organization will shortly consider a proposal for more colorful binding of the Gideon Bible. The matter was brought up at the request of the hotel men's association.

Bishop Manning Vacations in Maine

NEW YORK—Bishop Manning of New York has gone with his family to his summer home at Somesville, Mt. Desert, Me., for the remainder of the summer.

Bishop Johnson Will Resign in November

Turned Administration of Diocese Over to Bishop Ingley on August 1st; Will Remove to Minnesota

DENVER, COLO.—Bishop Johnson of Colorado on July 31st announced his intention to resign in November, when the House of Bishops meets, and the next day he turned over the administration of the diocese to his Coadjutor, Bishop Ingley. In the pastoral letter announcing his decision, the Bishop of Colorado did not state the reason for his action.

The Bishop plans to leave Colorado immediately. He and Mrs. Johnson, after 22 years in Colorado, will remove to Minneapolis, Minn., where he once spent 12 years as rector of Gethsemane parish.

Below is the text of the pastoral letter, which was read in all churches of the diocese:

"To the Clergy and Laity of the Diocese of Colorado:

"It is with the deepest regret and with the most profound affection that I announce to you my intention to tender my resignation as your Bishop to the House of Bishops which meets in November, and that pending that action I am turning over the entire administration of the diocese to Bishop Ingley on August 1st.

EXPRESSES APPRECIATION OF SUPPORT

"Both Mrs. Johnson and myself desire to express to the Household of Faith our appreciation of the devoted support and kindly services which you have given us during the past 22 years, and to express our sorrow that we have decided to leave Colorado this coming month to take up our residence in Minneapolis. We hope to come back in the fall for a more formal leave-taking.

"I trust that you will give to my successor (who for many years has been my partner in office) the same devotion in the future that you have given to us both in the past.

"I commend you all to the grace of the good God who loves us."

Irving Peake Johnson was born in Hudson, N. Y. (Continued on page 131)

Bishop Stewart Well, But Needs Rest During Summer

SAULT STE. MARIE, MICH.—Pronounced "well" by his physicians, Bishop Stewart left here August 3d on the train for Chicago. He planned to arrive with Mrs. Stewart at his home on the following morning.

It will be necessary for the Bishop to rest a great deal this summer, and physicians have cautioned him to avoid overwork in the future.

During the week before his departure, the Bishop, who suffered a heart attack on June 7th, had been going for drives and also taking short walks.

Two Priests Plan to Resign This Autumn

Dr. McComas and Fr. Smith Both to Close Their Many Year's Work in Trinity Parish, New York

NEW YORK—Two priests of Trinity parish in this city will retire in the autumn, they have recently announced, and the successor of one has already been chosen.

The Rev. Dr. Joseph P. McComas, vicar of St. Paul's chapel since 1918, having completed 20 years of continuous service there, will retire September 29th, his 68th birthday.

The Rev. George LaPla Smith of St. Augustine's chapel is the other retiring priest. He has been vicar at St. Augustine's since 1928. No specific day has been given for his retiring. His successor is to be the Rev. Thomas J. Williams, formerly curate at St. Paul's chapel and at the present time assistant at St. Augustine's.

DR. MC COMAS

Dr. McComas was born in Hagerstown, Md., September 19, 1870, the son of Henry Angle and Annie Virginia Smith McComas. He was graduated from Dickinson college, Carlisle, Pa., in 1890, receiving the degree of Master of Arts in 1892. He was graduated from the General theological seminary in 1895, made deacon the same year, and advanced to the priesthood in 1896. In 1911 St. John's college, Annapolis, Md., awarded him the honorary degree of Doctor of Divinity. He was married in 1899 to Miss Katherine Carmichael Murray.

From 1895 to 1899 Dr. McComas was curate of St. Anne's church, Annapolis, Md. He was rector of that same parish from 1899 to 1916. In the latter year he came to Trinity church as curate, and in 1918 he became vicar of St. Paul's.

Dr. McComas was president of the New York clerical union for the maintenance and defense of Catholic principles from 1923 to 1929, and vice-president of the plainsong society of New York from 1923 to 1933. He was a delegate to the Pan-Anglican congress which met in London in 1908, and representative visitor to the bicentennial of the Church of England in Canada, which met in Halifax in 1910. From 1917 to 1921 he was chaplain of the 7th regiment of the National Guard.

FR. SMITH

The Rev. George LaPla Smith was born in Wimblington, Cambridgeshire, England, the son of John E. and Anne LaPla Smith. He was graduated from the General theological seminary in 1904 and was made deacon and advanced to the priesthood in the same year.

Fr. Smith was vicar of Christ church, Bayfield, Wis., and the mission at Washburn, Wis., both now in the diocese of Eau Claire, from 1904 to 1905. From 1905 to 1907 he was assistant minister of St. John's church, Norristown, Pa. He was rector of St. George's church, Philadelphia, from 1907 to 1923.

In 1923 he became assistant rector of



RALPH W. HOLLENBECK
(Hering Studio Photo.)

