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REV. ARTHUR LEIGH KINSOLVING, D.D.

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THE GREEN QUARTERLY

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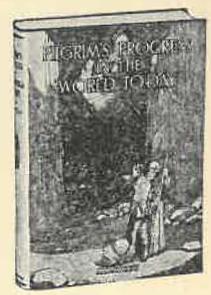
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VOL. LXXXV

MILWAUKEE, WISCONSIN, AUGUST 1, 1931

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EDITORIALS & COMMENTS

Cave Canem

ONE of the clergy, noted for his ability to distinguish the false from the true in the matter of warnings, told a friend that he attributed it to an experience that he had in early youth. He was visiting Pompeii with a party. Standing before the House of the Tragic Poet, they came upon a man absorbed in contemplation of the famous mosaic on the threshold. "*Cave canem,*" mused this man aloud. "Beware of the dog." Now, I wonder whether they really *had* a dog!" The others of the party laughed. But the boy, afterward to become a remarkable parish priest, said to the man: "Why do you think maybe they hadn't?" The man answered: "I've often been taken in by that kind of sign."

Who has not? And it is by no means always the fault of the maker or owner of the sign. Perhaps the Tragic Poet had once had a dog! The man was willing to concede that. Where is that dog now? The mosaic is still there. These were the reflections of the boy. He began then and there to scrutinize warning signs closely. Were they true? If once true, were they still true? Or, had they ever been true? He formed the habit of asking these questions when confronted by warnings. As we said at the beginning, he is now singularly able to tell the false from the true.

Most people have not this skill. Either they believe implicitly every warning, or they as implicitly believe none. It is difficult to help them. Even the clergyman of our story finds it difficult. For example, there was the case of the man who came to warn him against the plans being made by the Order of the Holy Cross to take over the Cathedral of St. John the Divine, with all its attendant buildings, for use as a monastery for their Order. The deadly seriousness of his caller made it impossible for the clergyman to venture even a smile. But with a seriousness as great, he said: "I assure you that you are misinformed. Who could have conveyed such an impression?" The question was rhetorical. To the astonishment of the clergyman, his agitated visitor replied: "*They did, themselves.* I saw two or three of them, walking around, up there. One of them said something about monastic Cathedrals. I looked it up. Did you know that the English Cathedrals were used for a while as chapels for monasteries?" He fixed his host with an intent eye.

To gain a little time, the clergyman observed: "Wasn't it the other way about? Aren't they using the monastic chapels now as Cathedrals, in England—some of them? Durham—"

It was useless. "That is not the point," the caller said sternly. "I came to you, to see if you couldn't *do* something about it. Can you?" Of course that clergyman could not. For he was quite unable to argue, persuade, or laugh the man out of his fears for the New York Cathedral. To this day that man harbors these terrors. He confides them to each likely new acquaintance. No, he is not crazy. Then, what is the trouble with him? He does not like Religious orders, and he warns everyone against them—including himself.

Some people dislike the Pope. They show it chiefly by warning all who will listen to them that, "if we don't watch out," the Pope will land in the United States and take over the White House for his official residence. They have heard this rumor, and they believe it. No one can reassure them. They have only pity for the blind nonchalance of those who urge them not to worry. Occasionally, at a State function, one of them warns the President himself, in a hasty moment, between handshakes. Crazy? Not at all. They simply believe what they wish about the person they dislike: the Pope. They *really* believe it, too. It would not surprise them at all to meet the Pope entering the gates of the Executive Mansion.

IT IS a curious fact that those persons who abhor what they call "popery" are almost invariably of the type that believes the worst—or what, to that type, is the worst. One of them caused considerable excitement a few years ago by spreading the rumor that Mass had been said in Latin in the Cathedral of St. John the Divine—a favorite target. He had come into the chapel where Bishop Tucker, recently home from Kyoto, was celebrating in Japanese. Remaining only long enough to be convinced, beyond a doubt, that the service was being said in a language "not understood of the people," he rushed out to spread the news. Why did he not wait? Why did he not ask a question at the door? Why did he not look at the "people"? These interrogations suggest themselves. One might just as well ask

why Chicken Little of the nursery tale did not look to see what had fallen on his back, before crying out that it was the sky; it was a leaf, we all remember. Why didn't Chicken Little? The children always inquire. "I know why," one child once told the others. "People like that don't!"

Usually no harm is done by such persons as we have described. But sometimes very great harm comes as a result of their "alarms and excursions." For sometimes those to whom they fly with their stories take them seriously—and share their beliefs. We all know only too well the consequences.

BUT what of the people who believe no rumors, who heed no warning signs? They occasionally are problems to their nearest friends. The men and women, for instance, who "trust everybody": they are not infrequently deceived. Yet they can give a reason for the faith that is within, though not always in such quaint terms as those of one man. His devoted wife was sympathizing with his disappointment in someone whom he had regarded highly. She was remonstrating a little, too. "It is a beautiful trait that you have," she said, "this gift of trusting people. But there *are* villains; and that man had 'villain' plainly marked on him. Do try to take warning by signs. When you see a sign that says 'Wet Paint,' so to speak, keep a good distance. *Why* don't you?" He smiled. "My darling," he replied, "they so often leave those signs up after the paint is dry. So is it with the sign of 'Villain.'"

Yes, so it is with signs—but not always. We see red trucks with signs on them that read: "Dangerous. Explosives." How often we assume that these trucks are empty! And many times we are right. We see signs, in the country, close to weed-grown tracks, that say: "Railroad Crossing." They are disused tracks, sometimes. But not always. We see so many signs, actual and figurative. What shall we do about them? It is not safe to disregard them all. Nor is it safe to heed them all. We may hurt ourselves, if we disregard them all. And we are sure to injure someone else, if we heed them all. We can only try to learn to distinguish the false from the true.

"*Cave canem!*" Perhaps there is no dog. Possibly there once was one. It may be that there never was a dog: the warning is only a burglar alarm. Try to find out! That may not be possible. But one thing is entirely possible: do not tell other people to beware of any dog anywhere until and unless you know that there *is* a dog—now. "*Cave canem!*" Whenever this warning appears, to the eye, whether of the body, the mind, or the soul, say to yourself: "I wonder if there really *is* a dog!" Don't be taken in by that kind of sign. Make certain. Or, if you cannot, keep silence. This may be hard, but the reward is great.

What is the reward? It is serious consideration when a real warning is sounded. We all are familiar with the fate of those who give false or exaggerated alarms. We heard, in the nursery, the fable of "The Boy Who Cried 'Wolf!'" That boy has many followers, and they share his lot.

Someone may be wondering, at this point, where we would place the prophets and others of old time. They certainly issued warnings. Yes. But they warned the people, not against imaginary but against real evils; not against small but against large calamities. And they were not always heeded: someone is thinking this. No. Why not? Perhaps because, chiefly, they warned the people against their own hearts. No one likes this. But, finally, their warnings prevailed. That is the test. Be very sure. Then speak. And then? "With God be the rest!"

THE Wickersham Commission's report on prison conditions throughout the country, released to the press last Monday, reveals shocking conditions that cannot fail to arouse a demand for improvement along humanitarian lines. The report bears out the statements that were so often made by our own Dean Charles N. Lathrop when he was chairman of the Department of Christian Social Service of the Church, and which so generally fell upon deaf ears. If we were disappointed in the Wickersham report on prohibition, we are enthusiastic over the present report—if one can be enthusiastic over a document which is really an indictment of the morals of our social order, and so of each of us.

Most of us have been horrified at the prison conditions of other lands and other times. We have shuddered as we read of the tortures of the medieval inquisition or of the hideous cruelties practised in the Fleet and Marshalsea prisons, to say nothing of such convict settlements as Australia and Devil's Island. In our own country, we have perhaps visited prison ships or such holes as the place in which the Lafitte brothers were confined in New Orleans, and have thanked God that we live in a more enlightened age. Under the "Pennsylvania system," widely in vogue in this country during the nineteenth century, the keynote was the principle of solitary confinement—one of the keenest mental tortures ever devised. Dr. Harry Elmer Barnes comments upon this system, in the *Encyclopedia Britannica*, that it was once believed that this cruel system "would not only prevent vicious and degrading association with other criminals, but also promote earnest Christian reflection productive of efforts at self-reformation." Though we may doubt that any such lofty motives dominated prison wardens a century ago, yet we cannot doubt Dr. Barnes' further statement that the system "produced more insanity than reformation." Yet this system is by no means discarded; it is still followed in many prisons.

The gradual substitution of the so-called "Auburn system," with its basis of group productive labor, was a great improvement over older methods, and this system, or variations of it, is now widely used throughout the United States. With it have come such improvements as commutation of sentences for good behavior, systems of classifying and segregating prisoners, and the quasi-indeterminate sentence. A still further improvement was that adopted by Thomas Mott Osborne at Sing Sing prison, which has discarded the principle of punishment and concentrates upon the objective of reformation.

But if some of the country's best known penal institutions have been improved, the fact remains that by and large the prisons of today, as regards both construction and disciplinary methods, are substantially what they were a century ago. This fact is familiar to all students of criminology; it is known by all of the clergy who come into intimate contact with correctional institutions. Dr. Lathrop called attention to it repeatedly; indeed he once expressed the wish that all bishops might be locked up for twenty-four hours in a typical prison, so that their righteous indignation might arouse the apathetic public to actual conditions and force a reformation.

The Wickersham Commission has at long last collected and tabulated the nauseating facts. It has made detailed and specific recommendations for improvement. There is now no excuse for failure on the part of congress, state legislatures, and interested citizens to get to work and see that adequate programs of prison reform are speedily carried through.

ONE of the bravest articles that we have ever read is entitled I Refuse to Entertain Death. It is printed in the *Christian Century* of July 15th, and is signed simply "By a Wife." The writer begins:

"My brilliant twenty-eight year old husband is dying. Worse, he knows it. He may live weeks, or months, or a year or two. It depends on his resistance. He has lingered a year now, but definitely each day he is wasting away. He has lost hopelessly the last few months. When his latest x-ray showed that it was only a matter of time, we were face to face with tragedy."

How this brave young wife and her dying husband are meeting the tragedy that they are facing is told simply and sincerely. They have found the blow at first crushing—naturally. But, she writes: "We did not find it as the novelists have pictured it—an incentive to go out immediately and do all the things one has wanted to do, before the time is up." They did, indeed, try to untangle a family misunderstanding, only to find with surprise that "our tragedy did not make the others more responsive to our overtures."

There is nothing dramatic about the way this couple is facing the shadow of death. They soon found that "if one hasn't made magnanimous gestures before, the ability does not come with approaching death."

So, after weeks of indecision, they decided upon a *modus vivendi*—or rather she did, for his condition was one of spiritual as well as physical exhaustion. She decided not to admit Death into their household a moment before his appointed time. Whatever days, whatever hours remained before that appointed moment should be live days, live hours.

"Women give their husbands blood transfusions," she wrote. "That would not help mine. I decided to give him a spiritual transfusion. . . . Terrific suffering brings spiritual exhaustion and the ill must feed upon the spiritual vitality of the well one."

So she lives a life that will give her husband the most pleasure for the time that remains to him on earth. To do so she has to evolve a new philosophy—nay, she has to work out for herself the old faith. For she learns: "To face death confidently and meet it triumphantly is a matter of faith and has nothing to do with the bravado which keeps a 'poker face' to the last."

All this she has to do alone, because she is a product of "the modern philosophy of placing all the emphasis on objective living," and has never been taught to consider death. Her paper is an indictment of the "silver lining" philosophy that teaches the golden rule and other axioms and hypotheses, but lays no firm foundation of faith. She had the best of modern Protestant Sunday school education, and had become a cog in the mill of the "four-fold life." She had "a religious vocabulary but no religious experience," and found it all useless when the time of testing came.

It is a tragedy that ought to make us pause. Are we making the same mistake? Are our Church schools developing efficiency instead of faith? Are we too busy going at top speed to think of our destination? Are we so busy thinking about marriage and divorce and remarriage and other "modern problems" that we are neglecting to lay the solid foundations that will enable us and our children to meet such crises as the one facing this young couple?

Perhaps it is time for us to pause and think . . . and pray.

A VALUABLE suggestion is that contained in the letter from Miss Gertrude C. Moakley, cataloguer of the New York Public Library, which we print in our correspondence department this week. Miss

Moakley points out that while the forty-odd branches of the library in our largest metropolis are well supplied with the literature of certain aggressive religious groups, it is almost totally lacking in the literature of the Episcopal Church. That our Church should be represented only by six copies of an obsolete edition of the Prayer Book and three periodical subscriptions is little short of appalling! Is it any wonder that the Anglican position is so widely misunderstood in this country?

Miss Moakley's appeal to Church people to remedy this situation is a timely one, and we are glad to endorse it. The gift of Church books to public libraries is a piece of real missionary work. We hope that many of our readers will make a pilgrimage to their public libraries, and see just what churchly literature is there available. We suggest that this should include, as what our Greek professor used to call an "irrejuicable minimum," at least the following books:

- (1) Book of Common Prayer, newest edition (1928 or later).
- (2) A book about the nature and history of the Prayer Book.
- (3) A standard, popular book on the teachings of the Church.
- (4) A standard, popular history of the Church.
- (5) *The Living Church Annual*.

In addition, we should hope that the periodical room would include at least one of the Church weeklies and preferably also the *Spirit of Missions* and a monthly or quarterly Church periodical.

Should your pilgrimage reveal a deficiency in these items, we are confident that the library would be delighted to receive gifts or books or periodicals to bring it up to date on this important subject; and we have no doubt that your Church bookseller would suggest the most appropriate titles for the purpose.

AS THE LIVING CHURCH is going to press, word comes from New York that the Bishop of Dornakal will sail for this country next week in order to present to General Convention the project of establishing American missionary work in his diocese.

