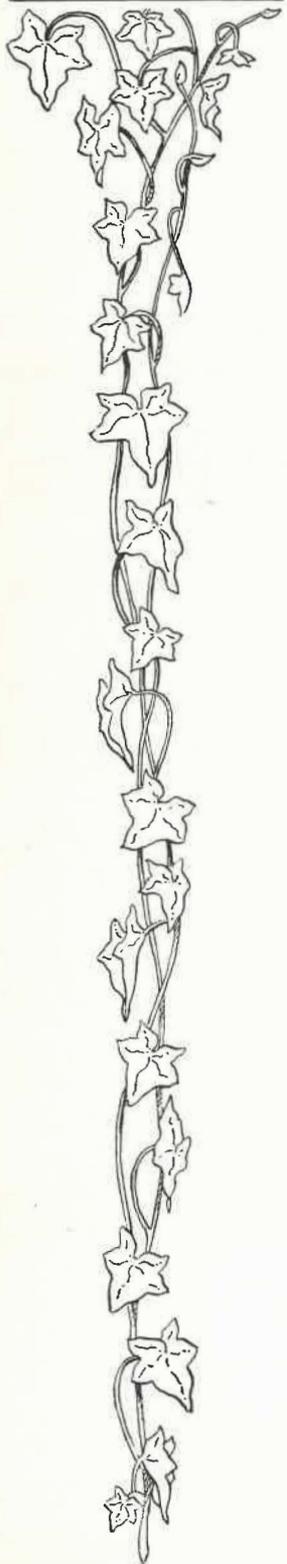


September 7, 1938



The Living Church



LADY CHAPEL, GRACE AND ST. PETER'S CHURCH, BALTIMORE

This is the first picture of the Lady Chapel taken since the tabernacle has been placed in the chapel. (Photo by Bafford.)

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.

Miraculous Tub

TO THE EDITOR: I expect the whole diocese of California is writing you today to bring your information on the San Francisco cathedral up to date; so I will spare you—

But I fear I cannot let the miraculous bathtub of Bishop Brent's pass. If Bishop Brent was ever in Soochow in his early missionary days, he doubtless took a bath—and in a Soochow tub. But that he should then carry the tub to Manila! Are there no bathtubs in Manila? Or was Bishop Brent a collector of bathtubs as mementos? And if he did not spend his early missionary days in Soochow not even a quaternion of angels could have taken the tub he used there to Manila. It's very confusing. Hadn't we better let it stand that Charles Henry Brent was undoubtedly a saint, without trying to supply official miracles of this sort? After all, a good many of the official saints had very little contact with water, and certainly never took a tub bath.

Bishop Mosher for some 20 years lived only 25 miles from Soochow, and I can witness that he had Soochow tubs in his house—all of us in the China mission have one or two—I could also point out the well from which his daily bath was drawn, if needed. Bishop Wilner also had a Soochow tub, I feel sure. But whether either Bishop Mosher or Bishop Wilner ever had a bath in Soochow in their early days in China, I don't know. In any case, it would be no miracle if either of them had taken their tubs to Manila with them. But I fear the story of Bishop Brent's tub won't hold water.

(Rt. Rev.) JOHN W. NICHOLS,
Suffragan Bishop of Shanghai.

Palo Alto, Calif.

RUB-A-DUB-DUB,

Three men and a tub—
Bishops Mosher and Wilner and Brent.
Where it came from, who knows?
Or by what means it goes?
To Manila it certainly went.

—THE EDITOR.

Revision of the Hymnal

TO THE EDITOR: From what is said in the Church papers, it seems that Hymnal revision is a future certainty. I sincerely hope so, and would submit the suggestion that, in the arrangement or grouping, the hymns be placed in alphabetical order with no other classification.

In my experience as director of music I have found that the average layman has the impression that a hymn branded *Lenten* or otherwise must be reserved exclusively for that season. The fact is that our present classification is quite arbitrary and many (or most) hymns are suitable for general use. At any rate, the selecting might be intrusted to the discretion of each priest or choir-master.

There might be appended a suggestive table of hymns, arranged for Sundays and holy days.

It is also to be hoped that all the ancient propers (introits, etc.) will be included in the new book.

ALBAN MILES.

Great Barrington, Mass.

Cloister Fragments

TO THE EDITOR: Readers of Miss McCracken's delightful article [L. C., August 17th] on The Cloisters, in Tryon park, New York City, one of the sights of New York for those who love the beautiful, and perhaps unparalleled in the United States, may be interested in the little story that the late George Gray Barnard told a group of New York clergy whom he invited to visit the old Cloisters. (It is an impressive parable—not a bad illustration for a sermon on the Prodigal Son.) He told us that he knew there must be fragments of 12th century cloisters in a certain part of France, because they were built of stone. He rummaged about and found them in the barnyards of the peasants in that neighborhood. A statue of the Madonna had been placed in a hencoop to make the hens lay; a fragment of glass had been inserted in a peasant's window; some beautifully carved pillars were used to support a runway for the cattle or the chickens, and so on. He gave part of these fragments to a French museum, and was permitted to ship a large proportion of them to America. He said that, as he unpacked them, he asked them whether they would not like to go to a museum, and they cried out, "No! That would be like putting us in a morgue, behind glass, to be stared at as if we were dead. We want to get back home, to do the work we were made to do." So Mr. Barnard built his original Cloisters, of brick and concrete. Not very pretentious, but each fragment got back home. The glass was placed where the sun could shine through it; the Virgin was given a niche where she might stand; the pillars held up an altar, and so on. Mr. Rockefeller later bought this collection for the Metropolitan museum, and added to it. The medieval building which Miss McCracken describes is the final restoration of these fragments.

(Rev.) WILBUR L. CASWELL.
Yonkers, N. Y.

Go-to-Church Page

TO THE EDITOR: I am much interested in your story [L. C., August 17th] regarding the Go-to-Church page sponsored by NCJC. Can you tell me where I can get further information about this? It may be possible to undertake such a thing in our local papers. Will appreciate your putting me in touch with the proper parties.

(Rev.) W. DON BROWN.

Oxnard, Calif.

FR. BROWN and other interested clergymen or laymen can get full information by addressing the Rev. Dr. Robert A. Ashworth, National Conference of Jews and Christians, 300 Fourth avenue, New York City. It would be a splendid thing for local churches, guilds, or federations of churches to sponsor such a page in the daily press, and we shall welcome news of any who do so.

—THE EDITOR.

Intercommunion

TO THE EDITOR: Fr. Tucker's ingenious case [L. C., August 17th] for intercommunion defeats itself. I will go along with him in regard to the interpretation he puts on the teachings of the offices of instruction, but let us remember that it is also the *universal* rule of that Church, never abrogated in council assembled of any kind, through the ages, and world-wide today, that for members of that Church none shall come to Holy Communion unless they be confirmed or ready and desirous of Confirmation. This is not a mere Anglican formulary. Further many *honest* Protestants, because they do not believe in this rule, among other Church formularies, acknowledge themselves to have separated from holy Church, and therefore, even though invited, like the Jews, Mohammedans, etc., will refuse to come. I am glad he has found that all Methodists, Congregationalists, etc., acknowledge *one Christ*. I have found as many different Christs as I have found members in such bodies, and certainly different from the incarnate Son of God we in the Church express our belief in, and please God actually believe in. If his findings are true we have a better chance to ultimately attain to the unity for which we pray. Certainly today, we may bluff man, but we can't bluff God into believing that we and they all believe in the same Christ. Even our God is sadly different.

Fr. Tucker's further argument from numbers is indeed a sad one. History shows us that to be Catholic does not mean to have been in the majority; otherwise we would all have to surrender to the claims of Rome immediately. The whole Church numerically speaking, not as the Church, said St. Athanasius was wrong. Today we know that one man and a few followers were really holy Church, not the multitude.

(Rev.) JOHN QUINCY MARTIN.

Philadelphia.

TO THE EDITOR: I am surely amazed at the statement of the Rev. Irwin St. John Tucker [L. C., August 17th] that Methodists, Congregationalists, Lutherans, Presbyterians, and others are societies *within* the Church, as he expressed it. I feel I am not

(Correspondence continued on page 223)

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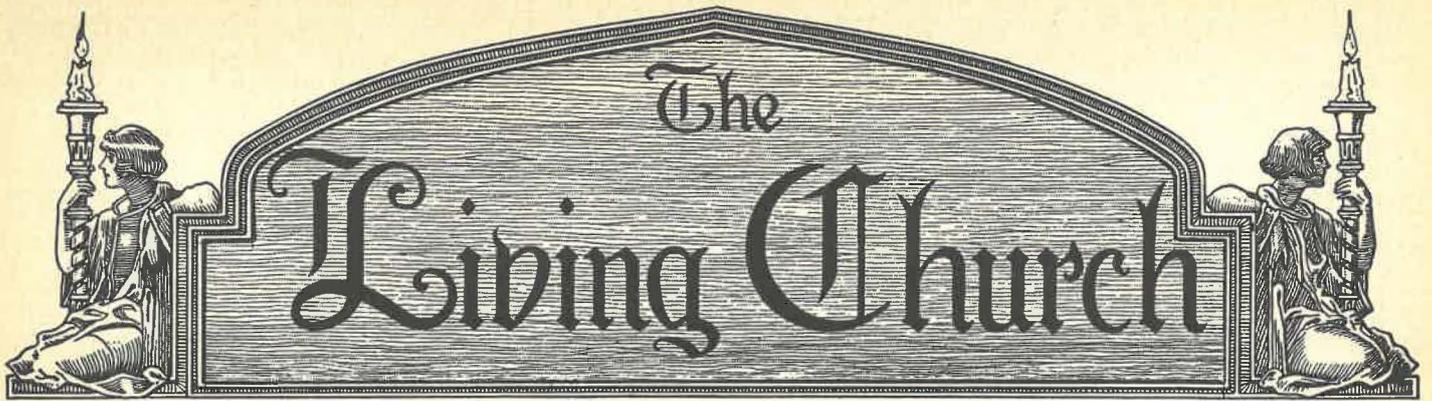
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EDITORIALS AND COMMENTS

“Men of Mercy”

WE TAKE our title from a series of three articles by Paul de Kruif in the *Country Gentleman*, beginning with the September issue. In the modern world of sorrow and suffering, asks Dr. de Kruif, whose deeds entitled them to this description? And he replies:

“The answer is not disputable. It is the vanguard of men and women groping for the secrets of life in our laboratories. It is the army of public-spirited doctors, health-men, nurses fighting death in homes, hospitals, and slums of cities. It is the corps of veterinarians conquering death of animals in barns and fields. These are our men and women of mercy.”

The advance of medical science during the past half-century has been truly amazing. Through the devoted labors and self-sacrifice of thousands of men of mercy, known and unknown, from the great Pasteur to the workers in many a hospital and laboratory today, victory after victory has been won against mankind's enemies of disease, pain, and death. Today the life expectancy of the new-born infant is far greater and the average life of men and women is longer and freer from pain than in any previous age. Dogs and cats, too, and the domestic animals and barnyard fowls, who are such faithful servants of man, are healthier and stronger because of the skill in research of the men of mercy.