St. Luke's church, Baltimore, Md., where he remained until 1925. For the next two years he was curate at Trinity church, New York City. Then, after a year as chaplain of the country and city mission of Los Angeles, Fr. Smith came to St. Augustine's chapel.

FR. WILLIAMS

Fr. Williams, who will succeed Fr. Smith, was born in Nashville, Tenn., June 26, 1887, the son of Wilson and Sallie Bernard Stratton Williams. He received the degree of Bachelor of Arts from the University of Texas in 1908 and the degree of Master of Arts from the University of California in 1914. He was graduated from the Church Divinity School of the Pacific in 1914, made deacon the same year, and advanced to the priesthood in 1915 by Bishop Nichols.

Following work in the diocese of California, he became rector of St. Paul's church, Oregon City, Ore., in 1915. Two years later, he went to the diocese of Iowa. Thence he came to New York.

After a year at the city mission, he became curate of St. Luke's chapel, Trinity parish, and served from 1922 to 1926. After two years spent in the diocese of Colorado, he again returned to New York, where from 1928 to 1930 he was curate of Holyrood church. From 1930 to 1937 he was curate of St. Paul's chapel, and during the past year he has been assistant at St. Augustine's.

Appoint Rev. T. V. Barrett New Chaplain for Kenyon

GAMBIER, OHIO—The Rev. Thomas V. Barrett, a member of the staff of Trinity church, New Haven, Conn., has been appointed chaplain of Kenyon college, Dr. Gordon Keith Chalmers, president of Kenyon, announced recently.

Mr. Barrett, who is a graduate of Amherst college and General theological seminary, in addition to his duties as chaplain will teach courses in Biblical literature and also act as rector of Harcourt parish at Gambier.

Many Mourn Death of Council Member

Wide Interests of R. W. Hollenbeck Revealed in Springfield Chamber of Commerce Resolution

CINCINNATI—The chamber of commerce of Springfield, Ohio, in the resolution passed after the death of Ralph W. Hollenbeck, 58, member of the National Council who died in Springfield at his home on July 26th, revealed the varied civic interests and the many leaderships of this noted layman. Many Springfield residents mourned his passing, since, in addition to his Church activities, he had been prominent in YMCA, Boy Scout, Rotary club, and chamber of commerce affairs.

He was buried in Ferncliff cemetery, Springfield. Funeral services were held in Christ church on July 28th, the rector, the Rev. Dr. Allan W. Cooke, officiating. The honorary pallbearers were the friends with whom Mr. Hollenbeck had been associated in community, business, and Church affairs.

Mr. Hollenbeck was a prominent Mason, and president of the Morris Plan Bank of Springfield, as well as organizer and president of the Credit life insurance company.

Born September 19, 1880, at Circleville, he soon removed with his family to Springfield, where he resided for the rest of his life. In 1901 he was graduated from Wittenberg college in Springfield. Joining the organization of the International Harvester company, he later became general manager of the Springfield plant. When he retired a few years ago he had been with the company 20 years.

Mr. Hollenbeck was married in 1905 to Miss Ellen B. McGrew, daughter of the late Mr. and Mrs. J. F. McGrew of Springfield. Surviving him, besides his wife, are two sons, John F. and Dwight W. Hollenbeck, Springfield; a daughter, Mrs. Wesley T. Harrison, Evanston, Ill.; a sister, Mrs. E. D. C. Bayne, Cleveland; and a brother, Clarence M. Hollenbeck, Oakland, Calif.

Several times a deputy to General Convention, he was elected at the 1937 Convention in Cincinnati to serve on the National Council. He was made chairman of the special gifts committee of that body. In addition to being senior warden of his parish, he was at the time of his death a member of the Bishop and chapter and of the Church foundation of the diocese of Southern Ohio.

Bishop Hobson, who is spending several weeks in the East, was unable to return for the funeral, as he desired, because of certain New England engagements.

Many Jobs for Colored Workers

NEW YORK—Openings in Church positions for Colored workers are much more plentiful than the applicants for those positions, according to a statement made recently by Miss Bertha Richards, head of the Bishop Tuttle training school for Colored workers, Raleigh, N. C.

Priest Murdered in Dominican Republic

Found Dead in Library of His Own Home; Was Esteemed by Both Foreigners and Natives

PORT AU PRINCE, HAITI—Apparently killed by blows on the head, delivered with a blunt instrument, the Rev. Charles Raymond Barnes, priest in charge of the Church of the Epiphany, Trujillo City, Dominican Republic, was found dead July 27th shortly after midnight in the library of his home there.

A police investigation was begun at once. Who the murderer is has not yet been ascertained.

Bishop Carson arrived by plane the day after the murder. He conducted the burial service, assisted by the Rev. Canon A. H. Beer. The Rev. Messrs. Oscar Macombe and Thomas O. Basden were also present. Interment was within the church building at Trujillo City.