We are delighted to know that Bishop Azariah's Visit Bishop Azariah will be the guest of the Church at Denver, and we shall welcome the opportunity to learn from him at first hand just what is the nature of this project. When the proposal in its present form came to our attention a couple of months ago, we raised certain questions [L. C. June 6th] about it that we hoped to have answered satisfactorily before venturing an opinion as to the wisdom of this venture. Particularly we were (and are) anxious to know how this proposed missionary project would be related to the South India Union Scheme. So far no satisfactory answer has been made public, and we hope that Bishop Azariah's visit will prove the occasion for enlightening the American Church on this and related points, so that General Convention may be sure just what will be involved in its approval of the National Council's recommendation.

ACKNOWLEDGMENTS

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DAILY BIBLE STUDIES

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

NO GOOD THING WITHOUT GOD

Sunday, August 2: Ninth Sunday after Trinity

READ St. John 15:1-5.

GOD'S LOVING WILL is the measure of goodness. It is impossible to have any other measure because all else is imperfect. Christ made the truth very plain when He said: "Without Me ye can do nothing." The good that is done by those who do not believe in God and love Him is made good by the inspiration of God. They may not be conscious of this holy inspiration, even as nature is not conscious of the blessings she bestows upon humanity, but there is always this divine power working in and through the affairs of men, whether they will or no. So St. James declares: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights" (St. James 1:17). The great comfort of our faith is found in this active presence and power of God. He is back of all and in all, making even the wrath of man to praise Him (Psalm 76:10).

Hymn 216

Monday, August 3

READ Galatians 5:22-25.

GOODNESS is the fruit of the Holy Spirit. He plants the seed and each good thing is the result of His inspiration. Goodness is the character resulting from good desires, good thoughts, words, and deeds. The character grows slowly because we men and women are so weak that bad desires and thoughts and words and deeds enter and seek to crowd out the good. But God is fighting for and with us and the good will prevail if we are patient and persevering. As we read our Prayer Book Collects we are impressed by the similarity of their appeals. In our Easter Day Collect, for instance, we cry: ". . . as by Thy special grace preventing us Thou dost put into our minds good desires, so (we pray) by Thy continual help we may bring the same to good effect." It is the burden of all sincere prayer, the recognition that our goodness can come only from God as we grow to love the things which He commands and commands for our happiness because He so loves us.

Hymn 491

Tuesday, August 4

READ Romans 3:21-26.

THERE used to be a theological expression called "prevenient grace." Literally it meant that the grace of God goes before us, and it suggests the blessed way in which He draws us to Himself. The Good Shepherd seeks the lost sheep. God calls us. God so loved the world that He gave His only begotten Son. The central truth of Christianity is that God seeks man rather than that man seeks God. In many ways God seeks us. His grace, His favor, His love shines on our way before we tread the way. His voice calls us long before we call Him. And so it is that all good comes from Him and is given to us. So it is that our pure longings for righteousness are breathed into us by Him, and if we make them our own God deepens them and makes them fruitful and satisfies them with His peace and comfort.

Hymn 42

Wednesday, August 5

READ Psalm 19:7-11.

HOW clearly and positively David writes, and how his inspired words help! "The law of the Lord is perfect." "The statutes of the Lord are right." In this changing world and in our human fickleness, to know that there is a sure and certain measure of right upon which we can rely, and that measure not a human law nor yet an observed fact but the loving will of a perfect and eternal and unchangeable Being—that is to find rest for mind and soul. Peace can only

come when we fully and unreservedly believe in God and rely upon Him. "Have Thine own way, Lord," we cry; and then we go farther: "Let Thy way be my way." At once as we sincerely speak the words there comes a calm. Still we make mistakes and confess them. Still our poor, human, faulty wishes are not gratified. But there is something better. "More are they to be desired than gold, yea, than much fine gold." And the assurance that some day God's truth will conquer "lifts up the hands that hang down, and the feeble knees" (Hebrews 12:12).

Hymn 394

Thursday, August 6: The Transfiguration of Christ

READ St. Mark 9:2-8.

HOW finely the message of this day follows the line of our meditation! For the manifestation of His divine glory revealed to the disciples, and reveals to us, the eternal power and righteousness of Jesus Christ, the Son of the living God. The scribes asked for His authority in vain. Pilate cried, "What is truth?" and stayed not for an answer. But here on the Mount of Transfiguration the Son of God was seen in all His glory, He who is the Way, the Truth, and the Life. We can only be delivered from the disquietude of this world when we behold by faith the King in His beauty and know that all good is from Him. It is a blessed communion when, like Peter and James and John, we see Jesus only and ourselves. Then there comes a trust, a consecration, and a hope which cannot otherwise be found, and we rise up and follow Him from whom all goodness flows.

Hymn 120

Friday, August 7

READ Philippians 2:5-11.

WHAT a revelation of goodness came from the life and death and resurrection of Jesus Christ! His mind, His words, His works, His death that we might have abundant life, they bring a breath of immortality, but more—they fill us with a holy desire to "follow after." Since we cannot do anything that is good without Christ, and since we are His and He is ours, there comes a hunger for purity of thought and life, yea, and an assurance that in spite of temptation and slow progress we shall at last be enabled to live according to His will. It is more than an example that the dear Lord places before us—it is an inspiration, a determination, a consecration to which thought and speech and deed respond. Life is all new. We are redeemed from the past, we are redeemed for the future.

Hymn 236

Saturday, August 8

READ I Corinthians 2:9-13.

AS WE grow in grace we realize more and more how the "Spirit searcheth all things." We learn a finer language, our emotions become more tender, our ideals are more exalted, because the goodness of God becomes richer and we feel the desire for ourselves and for the world that God's will may be done on earth as in Heaven. And then there comes a vision—a new earth wherein dwelleth righteousness, a new heart, a new song. Then the meaning of life is revealed and we find that goodness is the power to conquer, that peace comes as we follow the guidance of the Prince of Peace, that fellowship and love are born of God, and that we see Him through sincerity of heart. And we awake to the great fact that Christ is in the world reconciling it unto Himself, and that He hath given unto us the ministry of reconciliation (II Corinthians 5:19).

Hymn 502

Dear Lord, without Thee I can do nothing. But Thou canst do much through me. Breathe on me, Breath of God. Inspire me to do right. Show me the truth. Make life a blessed growth under Thy guidance until the promised victory. Amen.

Bishop Gore's "Philosophy of the Good Life"

By the Rev. Arthur B. Kinsolving, D.D.

Rector of St. Paul's Church, Baltimore, Md.

I HAVE in mind to review some of the salient features of Bishop Gore's Gifford Lectures before the University of St. Andrews during the winter of 1929-30, one of the greatest religious books which has appeared in recent years.

This work, *The Philosophy of the Good Life*,* is an attempt to meet the two notable rebellions today against all the moral standards which invoke ancient authority in different lands. He says, "These rebellions are of two kinds. There are the rebels against the actual moral standard of Christianity, such as were Voltaire and Rousseau, and Goethe in a milder form, and, in a much more revolutionary form, Nietzsche and a good many contemporary writers. And there are the rebels who, claiming to retain the tradition of moral standards in practice, believe that this can be done while placing it on a quite new basis of intellectual presuppositions—such as are to be found among materialists, positivists, and agnostics, and also among idealists."

The range of citation in this volume gives evidence that Bishop Gore is to a very rare degree the master of the related literature. The book is no patchwork of quoted authorities, but rather a masterful marshaling of the deepest thought of the strongest thinkers and specialists in many departments of knowledge, as these thoughts throw light upon the great central theme of the good life.

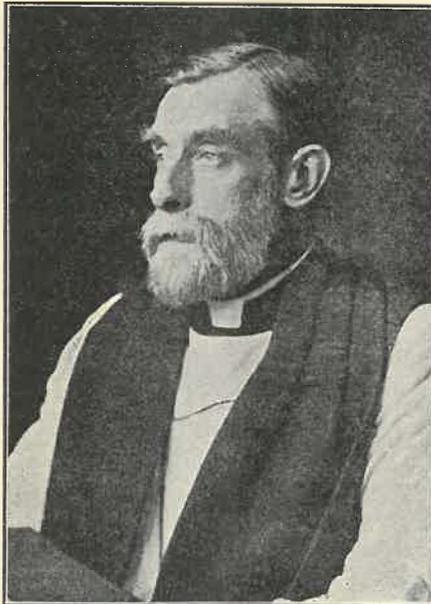
He goes back to the wonderful teachings of Zarathustra and the ancient metrical hymns, the Gâthâs, dating he thinks around 1000 B.C. Zoroaster is the corrupt Greek form of the Iranian Zarathustra. One of the most remarkable of all the earlier sages of the world, Zarathustra belonged to a pastoral community subject to constant assaults and outrages from Turanian free-booters. The strain of these attacks and the struggle of a peace-loving, pastoral people against the violent and aggressive nomads symbolizes to Zarathustra the world-wide struggle of good against evil, the almost desperate struggle of the feeble good in the world against overwhelming evil. The wail of the kine goes up to the divine being or beings. Zarathustra feels a call to interpose as a prophet, so he cries, "For whom did ye fashion me? Who created me?" "Destruction is not intended for the right-living, nor for the tender cattle at the hands of the liars." Then Zarathustra pleads for divine assistance, and stands forth as God's champion and servant. The teaching as presented in the Gâthâs is that life, in spite of all the evils which beset it, in spite of its enormous abuses, is a good thing, of eternal, immeasurable worth. There is a good purpose running through creation, though there are many adversaries. The supreme Lord Wisdom, the creator and final judge, is the only god to be worshipped, and is one day to come into his own in his whole creation. Man's vocation is to put his whole self, body and soul, thought, word, and deed, at the service of the holy Wisdom by prayer and work, by living the peaceful, beneficent life, by loving truth and peace, but also by fighting hard against the followers of the Lie. There is no way of fellowship with God by charms or sacrifices, but only by the way of likeness to God. We know God's character of truth and justice, purity, goodness, and pity, and can live according to His spirit in the certainty of the final day of infallible judgment with its eternal issues.

Here is a theory of the good life for man in fellowship with

God quite distinct, even as discerned through the mist of the ages. We shall see later how sharply it stands contrasted with Buddhism.

Judaism was at first a national religion. Christianity, which in one aspect is the flowering of Judaism, is a universal religion. Zoroastrianism is at its start universal, and for both the essence of the good life for man is correspondence with the purpose and character of God.

In the Buddhism of India, Dr. Gore finds, as other scholars have, a profound pessimism of outlook. The doctrine of Karma, which has seized and possessed the soul of India, is deeply hostile to the formation of any firm idea of the good life for man. It undermines and weakens disastrously the sense of personal responsibility and of social responsibility alike, and makes a man think of his life as the bearing of a penance laid upon him by an irresistible fate, the inevitable resultant of unknown crimes committed by unknown persons in previous states of existence.



RT. REV. CHARLES GORE, D.D.

Retired Bishop of Oxford

(Photo by courtesy of Charles Scribner's Sons.)

GOTAMA was the son of a chieftain, and was born about 540 B.C. not far from Benares. He was brought up in luxury and sensual indulgence, and at twenty-nine, filled with disgust of existence, kissed his wife and child good-bye and left his home forever. He sought the wisest philosophers, tried the most strenuous asceticism under five famous masters, and reached the conclusion that human happiness is attained only through the death of desire.

The central heresy in Buddha's eyes was the heresy of individuality. He repudiated all the science of his time, all astronomy, geography, and knowledge. There are various traditions issuing out of the original Buddhism, but that which vitiates it always at the core is the fundamental principle of its founder that personal life is an evil, not a good.

As to Hinduism, Dr. Gore accepts the verdict of most modern scholars that it is not one religion or one faith, but a jumble of all the religions that have swept through the land during the course of ages. It embraces polytheism, monotheism, pantheism, and atheism, each of which has flourished under its name at different times, and this is its weakness. From the vilest forms of worship, with the foulest imaginations of immorality, to the sublimest heights of philosophic thought, this strange medley presents a queer assortment of phenomena, and in spite of the claim of many writers today that we of the west should find a new spiritual home in Hindu thought, there seems no stable foundation for ethics either in Buddhism or Hinduism. Writes Dr. Gore: "We have to accept the fact that, almost all the world over, the 'natural religions' are ceremonial and non-ethical. They are divorced from morality, and often positively immoral. So it was and is in India."

The great Chinese sages, Confucius, Mencius, who gave Confucianism its final expression, and Lao-tze, were optimists. They emphasized the natural goodness of human nature, and claimed that benevolence, righteousness, propriety, and knowledge are not infused into us by external influences, but that we are furnished with them. Confucius was one who loved and lived by the eternal virtues: justice, truth, self-control, kindness, faithfulness, and courage. The duty of children to their parents is the fountain whence all other virtues proceed. Today Confucianism, for all its virtues, appears to be so bound up with a vanished régime that it does not seem likely to be of much

* Scribner's, \$3.00.

avail for the establishment of a new order. Yet it would appear to us that the contrasts between the fundamental constructiveness and hopefulness of Confucianism and the pessimism of the religion of Gotama appear vividly in the destinies of India and China.

DR. GORE'S review of the religion of Muhammad, arising in Arabia in the seventh century, is very striking. No one can ignore the prophet's supreme genius as a master of men. When he first became conscious of his mission as the messenger of the one God to suppress idolatry among the Arab tribes, Islam swallowed up a great part of a divided and corrupted Christendom, and became the most serious menace and rival to Christianity of all the religions of the world. Muhammad was deeply influenced at the beginning of his mission by both Judaism and Christianity. His religion is far below the theology and morality of Judaism at its best, and certainly cannot be compared with the Christianity of the New Testament. Muhammad had a very shrewd perception of what the Arabs, with whom he was primarily concerned, would be content to do or refuse to do. So he centered his creed and practice in these five duties: (1) the recital of the confession of faith; (2) the recital of the set prayers; (3) the fast of Ramadan; (4) alms-giving; (5) the pilgrimage to Mecca; duties which were definite organization duties, but would involve no deep transformation of character. The author sees the success of Islam as a rival to Christianity largely due to its incorporation of weak races into a worldwide fellowship. The principle of Catholic fellowship was inherent in Christianity at the start, but as Africans have seen it exemplified in Europe, it has been scandalously exclusive, national, and often hostile.