But this advance in medical science has not been made without cost. As Dr. de Kruif points out, the grim experiments of the men of mercy are no bedtime stories. “To conquer death and pain, our scientists must bring suffering and death to many animals, and to some of themselves as well.” He continues:

“Terrible, admitted. But draw up a balance sheet of the suffering and death these experiments have demanded, as against the animal and human death and agony they've saved and prevented!

“From man's beginning, inexorable misery and death have been the fate of myriads of animals and men. Now, in the less than 100 years that searchers have been laboring in their laboratories, what have they wrought against nature's cruelty and to make new life for living beings?

“Dogs have died, to develop anesthetics to make formerly barbarous operations painless, and hitherto unbearable operations possible, saving lives of dogs as well as men.

“Rabbits have been sacrificed—to help uncover a subvisible

world of microbe assassins that had brought more death and torture than all beasts of prey, and all human murders, military or civil, had ever brought to animals and mankind.

“Monkeys have been martyred—to help build a science to make men and animals immune to microbe murder.

“Sundry beasts have been hurt—for surgeons to perfect microbe-foiling cleanliness making possible operations to save dogs and millions of human beings.

“Mice have been liquidated—to fashion kindly chemicals, harmless to man, yet deadly to microbes busy at their cruel devilry in suffering men, women, and babies all over the world.

“Guinea pigs have given up the ghost—for blood tests and skin tests to reveal the threat of microbe murder, and even to warn that measures must be taken to forestall death lurking years in the future.

“Dogs, alas, again have died—to develop the X-ray's magic eye to detect death's threat in dogs and men.

“The health of many dogs and rats has been wrecked—to build the new gland science transforming dwarfed children into strong men and women, saving women from insanity at change of life.

“It must be admitted that every sort of creature, from cow to cat, has suffered—to spy out the vitamins. But the hidden hunger for vitamins has killed myriads of children with slow starvation. And today's use of these powerful chemicals begins to make stronger races of animals and men.

“Not one of these life-revolutionizing discoveries could have been made if our searchers had been softies, had lacked the hardihood to cause suffering and death to animals.”

NOT A PRETTY picture, is it? Yet when the young mother goes to the hospital to be delivered of her first-born, the anxious father is comforted by the thought that his wife will have the most skilful care that medical science can provide—the direct result of the martyrdom of many an animal at whose expense the obstetrician's skill was developed.

What father if his child were threatened with the dread scourge of infantile paralysis would hesitate to employ the preventive measures recommended by the modern physician? Yet to gain the knowledge of this terrible disease Dr. Karl Landsteiner of Vienna transmitted the virus from children to apes and monkeys 30 years ago and observed their suffering, while

other scientists both at home and abroad have followed similar methods to develop and build upon his findings.

So with many another disease. Modern scientific knowledge is based very largely upon the results of animal experiment. The *Encyclopædia Britannica* (article Animals) lists 19 specific examples of knowledge obtained in the sphere of pathology, bacteriology, and therapeutics by the method of animal experimentation, including control of such diseases as tuberculosis, diphtheria, cholera, malaria, yellow fever, and sleeping sickness. Behind these specific advances is the fundamental knowledge of the heart and circulation gained through animal experimentation by William Harvey and his successors in the early days of modern medicine.

Despite the overwhelming evidence of the value of animal experimentation in saving human lives and in improving human health, there are many individuals who oppose such experimentation on the ground of its cruelty. The anti-vivisectionists, as these opponents of animal experimentation are called, are a small minority but they are a well-organized and vigorous group. They have, indeed, been responsible for some valuable progress in legislation, notably in England where the strict regulation of animal experiments is directly due to their efforts. In many cases, however, their zeal and misguided enthusiasm have led them to overshoot the legitimate mark of prevention of cruelty to animals and advocate legislation that would gravely hinder the progress of medical science. Fortunately, in this country these efforts have not prevailed to any considerable extent and saner counsel has generally guided state legislatures in their enactment of law on this subject. Too, the American Medical association has adopted a self-regulatory code to prevent needless cruelty to animals in laboratories and classrooms.

BUT THE anti-vivisectionists do not relax their efforts, and they often manage to enlist public support because of the power of their organization and the way in which their presentation of the situation appeals to the quality of mercy in all men. Thus, for example, there is pending at the present time in California a State Humane Pound Act, to be voted upon by referendum at the November election. This proposed law would prevent the use of stray animals collected by public agencies by "any person, school, university, research laboratory, or experimental station to be used for educational demonstration, medical, scientific, and/or experimental purposes of any nature." Despite the fact that virtually every college president in the state of California and prominent representatives of the three leading religious groups, as well as physicians and surgeons generally, are vigorously opposing this bill, it is making a wide public appeal because of its supposed humane character. Yet Dr. Elliott C. Cutler, chairman of the American Medical association's committee for the protection of medical research, states: "Should this bill be passed, it would be quite impossible for further investigations for the benefit of either man or animal to be carried out in the state of California without resorting to the expensive and difficult method of obtaining material for experimental purposes through breeding these animals themselves. It is quite clear that the proponents of this bill had only in mind the doing away with experimental investigations in which animals are used."

The appeal of the anti-vivisectionists is one that appeals particularly to religious men and women. Their main argument is that man is not morally justified in profiting by experiments at the expense of lower animals. This, they say, is particularly true of the dog and the cat, whose friendship for

man deserves a better fate. The argument is admittedly an appealing one; but it is based upon a fundamentally false premise and when carried to the extent of interference with the progress of medical science it is definitely harmful even to the very cause of humanity to animals upon which the anti-vivisectionists base their appeal. To take but one example, distemper, one of the greatest scourges affecting household pets, has been fairly brought under control by methods developed through animal experimentation, while the same is true of anthrax and other diseases that affect cattle and domestic animals.

THE fundamental fallacy that underlies the argument of anti-vivisectionists is the idea that animals have certain natural rights comparable to those of human beings. If animals have any rights at all, certainly the right to life must be foremost among them, it is argued. Yet this claim overlooks a fundamental religious truth—that the very difference between man and the animals is the possession by the former of an immortal soul. Such rights as animals have are relative, not absolute ones. Indeed, Canon Peter Green, in *The Problem of Right Conduct*, after discussing the duties of the Christian toward backward races, goes further and states (p. 272):

"The consideration of our duty to backward races might seem to lead naturally to the consideration of our duty to animals. Actually there is no connection. The most degraded savage has 'rights'; and so we have 'duties' toward him, since a 'right' and a 'duty' are opposite terms of a single relation. Animals have no rights. This truth, thus bluntly stated, will shock many people. Yet all sound Catholic theologians know that it is true. Evolutionary theories, which represent man as evolved from lower orders, and trace man's genealogy back through mammals, reptiles, fish, and yet lowlier forms of life, do not in any way affect this. Whatever may have been the past history of the human race, man today is a free, self-conscious being, capable of moral choice. He is a *person*. Hence he possesses rights and duties. An animal is not a free, self-conscious being capable of moral choice. It is not, in the full sense of the word, a *person*. Hence it has neither rights nor duties."

Continuing, Canon Green points out that though the Christian has no duties to any animal it does not follow that he has none *in respect of* an animal. The duty of kindness to animals rests not on any obligation to the animal itself but on our duty to God, our duty to our own character, and our duty to our neighbor. Yet while these duties preclude cruelty to animals in wanton or brutal manner, and place a peculiar responsibility on man for the protection of useful animal life, they do not prevent the causing of suffering and death to animals when benefit to human beings is the motive. In the case of experiments properly conducted by competent investigators in scientific laboratories, the benefit to human beings enormously outweighs the amount of pain inflicted on animals and fully justifies the experiments, even though they cause suffering and death to dogs or other dumb creatures.

Animal life is after all a part of the world that is created by God to serve as the testing ground of human character. Animals are in the world as creatures subordinate to man and are intended to be his servants. They supply him with food and clothing at the expense of their lives; should they not also serve him at the same cost by providing the basis of a longer and healthier life for him?

The really consistent anti-vivisectionist must needs be a vegetarian as well. For if animals may not be killed to protect the health of men, women, and children, should they be slaughtered to provide them with food? By the same reason-

ing, how can the anti-vivisectionist justify himself in wearing shoes and other articles of clothing made from the hides of our animal friends?

One of the titles of the Pope is "Servant of the Servants of God." It is an honorable title and one that the chief bishop of the largest communion in Christendom is proud to wear. Yet it is also such a title as that great lover of animals, St. Francis of Assisi, might have conferred upon his brother the dog, his sister the cat, and all our brethren of the animal world. Just as God has created man to worship Him and do Him service, so He has created the animals to be the servants of the servants of God. By fulfilling their part in creation in the several orders in which they are created, they render true service to God Himself. Man is the protector of his animal friends and he is responsible to God for the right use of them; he is not to exploit them for selfish reasons or for the gratification of his lusts but to use them rightly and humanely for the benefit of mankind and to the glory of God. This the men of mercy conscientiously do. Thus man and animals alike fulfil the majestic words of the *Benedicite*:

"O all ye works of the Lord, bless ye the Lord: praise Him, and magnify Him for ever. . . . O all ye fowls of the air, bless ye the Lord: praise Him, and magnify Him for ever. O all ye beasts and cattle, bless ye the Lord: praise Him, and magnify Him for ever. O ye children of men, bless ye the Lord: praise Him, and magnify Him for ever."

The Clouds of War

ONCE AGAIN, as so frequently during recent years, the clouds of war are so dark and threatening that it seems hardly possible the storm will pass over. When dictators seem to be determined upon war, it is a hardy prophet indeed who will claim to foresee peace. Yet even in the darkest hour there are hopeful signs.

The most encouraging feature of the world situation is the fact that the peoples of the world do not want war. In the past, when warfare was simply a matter of conflicts between armies, it made little difference whether or not the peoples wanted war. Nowadays it does make a difference, even in the totalitarian states. Modern warfare is a conflict of nations in arms and even the most blustering dictator cannot carry out his bluff unless he is certain that his people are behind him. Frankly, we do not believe that Hitler has any such certainty; therefore we think that the war clouds hovering over the German-Czechoslovak frontier will be dissipated without the dreaded catastrophe of war.

But it is a time of grave crisis, nevertheless, and there is little hope that the dispelling of the present war clouds will bring anything like enduring peace to a suspicious and fear-ridden world. It is a time for Christians of all nations to pray without ceasing—and to endeavor to raise up a truly Christian generation that may be able to build a better world than that of which the present generation has made such a mess.

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Musical Styles

RECENTLY in going through an attic, this editor found a song book purporting to contain "the good old songs." The book had been compiled in 1887 by one J. C. H. One so often hears of the good old hymns and the good old ways in church services (not the traditional ways) that this editor tore out the title page.

It would be interesting to know how many readers of this column are conversant with any of the following songs: "The anchors weighed," "A place in thy memory, dearest," "Be kind to the loved ones at home," "Buy a broom," "Do they miss me at home?" "Fading, still fading," "Grave of Bonaparte," "I'm sitting on the stile, Mary," "My grandmother's advice," "The old arm chair," "Old Rosin, the beau," "Rover's grave," "There's nothing true but heaven," "What is home without a mother?" and "Woodman, spare that tree." These are some of the good old songs we used to sing, according to the compiler.