"His personality," said Bishop Carson, in referring to Fr. Barnes, "was most attractive; he was a devoted Catholic priest; he had the esteem not only of the foreign colony in which he worked but also of many Dominicans; particularly he was loved by the children who lived in the neighborhood of the church. . . . Many evidences of esteem and sympathy have come to the authorities of the Church. . . . A devoted priest has been lost to the Church and the manner of his dying is deeply lamented."

Fr. Barnes is survived by a sister, Miss Reba May Barnes of Rochester, N. Y. He was unmarried.

He was born in Camden, N. J., in 1894, and received his education at the high school at Mechanicsburg, Pa., the school of commerce in Harrisburg, Pa., and the University of the South.

Later, deciding to enter the priesthood, he attended General theological seminary, at the same time taking graduate work for the degree of Master of Arts at Columbia university.

He was ordained deacon in April, 1920, and priest in November of that year. For several years he was stationed at Williamsport, Pa., and later he was subdean of the Cathedral of St. John the Baptist, British Honduras, at which place he remained two years. In 1936 he went to Trujillo City to take charge of Epiphany church.

Constance P. Smith, Founder of Mothering Sunday Movement, Dies

NOTTINGHAM, ENGLAND—Miss Constance Penswick Smith, founder of the Mothering Sunday movement, died at her home here on June 10th. Following the funeral service in the parish church, interment took place June 14th in Coddington churchyard.

Constance Smith was born April 28, 1878, the second daughter of the late Rev. Charles P. Smith and Mary Caroline Smith. A lover of the ancient customs of the Church of England, she did much to revive the celebrations abandoned at the time of the Reformation.

Dr. G. Burke, a Deacon for 17 Years, Ordained Priest

NEW YORK—Seventeen years ago Bishop Rowe ordained the Rev. Dr. Grafton Burke, who is now director of the Hudson Stuck memorial hospital, Fort Yukon, Alaska, deacon. On June 29th of this year Bishop Rowe ordained Dr. Burke priest.

Call National Stewardship Convention for November

NEW YORK—A national stewardship convention, to be held in Chicago next November 1st to 3d, was recently announced by the National Committee for Religion and Welfare Recovery, as a part of a national stewardship movement in the interests of all religious, educational, medical, scientific, character building, and welfare institutions.

The committee is composed of more than 400 officers and nationally recognized leaders or trustees of privately supported philanthropies "whose resources and income were tragically reduced during the depression and have not been restored even in the moderate degree that our national income has recovered," it was declared in a statement made public at the headquarters of the organization.

Among the members of the committee are the following: Bishops Abbott, Ablewhite, Brown, Capers, Darst, Finlay, Francis, Freeman, Hobson, Longley, McCormick, McElwain, Mikell, Parsons, Remington, Spencer, Sterrett, Stevens, Stewart, Stires, Taitt, Thomas, Ward, White, Wilson, Wing, and Woodcock.

Says Increased Solidarity of Christian Church Has Been Marked Feature of Life in China During Past Year of War

NEW YORK—The increasing solidarity of the whole Christian Church has been one of the marked features of life in China during the past year of warfare, the Rev. John Gillespie Magee of Nanking said in a recent interview. He sailed July 28th on the *Ile de France* to join his family in England, having just returned from service in Nanking.

He had witnessed the approach of the Japanese army and the attack and occupation of Nanking. He received a very favorable impression of the vigorous activity of the Church in Nanking.

A whole new mission center is now active there, close to Ginling college, grown out of work among one of the groups of refugees. Quarters have been provided for a chapel.

The Rev. Ernest H. Forster and his wife and Miss Bessie Sims are the foreign staff. The Chinese staff includes Dean Tong of the theological school and his son Paul, recently ordained deacon; the Rev. Messrs. J. L. Chen, C. T. Chiang, and S. C. Kuo, two catechists, and four women workers.

Work goes on at St. Paul's church, in the city, and at Hsiakwan, Puchen, and Pukow. Pukow will be remembered as the place where work was started and a chapel built by a Chinese couple in memory of

Georgia Desires New Chaplaincy at Prison

Social Service Department Adopts Resolution Expressing Intention to Put Priest in Job

ST. SIMONS ISLAND, GA.—To secure the appointment as chaplain at the new modern Georgia state prison for a priest of the Church is now the determination of the Georgia diocesan department of Christian social service, it was announced in resolution form at the meeting of the department held July 18th at Camp Reese here.

Among the other important resolutions adopted were these: that the department of Christian social service and the state department of public welfare meet at the same time and place in the future, that the sole objective of the department for this year be jails, and that the chairman of the department appoint a committee of three or more persons who are to hold educational conferences in all parishes and missions within their geographical areas.

These conferences, it was decided, are to be conducted by a priest and a professional social worker. They are to inform the persons attending of federal, state, local, and Church social service activities, and to see that an individual or a committee assumes the responsibility for social service work in each parish or mission.

The Rev. H. S. Cobey, vice-chairman of the department, presided. Bishop Barnwell and Mrs. L. L. Colcord of the state department of public welfare took part.

their young son. The boy's father is now a catechist. At considerable personal risk he visits and cares for the people there.