We will touch lightly upon his review of the systems of Greece, because these are more familiar to us. Socrates was looked upon by his contemporaries often as an unsettling questioner, believing himself to have a divine vocation to examine men. He described himself as the midwife of the intellect, whose business it was to bring to the birth something latent but innate in the intelligence of ordinary men. The most lifelike, brilliant, and fascinating picture of Socrates that we possess is given us by Plato (427-347 B.C.). There is no greater literature in the world, perhaps, than these *Dialogues*. Socrates remained in memory the ideal wise man, just as Plotinus did later among the Neo-Platonists. Socrates taught that the moral values, goodness, truth, beauty, are realities eternal and divine behind all the varieties and fluctuations of opinion, and that it is the salvation of the soul to live according to these eternal principles. From Heraclitus he learned to appreciate the changing character of sensation and opinion, and contrasted it with the other realm of stable reality. "The name of Plato is perhaps the grandest name in the history of philosophy and, in particular, of moral philosophy, and Platonism has been so permanent and ennobling an influence on the life and thought of mankind that criticism of him seems almost irreverent. In fact, however, his immediate influence on the ethical life of Greece does not seem to have been considerable."

It was through Zeno, the founder of Stoicism, and the later fusion of Platonism with Stoicism that the power of Plato's idealism made itself felt as a master influence in fashioning the individual. Zeno (350-260 B.C.), a Phoenician by race, held that a man can attain to perfect tranquillity of mind, accepting indifferently all accidents as being the will of God, and rising superior to all doubt or fear or preference of pleasure to pain. The Stoics believed that the soul survived death, but that there could be no immortality for the individual. The destiny of all individual souls, "fragments" of the one divine fire, would be re-absorption into their source. Without question the Platonic and Stoic conception of the eternal law of right and wrong has made a profound impression in the evolution of modern Europe.

We come now to Israel. The good life based upon religion was the one all-absorbing quest in Israel. Their religion was ethical through and through, and not primarily ritualistic. At first we hear fierce denunciations of idolatry, doubtless due to their abhorrence of the corrupt religions around them which were morally worthless. Later, under the guidance of Deuteronomy and such prophets as Ezekiel, a synthesis was effected between the sacrificial cultus and the ethical religion of the prophets. In many of the psalms, especially the psalms of the sanctuary, we find the highest spirituality associated with

the worship of the Temple. Later still appears the influence of the Scribes and Pharisees, who opposed fiercely the priest kings, until in time the Sadducean family, who occupied the priesthood, had charge of the Temple. The Pharisees, while they observed the sacrificial rites, centered in the synagogue worship rather than the Temple.

There is no such absoluteness of statement about God to be found in Zoroaster or in Plato as we have in the religion of Israel. Moreover, the prophets declare not their own reasoning but the word of God. This supreme and transcendent God is absolutely righteous, and it is righteousness that He demands of men, and no magical or costly sacrifices can induce Him to depart in His judgment from perfect righteousness. That righteousness must show itself in judgment on sin, because sin is rebellion against God; but God has no pleasure in condemning. His righteousness is love—a love greater than that of a mother for her child, or a husband for a wife.

From Amos onwards God is the God of all the earth, and all men are called to be just and merciful like God, or else to suffer punishment. There is within Israel also a beautiful sense of the mercy of God as a constant element in His righteousness, requiring a like mercy in man towards his fellowman.

IT IS impossible in the brief space remaining to do more than make a condensed and partial digest of the last six chapters in this book, in which the author deals with Jesus Christ. Jesus of Nazareth was by origin and training purely a "Child of Israel," uninfluenced by Hellenistic civilization. The new point in His preaching was the announcement of the kingdom of God. At the beginning in Galilee only the goodness of the tidings is in evidence. Here is a Prophet who loves and cares for poor, oppressed people, has authority over diseases, over the spirits of evil and the forces of nature, and who spake as never man spake. But the first enthusiastic response is not deep enough for His purpose. Many came to hear and be healed, but there were few disciples. So He concentrated His attention on fashioning a new Israel, the true Church of God. Israel in the mass would reject Him and be judged. So He would fulfil the rôle of the suffering servant in the later Isaiah. Then there follows this balanced and, it seems to us, fair-minded passage:

"If Jesus was the wise founder of a visible society destined to play the central part in God's purpose for the world, we should naturally expect that He would occupy Himself greatly with its organization. We find, however, that He did this, in the sense which the words would ordinarily carry, very little. In one important matter, the matter of marriage, He appears to have laid down an explicit law, as St. Paul, St. Mark, and St. Luke report; but in the ordinary sense He was not a legislator. He did nothing at all comparable to what Plato did in his 'Laws' for his ideal community. As He refrained from dogmatic statements or theological definitions, so He refrained from legislative enactments. He proposed, it appeared, to inspire His Church (in a most realistic sense) with His Spirit; and to leave it to the Church to deal with issues as they should arise with the assistance of this divine Paraclete, the agent or representative of God.

"Nevertheless, a certain rudimentary organization He did give His society. He appointed officers in the persons of the Twelve Apostles, and He gave them authority such as the scribes had held in Old Israel and had misused—to 'bind' and 'loose,' that is, to legislate by prohibition or permission, and to absolve or retain sins, that is, to exercise discipline over individuals; and He described such a ministry as a permanent feature in His household till He should 'come again.' Also He gave His society two rites at any rate, a rite of initiation (baptism) and a rite of fellowship (the Holy Communion). The evidence of St. Paul's Epistles and of the Acts raises it, it seems to me, above all reasonable suspicion that the Church from the very beginning of its history believed itself to have been endowed by Christ with these institutions and authoritative commissions, and this gives us the best reason for accepting the narratives in the Gospels which record their institution or imply them."

Dr. Gore says that the good life, as taught by Jesus, was based upon a specific idea of God and His purposes. The novelty in His teaching about God lay in the emphasis upon His Fatherhood. Fatherhood means that God will do His utmost for His sons. He will search for each one, follow, welcome, him home. In the regard of Jesus, humanity is undoubtedly a fallen being (though He never refers to the Garden of Eden) needing in every individual repentance and a new birth. But the sin which enslaves man is not in his body, but lies simply in the perverted will. Out of the heart of man proceed adulteries and thefts. As all the world knows, Jesus found the summary of the divine law in the two great

commandments, love to God and love towards man. "By this shall all men know that ye are My disciples, if ye have love one toward another." Jesus says little to satisfy men's greedy curiosity about the life beyond. He does affirm the resurrection of the individual and judgment upon him according to his works. Jesus had a profound contempt for majorities. It was a theocracy He was founding a kingdom, though with God brought closer to men. In respect of the general society amidst which it was to live, it was a kingdom within a kingdom, an aristocracy, representing the true humanity of sonship to God and brotherhood among men, an aristocracy in which humility and charity hold the first place. Before His death Jesus had sought to fill His disciples' minds with the expectation of the gift of the Holy Spirit, a chief object of His coming, and some ten days after He had disappeared, the first outpouring of that gift came upon the original group of brethren, the Spirit of God, who was also the Spirit of Jesus.

Our author has a great chapter on the Christian idea of God, showing the necessity of ascribing personality to God, and the ineffectualness of the ideas of pantheistic monism, pluralism, dualism, and the idea of emergent evolution. The emphasis of Otto and Karl Barth on the "otherness" of God must be corrected by the recognition of His immanence. Again, not only does moral conscience postulate the oneness of God, physical science also does. "The stellar system," says Eddington, "is one great organization." And he adds, "A universe organized on a rational plan . . . involves the priority of one rational mind."

The author then comes to deal with the Trinity, that is, the Christian experience of redemption by the Father through the Son and in the Spirit. God was not to be thought of as one eternally solitary Person. The Supreme One involves relationship and reciprocity within Himself. There can be no love which is not the love of person for person. Prior to all creation, He is alive with a full life of will and thought and love. It was never pretended that such a thought of God could have come by human insight. It was implicit in the actual experience which the Apostles had of the divine redemption through Jesus Christ.

THERE is a profound chapter on the Christian idea of human nature, on the responsibility involved in freedom of choice. The following sentence seems to answer a lot of the mechanistic reasoning of today: "The most elaborate machine is not really more 'autonomous' than a spade or a flint knife. We blame the maker, not the machine, if it fails." He notes that the idea and reality of moral obligation is essentially bound up with the idea and reality of freedom. The Greek fathers insisted on the reality of free will and moral responsibility. Augustine, fighting Pelagianism, persuaded the Western Church to adopt in part the idea of divine predestination. But today the extremer Augustinianism, and its daughter, Calvinism, are being frowned out of court by theologians from all quarters—even from Scotland.

Then comes the section on the idea of divine revelation. "If we consider the history of Zarathustra, Muhammad, of Israel's prophets and of Jesus of Nazareth, the strongest and highest convictions concerning God have been ascribed by the prophets not to their own discovery but to the direct action of God, disclosing Himself to the individual prophet." The prophet assumes that there exists in the souls of his fellowmen a faculty for recognizing the authority of the message. "Man's conscience is the lamp of the eternal, flashing into his inmost soul" (this is Moffatt's translation of a verse from Proverbs). Or, as Seneca says, "a holy spirit residing in us, the guardian and observer of our good and evil deeds." Jesus of Nazareth speaks about God in a tone of such confident authority that no one of us is prepared to face Him and say, "I dispute this conclusion of yours as based on insufficient evidence. I do not believe that you know any more about God than I or any other man." We cannot listen to Christ's words without feeling that God is speaking to us through Him. And yet we must recognize that a divine word and the most objectively conceived gifts of divine grace must be thought of as cooperating with the human soul from within.

Christianity supersedes other religions not by excluding but by including the elements of truth which they all contain. It does claim to be final.

In the concluding chapter of the book, entitled "Rational Faith," the author speaks of the function of faith in knowledge,

as well as in religion. He says that Dr. Tennant, quoting the definition of faith in Hebrews as "the substantiation of things hoped for, the assurance of things not seen," is giving a definition on which science works; and that when Bishop Butler said, "Probability is the guide of life," his assertion is quite as true of science. He says further that "the majority of the representatives of science would not be perturbed at hearing that science walks by faith and cannot give a demonstrable, but only a reasonable, reason for the hope that is in it." St. Paul says, "We know in part, we see but in a glass darkly." Professor Eddington says, if you leave scientific men conversing on special problems or the latest discoveries, and return to them an hour later, you are likely to find them discussing the desperate state of their ignorance. In other words, the sentence from Ecclesiastes seems verified, "I found that man is unable to grasp the truth of all that God does in the world." "The greatest masters of knowledge will always be found acknowledging that the vision of the whole in any adequate sense is something very far above their attainments."

THIS noble study of the deepest motives and foundations of religion in its most signal manifestations during the past three thousand years, coming as it does out of the mature thought and study of one of the foremost scholars of the world, is a gift to Christian men of this generation of very high value. It is not often we find brought together the vast equipment of a comprehensive knowledge of the related literature and a method so thoroughly open-eyed and modern. Near the end of the book the author writes as follows:

"The ideal of 'reasonableness' is then a reasonable faith, which welcomes all the light it can get from any quarter, which is enthusiastic for the liberty of enquiring in all directions, which could not tolerate rejection of anything that can make a valid claim to be called knowledge, on account of moral or religious scruples or prejudices, but yet recognizes faith as the very foundation of reason and the central light of the soul. And this reasonable faith finds its fullest satisfaction in the acceptance of Jesus Christ as the very word of God incarnate. This is my witness and my contention. . . . The world is a dark place in many aspects, and life remains a perplexing experience; but man has got quite enough light to live by, even gloriously and thankfully, if we will walk by reason, recognizing that faith is a primary and constant constituent of reason; and that faith in a divine Helper and Friend may become for each of us an experience and a practical certitude . . . destined to pass into open vision."

A HINDU FABLE

THERE IS A fable among the Hindus that a thief, having been detected and condemned to die, happily hit upon an expedient which gave him hope for life. He sent for his jailer and told him that he had a secret of great importance which he desired to impart to the King, and when that had been done he would be prepared to die. Upon receiving this piece of intelligence, the King at once ordered the culprit to be conducted to his presence. The thief explained that he knew the secret of causing trees to grow which would bear fruit of pure gold. The experiment might be easily tried, and His Majesty would not lose the opportunity; so, accompanied by his Prime Minister, his courtiers, and his chief priest, he went with the thief to a spot selected near the city wall, where the latter performed a series of solemn incantations. This done, the condemned man produced a piece of gold, and declared that if it should be planted it would produce a tree, every branch of which would bear gold. "But," he added, "this must be put into the ground by a hand that has never been stained by a dishonest act. My hand is not clean; therefore I pass it to your Majesty." The King took the piece of gold, but hesitated. Finally he said, "I remember, in my younger days, that I have filched money from my father's treasury which was not mine. I have repented of the sin, but yet I hardly say my hand is clean. I pass it, therefore, to my Prime Minister." The latter, after a brief consultation, answered, "It were a pity to break the charm through a possible blunder. I receive taxes from the people, and as I am exposed to many temptations, how can I be sure that I have been perfectly honest? I must give it to the Governor of our citadel." "No, no," cried the Governor, drawing back. "Remember that I have the serving out of pay and provisions to the soldiers. Let the High Priest plant it." And the High Priest said, "You forget that I have the collecting of tithes and the disbursements of sacrifice." At length the thief exclaimed, "Your Majesty, I think it would be better for society that all five of us should be hanged, since it appears that not an honest man can be found among us." In spite of the lamentable exposure the King laughed, and so pleased was he with the thief's cunning expedient, that he granted him pardon.

—Selected.