Unquestionably J. C. H. felt that there was a real need for a collection of these old songs in order that they might be preserved. The publishers must have felt that there would be a market for them, otherwise the book would not have been printed. Fifty years later, however, we can find but a few who remembered songs which once must have been popular in this country; popular enough to be called "the good old songs we used to sing." Whether the popular songs of today are worthy of preserving is another matter.

Every generation witnesses a change in the style and type of music to which it is accustomed. Not so many years ago the popular music was ragtime; then came jazz and today everything is swing. In the field of classical music an even more marked change has occurred. Atonal music has become fairly common, although not always popular. Dissonances, formerly frowned upon, are now used frequently. Many of the rules of harmony are no longer considered inviolate, as for example the cross relation which can be employed effectively by a competent composer.

Church music, quite naturally, reflects to some extent the influence of secular music. In the past this influence has not always been for the best. Many of the Masses written by some of the greatest composers of all times have been outlawed from Church because they are, in musical construction, more suited for the opera house. Each age makes itself felt upon the music which has been written for the Church, and it is this very fact that makes careful discrimination so important. The Church is by nature conservative, and consequently if the music of an age, even though it be unsuitable, once gains a foothold it is a difficult thing to root it out. Changes meet with pronounced opposition; an opposition usually generated because of sentimental association rather than intrinsic worth.

It has been by facing such opposition, and often defying it, that the revisors of our hymnals have made progress in providing better tunes for our congregations to sing. One needs but to examine the tunes in hymnals of the last 50 or 75 years to realize how much the present books have advanced musically. True, some things were eliminated which are finding their way back today, but considered as a whole there has been a great improvement.

Madame Nedri

By Hallie Whitaker

THE OLD-FASHIONED HOUSE stands far back from the street, in a deep lawn dotted with tall maples. Masses of honeysuckle and climbing roses half hide the wide porches along the front and sides of the house. A violet-bordered walk leads around the house to the rear where a green lattice fence encloses a flower garden. A trumpet vine clambers over the framework of the back porch and spreads a riot of flame-colored blossoms over the roof.

Beside the front door hangs a printed sign in subdued colors, its small letters scarcely discernible from the street. It reads: "Madame Nedri—Piano Teacher."

A little wisp of a woman had lived there so long that no one in the neighborhood could remember when they first knew her—rather, when they first saw her—for none could claim really to know her. Shy and reticent, Madame Nedri shrank from visitors, and had not been seen outside her own yard since her husband died 20 years before.

Madame Nedri's age was known to no one in the town, but there were those who remembered having studied piano with her in their youth, whose grandchildren were now in the throes of trying to render *Minuet in G* under her patient and capable instruction. There were those, looking at her with pity and tapping their foreheads significantly, who said she had stopped living that day 20 years ago when they took her husband, Henry, away, and left her alone with her grief, and that she had never grown older. On the contrary she seemed to grow younger, even childlike, in her daily association with her young pupils.

Madame Nedri loved her pupils. In their bright faces and flying curls she could see the little ones of her own she had so longed for and had been denied. And Madame Nedri's pupils loved her. They had learned to expect her to meet them at the gate with a smile, and when lessons were over to be taken to the back yard to watch the birds play in the fountain, and to be given a bouquet of flowers to carry home. On these occasions the children were charmed with the stories she told them, of how she talked to the birds and trees, and how they understood and talked to her. To older persons this might have indicated a wandering mind, but to the children it seemed the natural thing to do.

The frail little figure, with billowing skirts and mincing footsteps, walking with her pupils to the gate, had become a familiar sight in the neighborhood. On warm days she carried a tiny, lacy parasol; on windy days she appeared with a long, voluminous veil tied about her head, the long ends fluttering in the breeze.

One summer the neighbors observed that Madame Nedri seemed to be growing feeble; they shook their heads as they noticed how her footsteps sometimes faltered, and by autumn it was apparent that she could get up and down the steps only with difficulty.

On one of those dreamy days that come with early September, Madame Nedri had arisen early to begin her teaching. The lengthened shadows of the late afternoon lay goldenly across the lawn before she dismissed her last pupil for the day. Apologetically she explained that she would not be able to go to the flower garden that evening, as she had not felt quite herself today.

She watched her pupil out of sight a bit wistfully. As she lingered at the door, entranced by the witchery of the Indian

summer sunset, a sense of things of the spirit—things infinite, eternal—sank deep within her consciousness. At length she reluctantly closed the door and started mechanically about preparations for dinner.

Suddenly she realized that she was unutterably tired, so weary and faint that she was compelled to hold on to objects in the room to keep from falling to the floor in an overpowering weakness. A strange feeling came over her. Was she going to be ill? Was her heart giving out—was she, herself, wearing out—getting old? She made her way to the bed to lie down and rest a bit before going ahead with her household tasks.

There, she was feeling better now. She would just lie there and rest a moment. Insects were chirring drowsily in the grass outside. A lazy breeze stirred the leaves of the old elm at her window. The birds roused in their nests and chattered sleepily.

Madame Nedri stirred slightly, as a deep drowsiness almost overcame her. There was no sound in all the house, not even the ticking of the clock. She must have forgotten to wind it. The droning of the insects outside had stopped. The notes of the birds were stilled. In all the world about her there was no single sound. She was becoming frightened. She was alone—so lonely! Oh, if Henry were only with her! But, how foolish! She was not alone, for there was a bevy of little girls, eyes shining and curls blowing, and they were smiling and waving goodbye to her. She had not told anyone she was going away—how did they know? Calling loving farewells to her and blowing kisses, they floated away one by one into the distance, as she called to them: "Goodbye, my precious children; don't forget to practise your lessons."

NOW that the children were gone, she must get up. It was too unearthly quiet in the house. Again an engulfing languor settled over her. Now she was alone again—but yet not alone, for she saw and felt and heard things which had ever been present in her consciousness, and real to her, things invisible and unreal to those about her. For just beyond a shadowy boundary, and very near, she caught glimpses of people and things which seemed strangely familiar to her. What was it that her little Quaker grandmother had loved to repeat to her as a child? "Eye hath not seen nor hath ear heard the things which God hath foreordained and prepared for those who love Him." This it must have been that the mystic poet envisioned when wondering at the idleness of tears, seeing how each one who came to that shadowy land regained that which he had wept the loss of on earth.

For here was Lizst, the great rhapsodist, with his Caroline—Lizst, the immortal, worshiped by Madame Nedri above all the great masters. How she had striven for excellence in the playing of his compositions as he would have them played! Oh, could it be that she might be privileged to play them for him here, and that he would not be ashamed of her?

And, yes, there was Robert Schumann, not with the haggard features and clouded eyes of the portrait of him hanging in her studio, but with the sweet light of sanity in his eyes, here he wandered hand in hand with his beloved Clara.

And here was Franz Schubert, not a sad-faced, round-shouldered man, grieving for someone to love and understand him, but a Schubert tall and erect, with the light of his genius shining in his face, and surrounded by a group of worshiping

(Continued on page 212)

The Diocese of Bloemfontein

By the Rt. Rev. Arthur Henry Howe Brown

Bishop of Bloemfontein

THE HISTORY of South Africa has been of a somewhat kaleidoscopic character, and its various changes have left their mark on the country and on the work of the Church in it. In turn, Dutch and English have been in the ascendant, there have been times of British political dominance, then republics, then British rule again, then the generous gesture of the gift of self-government, then the union of provinces widely differing in their characteristics. And all the time the shadow of the dark skinned inhabitants, Bushmen, Hottentots, Bantos, now at war, now at peace with the dominant Europeans. It was during a short span of British rule that the work of the Anglican Church began spasmodically in what is now the Orange Free State, but it was not till 1862, when the British "sovereignty," as it was called, had ceased to be, that Bishop Gray of Capetown—truly an ecclesiastical statesman if ever there was one—decided to carve off yet another portion of his immense diocese. So in 1863 the bishopric of the Orange River Free State came into being and its first Bishop, Edward Twells, was consecrated in Westminster Abbey on February 2d, ever since then observed as the festival day of the diocese. In succession Bishops Webb, Knight-Bruce (afterward the pioneer Bishop of Mashonaland), Hicks, Chandler, and Carey have come and gone and in 1935 the present Bishop was consecrated at Capetown. Each of his predecessors has brought great gifts to the work—not least Bishop Webb, the founder of two religious communities in South Africa; and Bishop Chandler, scholar and theologian.

And what of the work of the Church in the diocese today? First of all, the diocese is in area as large as England and Wales, some 62,000 square miles, consisting of the Orange Free State and Basutoland. These two parts of the diocese differ in well-nigh every imaginable way; for instance, they are differently governed. The Free State is a constituent province of the Union of South Africa, while Basutoland is one of the three protectorates at present directly under British rule, though probably the day is not far distant when it will be incorporated in the Union. The Free State is on the whole a flat country with wide expanses of veld or plain. Basutoland is a country with a great mountain range sharply dividing it from the eastern side of South Africa. Basutoland is predominantly a native reserve, with only a sprinkling

of White people—government servants, traders, and missionaries—while the Free State is a country mostly made up of European-owned farms, though of course there is a large native population living on the farms or at work in the towns. Altogether, there are over 1,100,000 natives in the diocese,

almost equally divided between the Free State and Basutoland, as against 202,000 Europeans, of whom but 1,500 are in Basutoland.

Now the Free State is the most Dutch of all the provinces of the Union and that means that the great bulk of the Europeans belong to the Dutch Reformed Church. Our own adherents are probably not above 1,700 all told, and are, for a variety of reasons, apt to diminish rather than increase in numbers; and they are very scattered into the bargain. It will readily be seen that these facts have two important bearings on the work of the Church. First of all, it means that our clergy have to serve very large areas and that most of the smaller places can have no resident priest and only occasional services, once a month or once a quarter, as the case may be. It is a perpetual source of wonder and of thankfulness to me that with such scanty opportunities of common worship and of the Sacraments, with the services often held in most uninspiring places, these people remain so devoted and keen and generous. The second result is that it is increasingly difficult to

finance even an existing work, let alone extend it. The natives do their best, but in many cases, perhaps most, they are desperately poor, and the native work cannot possibly pay its way without the support of the European congregations. Every parish and chapel and mission is assessed at a certain figure for diocesan purposes, but it is becoming increasingly difficult for the European parishes to pay their dues, and their arrears are over £3,000 in all, due, it is fair to say, not to lack of willingness, but to failing numbers and to conditions of drought and depression.

Then there is the native work: and here there is unbounded

cause for encouragement. Given an adequate staff there is literally no limit to the possibilities of building up the faithful, winning back the lapsed, and converting the still numerous heathen. There are several missions with over 2,000 communicants on their roll and year by year there are large numbers confirmed. On one occasion I confirmed 635 at one service! But that is the condition, "given an



THE BISHOP OF BLOEMFONTEIN



MEMBERS OF CATECHISTS' TRAINING SCHOOL
Two of the native Sisters may be seen in the front row.



Above: ALL SAINTS' CHURCH, MODDERPOORT
The picture was taken during the first Mass in the newly dedicated church last November.