TWO SORTS OF RELIEF

The need for relief increases. It is of two distinct kinds, which may be described as acute and chronic. Wherever the Japanese army advances, a desperate tide of refugees rolls back before it, fleeing for life. It is impossible to say how many lives have been saved by immediate relief work, and everywhere the missions and missionaries have become chiefly responsible for administering it.

After this acute stage passes, the cities and towns are left with their normal life paralyzed, the survivors, both those who were unable to get away and those who return, looted and practically or entirely destitute, and the relief need is the serious and difficult feat of rehabilitating them.

Nanking, for example, Mr. Magee said, is almost wholly on a consumption basis, creating hardly anything. Very few have jobs. A little help to an individual may suffice to start him in small business and to get his completely disorganized life functioning again.

The food question is often difficult, not because food is scarce but because people have no means of buying it.



SWEDISH LEADERS IN PHILADELPHIA
Left to right, Bishop Rodhe of Lund, Prince Bertil, and Bishop Ljunggren of Skara are shown at Gloria Dei church.

Swedish Visitors Start Home on "Gripsholm"

Continued from page 127

Swedish royal party was returning with a new vision of the vast contributions the sons of Sweden have made in the upbuilding of America, especially around the headwaters of the Mississippi.

Among the royal party were, in addition to Crown Prince Gustaf Adolph, the

Crown Princess Louise and their son Prince Bertil. On their arrival they were met by President Roosevelt, and they later attended several functions under the direction of the department of state.

TWO BISHOPS REPRESENT CHURCH

The Church was represented by two dignitaries of the Church of Sweden, the Rt. Rev. Edward Rodhe, Bishop of Lund, who represented his Grace, the Most Rev. Erling Eidem, Archbishop of Upsala; and the Rt. Rev. Gustaf Ljunggren, Bishop of Skara.

They participated in services at the five Swedish churches on the Delaware: Trinity, Wilmington, Del.; *Gloria Dei*, Philadelphia; the daughter churches of the latter—St. James', Kingsessing, and Christ church, Upper Merion—and at Trinity, Swedesboro, N. J.

During the royal party's stay in Philadelphia, they were guests at a great service under the auspices of the Scandinavian Lutheran Augustana synod in which a number of the Lutheran bodies of the city coöperated.

The service at Gloria Dei (Old Swedes') church, which is the mother of the Colonial churches in Pennsylvania and the oldest church in the state, was attended by Prince Bertil and the bishops as a memorial for the 34 preachers and missionaries sent from the Church of Sweden during the period when New Sweden was ruled by Swedish kings.

BISHOP RODHE BRINGS GREETINGS

Bishop Rodhe brought greetings from the Church that had conceived and built up these early congregations. Bishop Ljunggren presented the church with a facsimile of the first Swedish Bible, the so-called Gustaf Vasa Bible of 1541. It is profusely illustrated with woodcuts.

The translation of the Bible into Swedish was a major project of the Reformation in Sweden. It was done by Olaus and Laurentius Petri, by order of Gustaf Vasa.

HONORS MISSIONARY

Prince Bertil placed a wreath of laurel bearing the insignia of the crown on the tomb of Nicholas Collin to commemorate the work of these men of God of an earlier day.

Both the Prince and the congregation sang "For all the saints who from their labors rest." In the absence of the Bishop of the diocese, the rector, the Rev. John Craig Roak, made the address of welcome and presented Prince Bertil with bronze plaques of Presidents Washington, Lincoln, and Wilson.

DIGNITARIES ATTEND

Fifteen clergy of the diocese assisted the Very Rev. Dr. Allen Evans of the Philadelphia divinity school, who conducted the service until the rector and the visitors arrived. Dignitaries of the Augustana synod, the Lutheran churches in Philadelphia, the Roman Catholic Church, and the Federal Council of Churches were scattered throughout the congregation. Also in attendance were the Swedish minister and his staff and other officials from Washington, in addition to regular members of the congregation and other Philadelphia residents interested in the event.



AT GLORIA DEI, PHILADELPHIA
Prince Bertil is shown just after being greeted by the Rev. John Craig Roak, rector.

13 Washington Reformatory Prisoners Baptized and 10 Confirmed by Bishop Huston

SEATTLE, WASH.—Thirteen prisoners at the state reformatory, Monroe, were baptized and 10 were confirmed by Bishop Huston on July 16th, having been presented by the Rev. John B. Pennell, city missionary of Seattle. They have received their instructions from Deaconess Margaret Peppers, UTO worker in the diocese of Olympia.

This is the first fruit of the labors of a group of Seattle Anglicans. About three years ago some persons influenced by the Oxford Group movement started paying Saturday afternoon visits to the reformatory. Informal classes were held, and personal interviews with the boys.

After a time many of the workers dropped out of the group, leaving chiefly the Episcopalians. The latter continued and increased their effort.

Now 250 boys regularly attend the weekly meetings. Recently a number of them asked to be admitted to the Church, thus giving rise to the baptisms and confirmations on July 16th.