GLIMPSSES OF EARLY CHRISTIAN MISSIONS

BY ESTHER ABBETMEYER SELKE

Part I — Beginnings of Missionary Endeavor

CHRISTIANITY is above all else a missionary religion and there need be little hesitation in ascribing the missionary impulse to the teaching of its founder. Christ's command was, "Go ye therefore, and teach all nations." The early disciples in response to these injunctions of Christ labored among the Jews and Samaritans, at last reaching out, as did Peter, to the heathen. Paul carried the Gospel beyond the confines of Jewry as far as Rome. Thomas and Bartholomew are said to have brought God's Word to India, and, according to Galatians I, Paul had already labored in Arabia. Stephen, Philip, and Barnabas also rank among the great pioneers in missionary work. But the labors of all the other disciples were far outstripped by the work of the Apostle Paul, who evangelized not only a large part of Asia Minor, but also the most important cities of Greece. And from this time on, Christianity pushed its way into all the great centers of population. It spread from Christ's own time, especially in the days of persecution, until it had risen from a little Jewish sect to become, under Constantine, the leading religion in the Roman empire, a world-wide spiritual force. But strangest of all, though we suddenly find province after province Christianized, we really know very little of the missionaries of the first three centuries.

The case of Bythnia is an excellent illustration of this. When Pliny in 112 A. D. wrote his famous letter to the Roman emperor, Trajan, Christianity had taken such a firm hold on the province that its influence had penetrated into the remote country districts. Pagan festivals were almost entirely neglected and animals for sacrifice were rarely purchased. Yet the history of the conversion of Bythnia is buried in oblivion. Edessa, the capital of Osrhoene, in Mesopotamia, as early as 170 A. D. had a Christian ruler by the name of Abgar bar Ma'nu. By the latter part of the second century Christianity had found its way into a substantial hold in Persia, Media, Bactria, Parthia, and by the third century traces of its dissemination were found in Armenia. During this century, Onizen was even invited by an Arab chief, who desired information about Christianity.

This growing religion spread largely from Alexandria, and from there to the other regions of Africa, to Cyrene, and to the Copts of Egypt. The Church of proconsular Africa, with Carthage as its main seat, stood in close touch with Rome. Mauretania and Numidia in the third century had so many congregations that Cyprian was able to gather at Carthage a synod of eighty-seven bishops.

In Europe at the same time, through colonies and teachers from Asia Minor, a number of flourishing congregations grew up in Gaul, especially at Lyon and Vienna. Later seven missionaries came from Italy to Gaul, of whom St. Dionysius founded the Church of Paris. The Roman colonies along the Rhine and the Danube as early as the third century had thriving congregations.

After the landing of Caesar in Britain (B. C.) the Romans gradually occupied the better part of the island and made a Roman province of it. Since, however, the Britons, like their Celtic brothers in Gaul, were a warlike race, and since the Picts and Scots, wild mountaineers from the North, continually harassed the borders, it was found necessary to erect dikes, walls, and forts, and to leave garrisons of soldiers here and there to protect the Roman possessions. Soon the country was made safe. Roman traders came, Roman masons built Roman roads, cities, and villas for Roman ladies. The inhabitants adopted many Roman ways and habits.

We may dismiss as legend the story that St. Paul or Joseph of Arimathea carried Christianity into the island. It seems more probable that the new faith was introduced by men from Gaul, perhaps as early as the first century A. D. It is also thought that in the early days the influence of Christianity was not felt beyond the Roman settlements. St. Alban was the first British martyr, and British bishops were present at the Council of Arles, A. D. 314; and at that of Sardica in 347; and of Ariminum in 360. The Church in those days was small, and it was the lower classes in the towns who first belonged to it. The progress of missions in this European land was

interrupted by the Saxon invasions, and the mission of that later period was inaugurated by Augustine and his band of priests.

But more important from the point of view of enabling the faith to spread was the fact that after the victory of Constantine over Lisinius in 323, the emperor professed Christianity. And although Constantine still remained *pontifex maximus* for the old pagan faith and did not receive baptism until shortly before his death, he encouraged conversion to Christianity by all kinds of favors. His sons employed force for the suppression of paganism, and Julian the Apostate was not able to revive the effete heathen rites. The succeeding emperors again persecuted paganism and Justinian gave it its death-blow.

HOWEVER, even with the aid of imperial favor, missionary enterprise was mainly concentrated on the outlying borders of the empire. Several missionaries of great zeal arose, though, and spread God's Word. Among the leaders of the fourth and fifth centuries may be mentioned Gregory the Illuminator, the apostle of Armenia; Ulfilas, the apostle of the Goths; Frumentius, a bishop of Abyssinia; Nino, the Armenian girl who converted the kingdom of what is now Georgia in the Caucasus; Chrysostom, who founded at Constantinople in A. D. 404 an institution in which the Goths might be trained to preach the gospel to their own people; Martin of Tours; Valentinus, the apostle of Noricum; Honoratus, who from the isle of Lerins sent out missionaries to Arles, Lyon, Troyes, Metz, and Nice; St. Patrick who made Ireland the Isle of Saints.

THE PRAYER BOOK IN SPANISH

BY THE REV. LEONARD HODGSON, D.D.,
CANON OF WINCHESTER CATHEDRAL

WHILE I was Literary Editor of THE LIVING CHURCH there came in for review a copy of the new Spanish translation of the American Prayer Book, issued by the S. P. C. K. for use in our Latin American work. Having heard that it was meeting with a good deal of criticism from clergy in the field, I asked a friend of mine, who is one of the leading Spanish scholars in England, to give me his opinion upon it. I sent him with the book a copy of the 1928 American Prayer Book in English, asking him to compare the two carefully. I have received from him the following:

"I have been through the books you sent me in a good many places. As a result, I have discovered two small misprints and about six definite mistranslations, though these are small and of no great importance to the sense of the passages in which they occur.

"The general fault of the translation is that it is too close to the original. It is a translation of seventeenth century English into a Spanish which belongs neither to the seventeenth century nor to the twentieth. The difficulty could only be remedied by a fresh translation, and a much freer one, for there is no exact correspondence in modern Spanish to a good many of the phrases in the English book. The reviser, or rather the fresh translator, if there is one, should consult translations of the Roman Missal and other books of devotion.

"I could not publish a review of these books over my name because I have no first-hand experience of South and Central American Spanish. It is possible that some of the phrases to which I should take exception might be defended as corresponding to Spanish-American, rather than to Spanish usage. I am quite sure this does not apply to the criticisms as a whole; nevertheless, the examples that I should quote might well be unfortunate ones for my thesis.

"In any case, I think the people to review such a translation are those who have to use it and who are familiar with the type of Spanish which is spoken where they are used."

It is clear that my friend's scholarly conscience must be respected, and therefore I am withholding his name. But readers of THE LIVING CHURCH may like to have this note published over my signature, seeing that I have taken what I consider expert advice, and from my knowledge of the writer am willing to take the responsibility of commending his verdict to the Church.

Christian Marriage

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

By the Rev. G. D. Rosenthal

I

WHATEVER criticisms may be brought against the Christian doctrine of Marriage—and it is being ruthlessly criticized today—it cannot be accused of indefiniteness or ambiguity. It is true that at certain periods of her history, the Church has in this, as in so many other matters, compromised with her own principles, and connived, through dispensations, at disgraceful breaches of the Christian marriage law. But she has never wavered in her teaching that marriage is in its very nature indissoluble. That teaching is emphasized in the Marriage Service, both in the solemn vow of the man and woman to take each other till death parts them, and in the words with which the priest makes them one: "Whom God hath joined together, let no man put asunder." And it is based on the clear and unmistakable declaration of Christ: "They twain shall become one flesh; wherefore whosoever putteth away his wife and taketh another, committeth adultery, and whosoever marrieth her that is put away committeth adultery." Each of the three Synoptic Gospels records this declaration in almost identical terms, except for one qualification in the Gospel of St. Matthew the exact meaning of which has been much debated by scholars, and which is now generally admitted to be an editorial gloss; and it is reiterated by St. Paul, both in the Epistle to the Romans and in the First Epistle to the Corinthians.

Thus, to the popular modern cry that the way to make marriage more successful is to make it less binding, the teaching of Jesus Christ is absolutely opposed. He teaches us in the most definite and unequivocal way that marriage is not a mere contract which, like any other legal contract, can be dissolved if either party break its terms. It is a contract, a contract entered into in God's presence, and to which He is a party; but it is far more than a contract, it is the union of two personal lives in a new social integration.

It is important to notice that our Saviour does not forbid voluntary separation in the case of conjugal failure. What He does forbid is re-marriage, the attempt to treat as non-existent a natural relationship which nothing can dissolve but death. When a man and a woman have been married according to the laws of the Church, and when their marriage has been consummated, they cannot cease to be man and wife, any more than a parent and child can cease to be parent and child. Persons on entering Christian marriage, as on becoming parents after marriage, are undertaking a responsibility from which there is no escape. The son, however prodigal, still belongs to the father, and the husband, though in a far country of permanent separation, still belongs to the wife. A Christian man or woman whose marriage is dissolved by a civil divorce court, and who marries again, is living, in the eyes of the Church—be their marriage ever so legal—in adultery. For Christian marriage is not a mere temporary contract at the mercy of uncontrolled temper or undisciplined desire; it is a permanent union for better or for worse.

The crowning argument of its opponents is that it sometimes turns out to be for worse; indeed their pathetic cry for cheap and easy divorce would lead us to suppose that this is generally the case, that the happy home is an exceptional thing. They pose, these good people, as the champions of the oppressed, commissioned to destroy an institution which has been universally proved a failure, and to shatter bonds which the majority of married people have found to be intolerable.

Nothing could be further from the truth. The words with which the old stories used to end, "They lived happily ever afterwards," do express general human experience with regard to marriage; it is the unhappy home which is the exception. Domestic happiness is a quiet and hidden thing; it does not cry aloud in the streets or win notice in the press; nevertheless

it is real and widespread. Happy homes still form the normal result of Christian marriage, and into such homes the spirit of Jesus enters day by day, to change, as once of old at Cana, the water of commonplace and prose into the sparkling vintage of romance.

At the same time, if we must not exaggerate, neither must we ignore the problem of the unhappy home. Just because the Church insists so strenuously on the indissolubility of marriage, it rests on her to provide means for preventing domestic unhappiness, or for remedying it where unfortunately it exists. This she does by teaching us that in marriage, as in everything else, the one source of unhappiness (as distinct of course from sorrow), is sin, and therefore the one cure for unhappiness is repentance. She does not blind her eyes to the fact that husbands and wives sometimes injure each other very grievously, and cause each other great unhappiness; she recognizes that it may even be necessary for them in extreme cases to separate. But she tries to guard against such failures by proclaiming the true principles on which marriage ought to rest; and where they have occurred, she tries to remedy them by insisting that though the marriage must be permanent, the failure need not; that sin need not be persisted in, that separation need not be final, that for those who repent there is always waiting the forgiving mercy of God, to help them to re-unite their parted lives, and to re-build on the strong foundation of Christian love the shattered fabric of their happiness.

II

LET US pass on, then, to consider the positive and essential principles on which a happy married life must be based.

The first is the principle of justice. . . . There is no known way for two human beings to live together in anything approaching harmony, unless they are willing to treat each other justly. A great deal of married unhappiness undoubtedly arises from the failure on the part of married people to consider and respect the distinctive rights which belong to the husband and the wife.

To the husband belongs the chief position in the family as the head of the household. The teaching of the New Testament on this point is clear and decisive. To take but one example, it is very instructive to notice how the chief position in the Holy Family was given to St. Joseph, although that family consisted of our Blessed Lady and the Divine Child. The commands of God were made known through St. Joseph, and to him was entrusted the charge of carrying them out. Every husband has a right to a similar position of dignity. He is head of the household, and he has a right to the first place in it, so that neither parents nor children nor anyone else should ever be put before him, or be more considered than he is. He may be a nobody everywhere else, but he has a right to be the first person in his own home. Women often do not fully recognize this right; they are apt to put their children first, and to forget what is due of right to their husbands. The husband has a right to chief consideration in the home, and if his wife puts the children or any of her own relatives before him, she is conspicuously failing to act according to the principle of justice.

On the other hand, the wife has her rights, too, and it is even more necessary to insist upon them. There are still husbands who claim the right to prescribe the occupations, to limit the friendships, and to regulate the personal life of the women who are economically dependent on them. That is an intolerable claim, and women ought to have not only the sanction, but the active support of the Church in refusing to acquiesce in it. A wife has the right to be treated not as a slave but as a companion; she has a right to complete trust and confidence as an intelligent partner and sharer in all things—in worldly affairs, in plans, in interests, in everything. Let it be added with most particular emphasis (for it is this

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

which it is so difficult to get many men to recognize), she has a right to her own opinions. A wife is not a phonograph registering the cut-and-dried opinions of her husband; she is not a parrot repeating political shibboleths she has learned by heart. She has a mind and a soul of her own, and she has a right to her political freedom, and to her religious freedom, too.

There is still far too much of the petty domestic despotism of the "lord and master" type, which attempts to put shackles on the mind and conscience of the wife. A woman ought never to submit to such tyranny; she ought to rebel against it at whatever cost, not only for her own sake, but for the sake of all other women, and for the sake of her husband, too. For to yield to him in everything, right or wrong, wise or foolish, for the sake of peace, is not only to degrade herself and to become his slave; it is to do the worst possible thing for him, as well as for herself.

III

BUT justice, important as it is, is not enough in itself to secure a happy home; it must go hand in hand with love. The one absolutely indispensable foundation for a successful marriage is love; love which shows itself not only during the shimmer and sunshine of courtship, but after it; not only during the honeymoon, but throughout life. The chief characteristic of married love is unwavering fidelity; without this, the whole basis of Christian marriage is destroyed, and a happy union is impossible. But beyond it, there are two main ways in which love displays itself in married life, and safeguards the happiness of the home.