Right: BISHOP AND YOUNG CHURCHMAN

Left: BASUTOLAND HEATHEN
These girls of a "circumcision school" in Basutoland are part of the large field still unreached by the Church's work in South Africa. The photograph is an unusual one, as it is difficult to get them to pose.

adequate staff," and as things are, the staff of clergy is *not* adequate. We are trying to increase the number of native clergy by sending promising men to be trained, but it takes three years, it costs money to pay fees, etc., and we have to think of the cost to the diocese when they begin their work.

BUT WITHOUT an adequate staff, there is, in Basutoland especially, the danger of losing our people, either to other denominations (and the Romans are straining every nerve to capture Basutoland) or by relapse into heathen ways. (There has been a marked recrudescence the last year or so of heathen circumcision-schools, which lure away our young folks.) But, take it all in all, our native work is most promising, and to me it is always the greatest joy to go among my black "children."

Let me, in conclusion, mention briefly one or two interesting facts about our work. We enjoy the enormous blessing of being the overseas field of work of the Society of the Sacred Mission, whose headquarters are at Kelham, England. The Fathers carry on the greater part of the mission work in the Free State, have one wonderful center in Basutoland, and run a splendid native secondary school at Modderpoort. Lately they have built two very fine churches at Modderpoort and at Kroonstad, and their work generally is invaluable. We have, too, our own Community of St. Michael and All Angels for Women, which carries on a variety of work in Bloemfontein, where its mother house is, and in other parts of the diocese. There are two religious communities for native men and women, still rather in the infant stage, but of which we have great hopes. There is a training school at Masite, which is doing on a smaller scale for Basutoland what the Modderpoort schools are doing for the Free State. And lastly, a woman worker of the South Africa Church Railway Mission patrols many weary miles of the line, organizing scouts and guides, holding services, preparing Confirmation candidates amongst the often isolated families of the railway men.

But I could go on much further than the editor would be likely to find space for. I only hope that what I have written may give readers of *THE LIVING CHURCH* some insight into the work of a South Africa diocese which is run all through on Catholic lines that it will encourage you to support us by your prayers, and perhaps move some who are able, to help us by their gifts.

Madame Nedri

(Continued from page 210)

friends, the while he unconsciously beat time to the innumerable melodies running through his head.

Here, too, was the great Beethoven, smiling happily, as with restored hearing, he bent his ear to catch the harmony of his own deathless symphonies as unseen fingers drifted across an invisible keyboard.

MADAME NEDRI'S eyes drank in the splendor of the scene. But she must hurry and get ready for her journey, it was almost time to go. She hated to go alone. If she could only find Henry!—Why, there he was, so near to her she could touch his hand and hear his voice! Not the Henry who had gone away 20 years ago, stooped, tired, and gray, but the handsome, vigorous young lover who had wooed and won her in that long ago time when she had so trustingly placed her hand in his, and life was sweet, and their future together so full of promise.

Henry was holding out his hand to her now, and smiling. "I'm glad you're ready, Jeanie," he said tenderly. "You will not need a wrap, for over here the air is always soft and warm. Just give me your hand—it is only a step, and we will soon be there. . . . You'll like it, Jeanie, with music and birds and flowers everywhere. . . . And we'll be together, Jeanie—not for the short span called life, but forever and forever."

Jumping to Conclusions

HOW PRONE we all are, or at least the great majority of us, to jump to conclusions. Indeed, it is one of the most natural things in the world. But we should be on our guard against such tendencies, as the following story proves, if proof be needed.

A man autoing across the country offered a stranger a lift. Shortly after the stranger got into the car, the owner noticed his watch was missing. Whipping out a revolver, he dug it into the stranger's ribs and exclaimed, "Hand over that watch!" The stranger meekly complied before being kicked out of the car. When the driver of the car returned home, he was greeted by his wife, who asked him: "How did you get on without your watch? I suppose you know that you left it on your dressing table."

—Clinton Rogers Woodruff.

A Primate and His See

By the Rev. Edmund S. Middleton, D.D.

THE ACTION of the General Convention at Cincinnati in restoring to the Presiding Bishop his executive function as president of the National Council was certainly a step in the right direction but even the most optimistic proponents of a genuine primacy for the American Church can scarcely regard it as more than a halting step toward "a consummation devoutly to be wished."

The placing of an age limit to the term of primacy is not only a departure from all Catholic usage with respect to the office but it will probably come to be recognized that fixing the age of 68 as ending the tenure of the primatial office is a blunder from a practical point of view. It is like telling some of our ablest bishops now in their 70's that they had become unfit for further exercise of their episcopal duties at the age of 68. Bishop Rowe at 81 is still going strong in Alaska, a field from which many young men would shrink. There are bishops today, ranked as among the strongest preachers and wisest administrators in the Church, who are beyond this retiring age of 68. One can understand that these bishops do not relish the idea of being considered already too old for effective service.

At this time there are some 40 bishops beyond the age of 68 and less than half of them have resigned from active service. The best and wisest years of a man's life are often those between 68 and 85. Why then compel him to go on the shelf at 68? It does not make good sense nor does it conform to actual experience.

In the discussion during the Convention regarding the length of the primacy, it was said that it would be a calamity for the national Church to have one man at the head for 20 years. Was this remark actuated by the fear that a primate might assume dictatorial powers? In the political field there might be grounds for such fear but a bishop, whether diocesan or primatial, is a constitutional officer whose administration is clearly defined by canonical laws. It is a strange thought, indeed, that a Christian bishop should become a dictator. He could not, even if he would.

With regard to the proper title for a primate, it was not until the General Council of Nice in A.D. 325 that the nomenclature of episcopal officers was definitely settled. Before that date the various titles of superior bishops had been rather loosely used, often depending on local custom, which naturally might vary in different places. At Nice the following order was determined upon: patriarchs, primates, metropolitans, archbishops, and bishops. This order of precedence has held down to the present day with a single exception, namely, in the case of the Protestant Episcopal Church in the United States, in which body there is an unaccountable fear of some unknown danger which would ensue if this Church followed the example of every other communion claiming a Catholic heritage. The fact that the Mother Church of England and the Anglican communion throughout the world have primates, metropolitans, archbishops, and bishops makes no difference to this Protestant Episcopal Church, which has its own inward illumination that disaster would follow if it should act as the rest of Anglican Christendom does. It is a groundless fear, an illogical fear, a unique fear, but that makes no difference. This Church has its fears (wholly imaginary) and it is going to stick to them. In the meantime this attitude of timidity, hesitation, and compromise blurs the Catholic perspective, promotes uncertainty, and retards deep and rich growth.

With respect to a see for the primate of the American Church, it would appear that one consideration has been overlooked. In the regular order of things it has been customary for the erection of a see to precede the election of a bishop to fill it. In the case of provinces in this Church the proper procedure was followed then but (alas!) General Convention, as usual, failed to consummate the process by the naming of archbishops for the eight provinces wisely provided. Again that unexplainable fear of dire consequences intervened to render the provincial system practically useless, for the simple reason that no advantage is taken of the arrangement. O Lord, how long!

SEVERAL suggestions have been offered regarding the site for a primatial see. The traditional usage was to select the city or region where the Church in that country might be said to have begun its work. In England, for example, it was very properly Canterbury, where St. Augustine, the first English Archbishop, had his seat. In the north of England York was the ancient center of the Church's missionary labors and so that city gave its name to the see of the second archbishop and metropolitan. If this course were followed in America, it would seem that some portion of Connecticut, where Seabury, the first American Bishop, had his see, might well be named.

If the primate is thought of also as the metropolitan, which as a matter of fact he is, then a metropolis such as New York or Washington might well be the site for the primatial see. The logical thing to do then would be for General Convention to erect a primatial see and naturally thereafter to elect a primate to fill the see, and when this happy and Catholic result is attained not to nullify the work by obliging an efficient primate to give up at 68 but to follow traditional Church custom in allowing him to function as long as God gives him strength to do so.

It is generally regarded as of the essence of a definition, name, or title that it should adequately and exactly state the necessary characteristics of the object defined. For that reason an equivocal definition would never be acceptable, simply because it could not define. Whatever justification might have existed in the early days of this Church for calling the senior bishop in order of consecration the Presiding Bishop does not hold good today, because the office has been invested by General Convention with executive functions. The occupant of that office is now more than a presiding officer. He is, in fact, primate and metropolitan, as are his peers throughout the Anglican communion. Why go out of the way to pick an un-Churchly and unique title, when the Catholic Church of the ages has at hand a better and more accurate designation?

Primate of the American Church is a fine and dignified title but there is more than dignity to it. *Primate* is Anglican, Catholic, and correct. Perhaps in that yet-hoped-for day of courageous faith "that casteth out fear," this halting attitude will be put aside forever and this American Church will get both a primatial see and a primate—just like the rest of the Catholic Church.

The Living Germ

OUR LORD did not leave the world a dead gem but a living germ.
—Rev. Albert L. Schrock.

BOOKS OF THE DAY

Edited by

Elizabeth McCracken

A New Collection of Gerard Manley Hopkins' Letters

FURTHER LETTERS OF GERARD MANLEY HOPKINS: Including his correspondence with Coventry Patmore. Edited with notes and an introduction by Claude Colleer Abbott. Oxford university press. 1938. Pp. xxxviii-297. \$6.00.

THE THREE VOLUMES of Gerard Hopkins' correspondence are said to include all his letters that have so far come to light. It seems strange that almost none have survived from the number of those that must have been written to his family, and even more notable that among his printed letters none are addressed to his fellow Jesuits.

The subjects of this third volume are somewhat wider in range than in the letters of the former volumes which were largely concerned with poetry and the arts. In writing to his friend Baillie, when he was living in Dublin, he even makes excursions into Irish politics; and on the subject of home rule and the probable course of future events in Ireland, he has some very astute remarks that have proved to be prophetic in character.

It is of interest to find correspondence concerning the entrance of Gerard Hopkins into the Roman Church, with a number of letters from Liddon and Newman, relegated for some not very evident reason, to an appendix. These include certain statements worth studying as evidence of the working of a "convert's" mind. In one passage Hopkins quotes Newman as saying: "An Anglican is at full liberty to believe in his Orders, for that reordination is not defined as conditional proves nothing; Baptism was not defined as conditional in the case of the conversion of heretics till after hundreds of years" (p. 13).

The letters here collected fall into three groups. The first are miscellaneous in character and belong chiefly to an early date. The second, addressed to Mowbray Baillie "cover, in their fashion, the poet's life from the Oxford days until nearly the end."

The third group is the correspondence with Coventry Patmore. Since this third group is mentioned in the subtitle of the book, it is evidently considered as the most important, and in a sense the supposition is justified, although the letters can scarcely be said to throw any new light on Coventry Patmore, who has been very thoroughly portrayed in Basil Champney's two-volume *Memoirs and Correspondence of Coventry Patmore* (Bell, 1890).

Hopkins had an admiration for the *Angel in the House*, which a later generation does not endorse. In his meticulous fashion he contributed in the course of this correspondence a number of corrections and suggestions for its improvement, about two-thirds of which were adopted in the final edition. Patmore confessed himself quite unable to follow or appreciate the originality and genius of Hopkins' poetical compositions, and acknowledges rather naively that the "partiality and limitation of my appreciation of art often surprises myself." The reading of Patmore's letters will convince any discriminating reader that his limitations were marked.