Of the 800 boys in the institution, only three had affiliation with the Church previous to the coming of this group. Strangely enough, these three did not attend the classes.

Statewide Committee of Jews and Christians Is Formed in Kansas

NEW YORK (RNS)—Organization of a statewide Committee of Jews and Christians in Kansas with Governor Huxman as honorary chairman and Senator Henry J. Allen as chairman was announced from the headquarters of the National Conference of Jews and Christians here.

The committee includes among its members William Allen White of Emporia and leading Protestant, Catholic, and Jewish religious and lay leaders from all parts of the state.

A statewide educational program will be launched immediately which will emphasize closer understanding and coöperation among Protestant, Catholics, and Jews in the state, it was announced.

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Bishop Johnson Will Resign in November

Continued from page 127

son, N. Y., on November 5, 1866, the son of the Rev. William Ross Johnson and Adeline Dickenson Johnson. He attended Union college, receiving the degree of Bachelor of Arts in 1887, and then went to General theological seminary, graduating in 1891. In the same year he was ordained deacon by Bishop Williams and advanced to the priesthood by Bishop Worthington.

ORGANIZED ASSOCIATE MISSION IN OMAHA

After leaving the seminary in 1891, he, in company with the Rev. Paul Matthews (later Bishop of New Jersey), organized the associate mission which took charge of stations in Omaha and the vicinity. During the years of its existence, it included among its members the late Dr. Percy Silver, the late Francis White, the Rev. Charles Herbert Young, the Rev. James Wise (now Bishop of Kansas), and several others.

In 1894 he was assigned to St. Martin's mission, South Omaha. The same year he married Grace W. Keese of New Rochelle, N. Y. They have two sons, Dr. Norman Johnson of Minneapolis and Stanley Johnson, judge of the juvenile court in Denver. In 1901 he was called to Minneapolis as rector of Gethsemane church.

During the period of the association mission work in Omaha, Bishop Johnson became acquainted with Miss Eva Matthews, sister of Bishop Matthews, and became intensely interested in her desire to enter into religious work. His encouragement and sympathy were partly instrumental in leading her to carry out her aims according to her own ideals, and to found the Community of the Transfiguration, of which she became the first superior. Bishop Johnson is still the visitor of the community.

Bishop Johnson served as rector of Gethsemane parish, Minneapolis, until 1913, when he went to Seabury divinity school as a member of the faculty, for three years. He was elected Bishop Co-adjutor of Colorado and consecrated in St. John's cathedral, Denver, on January 1, 1917. On October 21, 1918, at the death of Bishop Olmstead, he became diocesan.

EDITED "WITNESS" FOR MANY YEARS

Bishop Johnson has been editor of the *Witness* since its inception in 1917, and he is known throughout the Church for his writings, which include *Confirmation Instructions*, *Cushioned Pews*, *The Story of the Church*, *The Personal Christ*, and *The Way of Life*.

The honorary degree of Doctor of Divinity has been bestowed upon him by Union college and by the University of Colorado. Colorado college gave him the degree of Doctor of Laws and the University of Denver the degree of Doctor of Sacred Theology.

Intensely interested in the problems in penal institutions, he served as a member of the board of corrections of the state of Colorado for two years.

As a writer and speaker he has exercised large influence throughout the whole Church; his opinions, epigrams, and edi-

torials from the *Witness* have been widely quoted, and he has written occasionally for THE LIVING CHURCH. In the House of Bishops his membership on the Commission on the Constitution and Canons has affected legislation for many years past, while his espousal of various projects has always elicited a large following.

As chairman of the Commission to Consider and Evaluate the Activities of the National Council, Bishop Johnson was largely instrumental in securing the passage of Church legislation making the Presiding Bishop active head of the Council and full-time executive and spiritual leader of the Church.

He has served on other important Commissions, including those on Marriage and Divorce, and on the Presiding Bishop's See.

As a mission preacher he has long been in demand, having conducted missions in practically every state in the union. He is as much at home in the pulpits of New York as in the country towns and mining camps of Colorado.

Fr. Burton to Visit Japan

CAMBRIDGE, MASS.—The Rev. Spence Burton, father superior of the American congregation of the Society of St. John the Evangelist, it has just been announced, plans to sail from San Francisco August 5th on the *Chichibu Maru* to make a visitation to spend four or five months in the Orient. He will visit the two Cowley houses in Japan.

During his absence, Fr. Dale, assistant superior, will be in charge of the society in this country.

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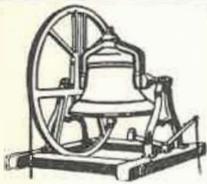
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NEW YORK—In a primitive land a concrete means must be used in putting across a message to the natives; and so when Mrs. McAfee, wife of a missionary to the natives of Upi in a southern and primitive part of the Philippines, had to teach the native women to care for their children, she used her own baby to demonstrate on. That was 12 years ago, and Mrs. McAfee was the first White woman the people had ever seen. Since then her teachings have meant health to hundreds of children.