The first is thoughtfulness. Both sexes are possessed with the fixed and unalterable conviction that the other sex is selfish, and both are right, for selfishness is the root sin, not of man only, or of woman only, but of humanity. It shows itself in both husband and wife, though in a different way. In the husband it most often takes the form of thoughtlessness. He is apt after marriage to be content in the happy sense of possession, and to go on with his own life quietly, satisfied that his wife is at home if he needs her, forgetting too often how new and strange and lonely her life is, and how much she needs him. Woman's nature, on the other hand, if more devoted and self-sacrificing than man's, is certainly also more wealthy in a fund of exasperating perversity. Many a girl, perhaps early spoiled at home, takes quite insufficient care to consider her husband's wishes, and to try to please him. He comes home, for instance, from his day's work tired out, to find that nothing has been done to make him comfortable, and that his wife apparently has not been thinking about him at all, or of the work he has had to do. Or perhaps, on the other hand, she is houseproud, and considers the husband made for the home, instead of the home for the husband. And the poor wretch, caught in the ruthless wheels of one machine while at work, finds himself caught in the ruthless wheels of another machine while at rest.

The wise wife will realize that her chief duty is to make the home happy, and that she can only do that by making it homelike and comfortable, and herself, as the center of it, attractive to the eye, and agreeable to the ear. The wise husband will realize that his wife is still a girl at heart, and that she has by no means lost her appetite for being courted and made a fuss of. Few wives have much use for "lips that don't smile, eyes that don't glisten, arms that don't embrace." It is the little attentions which show thoughtfulness and affection, which count so much in married life; the marking of anniversaries, the surprise gift, the unexpected kiss, the bunch of flowers brought home, the slippers set to warm by the fire. Trifling things no doubt, but it is just such trifles which make all the difference between a happy and an unhappy home. Little acts of thoughtfulness constantly repeated will at length crystallize into habits, and such habits will keep love as bright and beautiful as when the lovers' lips first met in plighted troth, and they realized that their lives must never separate again.

The second way in which true love displays itself in married life is in a real effort to control temper. Bad temper is one of the commonest of sins, and can easily hold its own among the worst of them. Friction is bound to arise at times between frail human beings, but if men and women are to go through life blessing one another and brightening the world they live in, they will have to be prepared to make allowances,

to show a forgiving spirit, and to meet difficulties with patience and self-control. Sulkiness, fretfulness, irritability, the nursing of grievances, the habit of grumbling and complaining, the determination always to have the last word—these are the things that make love wither at its roots. Peace is shattered, family happiness is destroyed, husbands and wives pass out of each other's confidence, not only through such grave causes as infidelity or active cruelty, but far more often through the failure to exercise ordinary self-control. As life advances love deepens or it fades. It deepens if every trial and difficulty is taken as an opportunity for mutual help and sympathy; it fades if every passing anxiety or worry is made the occasion for a display of temper.

IV

HAPPY marriage holds in its cup of blessing one inevitable sorrow. Sooner or later death comes to sever the most devoted attachment. Here, most especially, the religion of Christ has its message of consolation and hope for married folk. In the face of so great a loss they cannot put away sorrow, but their faith enables them to put away all gloom and despair. The Church reminds the bereaved husband or wife that the loved one they have lost is not really dead, but more fully, more gloriously, more abundantly alive, dwelling in "another golden chamber of the King; larger than this we leave, and lovelier." It bids those who are left behind pray for those who have passed on; it reminds them that, knit together in the Communion of Saints, they can still have fellowship with one another; above all, it encourages them to cherish the blessed hope of reunion.

Our Lord has taught us, it is true, that in heaven "they neither marry nor are given in marriage," meaning thereby that the physical side of marriage appropriate to the conditions of life in this world will be no longer needed in the next. But He never taught that those who have loved each other here will cease to love each other there. "Love *never* faileth," and the husband and wife who have truly loved in Christ may surely believe that death cannot separate them, and that they shall hold each other as eternally as Christ holds each, and each holds Him.

What matter if I stand alone?
I wait with joy the coming years,
My heart shall reap where it has sown,
And garner up its fruits of tears.

The waters know their own, and draw
The brook that springs in yonder height;
So flows the good with equal law
Unto the soul of pure delight.

The stars come nightly to the sky,
The tidal wave unto the sea,
Nor time, nor space, nor deep, nor high,
Can keep my own away from me.

A CHRISTIAN HOME

THERE ARE many homeless children in this country. Bad as is the plight of the victims of poverty and destitution, these are not as badly off as are the children of divorced parents. "The children living in such homes tend to become 'lone wolves' at school. They have not loyalty to either parent and are acutely unhappy. The reason for most children's failure is that they are not socialized enough and they lack poise. Their fault is directly traceable to their parents. Behavior patterns acquired by a child stick to him through life. The situation of children made unhappy by the divorce of their parents is becoming aggravated through the increasing popularity of divorce." Such is the tragic statement of the dean of Princeton University.

In contrast to this we have the wholesome and inspiring picture presented recently to the whole country. A Colorado boy who had done something which was as remarkable as it was courageous was invited to spend a day or two at the White House as the guest of President Hoover. It was, to say the least, a most unusual experience. What was the boy's comment on his visit? Yes, he mentioned the sights he saw in the nation's capital including a glimpse of the King of Siam, but the most emphatic testimony of his good time was that he was made "to feel at home" in the White House. How refreshing and how inspiring! A lad from a ranch house in the Rocky Mountains "feels at home" in the residence of the head of the nation. Two persons, the western lad and the President, separated by an immeasurable distance, could meet on common ground because each lived in a good home—a Christian home. —*Ascension Herald* (Fall River, Mass.).

Houses of God in Stone

By Thomas E. Tallmadge

Author of "The Story of Architecture in America"

IT HAS always been a significant fact to me that in the building of churches, be they ever so humble, the pastor, the building committee, and the flock will use every effort and make any sacrifice to erect the House of God in stone. I remember in the building of a large church, after the anxious period of taking bids, the opening words of the minister on Sunday morning were, "It's going to be stone!" It was like the doctor's announcement to the expectant parent, "It's a boy," and notwithstanding the day and the place, the congregation broke into applause.

In no domain of architecture has stone played so important a part as in the building of churches, or if I cannot prove that I can certainly state with authority that in no domain of architecture has stone so affected the design as in the building of churches. The fact that the "Ile de France" (its central portions) is laid over one vast bed of that wonderful Caen stone, which is soft as cheese (not quite) when taken out but hard as iron (almost) in a year or two, is very largely responsible for the supremacy of France in the Cathedral building of the glorious thirteenth century.

The use of stone for churches in America has followed the rise and fall of styles and the ebb and flow of taste. Stone was little used in Colonial days, notwithstanding the example of Sir Christopher Wren's churches, for the simple meeting houses of New England, with their finger-like spires, were made of wood and the still more primitive churches of the south, with their squat towers, were of brick. Brick and wood continued to be the favorite materials, although the exceptional churches of stone became more frequent until the influence of the Victorian Gothic Revival in England began, about 1860, to influence strongly the building of American churches. The Gothic that was imported was bad enough but what our inexperienced architects and ignorant builders did with it was indeed terrible. The favorite material for these unhappy structures was Niagara limestone, called in the middle west, Joliet stone. This was laid up with a rock or rough hewn face and its bleached white, unvarying color, or lack of color, made every church look like a whited sepulchre decorated with the tawdry memorials of our most tasteless age.

With the building of Trinity Church in Boston, of which Henry H. Richardson was the architect, architecture in a Romanesque guise entered on a new adventure and took a new lease on life. Richardson revolutionized the use of stone. His great blocks, Cyclopean in size and rugged in form, little brothers of the mountain, banished the anemic and pallid limestone in a night. Richardson, in his use of varied kinds of stone, as for instance the granite of Trinity mixed with red

Longmeadow sandstone, has never been surpassed, or equalled, for that matter. It cannot be said that stone became more popular as a building material with the Romanesque Revival for a majority of the churches built between 1880 and 1893 were of red brick with terra cotta or stone trimmings. Where stone was used in the best of them it was, in the middle west at least, Indiana limestone with a rock face finish.

THE Romanesque Revival in architecture in the history of church building is identified in the denominational field with a short-lived revolution in Church planning. Ecclesiastical tradition was to give place to "scientific" arrangement, and the Church school, dug out of the cellar, received its first recognition as an important factor in the life of the Church. Hence the broad, square auditoriums of the '80s, often with pulpit

or chancel in a corner and with opera chairs instead of pews was an honest though mistaken effort in the direction of efficiency. The Church school blossomed out in what is known as the Akron plan, an arrangement of a semi-circular assembly room, often opening by sliding doors into the church, surrounded by radial classrooms. Relief, however, was in the offing, and shortly after the World's Fair of 1893, which overthrew the Romanesque Revival as a national style, Ralph Adams Cram and his brilliant partner, Bertram Goodhue, led the counter reformation, which reinstated the gothic style, brought back the cruciform plan, hallowed of the ages, and substituted for the Akron plan Church school, the parish house; in short, reinstated and reconsecrated architecture as one of the most important ministries of religion.

This short historical digression from the strict confines of our subject is perhaps not unnecessary because the materials used in church building changed with the revolution of thought and the advance in taste. Not describing the use of brick,

which enjoyed equally with stone the advance in taste, we find in our twentieth century Gothic Revival first of all the abolition of a rock face finish on stone ashlar. The substitute was smooth stone, machine tooled, but the stone had to be carefully selected, all from one bed and all of the same color—if of Bedford stone, either blue or buff, usually of blue unfortunately. Sometimes the stone was smoothly planed and rubbed but under either treatment the result was apt to be hard and colorless. The next improvement came in hand tooling the stone, but it was not until Cram, Goodhue, and Ferguson, in the Cathedral of Detroit, had the temerity to use mixed stone, buff and blue intermingled, heretofore regarded as nearly worthless, that architects discovered the possibilities of color in stone. Together with this utilization of color have come other softening effects, sawed stone, unrubbed; shot sawed stone, full of irregular scratches; axed stone; pitted stone—all of this

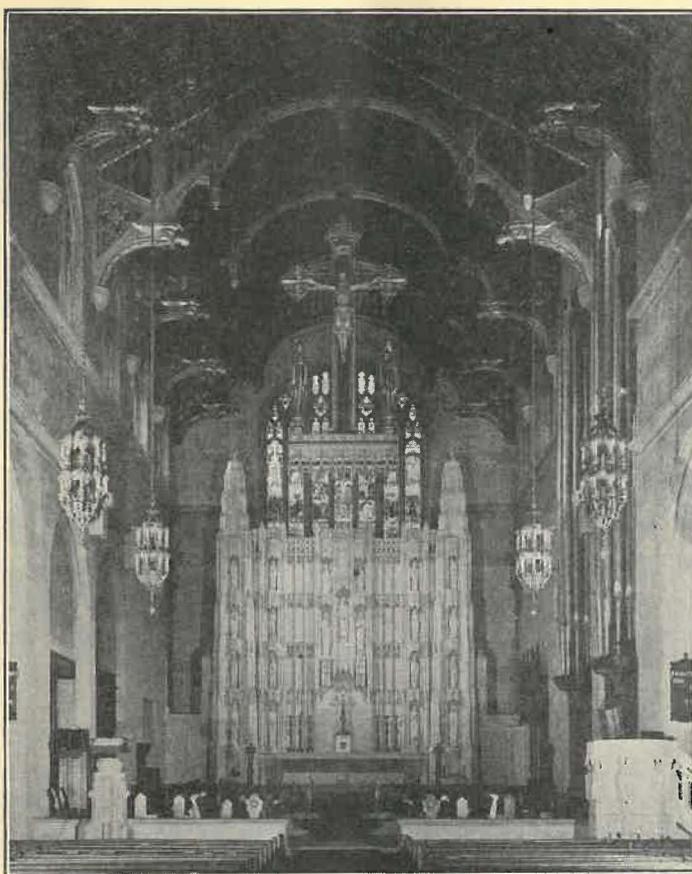


Photo by Wesley Bowman Studio, Chicago.

CHANCEL OF ST. LUKE'S, EVANSTON

The reredos is of Colfax sandstone. The figures represent early Anglican saints. Pulpit and lectern are of Bedford stone as are all the walls throughout.

beauty augmented by careful studying of the jointing. All were utilized so that in the architect's plans for a church of today all of the jointing, vertical and horizontal, is shown. Following the lead of the Indiana quarries, other stones have come to us in new and beautiful forms—granite split on its natural seams and running a wonderful gamut of browns and reds; limestone from the Niagara formations no longer of sepulchral whiteness but selected as in the Landon quarries for color and texture, of which there is a great range. All these the architect can employ as instruments in his architectural symphony. Certainly dearth of beautiful material is no longer an alibi for architectural poverty. Stone has still to make its way as a popular material for the interior of the modern church. Its fault lies in the careless way in which it tosses back and forth any sound waves which may impinge on its relentless surface. The clearness and multiplicity of the echoes to be heard in any medieval cathedral are not exceeded by the most vocal of Alpine valleys. However, the acoustical engineer at this critical moment has come along and by the use of absorbent material at the proper places, traps the errant waves so that now in a stone interior, and I can cite many examples, one may make a joyful noise unto the Lord without hearing it repeated *ad infinitum*. Thus stone through the rapprochement of architect and engineer and the love for it of the clergy and the people has regained its place as the most beautiful, most durable, and the most honorable material for the House of God.

PLANS OF CO-OPERATING ORGANIZATIONS AT GENERAL CONVENTION

CO-OPERATING organizations of the Church are busy outlining plans and programs for their special meetings to be held in Denver, either just preceding or during the General Convention.

DAUGHTERS OF THE KING

THE Daughters of the King will hold its triennial meeting immediately preceding the Convention, September 11th to 15th, and has as its general theme The Extension of the Kingdom. Meditations will be given by the Rt. Rev. Ernest V. Shayler, D.D., Bishop of Nebraska, the Rt. Rev. Arthur S. Lloyd, D.D., Suffragan Bishop of New York, and the Rt. Rev. S. Arthur Huston, D.D., Bishop of Olympia.