This new collection will be welcomed as an addition to the two volumes of *Letters* and the *Notebooks and Papers* already published by the Oxford university press.

MOTHER MARY MAUDE, CSM.

A Study of the Atonement for Laymen

WHY DID JESUS DIE? By J. G. Riddell. Abingdon. Pp. 221. \$1.50.

PROFESSOR RIDDELL of Glasgow has written a very satisfying little book, in which he sketches appreciatively the several attempts to explain the meaning of the Atonement. The theories of contemporary writers like Aulen, Rashdall, Brunner, Franks, Mackintosh, and others are discussed, and the conclusion is that all of them have significant contributions to make toward the understanding of the death of Jesus, although none of them exhausts that basic fact of Christian belief.

The volume is not intended to be a theological treatment, but a suggestive religious discussion written for the layman. The style is clear, the illustrations apt, and the general outlook that of

historic Christianity, seeing that in the Cross of Christ and the victory of Good Friday and Easter God supremely took action on behalf of his human children.

Perhaps Dr. Riddell is not quite fair to St. Anselm, but then one cannot expect everything! W. NORMAN PITTINGER.

Politics in Fact and Fiction

WARD EIGHT. By Joseph F. Dineen. Harpers. \$2.50.

THE EAGLE SCREAMS. By Coley Taylor and Samuel Middlebrook. Maculey. \$2.00.

THOSE WHO like to get their politics through the medium of fiction will find *Ward Eight* mighty good reading, based as it is on firsthand knowledge and study of Boston politics. The scene is laid in famous old Ward Eight where Paul Revere and John Hancock once walked the crooked streets about Old North church, where Emerson and Thoreau selected a site for a bar-room that was to make another contribution to history—a stiff drink, a "Ward Eight" which, with its heavy dose of grenadine, symbolized fighting red blood. And where in the '80s and '90s, came a horde of immigrants from Ireland to settle along the waterfront and dig sewers for the city.

On this foundation of brawn and votes, the Ward Boss of the story, Hughie Donnelly, built a new dynasty that was to wrest control from Yankee bluebloods and enthrone itself in the citadel of American culture. Dineen, who has for years been a reporter on Boston papers, tells in a witty and realistic way a tale that has interest alike as fiction and as a political document. It can be read as either or both.

Another book of interest to those who have a general interest in politics is *The Eagle Screams*. It shows how those we are accustomed to call the Fathers have been criticized, maligned, vilified, misrepresented. Few recall that the vocabulary of vilification was well nigh exhausted during their time, when reference was made by their opponents to Washington, Jefferson, Lincoln. The authors would have us believe, judging from their dedication, that our present Chief Executive is in the same category.

CLINTON ROGERS WOODRUFF.

A Book for Any Season of the Christian Year

THE FEAR OF THE LORD. By George D. Carleton. Morehouse-Gorham. 1938. Pp. 127. \$1.00.

THE GROUP of sermons in this little book were originally preached on the Sundays in Lent, on Good Friday, and within the Easter Octave. Since they are based on the fundamentals of the Christian life they are suitable for reading and useful as material for meditation at any season. They are a challenge to all who are baptized to live up to their high and holy calling. They take as text the chapters from the book of Exodus which tell of the revelation of God to Moses, the deliverance of God's people, and the consequences of the rejection of God's calling symbolized by the hardening of Pharaoh's heart. There is a strength of optimism, of faith in the power and love of God, that is a welcome note in our days of confusion and distress.

MOTHER MARY MAUDE, CSM.

A Novel of Clerical Life

JOHN NOALEX, PRIEST. By William Le Pretre. Mortiboy's (London). 7/6.

A NOVEL of clerical life by an English clergyman, writing under an obvious pseudonym. Two brothers, one deeply in earnest, the other a careerist, entered the priesthood; the careerist rises to high promotion and becomes a bishop, while his brother remains a country parson but has far the fuller and happier life of the two. The story is told without great literary skill but is sincerely written.

NEWS OF THE CHURCH

Canon Bell to Leave Providence Cathedral

Bishop Perry Announces Ending of Annual Subscription Which Made Employment Possible

PROVIDENCE, R. I.—Canon Bernard Iddings Bell, Bishop Perry has just announced, will end his official connection with the Cathedral of St. John here on September 30th. Canon Bell was elected in 1933 for a term of five years as paid honorary canon of the cathedral, the position having been made possible by an annual subscription from a person now dead; and there are no longer funds available for continuing the connection.

Dr. Bell in a recent interview stated that he would continue for the present to reside in Providence.

"I have no complaint," he told the interviewer. "There are a good many thousand admirable people out of work in Rhode Island. I am merely one of them. I expect to stay here in Providence for the time being and do my usual work, though without salary."

"That cannot go on indefinitely, for I am not a man of private means and one's bills must be paid. Somewhere, I am sure, there is some other job in the Episcopal Church where I can use for God the knowledge gained by a quarter-century of hard study and varied experience."

"Meanwhile, till such an opportunity offers itself, I am able to carry on."

FORMERLY WARDEN OF ST. STEPHEN'S

Canon Bell, who is well known both in England and this country as a preacher, writer, a Christian sociologist, and an educator, came to the Rhode Island cathedral from the wardenship of St. Stephen's college and a professorship in Columbia university.

His work has been: first, to act as adviser to the younger clergy on post-ordination study and the improvement of sermon technique; and second, to bind the Church more closely to the universities and schools of New England.

Chicago Church Federation Draws Governor's Attention to Gambling

CHICAGO (RNS)—Dragging syndicated gambling activity, which has for years held a strong grip on Chicago, out into the open, the commission on civic relations of the Chicago Church federation addressed a letter to Governor Horner drawing attention to the fact that organized gambling rings are operating in Chicago with the full knowledge of political officials.

The governor was asked to exercise his power to stop this situation. With the letter was sent a list of 78 of the more active gambling houses.



CANON BERNARD IDDINGS BELL

Diocese Reports \$10,000 to Use in Religious Education

SEWANEE, TENN.—A budget of \$10,000 for religious education was the report of one diocese when the Southern conference on religious education met here recently. Other dioceses indicated definite progress in organization and in educational programs. Attendance was the largest in several years.

It was recommended by the conference that the program of the national parent-teacher fellowship be promoted throughout the province. Plans were made for a number of city-wide institutes during the fall. These are to be conducted by Mrs. Leon C. Palmer.

Hereafter, it was decided, the conference will appeal to the rank and file of church school workers instead of to the professional group only. The newly elected chairman of the conference, the Rev. Leon C. Palmer, who is director of religious education in Alabama, was asked to formulate suggestions to this end.

Resolutions were passed regretting the death of the Rev. Gardiner L. Tucker, founder of the conference, and appreciating the work of Miss Annie Morton Stout.

Holds Service at Site of Baptism of Virginia Dare

ROANOKE ISLAND, N. C.—The Lost Colony here, where 351 years ago was baptized Virginia Dare, the first English child born on American soil, was the scene of a service conducted on August 21st by Bishop Brown of Southern Virginia.

A large congregation listened to an address by the Bishop. Music was provided by the Westminster choir, of which Eugene C. Schram is conductor.

Upper S. C. Bishop Dies of Heart Attack

Stricken at Kanuga Lake Center; Buried in Small Churchyard at Flat Rock, N. C.

COLUMBIA, S. C.—Bishop Finlay, first and only Bishop of Upper South Carolina, died August 27th at Kanuga Lake conference center, only a few hours after he had suffered a heart attack. He was 61 years old.

Funeral rites for the Bishop were held August 29th in Trinity church here and later the same day in St. John's-in-the-Wilderness, Flat Rock, N. C. Burial was in the Flat Rock churchyard.

Last year, during the Kanuga conferences, Bishop Finlay experienced a reversal in health, and at that time he was advised that his condition was the result of hardening of the arteries. Upon his physician's advice, he began limiting the number of his appointments.

In recent weeks, however, he had seemed much better. During the summer at the conference center he followed an active program. Because of these facts, his death, coming so suddenly, shocked his family and friends very deeply.

The Bishop of Kanuga, as he was affectionately known to thousands, was the central figure behind the Kanuga conferences during the 11 years of their existence. He served as president of all the conferences, his affectionate spirit pervading the groups from year to year. He gave of his time and energy gladly to the work at Kanuga and in his diocese, and it is believed that the extra burdens he assumed contributed to his death.

LOVED BY HIS PEOPLE

Kind and considerate, particularly thoughtful of his clergy, a strong advocate of work among the Colored people, Bishop Finlay deserved and received the respect and love of the people of South Carolina.

He was buried near members of some of the South's most distinguished families, in the little cemetery at Flat Rock. Often in the past he stood in the pulpit of the little church there, or on the threshold looking out under the trees where his body now rests.

At the time of the Bishop's death, Mrs. Finlay was with him at the conference center. Their residence, however, is in this city.

Kirkman George Finlay was born at Greenville, S. C., October 1, 1877, the son of James Alexander and Marian Ponsoby Finlay. He received the degree of Bachelor of Arts from Furman university in 1899, and was graduated from the divinity school at Sewanee in 1902. The honorary degree of Doctor of Divinity was

conferred on him by Furman university and Presbyterian college in Greenville and Clinton, S. C.

WAS COLLEGE MISSIONARY

On April 22, 1903, he married Miss Lucy Reed of St. George, S. C. He was ordained a deacon in 1902 and a priest in 1903. He was missionary in charge of Clemson college, S. C., from 1902 until 1907.

Becoming rector of Trinity church, Columbia, he served in that capacity until elected Bishop Coadjutor of the diocese of South Carolina in January, 1921. In October, 1922, he became Bishop of Upper South Carolina, the newly formed diocese covering the Piedmont portion of the state.

During the World war he was YMCA secretary with the American expeditionary forces in France.

Bishop Finlay was a trustee of the University of the South, of St. Mary's school for girls, of Porter academy, and of the Florence industrial school. He was connected with many other educational institutions. He was also a director of the Rescue orphanage in Columbia. He was a Mason and a member of Phi Delta Theta fraternity, the Forum club, and the Columbia Rotary club.

SURVIVORS IN COLUMBIA

He is survived by his widow; two sons, Kirkman and Edward; two daughters, Eleanor and Marian; and one sister, Miss Kate Finlay, all of Columbia.

Missionary Program to Be Focus of Racine Meetings

CHICAGO—Strengthening the whole missionary program of the diocese of Chicago is the aim of a four-day conference of the clergy of missions and aided parishes in the diocese, to be held at Taylor hall, DeKoven foundation, Racine, Wis., September 18th to 21st, when Clifford P. Morehouse, editor of *THE LIVING CHURCH*, is to speak on the whole approach to Christian unity.

The conference has been arranged by the Ven. Norman B. Quigg, rural archdeacon of the diocese. On the first day, besides Mr. Morehouse's discussion, there will be one on the youth movement and religious life. Archdeacon Quigg will speak on the third day of the conference, discussing what progress is expected in the missions.