The Rev. and Mrs. Leo Gay McAfee are stationed at St. Francis' mission at Upi, though at present they are in this country on furlough. When they return, they will take with them a deaconess and a Church Army sister, but they will still feel the need for more clergy.

The mission, with its seven outstations, is too large for one priest. One of the younger missions of the Church, it was begun only 14 years ago. Already it has done a striking bit of work in training native workers.

Some of these have served for a time and then married and gone elsewhere, taking their Church ideals, their training, and experience with them. They are establishing Christian households in regions much wilder even than Upi.

Young people come to Upi to attend the government agricultural school. The mission provides hostels for them, along with instruction and practice in gardening, a form of practical education suited to their environment.

Mr. and Mrs. McAfee have trained and directed a native staff which includes Bernard Tenaar, catechist, and his wife Augustina; Benito Cabanban and Pablo Moiquit, catechists; Maria Tenorio Cabanban, a nurse sent out to train at St. Luke's hospital, Manila, and returned to work among her own people; Josephine Isiao, in charge of weaving; Rosario Labasan, in charge of the girls' dormitory; and Maria, just finishing her course at St. Luke's, Manila. She returns to the mission with the McAfees in the autumn.

"Cowley" Lists Maine Resthouse

Among Properties of the Order

COUSIN'S ISLAND, ME.—The summer issue of *Cowley*, organ of the American congregation of the Society of St. John the Evangelist, lists for the first time St. Columba's house, a rest place for the Fathers and Brothers. The commodious frame house with its three acres of land was presented to the society last year by Miss Isabella V. Cox in memory of her sister, Miss Mary Cox, whose summer residence it had been for many years.

The house is nine miles from Portland. Not providing the conveniences of gas, electricity, or telephone, it does provide, "in the midst of seaward marching pines and hemlocks," a place where members of the order may spend happy summer weeks. One of the upper rooms has been fitted up as an oratory in which Mass is said daily when one of the Fathers is in residence.

NECROLOGY

† May they rest †
in peace.

THURSTON R. HINCKLEY, PRIEST

HONOLULU, T. H.—The Rev. Thurston Russell Hinckley, non-parochial priest of the missionary district of Honolulu, died July 19th of a heart attack at his home in Kapaa, Island of Kauai. The funeral service was held the next day at All Saints' church, Kapaa. The ashes will be sent to Boston, Mass., for burial.

The Rev. Mr. Hinckley was born in Pompton Plains, N. J., February 17, 1889. He was educated in public schools near Boston and at Powder Point hall, Duxbury, Mass. He came to Hawaii in 1917, working first with the department of public instruction and then at the Iolani school for boys.

In 1923 he went as a missionary teacher to Kaifeng, Honan, China, returning to Honolulu in 1926 to take up work as principal of Iolani school.

Mr. Hinckley studied for holy orders under Bishop LaMothe, and was ordained deacon in 1924 and priest in 1928. He spent the year 1930-1931 at the Episcopal theological school, and returned to Iolani for one year. He then entered government work, first with the juvenile court in Honolulu, and later as probation officer for the fifth circuit court at Lihue, Kauai, which position he held at the time of his death.

On Kauai he was also honorary assistant to Archdeacon Willey at All Saints' church, Kapaa.

Mr. Hinckley is survived by his mother, who lived with him, and a sister, Mrs. Mary Cohn of Los Angeles.

MISS ALICE T. BOORAEM

MORRISTOWN, N. J.—Alice Tillotson Booraem, for many years a member of All Saints' church, Orange, and treasurer of the memorial chapel of All Souls', Saint Hubert's, N. Y., died on July 11, 1938. The funeral service was held in All Saints' church, and the interment was in Evergreen cemetery, Morristown.

Miss Booraem was the daughter of the late Hugh Toler and Antoinette Van Vorst Booraem, and the last surviving member of her family.

During the years when the memorial chapel of All Souls' was without a permanent priest in charge, she helped in many ways to maintain the fabric by personal attention to its needs, and by generous gifts of her own.

Ohio Young People's Conference

Begins August 25th at Marblehead

CLEVELAND—The seventh annual Ohio leaders' conference for young people and workers with young people will be held at Camp Plymouth Shores, Marblehead, beginning August 25th and continuing through August 28th.

Bishop Rogers will be the chaplain.

Character Building Through Formation of Youth Groups Is Part of Los Angeles Plan

LOS ANGELES—Stimulation of churches and communities to form an increasing number of "alluring character building youth groups" is the first of six points on the program of the Los Angeles county committee for church and community co-operation.

Head of the committee is Bishop Stevens of Los Angeles.

The complete program follows:

(1) The stimulation of churches and communities to form an increasing number of alluring character building groups of boys,

girls, and young people, up to and including young married people's groups.

(2) The emphasis in these church and community groups, and in schools, on education for marriage and the home.

(3) The encouragement of churches to co-operate with other community agencies in the increase of recreational opportunities, such as supervised playgrounds and gymnasiums open day and evening.

(4) The enlistment and training of more leaders for youth character building groups.

(5) The encouragement of communities to discover and offer to high school and college young people part-time jobs.