The Rt. Rev. Fred Ingley, D.D., Bishop Coadjutor of Colorado, will conduct the opening quiet hour, and the address of welcome will be given by the Bishop of Colorado, the Rt. Rev. Irving P. Johnson, D.D. On the following day a devotional address will be made by the Very Rev. Benjamin D. Dagwell, dean of the Denver Cathedral, and in the evening Dr. John W. Wood will speak and the Rev. Charles H. Brady, of St. Barnabas' Church, where meetings are to be held, will hold a service of preparation. On September 14th at 7:30 A.M. the corporate Communion, renewal of vows, and memorial service will be held, being conducted by the Rt. Rev. George Allen Beecher, D.D., Bishop of Western Nebraska. The day is to be made one of Intercessory Prayer for the Convention and the guidance of its members.

The closing address will be given on the afternoon of September 15th by the Rt. Rev. Henry J. Mikell, D.D., Bishop of Atlanta.

CHURCH PERIODICAL CLUB

PLANS for the program of the Church Periodical Club are complete, and all services and meetings will be held between September 21st and 25th, inclusive, at St. Mark's Church. The program is as follows:

- Monday, September 21*
Corporate Communion followed by breakfast for delegates
- Tuesday, September 22*
11 A.M. Conference.
- Wednesday, September 23*
11 A.M. Conference.
- Friday, September 25*
11 A.M. Business Meeting.
8 P.M. Public Meeting. The Rt. Rev. Fred Ingley, D.D., Bishop Coadjutor of Colorado, presiding.
Speakers: The Most Rev. James DeWolf Perry, D.D., Presiding Bishop; the Rt. Rev. Peter T. Rowe, D.D., Bishop of Alaska; Mrs. Paul H. Barbour; and the Rev. Dr. Arthur M. Sherman.

GIRLS' FRIENDLY SOCIETY

THE principal activities of the Girls' Friendly Society will come in the week of September 21st when there will be a tea, a luncheon, a dinner, corporate Communion, and a festival

service. The Presiding Bishop will be the celebrant at the corporate Communion, and the Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles, will preach at the festival service. A special G. F. S. associates' training class will be held daily, September 21st to 25th.

The G. F. S. headquarters and booth, devoted to the exhibits of the National Council and coöperating agencies of the Church, will be in the Scottish Rite Cathedral.

BROTHERHOOD OF ST. ANDREW

THE Brotherhood of St. Andrew, together with other organizations, will also have an exhibit at the Convention. Friday evening, September 25th, will be devoted to a mass meeting on the general subject of The Spiritual Life of the Church. The program will be provided jointly by the National Commission on Evangelism, the Church Army, the Daughters of the King, and the Brotherhood of St. Andrew. Mr. Courtenay Barber, vice-president and member of the national council of the Brotherhood will be the speaker.

OTHER ORGANIZATIONS

THE Church Army and the Guild of St. Barnabas will also be represented at the Convention. From September 17th to the 30th the Church Army plans to hold outdoor meetings twice daily in the streets of Denver. In this effort Church Army and the National Commission on Evangelism will combine to bring the positive witness of the Church and of the Convention before the townspeople of Denver.

Plans are still under way for the meeting in the interest of the Guild of St. Barnabas, which will be arranged by the Very Rev. Benjamin D. Dagwell, chaplain of the Denver branch.

In our issue of May 30th we outlined the program of the meetings of the Woman's Auxiliary which will be held in the Central Presbyterian Church.

THE DOGWOOD TREE

HOW beautiful the dogwood tree,
with its crowns of glowing rubies!
How wonderful to remember
that once it was only
one of those tiny berries!

Can it be
that one little word
let fall in love or kindness
could grow into something
like that tree?

AGNES BALLARD.

"THE AMERICAN MISSAL"

A CORRESPONDENT writes in reference to the editorial on June 20th, regarding *The American Missal*:

"I need hardly say how welcome was the editorial on the subject of *The American Missal* (June 20th). It is eminently satisfactory and says precisely what has been so much needed; it is needless to say that I agree with every word of it, but have you not left out one rather important suggestion? From time to time, Catholics have greatly regretted the lack of devotional leadership and guidance on the part of the bishops; especially has this want been felt by the clergy. It is a known fact and has often been commented on that those who are appointed to be the spiritual guides and counsellors of the clergy have been swift to condemn devotional practices of which they disapprove; but have failed to give constructive suggestions of their own. Now at last we have an honored bishop of the American Church who is willing to admit his responsibility for endeavoring to produce a manual which will direct, guide, and enrich the private devotion of our clergy, especially when they are engaged in the celebration of the Holy Mysteries. We are thankful that one bishop has had this measure of courage; it is quite conceivable to us that other bishops may not approve of what he has done, but will nothing ever impress upon the minds of many of our bishops the fact that if they disapprove of the suggested guidance in devotional practice, given by this one bishop, and those who have coöperated with him, the obvious thing for them to do is to produce something more in accord with their own ideas of what such devotional guidance should be? No one would rejoice to see such a work more than Bishop Ivins, and those who have coöperated with him; and, of course, such a volume, like *The American Missal*, would be quite unauthorized, only I doubt whether Bishop Ivins would feel it necessary to bring that obvious fact to the attention of the General or Diocesan Conventions."

CORRESPONDENCE

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

CHURCH LITERATURE IN LIBRARIES

To the Editor of *The Living Church*:

FATHER HARRISON'S suggestion that we give copies of his book to public libraries prompts me to ask a little space to show how inadequately our libraries are supplied with Church literature, if one may take as a fair example the New York Public Library, with which I am most familiar.

The "queer" sects such as Christian Science see to it that the branches of this library are well supplied with their literature, as may be seen from the following facts: Almost every branch has Mrs. Eddy's chief works, given by Christian Scientists. Many branches have Swedenborg's works, probably gifts. Copies of Judge Rutherford's books, and others of the same type, are often given to branches, especially in Spanish, Italian, and Hungarian translations. Many branches get the Theosophical Society's magazine. Almost all branches get the *Christian Science Monitor* as a gift, and many the *Sentinel*.

Now notice these facts in contrast: Only six branches, out of more than forty-five, have the Book of Common Prayer, and then only a 1909 edition (though the catalog may be inaccurate as to edition). Only one branch is a subscriber to THE LIVING CHURCH, and only two to the *Churchman*. (The Reference department gets the *Churchman* and a highly controversial paper, but not THE LIVING CHURCH.) Almost all other books about the Church are so old or out-of-date that they have been put in a reserve collection where the casual reader never sees them.

Church people ought to see that the Church is properly represented in the libraries of their communities, as members of the sects take care to do. People who would never step into a Church will often take down a Prayer Book from a library shelf, and perhaps date their conversion from that moment. Moreover, people in general don't know that the Prayer Book is to be found in churches. They think it is an English invention of the days of Queen Elizabeth and only to be found in museums. In our freshman course in history at Barnard we were required to read the Apostle's Creed in the Prayer Book, and the college library was swamped with requests because most of the students didn't know that there were hundreds of Prayer Books in the chapel a block away.

One more important suggestion. Don't give a small size Prayer Book. Books smaller than 16mo are generally kept in locked cases to protect them from theft, and the average reader is too shy or apathetic to ask for them.

Brooklyn, N. Y. GERTRUDE C. MOAKLEY,
Cataloguer, New York Public Library.

A RELIGIOUS MORATORIUM

To the Editor of *The Living Church*:

PRESIDENT HOOVER'S moratorium is recognized, the world over, as a forward step towards an ultimate goal of world peace and unity. It has brought about a clearer understanding between nations and has gained a distinct victory for the human race in that it has focussed man's mind on a plan, and welded it into his national life, which has never before been universally adopted; a plan whose actuating force is coöperation based on sacrifice.

Is this not, then, the "psychological moment," the opportunity given by the Holy Spirit to the Church to call on all Christians everywhere to proclaim a moratorium year wherein the Church of Christ throughout the world may take a forward step towards its ultimate goal of unity and peace?

The plight of the Church, as the world sees it today, is one of impotence and decay; it has outgrown its usefulness; one nation is uprooting it from its national life. Has all the infinite power released in that prayer of Christ for His Church, "that they may all be one as Thou, Father, art in Me, and I in Thee, that they also may be one in Us" been enfeebled and dissipated by our unhappy divisions and the dullness of our eyes? . . .

As the spirit of the Hoover plan spoke to the heart of a depressed and discouraged world, so would a Christian Church "moratorium" speak to the hearts of its people. It would call for a year of repentance, a year of spiritual sackcloth and ashes, a year that would stir our hearts and open our eyes to the broken, weakened Body of Christ. It would ask for

that only in a spirit of most intense sincerity. It cannot, until that becomes a vital reality in the hearts of its people, propose or endorse any change in the differing services or in the doctrines behind those differences. It must slowly build up a great spiritual force within itself for unity, a unity based on repentance. . . .

If this repentance is honest and searching, it will root in the heart of the Christian Church throughout the world a fructifying realization of its broken Body, that Body which was meant to be in the world the compelling power of the Living God. We will realize that there is not one of us without sin so that we can throw a stone. There must be one rule in this plan, and one only, but that must be imperative, binding equally upon all. There must be no thinking or speaking of any Christian body except in the spirit of love. . . .

Soamesville, Maine. JULIANA STEVENS CUYLER.

DENVER REMINISCENCES

To the Editor of *The Living Church*:

IN YOUR issue of July 11th I find that in the interesting Denver Reminiscences of Sixty Years Ago, by the Rev. S. J. French, in his reference to the Rev. Fr. George C. Betts he has left out the most important work of his career in Kansas City, Mo. When Fr. Betts came here in 1871-1872 the Church was dead, but when he left in 1875 it was a vigorous parish and still is. . . . Since his time it has had a continuance of Catholic priests, among them being the Rev. Fr. Jardine, Fr. John Sword, Fr. James Stewart-Smith, and Fr. E. W. Merrill, the present rector. His influence on the church services is evidenced when this year at the acolytical festival at St. Mary's, his old parish, nearly one hundred men and boys from all over the city were in the choir. . . . Fr. Betts also had a great part in the conversion to Catholic principles of some well known fathers, among them Frs. Allen, De Sarno, Larrabee, Ritchie. Fr. French also forgot to mention Fr. Betts' work in Plattsmouth, Neb., where he built a rural church before he went to St. Barnabas', Omaha.

Kansas City. THOMAS PAIN.

"THE ARK OF THE COVENANT"

To the Editor of *The Living Church*:

I WANT to thank Mr. Bradner for his letter in this week's [July 11th] issue of your paper—in which he confutes Mr. Dexter's explanation of the origin and construction of the Ark of the Covenant, contained in your issue of May 3d.

It is remarkable that anyone familiar with the Bible, especially a priest of the Church, should not have known where Moses obtained the idea and instructions for the building of the ark.

Mr. Bradner speaks of the article as being absurd. To me it seems sacrilegious.

One wonders to what pagan source Mr. Dexter would ascribe the formation of the Tabernacle and Institution of the Priesthood, etc.

Washington, D. C. ANNA E. PHYSICK.

CLERGY PLACEMENT

To the Editor of *The Living Church*:

A GREAT deal has been said pro and con about the placement of clergy. Most of these suggestions add complications to an already muddled situation. This I will not discuss.

There are parishes and priests who cannot live up to the idealism of our canon law, notably that of a lifetime service in one parish. We of the clergy would like to meet this squarely and solve it. The laymen are of the same mind. I will venture a suggestion; it may be used at its value.

Let's approach the episcopal ideal. Give the bishop the power of appointment of rectors with the consent of the vestry and priest. In this manner priests could be moved with greater ease and less injury to the clergy or parishes.

Aurora, Ill. (Rev.) BENJAMIN E. CHAPMAN.

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

MEN OF CONVICTION. By Henry Bradford Washburn, D.D., Dean of the Episcopal Theological School, Cambridge, Mass. Charles Scribner's Sons, New York. London. 1931. (pp. x., 250). \$2.50.

THIS beautiful volume presents the Bohlen lectures delivered under the auspices of the Church of the Holy Trinity, Philadelphia, in 1931. Dr. Washburn has chosen six outstanding individuals whose religious personality has profoundly impressed him. His autobiographic introduction, in some respects the most interesting part of the book, disarms the inevitable objections as to arbitrary selections. There the author frankly avows that a certain antagonism to the views and practices of some of the individuals was the mainspring of his interest; and a frank study of the basic characteristics of the men discussed reveals perseverance, determination, even obstinacy, as well as religious fervor. Of the six men selected, Dr. Washburn admits that only two—Athanasius and St. Francis—have a message for the present which all of us at least in a measure confess. "Benedict is, popularly speaking, only an interesting and forceful person who in about the year 530 wrote a monastic rule and founded an order, a bit of ecclesiastical archaeology! Hildebrand is a visionary who, somewhat more than five hundred years later, made the startling claim that the Church was superior to the State—well enough for those days, we say, rather absurd in our own! Ignatius Loyola is a man who saw visions: he is the founder of the Order of Jesuits. Enthusiasm of his kind is still somewhat suspect, and the reputation of the Jesuits of the middle seventeenth century has besmirched even Ignatius himself! Pius IX is almost a joke. How could the man who said, '*La tradizione son' Io,*' 'I am tradition,' or, to turn to a favorite expression of Louis XIV, '*L'Etat c'est moi,*' and the man who fought to the last trench against Italian national unity, be other than a pitiable survival of medievalism, this expression being an indication of complete rejection?"