Carl Heimbrodt, Chicago architect, will speak on How Can I Use the Architectural Commission?; and Mission Property, Its Care and Insurance will be considered by Wirt Wright.

Other speakers will be A. J. Stukenberg; the Rev. Gowan C. Williams, rector of St. Mark's church, Glen Ellyn; Dr. Edwin J. Randall; and Dean Joseph S. Minnis of Joliet.

Negroes Hold Convention

WILMINGTON, N. C.—Negro clergy and lay leaders of the diocese of East Carolina held their annual convention August 28th in St. Augustine's church, Kinston. The Rev. S. N. Griffith of Edenton delivered the sermon.

Four New Bishops Will Be Consecrated in September

NEW YORK—Bishop Parsons of California will be the consecrator of the Rev. Dr. Karl M. Block at Grace cathedral, San Francisco, September 29th—not the Presiding Bishop, as previously announced. Co-consecrators will be Bishops Stevens of Los Angeles and Freeman of Washington, with Bishop Scarlett of Missouri as preacher.

The Most Rev. Henry St. George Tucker, Presiding Bishop, will be the consecrator at the consecration services of Dr. Edmund P. Dandridge as Coadjutor of Tennessee at Nashville September 20th, Dr. Henry D. Phillips as Bishop of Southwestern Virginia at Lynchburg September 27th, and Dr. Malcolm Peabody as Coadjutor of Central New York at Syracuse September 29th.

Recent Revision of Bible by Nazi Is Impudent Attempt at Substitution—Bishop Stewart

CHICAGO—The Nazi revision of the Bible is "an impudent attempt at substitution," declares Bishop Stewart in the September issue of the *Chicago Diocese*, writing on the recently announced new German edition.

"The translation of any document is like the exchanging of money at a frontier," said the Bishop. "The values must be preserved. There must be no short-changing and certainly there must be no substitution of base metal for gold. We would not take counterfeit money, nor should any scholar or reasonable person accept counterfeit translations."

Bishop Stewart continues:

"When the translation known as the Revised Version was made in 1881, the *Chicago Tribune* printed it entire. Many conservative people of that day were indignant that any of the words of the King James' should be changed. The *Tribune* in an editorial hastened to answer these readers by assuring them that while there were a number of verbal changes, 'the plot remains the same.'

"Obviously the charge against the Nazi version is that the plot does not remain the same. Therefore, it is not a translation but an impudent attempt at substitution."

South Dakota Indian Reservation Chapel Gets Silver Communion Set

SIoux FALLS, S. D.—The Chapel of the Inestimable Gift, which is the largest in the Corn Creek district on the Pine Ridge Indian reservation, has been presented with a set of Communion silver by Edward Serrill Flash, Staten Island, N. Y.

The silver was given many years ago to the summer services at Hawthorn inn, East Gloucester, Mass., by Mrs. Helen Johnson Flash. Now, in memory of his mother, the son has given the set to this chapel, which is under the charge of the Rev. Dallas Shaw, oldest native priest in point of service in South Dakota.

Lays First Stone of Aberdeen Memorial

American Ambassador Takes Part in Ceremonies Honoring Bishop of Early American Church

LONDON—The American ambassador to England, Joseph Kennedy, laid the first stone of the Seabury memorial in Aberdeen, Scotland, on September 2d, and thus were finally begun the changes that, when completed, are to honor the memory of the first bishop of the American Church.

Behind the laying of the first stone is a peculiar sentiment. American Churchmen have always remembered their debt to the Episcopal Church of Scotland, and the story of this debt reflects little credit on the English Church.

Until the close of the Revolution, America was regarded as a part of the diocese of London, despite the fact that no bishop of that see had yet put his foot on American soil.

In 1783, the clergy of Connecticut elected the Rev. Samuel Seabury bishop. They sent him to London for consecration. His request was refused here. Going to Aberdeen, however, he received "a free, valid, and purely ecclesiastical episcopate," at the hands of the Rt. Rev. Robert Kilgour, then Bishop of Aberdeen and Primus, and two other Scottish bishops.

Since that day, Aberdeen has been a favorite place of pilgrimage for American Churchmen. The east window and a beautiful chalice in the cathedral there witness to their gratitude. But it has long been felt that these gifts were not enough.

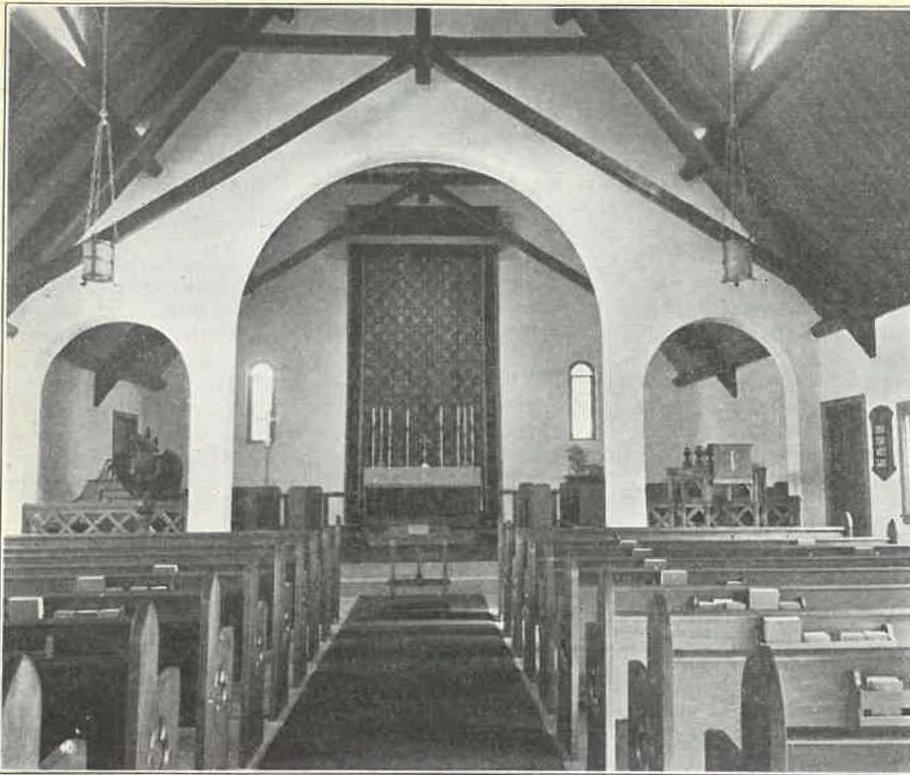
PLANNED TO BUILD CATHEDRAL

Originally it was proposed to present Aberdeen with a memorial cathedral. This plan, however, was abandoned after the depressing Wall Street crash; and it was decided to use the funds already collected for the extension and adornment of the present building.

The ugly flat ceilings of the north and south aisles have been replaced by vaulted ones, richly adorned with coats of arms. In the north aisle were placed the coat of arms of the 48 American states; in the south aisle 48 coats of arms of Aberdeenshire families of the 18th century who stood by the Jacobite and Episcopalian tradition. They represented the period of Bishop Seabury's consecration.

The present plan includes, also, the raising of the chancel roof, the making of clerestory windows, the building of a new sanctuary by an extension eastward, the adornment of the new vaulted ceilings of the sanctuary and chancel with emblazoned coats of arms, and a high altar with a ciborium of burnished gold.

The south aisle of the nave will be extended eastward to form a beautiful chapel, and the cathedral in general will be modernized and beautified so that it reflects, in a measure, the gratitude of Americans to Aberdeen.



ALL SAINTS' CHAPEL, REHOBOTH BEACH, DEL., AFTER RESTORATION

Rebuilt Calvary Church in Fletcher, N. C., Dedicated

New Church in Same Style as One Destroyed by Fire in 1935

FLETCHER, N. C.—Calvary church, recently rebuilt on the site of the historic Calvary church that was consecrated here 79 years ago, was consecrated August 21st by Bishop Gribbin of Western North Carolina. The Presiding Bishop delivered the sermon, and the late Bishop Finley of Upper South Carolina and Bishop Wing of Southern Florida took part in the ceremony.

Old Calvary church was destroyed by fire in 1935, and the new one has been rebuilt in the same architectural style. Many of the 600 persons who witnessed the ceremony felt that it was really a re-consecration of the old building in a new dress. So large was the attendance that at least 200 persons listened to the service from the grounds without the church.

Berwyn, Ill., Church Fire Causes Nearly \$1,000 Loss

BERWYN, ILL.—Fire damaged St. Michael and All Angels' church, Berwyn, early on the morning of August 24th. The loss is expected to be nearly \$1,000.

The fire, which threatened serious damage to the entire structure, was caused by lightning during an electrical storm.

The Rev. John F. Plummer is rector of the parish, which has about 400 communicants.

Chapel at Rehoboth Beach Restored at Cost of \$12,000, Consecrated by Bishop Taitt

REHOBOTH BEACH, DEL.—Restored at a cost of \$12,000, All Saints' chapel here was consecrated August 21st by Bishop Taitt of Pennsylvania. Last January the interior of the chapel was gutted by fire, and friends very soon contributed toward the restoration. One-third of the total cost of the work was paid by them.

More than 400 persons attended the consecration service which continued two hours. Because of crowding, a number of the audience had to stand outside the chapel doors.

The new design of the chapel is an adaptation of St. Albans church, Oxford, England. The interior has a striking color scheme of dark oak ceiling and pews, white walls, and Virgin blue doors and window frames to match the rug.

Many memorials have been placed in the chapel. Two of the candlesticks were donated by Governor McMullen, two by Mrs. Henry R. Higgins, one by Mrs. Poynter, and one by Mrs. R. Foster Danforth. Miss Mary Littell presented a new silver Communion service to replace the vessels destroyed by fire. They are to be a memorial to her brother, the late Rev. Dr. John S. Littell, former rector of All Saints' church.

The Very Rev. Hiram R. Bennett, dean of the Cathedral Church of St. John, was celebrant of the Eucharist. Others officiating at the service were: gospeller, the Rev. Herbert A. Donovan, rector of Tururo parish, Fairfax, Va.; epistoler, the Rev. Richard K. White, rector of St. Paul's church, Georgetown; master of ceremonies, the Rev. Nelson W. Rightmyer, rector of All Saints', Lewes; crucifers, John R. Dick, Jr., and Walter Bean, Rehoboth Beach; and soloist, Robert Maul of St. Peter's church boys' choir.

Experience Difficulty Getting Anking Mail

Shanghai Receives Last Letters on July 17th; Now Expects to Make Contact through Consulate

By ALICE GREGG

SHANGHAI, CHINA—Considerable difficulty is being experienced here in getting letters through from the foreign staff at St. James' hospital, Anking. Between June 25th and July 17th, four deliveries were made, all by courtesy of some Japanese correspondent or officer. The contents of these have already been reported on in the columns of THE LIVING CHURCH. Since July 17th, however, no word has been received.

A reasonable conclusion is that the foreign staff has attempted to send letters, even as the Shanghai staff has, and that the letters have been held up along the line.

In the beginning, of course, we attempted to send letters through the Japanese consulate-general. We were told that, since Anking was still the base of military operations, we could not get letters through. Then, armed with a letter of introduction to the head of the Domei news agency, we attempted to get letters through by this means.