(6) The coördinating of churches with schools, character building groups, and law enforcement offices in the care of children who have taken their first moral misstep, or show signs of social maladjustment.

CALENDAR OF COMING EVENTS

AUGUST

- 20-September 3d. Western Massachusetts adult conference, Bucksteep Manor.
- 22-September 2. Gearhart summer school, Portland, Ore.
- 25-28. Leaders' conference for young people, Marblehead, Ohio.
- 25-September 9. Congress of Old Catholic and related Churches, Zurich, Switzerland.
- 29-September 1. Continuation committee, World Conference on Faith and Order, Clarens, Switzerland.

SEPTEMBER

- 2. Bishop Seabury memorial inaugural ceremony, Aberdeen, Scotland.
- 20. Consecration of Rev. Dr. E. P. Dandridge as Coadjutor of Tennessee, Nashville.
- 21-25. Old Barn conference of Southern Ohio.

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CHURCH CALENDAR

AUGUST

14. Ninth Sunday after Trinity.
 21. Tenth Sunday after Trinity.
 24. St. Bartholomew. (Wednesday.)
 28. Eleventh Sunday after Trinity.
 31. (Wednesday.)

SEPTEMBER

1. (Thursday.)
 4. Twelfth Sunday after Trinity.
 11. Thirteenth Sunday after Trinity.
 18. Fourteenth Sunday after Trinity.
 21. St. Matthew. (Wednesday.)
 21, 23, 24. Ember Days.
 25. Fifteenth Sunday after Trinity.
 29. St. Michael and All Angels. (Thursday.)
 30. (Friday.)

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

CROCKETT, REV. JOHN R., formerly rector of St. Peter's Church, West Allis, Wis. (Mil.); to be on staff of St. Luke's Church, Germantown, Philadelphia, Pa., effective September 1st. Address, 5421 Germantown Ave.

DAVIES, REV. CHARLES R., formerly rector of Grace Church, Chanute, and in charge of the churches at Iola and Yates Center, Kans.; to be rector of St. Paul's Church, Manhattan, Kans., effective September 1st.

GARTEN, REV. F. GRAY, formerly curate of Ascension Parish, Staten Island, N. Y.; is director of youth division, Board of Religious Education, diocese of New York. Address, 2840 Sedgwick Ave., New York City.

HARRISON, REV. C. EDWARD, deacon, is in charge of St. Philip's Church, Muskogee, and of St. Thomas' Church, Tulsa, Okla. Address, 612 N. 14th St., Muskogee, Okla.

LACHER, REV. E. LAWRENCE, formerly curate of the Church of the Messiah, Baltimore, Md.; to be on the staff of St. Luke's Church, Germantown, Philadelphia, Pa., effective September 1st. Address, 5421 Germantown Ave.

LOUNSBURY, REV. HAROLD V. O., formerly vicar of St. Mary's Church, Waynesboro, and of the Prince of Peace, Gettysburg, Pa. (Har.); is in charge of St. Anne's Parish, Essex County, Va. Address, Loretto, Va.

TERRY, REV. JAMES H., formerly in charge of Christ Church, Las Vegas, Nev.; to be rector of St. James' Church, Kent, Wash. (Ol.), effective September 1st. Address, 207 S. 3d St.

SUMMER ACTIVITIES

EHART, REV. EDWARD H., JR., will be in charge of St. Thomas' Church, Bethel, Conn.,

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during August. Address, 100 Greenwood Ave.

PHILLIPS, REV. WENDELL, is in charge of the Church of the Transfiguration, Norfolk, Conn., during the summer.

SIMKINS, REV. ELDRED C., St. Paul's Church, New Smyrna Beach, Fla.; will supply at the Church of the Holy Cross, Miami, Fla., during August. Address, 3635 Northeast First Ave.

TURRILL, REV. WILLIAM B., will be in charge of St. Matthias' Church, Victoria, B. C., during August. Address, 234 Beechwood Ave.

WULF, REV. CHARLES F., rector of St. Paul's Church, Hickman, Ky., will supply at Christ Church Cathedral, Louisville, Ky., from July 31st to August 21st.

NEW ADDRESSES

JETT, Rt. Rev. ROBERT CARTER, D.D., former residence address 1103 Second St., S.W.; 670 Wellington Ave., Roanoke, Va. Until the consecration of his successor, on September 27th, Bishop Jett's official mail should be addressed, as heretofore, to Box 2068, Roanoke, Va.

DENTAN, REV. ROBERT C., formerly 39 Trumbull St.; 703 Orange St., New Haven, Conn.

HIGGINS, REV. JOHN S., formerly 2610 N. Francisco Ave., Chicago, Ill.; 905 Fourth Ave., S., Minneapolis, Minn.

LAMB, REV. GEORGE WOODWARD, formerly 209 St. Marks Sq.; 228 Farragut Terrace, Philadelphia, Pa.

MOWRY, REV. HARRIS J., JR., formerly 631 Pine St.; 669 Douglas St., Chattanooga, Tenn.