Nevertheless, a sympathetic study of these men reveals traits of earnestness, sincerity, high-mindedness, unselfishness, and God-consciousness which have a message for the present day. The whole career of Athanasius was an expression of his religious experience. "Benedict stood for seclusion, for meditation, for prayer, and for manual labor. He stood for the principle that in order to save society, some of its members must leave it; that in order that great throngs of men may pray a little, few men must pray much, and that contact with the very soil itself refines and keeps healthy the spiritual life." In Hildebrand, one finds an utter consecration to principle, a man of spotless life whose standards of behavior were uncompromising, a man who saw in the Church ideals to which the State might well adapt itself. Francis is the pattern of pure love; he is the effort to put into actual practice the Sermon on the Mount. Ignatius Loyola teaches us that God speaks to each of us in a language each can understand. Though the founder of the Jesuits was the most ardent of propagandists, his unequivocal dogmatism, coupled with his indubitable religious ecstasies, would encourage us to be more charitable to different schools of thought. In other words, if Ignatius really took the wrong path, he did so with such spiritual satisfaction that we must concede that men of contrary views are able to find their God. "He has done much, if not all, to encourage me not to divide types of religious experience and worship into groups of right and wrong, but rather to look upon all expressions of association with God, provided they are sincere, and provided they issue in religious comfort and in kindly action, as equally essential. . . . In consequence I am no longer a believer in my own religious practices except for myself and those who are like-minded. I am no longer interested in programs for the propagation of certain points of view and the suppression of others

on the ground of their objective truth or falsehood. My only interest lies in the value of such beliefs to varying kinds of people—people who seem to me honest and unselfish and friends of God." Lastly, Pius IX represents the theory that the internationalism of religion should not be jeopardized by the loss of its capital city; that nationality and internationality must be controlled by religion; that even now we must look for union of the divine and the human in the individual.

EDGAR LEGARE PENNINGTON.

MAN AND THE STARS. By Harlan True Stetson, Director of the Perkins Observatory, Ohio Wesleyan University. McGraw-Hill Book Co. (\$2.50).

THE McGraw-Hill Company, hitherto having confined itself to strictly technical publications, has launched a trade division under the title Whittlesey House. One of the first products of this division is Dr. Stetson's volume on the subject of Astronomy for the Layman. It is written in a delightfully clear and attractive style, covering the highlights of developments in star science in that non-technical way which is dear to the heart of one who is interested but not proficient in the subject. Following that method which attracts all readers because it relates science to life, the author develops his story chronologically, linking all facts and theories with interesting narratives concerning their discoveries and inventors.

A distinct idea may be gained of the changes in world thought and conception of the universe brought about in turn by the work of Ptolemy, Copernicus, Galileo, Newton, and Einstein. The author does not cling to the scientific method, allowing his own opinions to break through naturally to the surface of the narrative; and in the last part of the book he gives his philosophical views on three important questions, namely: Is there life on other planets? Has life any cosmic significance? Has science displaced religion? The reviewer cannot help but note that Dr. Stetson states as his belief what seems to be the predictable outcome of a life devoted to a study of natural phenomena; but it represents no advance to Christians in the knowledge of God; rather a replica of the result attained by Plato, Aristotle, the friends of Job, Buddhists, and the others of ancient times. Even Abraham and Moses went farther in the path of religion. The revelation of God to the student of nature gives a one-sided picture.

W. S. H.

THIRTY YEARS ago *Trott and His Little Sister* made their appearance in a delightful French book by André Lichtenberger. Since then more than a quarter million of copies have been sold in France and how many more in other countries of Europe is not really known. Trott's reactions to his new sister, to the dirty urchin, to the blind woman, to his mother's friends and acquaintances, to God, to his governess, to a hundred differing situations, have excited the interest of children and grown-ups alike. Now we have a translation by Blanche and Irma Weil (The Viking Press, New York), with an introduction by Dorothy Canfield Fisher, who rightly declares "Here is a living little boy for us to get acquainted with. Trott is charming, lovable, and touching without stepping for a moment beyond the narrow limitations of a child's undeveloped personality. And Trott's little sister! Never, in any book you may read, will you find a more living human being than that baby. It is wonderful to find her on the pages of a book, as living, as vital, as absorbing and dominating as she is in real life. May she find many an American parent to take her to his heart!"

C. R. WOODRUFF.

The Living Church

Established 1878

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

Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.

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OTHER PERIODICALS

Published by Morehouse Publishing Co.

THE LIVING CHURCH ANNUAL. A Church Cyclopaedia and Almanac. Annually, about December 10th. Paper, \$1.00. Cloth, \$1.50. Postage 10 to 20 cts.

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

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

Church Kalendar



AUGUST

1. Saturday.
2. Ninth Sunday after Trinity.
6. Thursday. Transfiguration.
9. Tenth Sunday after Trinity.
16. Eleventh Sunday after Trinity.
23. Twelfth Sunday after Trinity.
24. Monday. St. Bartholomew.
30. Thirteenth Sunday after Trinity.
31. Monday.

KALENDAR OF COMING EVENTS

AUGUST

3. Evergreen Conferences.
4. Tenth Annual Reunion of DuBose Memorial Church Training School at Mont-eagle, Tenn.
13. Young People's Division, Sewanee Summer Training School, Sewanee, Tenn.
22. Retreat for Laymen at Rock Point, at diocesan headquarters.
27. National Convention of Brotherhood of St. Andrew, Sewanee, Tenn.

CATHOLIC CONGRESS CYCLE OF PRAYER

AUGUST

10. Ascension, Salida, Colo.
11. St. Joseph's, Duluth, Minn.
12. Christ Church, New Haven, Conn.
13. Our Saviour, Sound Beach, Conn.
14. Christ, Hudson, N. Y.
15. Convent of St. John the Baptist, Ralston, N. J.

APPOINTMENTS ACCEPTED

BULL, Rev. ROBERT U., JR., rector Paul's and Christ Church parishes, County, Md.; to be assistant at Trinity Church, Boston. August 26th.

CLARK, Rev. ALFRED, assistant at St. Paul's Church, South Manchester, Conn.; to be rector of Christ Church, East Haven, Conn.

COOKE, Rev. ALLAN W., Ph.D., of Cincinnati, Ohio; to be rector of Christ Church, Springfield, Ohio (S.O.) September 1st.

DOTY, Rev. WALTER P., formerly chaplain of U. S. Navy; to be rector of St. Paul's Church, Ossining, N. Y. Address, 7 St. Paul's Place, Ossining.

SANTOS, Rev. GAUDENCIO VERGARA DOS, formerly assistant at Church of Redeemer, Pelotas, R. G. do Sul, Brazil; to be assistant at Saviour Church, Rio Grande, R. G. do Sul, Brazil. Address, 382 Rua General Netto, Rio Grande.

SCRIVEN, Rev. GEORGE B., formerly vicar of St. Mark's Church, Cocoa, Fla. (S.F.); to be assistant at St. David's Church, Roland Park, Baltimore. Address, St. David's Church, Roland Park, Baltimore.

ZIADIE, Rev. WILLIAM L., formerly missionary in the Philippine Islands; has become curate of St. John's Church, and priest in charge of St. Augustine's mission, Norristown, Pa. Address, care of St. John's Church, Norristown.

RESIGNATIONS

APPEL, Rev. JESSÉ as assistant at Church of Transfiguration, Rosario, R. G. do Sul, Brazil. Mr. Appel will become a student at Theological Seminary of Virginia. Address, Theological Seminary, Alexandria, Va.

BAPTISTA, Rev. ORLANDO, as assistant at Saviour Church, Rio Grande, R. G. do Sul, Brazil. Mr. Baptista will become a student at Theological Seminary of Virginia. Address, Theological Seminary, Alexandria, Va.

CASTLEMAN, Rev. R. ALLEN, as rector of the Falls Church, Falls Church, Va.; to retire. Address, East Falls Church, Va.

SUMMER ACTIVITIES

AHRENS, Rev. AUGUST, of Scotch Plains, N. J.; to be in charge of St. John's Church, Dover, N. J., during August and September.

CRUSOE, Rev. CHARLES E., of Aquasco, Md.; to be in charge of services at St. Matthias' Church, Detroit, until September 1st. Address, Grand River Ave. at West Grand Blvd., Detroit.

GESNER, Rev. C. H., rector of Trinity Church, Pierre, S. D.; to be in charge of Trinity parish, Branford, Conn.

GRISWOLD, Rev. LATTA, rector of Trinity Church, Lenox, Mass., is spending the summer in England, and may be addressed care of Higginson & Co., 80, Lombard St., London E. C.

HUDSON, Rev. WILLIAM S., chaplain of De Veaux School, Niagara Falls, N. Y.; to be in charge of Christ Church, Sodus Point, N. Y., during August.

KINGS, Rev. WALTER G., rector of Grace Church, Chillicothe, Mo., is supplying at Trinity Church, Hoboken, N. J., during the summer. Address, 707 Washington St., Hoboken.

MAXTED, Rev. EDWARD G., rector of Church of the Mediator, McComb, Miss.; to be in charge of Christ Church Cathedral, New Orleans, La., during August.

MCCOY, Ven. CHARLES E., rector of Trinity Church, Williamsport, and archdeacon of Williamsport, Pa.; to spend the summer at Sayville, L. I., N. Y. Address, St. Ann's Rectory, Sayville, L. I., N. Y.

PACKARD, Rev. A. APPLETON, JR., rector of Church of the Holy Cross, Kingston, N. Y.; to spend the month of August at Martha's Vineyard. Address, Box 101, Vineyard Haven, Mass.

SCAMBLER, Rev. JOHN H., of Trinity Church, Belvidere, Ill.; to be in charge of services at St. Luke's Church, Evanston, Ill., during August.

TEMPORARY ADDRESS

ANDREWS, Rev. THEODORE, rector of St. John's Church, Dover, N. J., has been granted a year's leave of absence from his parish on account of illness in the family, and will sail for California August 6th on the S.S. *El Salvador*. Address after September 1st, La Jolla, Calif.

ORDINATIONS

DEACON

WEST VIRGINIA—MATTHEW MADISON WARREN was ordained to the diaconate by the Rt. Rev. W. L. Gravatt, D.D., Bishop of West Virginia, on Sunday, July 19th, in St. Stephen's Church, Beckley.

The candidate was presented by the Rev. W. P. Chrisman, rector of St. Stephen's, and the sermon was preached by the Rev. John S. Alfriend, rector of St. Paul's Church, Weston. The Rev. John A. Wilson, Jr., the Rev. George J. Cleaveland, and Wm. F. M. mion assisted in the service.

PRIEST

COLORADO—The Rev. HORACE NELSON COOPER was advanced to the priesthood on July 22d, by the Rt. Rev. Fred Ingle, S.T.D., Bishop Coadjutor of Colorado, in St. Andrew's Church, Denver, of which parish he had been a mem-

ber. The Rev. G. A. C. Lehman presented the candidate, and read the litany, the Rev. Neil Stanley preached, and the Rev. J. W. Hudston was celebrant.

The Rev. Mr. Cooper is the son of a Denver physician, and a graduate of the local public schools, Denver University, and Nashotah Theological Seminary. He will become vicar of St. Andrew's, La Junta, Colo.

DIED

MICHAEL—The Rev. Mother MARY MICHAEL, S.T., professed in the Community of the Sisters of the Tabernacle, Chattanooga, Tenn., February 2, 1920, entered into Life Eternal July 23d. Interment in Atlanta, Ga.

"He giveth His beloved sleep."

PARTRIDGE—In Paterson, N. J., July 21st, RUTH C. PARTRIDGE, widow of the late Frank L. Partridge, and sister of the Rev. Dr. H. C. St. Clair, rector of the Church of the Holy Communion, Paterson. The funeral was conducted in Paterson by the Rev. Gordon T. Jones, rector of St. Mary's Church, Haledon, N. J., and interment was at St. Clair, Mich.

SMITH—At New York, July 20th, JAMES WESSEL SMITH, priest. Funeral service, Solemn Requiem at Corpus Christi Church, New York, and burial at Green Wood Cemetery, Brooklyn.

SUMNER—At her home in Delavan, Wis., July 20th, ALICE JOHNSTONE SUMNER, widow of the late Charles Bennett Sumner. Funeral with requiem was at ten o'clock July 23d at Christ Church, Delavan.

"Rest eternal grant unto her O Lord.
And may light perpetual shine upon her."

RESOLUTION

Charles L. Cooder

In the passing of CHARLES L. COODER to his eternal reward the diocese of Newark has lost a most faithful and conscientious priest and the Church at large one who exemplified to an unusual degree the saying of our blessed Master, "the servant is not greater than his Lord."

Dr. Cooder loved his fellow men of all kinds and conditions and in his work as City Chaplain he gave himself without stint to the sick, the lonely, and the unfortunate. His gracious humility and boundless sympathy enabled him to make contacts with all who needed his ministry. He had the gift of interpreting the joy of the Lord to those whose lives were clouded with pain or broken by adversity, and he knew how to bring the hope of the Gospel to those who had been defeated in life's battle. The people in the various institutions which he visited will miss his smiling face, his cheery word, his ready understanding. His was a task which called for all that a man has of strength of body and spirit, and he gave all that he had without counting the cost.

The undersigned committee, appointed by the Bishop of Newark, desires to record the high esteem in which Dr. Cooder was held by the clergy and laity of the diocese and to express our sense of loss at his going. May he rest in peace and may light perpetual shine upon him.

Committee: PERCY T. OLTON,
WILLIAM O. LESLIE, JR.,
WARREN V. H. FILKINS

MEMORIAL

William Burling Abbey

Lieutenant Edwin Austin Abbey II

In dear memory of WILLIAM BURLING ABBEY. Entered into the rest of Paradise the evening of the 8th Sunday after Trinity, July 29, 1917, and of our beloved son, LIEUTENANT EDWIN AUSTIN ABBEY II, 4th C. M. R., in the early morning of Easter Tuesday, April 10, 1917.

"And when the strife is fiercer the warfare long
Steals on the ear the distant triumph song."

APPEALS

ALL SAINTS', HENRY STREET, OUR only New York Church in the heart of the congested lower East Side, appeals for \$10,000 to provide for a heating plant, lighting system, and the restoration of its interior. This is more than the preservation of a beautiful and historic landmark; it is to care for a growing parish where the Church is sorely needed. The Church should go into the poorest neighborhoods, not with inadequate and unattractive equipment, but fitted to inspire by the completeness of its appointments. Amount received, \$1,700. Rev. HARRISON ROCKWELL, 292 Henry St.