A packet was accepted on July 5th; but as our last letters from Anking were dated July 10th, there is no way yet of knowing whether they ever got through.

CARRIES LETTERS AWAY

One packet of our mail was actually in Anking, in the pocket of a Japanese sent up to examine the condition of the Anking post office. He had expected to stay several days, but the military plane he was on gave him permission only to view the post office and get back in the quickest time possible, so that they might be away before Chinese planes came to bomb the airport.

The letters which were within 15 minutes' walk of the hospital and which would have meant so much to the group there are back in Shanghai.

As the letters that did come through told of the lack of meat, and of kerosene, without which the Icy-ball, a frigidaire run by kerosene, cannot be used, negotiations are being pressed by the American consulate-general to get some supplies up to Anking on a Japanese gunboat.

No gunboat of any other nationality dares venture beyond Wuhu now. We hope that these long drawn-out negotiations will have a successful ending, and that the supplies, bought and waiting, can be got off.

NOW USE OFFICIAL CHANNEL

We have just received word that letters can be sent to Anking, if sent to the Japanese consulate-general through our consulate-general, and all the returned letters and others should soon be on their way by military plane to Anking, bringing word of supplies to follow.

Our folk at Kuling were given a bad shock on July 24th, when they received a

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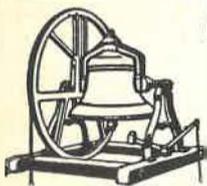
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Set Consecration Date for Coadjutor of Central N. Y.

UTICA, N. Y.—The Rev. Malcolm E. Peabody, Bishop Coadjutor-elect of Central New York, is to be consecrated September 29th at St. Paul's church, Syracuse, N. Y. Co-consecrators with the Presiding Bishop will be Bishops Coley and Sherrill.

He will be presented by Bishops Tait and Atwood. The Rev. Dr. Angus Dun, professor of systematic theology at the Episcopal theological school, will preach; consents of the bishops will be read by Bishop Lawrence; the Gospel will be read by Bishop Fiske, retired; the Epistle by Bishop Moulton; and the Rev. Dr. Endicott Peabody, headmaster of Groton school and father of the Bishop Coadjutor-elect, will read the litany.

The Rev. Messrs. Matthew M. Warren and N. B. Groton will be the attending presbyters.

request from the Chinese military authorities to evacuate Kuling, in order that it might become a base of military operations.

Writing to his wife, Mr. Allgood, principal of the Kuling American school said on July 25th:

"It is one thing for the Japanese to request us to go, but it is another thing for the Chinese to make that request. If all have to go, it will be terrible . . . the very worst time, the hottest of the year. I do not see any way out, except to Nanchang by motor, provided the military can provide the same. . . ."

"Mr. Craighill and Bishop Huntington have a problem on their hands, nearly 300 people in their camp, mostly women and children. Evidently hard times are ahead of us. . . . The length of my presence here all depends upon what the Chinese want me to do. . . ."

"The garden is coming on nicely. We have corn, beans, cucumbers, carrots, beets, squash, potatoes from our own garden, and plenty of rhubarb, tomatoes, and other things coming on."

UNABLE TO LEAVE

Evidently, the military, when faced with the desire for coöperation, if means were provided for evacuation, found themselves also unable to see how they could leave at the 11th hour. The result was that they have all stayed. Kuling is still in Chinese hands.

A letter from Mr. Allgood, written a few days before the one already quoted, said:

"We now have about 20,000 people here and nearby. Again, food and relief and other questions of local concern are holding our attention. We do not know when they may become acute."

Kuling, of course, is a resort situated in a valley on the top of the Lushan mountains. The only approaches are steep mountain climbs. People usually travel up in chairs, carried by four, six, or eight strong men.

A stock of food was laid in by the little community, but the danger comes now in the mob of people from the plain below who have rushed up for safety.

Will Give Views on Working for Peace

GFS Representative at World Youth Congress Plans Article Giving Attitude of Young People

NEW YORK—Miss Frances Gabron of Trinity church, Lenox, Mass., represented the Girls' Friendly society at the World Youth congress held at Vassar college, Poughkeepsie, N. Y., August 15th to 24th. Miss Gabron took an active part in the work of the congress and plans to write an article for the *GFS Record*, giving the viewpoint of the young people on the subject, Working for Peace in Today's World.

Commenting on the World Youth congress and its alleged control by Communists, Miss Sarah Morrison, secretary for publications of the Girls' Friendly society, said:

"It seems to me to be unfortunate that a large assemblage of young people from all nations, whose primary concern is world peace, should have been attacked as it has been by Mr. Matthews speaking before the Dies committee on un-American activities.

"In sending a delegate to this congress, we acted as did most of the other organizations concerned, to lend our support and interest to this youth movement for peace. There seems to me no reason to assume that because people want peace, they also want Communism.

"Furthermore, it seemed a great opportunity to have one of our outstanding younger members attend the meetings. I believe that we are the only young people's organization in the Episcopal Church which took advantage of this opportunity."

Syrian Missionaries Ask Money for Work in India

KOTTAYAM, SOUTH INDIA—An appeal for funds with which to carry on their work is now being made by the Servants of the Cross, a missionary and social brotherhood of the Syrian Church under the patronage of Bishop Timotheos. The order, which was established September 27, 1924, is working with the depressed classes in India.

The aboriginal races of the native states of Cochin and Travancore, South India, are poverty-stricken, ill-clad, and uneducated. They live in miserable huts and carry worship of devils to a point of extreme superstition. Under the auspices of the ancient Orthodox Syrian Church of St. Thomas, the Apostle of India, the order is making a sincere effort to improve these unfortunate people.

There are a dozen members of the order. They have no property, practise celibacy, and receive no salary. They obtain their daily bread from the place in which they work, sometimes from the parish church and sometimes by rice-collection and hospitality of friends.

Gifts for the furtherance of the work should be addressed to the Union Bank, Ernakulam Post, South India.

German Bishops Hit at Nazi Persecutions

Fulda Conference of Bishops Scores Attempt to Destroy Church and Uproot Christianity

NEW YORK—Bitterly attacking what it called efforts to destroy the Church and uproot Christianity in general, a pastoral letter formulated at a recent conference of bishops at Fulda was read from the German pulpits August 28th. It revealed a new aspect of the controversy between Germany's Roman Catholic hierarchy and the Nazi regime, though it did not mention the Nazi name.

"Various experiences," the bishops said, "enable us to establish that attacks in no way have become more temperate or more bearable, but rather much more hostile and violent."

The letter appealed for cessation of the "battle against Christendom because the strife" has caused a deep rift among the German people. Thousands of Roman Catholics, it declared, are now asking whether they are still citizens with equal rights notwithstanding "their avowal of the commonweal and fidelity to the State."

Unnamed personalities were accused of attacking the Pope in a manner damaging to his personal honor.

St. Luke's Hospital, Manila, Again Wins Highest Award Given to Local Infirmaries

MANILA, P. I.—For the third successive year under the Philippine commonwealth St. Luke's hospital, Manila, has won the highest possible award among hospitals in this city, having a capacity of 100 or more beds. This award is made on the national hospital day, when the hospitals of the city are open to the public and are inspected and judged by a committee headed by Dr. E. D. Aguilar, director of public welfare.

The award this year of the diploma delighted the staff since it was won under difficulties. Despite heavy rains that drenched the city for a week before hospital day, the entire plant displayed a spick and span appearance. New equipment, improvements, the new Heilbronn children's pavilion—all these favorably impressed the committee of awards. The victory was due to the spirit of Superintendent Bayard Stewart, the city and resident physicians, the nursing staff, and the employees.

Upper South Carolina Group Meets

COLUMBIA, S. C.—The young people's league of the diocese of Upper South Carolina held its annual convention at Kanuga lake, Hendersonville, N. C., on September 2d to 4th. Bishop Finlay celebrated the Holy Communion on the second day.

Miss Connie Riddick, Greenwood, president of the diocesan league, presided.



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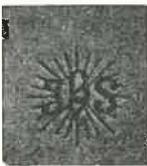
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St. John's Church, Detroit, Will Possess Its Own Rectory For First Time in 18 Years

DETROIT—For the first time since 1920, St. John's parish here will have its clergyman housed in a rectory of its own. It was in 1920 that Bishop Fox left St. John's to become Coadjutor of Montana. After his departure, the old rectory was used first as the diocesan office and later as a social center.

The last remaining residential building on downtown Woodward avenue, it was torn down when St. John's church was moved back for the recent widening of the street.

The rectory which the Rev. Irwin C. Johnson, rector of St. John's, will move into this autumn was formerly the property of Mrs. Elizabeth H. Cowles, widow of Israel T. Cowles, vestryman of the parish for 25 years. She bequeathed it and a \$5,000 endowment fund to the church this summer.

Besides this bequest, St. John's received several others this summer: \$5,000 from Mary Weber, \$1,000 from the Mrs. Hamilton Douglas estate, and \$5,000 from Mrs. Cowles' mother, Mrs. Harriet Sturdevant Howard.

Says God Must Salute Hitler

MILWAUKEE—When God refuses to say, "Heil, Hitler," there will no longer be a place for Him in Germany, Dr. Henry Smith Leiper, executive secretary of the Universal Christian council, asserted on August 29th, in addressing a young people's convention here. Pointing to the "war against God" throughout the world, he blamed it on a rejection of universal Christianity and a substitution of conflicting nationalisms.

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Thieves Steal Communion Vessels of Negro Church

JAMAICA, N. Y.—Thieves entered St. James' church here on the night of August 27th, stealing the brass and other appointments, including the Communion vessels, from the altar. When the Rev. M. E. Spatches, priest in charge, entered the church the next morning for the Holy Eucharist, there were no vessels with which to celebrate the Mass.

St. James' is a mission for Colored persons on Long Island.

Rented Church Property to Be Taxed in Alabama

MONTGOMERY, ALA. (RNS)—Religious institutions in Alabama must pay taxes upon property they own if they rent the property to others, according to a recent ruling by the state attorney general, Albert A. Carmichael.

Originating with a claim by the Presbyterian orphans' home at Talladega that it did not have to pay *ad valorem* taxes on real estate which it rented out, the case had particular significance in light of a recent supreme court decision.

The high court had held exempt from taxation the property of a fraternal organization that was partially rented out to business enterprises and the income from the rental used exclusively for charitable purposes. In the court case, however, the fact was involved that the organization was still using part of the building itself.

The Presbyterian home claimed tax exemption and cited a provision of its charter which states: "And all of the property of said organization shall be exempt from taxation."

The attorney-general stated that the original charter for the institution was granted under the state constitution of 1819 but that the tax exemption provision was an amendment allowed after the new constitution of 1868. The new constitution gave the legislature power to repeal or alter charters of any private corporation, the attorney-general advised.

With this constitutional authority, the legislature of 1935 passed a law revoking tax exemptions of rented lands belonging to religious and charitable institutions.

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NECROLOGY

† May they rest in peace. †

JOHN M. ERICSSON, PRIEST

SANTA BARBARA, CALIF.—The Rev. John Mark Ericsson, formerly precentor at the Cathedral of St. John the Divine, New York, died here August 22d after a heart attack. He is survived by his widow, the former Annee Louisa Patrick.