SOWERBUTTS, REV. CROMPTON, retired, formerly Gold Beach, Ore.; Rockport, Texas.

WALKER, REV. JOSEPH R., formerly St. Simons Island, Ga.; Beaufort, S. Car.

RESIGNATIONS

GORGAS, REV. HENRY B., after many years of faithful service on the staff of St. Luke's Church, Germantown, Philadelphia, Pa.; to retire September 1st. Address, The Coulter Inn, Germantown, Philadelphia, Pa.

SMITH, REV. GEORGE LA PLA, formerly in charge of St. Augustine's Chapel, Trinity Parish, New York City; to be retired, as of August 1st. Address, 105 East Houston St., New York City, until October 1st. After that date address is 270 Central Ave., Pacific Grove, Calif.

TROOP, REV. GEORGE W. H., as rector of Calvary Church, Ashland, Ky. (Lex.), effective September 1st.

ORDINATIONS

PRIESTS

ALABAMA—The Rev. ROBERT YANCEY MARLOW was advanced to the priesthood by Bishop Carpenter of Alabama in the Church of the Advent, Birmingham, June 29th. The ordinand was presented by the Rev. Dr. G. W. Ribble, and is curate of the Church of the Advent. The Bishop preached the sermon.

COLORADO—The Rev. JAY WHEELOCK McCULLOUGH was advanced to the priesthood by Bishop Johnson of Colorado in St. Barnabas' Church, Denver, July 25th. The ordinand was presented by the Rev. Neil Stanley who also preached the sermon. The Rev. Mr. McCullough is vicar of St. Andrew's Church, La Junta, and missionary in charge of the Arkansas Valley. Address, La Junta, Colo.

The Rev. WILLIAM GARDINER BERNDT was advanced to the priesthood by Bishop Brewster of Maine, acting for Bishop Johnson of Colorado, in St. Andrew's Chapel, Camp O-At-Ka, East Sebago, Me., July 25th. The ordinand was presented by the Ven. Arthur Phinney, and is temporarily in charge of St. John Evangelist's, Haverhill, Mass. The Rev. Edward J. Day preached the sermon.

IDAHO—The Rev. STEPHEN ELLIOTT BARNWELL was advanced to the priesthood by Bishop Bartlett of Idaho in St. Michael's Cathedral, Boise, July 23d. The ordinand was presented by the Very Rev. Frank A. Rhea, and is in charge of St. Andrew's, Darien, and of St. John's, Inwood, with address at Darien, Ga. Bishop Bartlett preached the sermon.

OLYMPIA—The Rev. ELBERT DAILEY RIDDICK was advanced to the priesthood by Bishop Huston of Olympia in St. Mark's Cathedral, Seattle, Wash.,

July 25th. The ordinand was presented by the Very Rev. John D. McLaughlan who also preached the sermon. The Rev. Mr. Riddick will continue in charge of St. Paul's Church, Bremerton, Wash., with address at 511 Chester Ave.

DEACONS

ALABAMA—TALBOT MORGAN was ordained deacon by Bishop Carpenter of Alabama in the Church of the Advent, Birmingham, July 17th. The candidate was presented by the Rev. Dr. Charles S. Hale of Memphis, Tenn., who also read the epistle and the litany.

IDAHO—GEORGE LAWRENCE POTTER was ordained deacon by Bishop Bartlett of Idaho in St. Andrew's Church, McCall, Idaho, July 17th. The candidate was presented by the Rev. Innis L. Jenkins, and is in charge of the Church of the Re-

deemer, Salmon, Idaho. Bishop Kemerer of Duluth preached the sermon.

ERNEST HERBERT WILLIAMS was ordained to the diaconate by Bishop Bartlett in St. Michael's Cathedral, Boise, July 24th. The candidate was presented by the Very Rev. Frank A. Rhea, and is in charge of St. Andrew's, McCall, and of Emmanuel, Placerville, with address at McCall, Idaho. Bishop Bartlett preached the sermon.

MARRIAGE

HOMAN, the Rev. CHARLES A. A., priest in charge of Grace memorial church, St. Helena, Calif., and Miss Jane Raymond of St. Helena were united in marriage at Christ church cathedral, Sacramento, on July 6th, by Bishop Porter.

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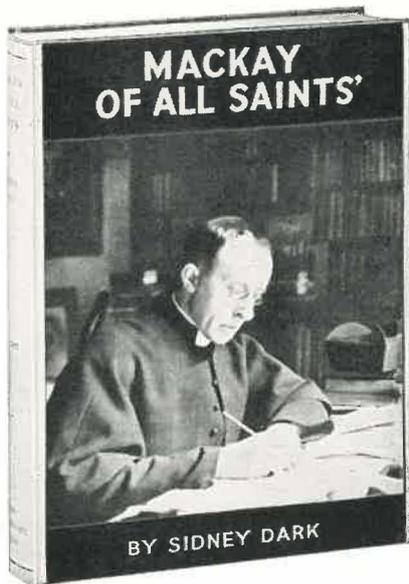
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