A graduate of Northwestern university and Western theological seminary, he served as assistant rector of Grace church, Chicago; St. Luke's, Dixon, Ill.; and St. John's, Yonkers, N. Y. He remained in Yonkers from 1905 to 1922.

In 1925 he went to the Cathedral of St. John the Divine, remaining in that New York institution until two years ago, when he retired.

MRS. EDITH N. HAWKINS

FALMOUTH, MASS.—Edith Newton Hawkins, wife of the Rev. Herbert Hawkins, and for many years a devoted

communicant of the Church of the Transfiguration, New York City, died here at her summer home on July 30th. Funeral services were held in St. Luke's church, Stamford, Conn.

The Rev. Harry Jones of Winsor, Vt., said the burial office, and the requiem was said by her husband. He also gave absolution. The committal was said by the Rev. Carl Lemm-Marugg, vicar of St. Luke's church.

Burial took place at Sleepy Hollow cemetery, Tarrytown, N. Y.

Mrs. Hawkins is survived by her sister, Miss A. G. Newton; her grandsons, Lewis Elsworth Gregory and Thomas Preston Gregory; and her husband.

C. EDWIN MICHAEL

ROANOKE, VA.—C. Edwin Michael, for 35 years senior warden of Christ church here, died August 6th. He had been active in the affairs of the diocese of Southwestern Virginia since its organization in 1920, and during the whole life of the diocese he was treasurer of the trustees. He was 67 years old.

He was a member of the executive board of the diocese from its beginning until now with the exception of the occasional periods when, under the canons of the diocese, he could not be reelected for a year on account

of the system of rotation in membership of the board. For a number of years he was chairman of the field department, and at various times he was chairman or a member of other departments of the executive board. At the time of his death he was a member of the standing committee of the diocese. He represented this diocese in the General Conventions from 1922 to 1928.

BORN NEAR BALTIMORE

Mr. Michael was born near Baltimore, Md., June 4, 1871. He was educated in the public schools and at St. Clement's university, Ellicott City, Md. He came to Roanoke in 1889 and became associated with the American Bridge company.

He was married October 19, 1893, to Miss Flora M. Gallup of Hartford county, Md., who survives him, together with the following children: Mrs. Varney Ward, Mrs. Joshua P. Vaughan, Miss Rachel Michael, and Mrs. Shirley Snavely; two sisters, Miss Martha Michael and Mrs. W. D. Williamson; and one brother, Willis Michael.

The funeral service was conducted in Christ church, Roanoke, by the rector, the Rev. J. F. W. Feild, with the assistance of Bishop Jett and the Rev. Dr. E. Reinhold Rogers, rector of Boys' home at Covington. Interment was in Evergreen cemetery, Roanoke.

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CLERICAL CHANGES

NEW ADDRESSES

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GREEN, Rev. MANSEL B., retired, formerly Oak Park, Ill.; Green Pastures, South Haven, Mich. Effective September 12th.

JOHNSON, Rev. MOORHOUSE L., formerly 145

Shore Dr., Pelham Manor, N. Y.; 448 West School House Lane, Germantown, Philadelphia, Pa.

KROLL, Rev. LEOPOLD, JR., O.H.C., Holy Cross Mission, Kailahun, Sierra Leone, W. Africa.

PARSELL, Rev. JOSEPH, O.H.C., Holy Cross Mission, Kailahun, Sierra Leone, W. Africa.

WILLIAMS, Rev. J. MORGAN, formerly Havana, Ill.; 1502 E. Broadway, Columbia, Mo.

MARRIAGE

ANDERSON, Rev. EDWIN J., priest in charge of St. Aidan's church, Blue Island, Ill., was married to Miss Phyllis Fraser at St. Aidan's on July 30th. Returning from a trip to Colorado, the couple are at home at 1257 Greenwood avenue, Blue Island.

ORDINATIONS

PRIESTS

LOS ANGELES—The Rev. FRANCIS W. READ was advanced to the priesthood by Bishop Stevens of Los Angeles in Trinity Church, Los Angeles, August 20th. The ordinand was presented by the Rev. Herbert V. Harris, and is vicar of St. Andrew's Mission, La Mesa, and of St. John's, Bostonia, Calif. Address, La Mesa, Calif. Bishop Gooden preached the sermon.

OREGON—The Rev. GLENN S. REDDICK was advanced to the priesthood by Bishop Dagwell of Oregon in St. Stephen's Cathedral, Portland, August 6th. The ordinand was presented by the Rev. John D. Rice and is vicar of Christ Church Mission, St. Helens, Oreg. The Very Rev. Dr. Horace M. Ramsey preached the sermon.

C L A S S I F I E D

ANNOUNCEMENTS

Died

HELLIER, AGNES MAY, *née* Dwelle, the wife of Darley G. Hellier, died August 15th at Lakeland, Fla.

May she rest in peace.

HIGGINS, AGNES STUART, departed this life September 3, 1929.

May she rest in peace.

SHELLENBERGER, MRS. ROBERT T., the wife of the Rev. Robert T. Shellenberger, curate of St. Agnes' chapel, Trinity parish, New York City, died in a Middlesboro, Ky., hospital on August 5, 1938.

WEBB—Entered into eternal rest August 9, 1938, EMMA ELIZABETH WEBB of Bellows Falls, Vt., aged 83 years.

Memorial

RESOLUTION ADOPTED by the Church Committee of Epiphany Episcopal Church, Trujillo City, Dominican Republic, July 28, 1938:

Whereas, the Rev. Charles Raymond Barnes during his stay among us as rector of the Epiphany Episcopal church of this city, by his unselfish and consecrated life, his eminent Christian virtues, and his exalted spiritual leadership, won for himself a preëminent place in the minds and hearts of us all; and

Whereas, his most untimely passing away in the very prime of his life has been the source of the deepest sorrow to the whole community;

Be it resolved, that the Church Committee of Epiphany Episcopal church of Trujillo City express in its own behalf and in behalf of the friends and members of the church, as well as the entire English-speaking foreign colony residing in the Dominican Republic, the sense of their deepest personal loss.

Be it further resolved, that our hearts go out in deepest sympathy to his sister, Miss Reba M. Barnes, whom we also learned to know and love during her two brief visits among us.

THE CHURCH COMMITTEE,
Robert C. Rounds, Secretary.

✦ HARRY ROBERTS CARSON,
Bishop of Haiti and the Dominican Republic.

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RETREATS

THE ANNUAL RETREAT of the Brotherhood of the Way of the Cross will be held at Adelynood, South Bayfield, Mass., September 12th to 15th, beginning with supper at 6 P.M. Conductor, the Rev. Dr. Bernard Iddings Bell. All clergy are welcome. Reply to FR. FREDERICK FITTS, Marlboro, N. H.

RETREAT and CONFERENCE—for student chaplains, college rectors, schoolmasters, and others interested. At Merrywood, Marlboro, N. H., begins at supper, September 7th, and ends after breakfast September 10th. Leader: Rev. Charles Whiston of China. Cost \$5. Accommodations limited to 50. Apply to Secretary, Rev. F. B. KELLOGG, Christ church, Cambridge, Mass.

A RETREAT FOR PRIESTS and candidates for Holy Orders will be held at Holy Cross monastery, West Park, N. Y., beginning with supper on September 19th and ending with Mass on September 23d. The conductor will be FR. WILLIAMS, SSJE. Those planning to attend should notify the guestmaster.

Correspondence

Continued from page 206

the only one who will be amazed. I think our friends among the Methodists, etc., will rather resent the statement.

Allow me to put one question to Mr. Tucker. Does he not think it would be consistent with this position for him to advocate no reordination when denominational ministers come to the Episcopal Church? Our small percentage of numbers in this country has nothing to do with the question.

(Rev.) G. WHARTON McMULLIN.
Kings Park, N. Y.

Approach to Presbyterians

TO THE EDITOR: I have no desire to controvert the general position taken in your recent editorial [L. C., June 29th] on the Approach to the Presbyterians. I realize also that it is rather venturesome to attempt to interpret the genius of another Communion. Nevertheless, there seem to be such misconceptions of Presbyterianism among Episcopalians that an attempt to make such an interpretation in the interests of Christian unity has much justification.

There can be no question that the Presbyterian Church has remained faithful to the "fundamental faith" of the Church (to use Bishop Parson's phrase). It has adhered in its formularies to the faith of the ancient Church as defined by the ecumenical councils and hence, in this sense of the word, it professes the Catholic faith. The Presbyterians "worship one God in Trinity and Trinity in Unity" and they "also believe rightly the Incarnation of our Lord Jesus Christ."

Nor is it fair to attribute to them the holding of the sectarian concept of the Church as "a voluntary fellowship of believers." Historically, the Presbyterian Church is not a group of dissenters from Anglicanism but rather the off-shoot of a "foreign reformed Church" (to use the technical phrase), i.e., the Church of Scotland. That Church claimed to be "part of the Holy Catholic or Universal Church" and neither a sect originated by its members nor a creation of the reformation period but rather to be "in historic continuity with the Church of Scotland which was reformed in 1560." It is well known that the Church of Scotland claims to have continued the apostolic succession in the ministry through presbyterian ordination. The validity of these claims is not the point now under consideration; the important fact is that these claims, whether true or false, are made.

It may be asserted that most Presbyterians, especially American Presbyterians, have abandoned their own traditional doctrine of the Church and have embraced that of the sects. It may also be feared by some that they may insist on the acceptance of the Calvinistic doctrines of total depravity, absolute predestination, and the others, as a prerequisite to union. These, however, are difficulties that need not be met in anticipation but can be faced if and when they arise.

We may, therefore, fairly conclude that in authorizing negotiations toward union with the Presbyterians General Convention did not even by implication indicate its indifference to the historic faith of the Church as embodied in the creeds and in our Articles of Religion, nor to the Catholic doctrine of the Church nor to the preservation of the apostolic succession in the ministry, for these are not the points at issue between the Presbyterians and ourselves. . . .

(Rev.) W. C. SEITZ.

Gambier, Ohio.

Christian Unity

TO THE EDITOR: Back from my vacation, I have just now read Ralph Adams Cram's article, Christian Unity and Church Unity, appearing in the August 17th issue of THE LIVING CHURCH.

I wish to thank you and, through your columns, Mr. Cram for an article that speaks so definitely and clearly and truthfully that neither the article nor Mr. Cram need any further praise. May we be granted the wisdom, the power, and the courage to fight manfully under His banner against any attempt to compromise the Catholic heritage of the Anglican communion!

Next I turn to a Labor Sunday Message,

issued by "281," and oh, what a let-down by contrast! At a time when there are such definite pronouncements to be made on the basis of the Catholic faith, the best this national office of our communion seems able to do is to send out a borrowed "message" filled with ineffectual shop-worn, sometimes anemic phrases. Since when did our communion become a mouthpiece for sectarian pronouncements?

It is a relief to realize that from a vast number of pulpits within our communion on Labor Sunday will issue sermons dynamic with the principles of Catholic action.

(Rev.) HAROLD G. HOLT.
Oak Park, Ill.

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NEW YORK—Continued

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