HELP US TO PAINT AND PROTECT beautiful old St. Luke's Church, Granville, Ohio, built in 1837. Church is doing a splendid work in student center. For particulars address, ROBBINS HUNTER, JR., 291 Granville Rd., Newark, Ohio.

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RATES for advertising as follows: **DEATH NOTICES** (without obituary), free. **MEMORIALS AND APPEALS**, 3 cents per word. **MARRIAGE AND BIRTH NOTICES**, \$1.00. **BRIEF RETREAT NOTICES** may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. **CHURCH SERVICES**, 20 cents a line. **RADIO BROADCASTS**, not over eight lines, free. **CLASSIFIED ADS**, replies to go direct to advertisers, 3 cents per word; replies in care **THE LIVING CHURCH**, to be forwarded from publication office, 4 cents per word, including names, numbers, initials, and address, all of which are counted as words. Minimum price for one insertion, \$1.00. **NO DISCOUNTS FOR TIMES OR SPACE**. Copy should be sent to the publication office so as to reach there not later than Monday for the issue of any week.

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ADDRESS all copy *plainly written on a separate sheet* to Advertising Department, **THE LIVING CHURCH**, Milwaukee, Wis.

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

POSITION OFFERED

CLERICAL

WANTED: ASSISTANT PRIEST. MUST BE unmarried, college and seminary graduate, not over thirty-two. Reply Box T-615 **THE LIVING CHURCH**, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

ASSISTANT PRIEST, MARRIED, SEEKS own parish. Intensive experience. Alert. Box G-575, **LIVING CHURCH**, Milwaukee, Wis.

CAPABLE PRIEST, GOOD CHURCHMAN desires correspondence with Vestries looking for a rector, at liberty in September, would come for interview during August. Reply W-616, care of **LIVING CHURCH**, Milwaukee, Wis.

MARRIED PRIEST, 31, RETURNED FOREIGN missionary, desires parish, preferably near seminary, university, work among young. Minimum salary \$2,500 and house. Address, H-611; care **LIVING CHURCH**, Milwaukee, Wis.

PRIEST DESIRES PARISH, CURACY, OR temporary duty. D-607, care **LIVING CHURCH**, Milwaukee, Wis.

MISCELLANEOUS

CHURCHMAN WOULD LIKE POSITION as supervisor or any boys work in Boys' Home. Some experience. References. ROGER WHITNEY, 132 Main street, Norwalk, Conn. Tel. 3904J.

CLERGYMAN'S WIDOW AND GRADUATE registered nurse desires position in Church School or institution as nurse or housemother. Highest references. Eastern position only. Address W614 care **LIVING CHURCH**, Milwaukee, Wis.

ENGLISH TRAINED ORGANIST, CHOIRMASTER of international reputation and many years' experience, desires position with church offering opportunities for good work. Conservatory graduate. Trainer and director of outstanding ability. Highest credentials. CHOIRMASTER, Box 5841, Roxborough, Philadelphia, Pa.

EXPERIENCED TEACHER OF ENGLISH desires position in Church school. Correspondence invited. Address, C-609, **THE LIVING CHURCH**, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, SPECIALIST with unsurpassed credentials desires change. Reply S-617, care of **LIVING CHURCH**, Milwaukee, Wis.

WANTED—POSITION AS ORGANIST AND choir-master. Director of choral societies. Also teacher of organ. Vocal. American and European testimonials. Apply, H-528, **LIVING CHURCH**, Milwaukee, Wis.

WANTED: POSITION PARISH SECRETARY. Church School and Parish calling experience. Recently completed stenographic and secretarial course. References. Address, R-223, **LIVING CHURCH**, Milwaukee, Wis.

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EMBROIDERED VESTMENTS; ALTAR AND Chancel Hangings, Burses, Veils, Stoles, Markers, Dossals, Embroidered Altar Linens, Damask, Altar Laces, Linens for Altar and Vestments. Materials stamped. Embroidery supplies. Embroideries remounted. Miss M. C. ANDOLIN (formerly with Cox Sons & Vining), 144 West 76th St., New York. Mail orders only.

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A CHURCH FAMILY IN LARGE AND comfortable suburban house desires to open their home to a few girls whose parents would like them to attend the same private school in Boston as their daughter. For particulars and exchange of references address, Mrs. FRANK V. BURTON, 222 Marlborough St., Boston, Mass.

Los Angeles

GUESTS. THE EPISCOPAL DEACONESS house has a few rooms. Apply to DEACONESS LAURA, 542 S. Boyle Ave., Los Angeles, Calif.

VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles home. Near Hotel Ambassador. Address, VINE VILLA, 684 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

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HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting room and roof. Terms \$7.00 per week including meals. Apply to the SISTER IN CHARGE.

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HOUSE OF RETREAT AND REST

SISTERS OF THE HOLY NATIVITY, BAY Shore, Long Island, N. Y. References required.

RETREATS

A RETREAT FOR THE CLERGY WILL BE held at Adelynrood, beginning the evening of Monday, September 14th, and closing on Thursday morning. Conductor, Rev. Truman Heminway. Charges, \$6.00. Those proposing to attend should notify **THE SECRETARY**, Adelynrood, South Byfield, Mass.

RETREAT FOR CLERGY AND CANDIDATES at Evergreen Conference Center, Evergreen, Colo., September 7-11. Conductor, the Very Rev. Roland F. Philbrook.

RETREAT FOR WOMEN, EVERGREEN, Colo., September 7-11. Conductor, the Very Rev. George W. Wood. Address, REGISTRAR Hart House, Evergreen, Colo.

RADIO BROADCASTS

KCJR, JEROME, ARIZONA, 1310 KILOCYCLES, Christ Church. The Rev. D. J. Williams, every Sunday at 11:00 A.M., Mountain Standard Time.

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

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

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

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

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

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

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

WKBW, BUFFALO, N. Y., 1470 KILOCYCLES (204). Church of the Good Shepherd. Morning service every Sunday at 9:30, E. S. Time.

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

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

WPG, ATLANTIC CITY, N. J., 1100 KILOCYCLES (72.6). St. James' Church, every Sunday at 4:30 P.M., E. S. Time. Rev. W. W. Ford, rector.

WRRQ, GREENVILLE, MISS., 1210 KILOCYCLES (247.8). Twilight Bible class lecture by the Rev. Philip Davidson, rector of St. James' Church, every Sunday at 4:00 P.M., C. S. Time.

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

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

Church Services

California

St. Mary of the Angels, Hollywood
4510 Finley Avenue, Olympia 6224
Sunday Masses for July and August.
Low Masses 7:30 and 11 A.M. Sung Mass
9 A.M.

District of Columbia

St. Agnes' Church, Washington, D. C.
46 Q Street, N. W.
Sundays: 7:00 A.M. Mass for Communion.
" 11:00 A.M. Solemn Mass and Sermon.
" 8:00 P.M. Solemn Evensong, Sermon.
Daily Mass 7:00 A.M., also Thursday, 9:30.
Fridays, Evensong and Intercession at 8:00.
Confessions, Saturdays, 8:00 to 9:00 P.M.

Illinois

Church of the Ascension, Chicago
1133 N. LaSalle Street
REV. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses: 8:00, 9:15, 11:00 A.M.,
and Benediction 7:30 P.M. Week Day Mass,
7:00 A.M.
Confessions: Saturday, 4:00-5:30, 7:30-9:00.

Massachusetts

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

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

Minnesota

Gethsemane Church, Minneapolis
4th Avenue South at 9th Street
REV. AUSTIN PARDEE, Rector
Sundays: 7, 8, 9:30, 11, 7:45.
Wed., Thurs., Fri., and Holy Days.

New Jersey

Grace Church, Newark
Broad and Walnut Streets.
REV. CHARLES L. GOMPH, Rector
Sunday Masses, 7:30 and 10:30 A.M.;
Evensong, 5:30 P.M.
Week-day Mass, 7:30 A.M.
Confessions: Fridays, 7:30 P.M.; Saturdays,
5:30 P.M., and 7:30 P.M.

St. Mary's-by-the-Sea, Point Pleasant
SUNDAYS:
7:30 A.M., Mass for Communion.
9:30 A.M., Mass for Communion (Sung).
8:00 P.M., Evensong and Benediction.
WEEK-DAYS:
Daily (except Mondays), Mass at 7:30.
The Monday Mass at 9:30.
Holy Days, a Second Mass at 9:30.
Confessions: Saturday, 5:30 and 8:00 P.M.
The Holy Hour: First Friday at 8:00 P.M.

St. Simeon's-by-the-Sea, Wildwood
REV. WILLIAM CHARLES HEILMAN, Rector
Sundays, 7:30 and 11 A.M. 7:30 P.M.
Wednesdays, 7:30 A.M. Holy Days 9:30 A.M.

New York

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

CHURCH SERVICES—Continued

New York

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

Church of the Incarnation, New York
Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., LL.D., Rector
Sundays: 8 and 11 A.M.

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

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

**St. Mark's Church in-the-Bouwerie,
New York City**
10th Street, just west of 2d Avenue
REV. WILLIAM NORMAN GUTHRIE, Rector
Holy Communion throughout the year at
8:00 A.M.
Other services: 11 A.M., 4 P.M., 8 P.M.

The Transfiguration, 1 East 29th Street
"The Little Church Around the Corner"
REV. RANDOLPH RAY, D.D., Rector
Sundays: 8:00 and 9:00 A.M. (Daily 7:30.)
11:00 A.M. Missa Cantata and Sermon.
4:00 P.M. Vespers and Adoration.
Thurs., Fri., and Saints' Days, 2d Mass at
10:00 A.M.

Trinity Church, Ossining
(On the Albany Post Road)
THE TOURIST'S CHURCH
During July, August, and September
Sunday: Holy Communion 7:30 and 9:30
A.M. Morning Prayer and Sermon 11:00 A.M.
Monday, Wednesday, and Friday: Holy Com-
munion at 9:30 A.M.
Tuesday, Thursday, and Saturday: Holy
Communion at 7:30 A.M.

Pennsylvania

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

Wisconsin

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

REST HOUSES

**HOUSE OF THE NAZARENE, MOUNTAIN
Lakes, N. J.** A house of rest and spiritual
refreshment. Chapel services daily. Large re-
ligious library. Excellent food. \$18-\$25.

**S. T. PHOEBE'S HOUSE FOR REST AND
retreat.** On slopes of Mount Tom, above
mountain stream. Sun baths, drives, New
York bus service. Board reasonable. Address,
DEACONESS-IN-CHARGE, Lakeside, P. O., Conn.

PAMPHLET

From the Author, 5005 22d Ave., N.E., Seattle,
Wash.

Present-Day Palestine. By the Rev. Dr. H. H.
Gowen. (Reprinted from the American
Church Monthly, for June, 1931.)

BISHOP HORNER ILL

ASHEVILLE, N. C.—The Rt. Rev. Junius Moore Horner, D.D., Bishop of Western North Carolina, has been ill for several weeks and is now recovering. He is being cared for at his home in Asheville.

CLOSE OF THE KANUGA CONFERENCES

HENDERSONVILLE, N. C.—The summer conferences for the Carolinas at Kanuga Lake in the North Carolina mountains near Hendersonville have just closed, having proved as successful as in other years. Two hundred young people in attendance for two weeks, then an equal number of boys and girls in camp for two weeks and more than two hundred and fifty adults and clergy, including the faculty, in following conferences, have made up the Kanuga family. The Rt. Rev. K. G. Finlay, D.D., Bishop of South Carolina, the conference head, was on hand most of the time, assisted by the Rev. A. Rufus Morgan, of Columbia, S. C. The Rt. Rev. Theodore D. Bratton, D.D., Bishop of Mississippi, was director of the clergy conference, and gave a course on the Writing of Our Bible in the Light of Modern Scholarship. Other courses for the clergy were by Dean William H. Nes, of New Orleans, on Anglican Principles in Relation to World Problems; by Rev. MacKinley Helm, of Cambridge Divinity School, on Apostolic Christianity; and by the Rev. Malcolm Taylor, of Greenville, S. C., on the Development of the Inner Life.

The Rev. John L. Jackson, of Charlotte, was director of the adult conference, many courses being given by well-known clergy, laymen, and laywomen. A special Woman's Auxiliary day was observed on July 24th, and a layman's conference, under the care of the Brotherhood of St. Andrew, was held July 24th to 26th.

Frequent early Communion services, the daily vesper services on the lake shore, conducted by Bishop Bratton, and the Sunday morning gatherings at the woodland chapel all helped in promoting the devotional tone of the conferences.

BRICKS MANUFACTURED BY LIBERIAN MISSIONS

MONROVIA, LIBERIA—At Holy Cross Mission and at the Ramsaur School at Pandemai, in the Liberian hinterland, the manufacture of bricks is in progress.

To this part of the world where white ants begin to eat wood almost as soon as it is sawed, and, by reason of poor transportation and heavy rains, cement is neither cheap nor reliable, this comes as a great boon. The erection of a number of brick buildings in both centers is planned. This will be a relief to the Rev. Mr. Dwalu at Pandemai, whose duty it is to keep the native buildings of wattle and bamboo thatch in repair. The Holy Cross Mission hopes to build a large brick church to accommodate its rapidly growing congregation, which now crowds the existing structure every Lord's Day. Similar plans are maturing for Pandemai, where the native church building has fallen down.

WE COVET for America, not only a place in the sun, but a place so commanding, so just, so fair, so eminently Christian that she may stand before the nations of the world in the high rôle of exponent and exemplar of the best and truest in life.

—Rt. Rev. James E. Freeman, D.D.

Philadelphia Church Shows Phenomenal Growth During Past Few Months

Michigan State Sunday at Valley Forge—Service for Summer School Students

The Living Church News Bureau
Philadelphia, July 25, 1931

ST. ELISABETH'S CHURCH, AT ONE TIME a strong pillar of the Catholic faith, will again come into her own. This is the opinion expressed by those who have been in touch with the parish during the past winter, and who have seen its phenomenal growth during the last few months. (Photo on opposite page)

Due to the generosity of the Rev. Dr. John Mockridge and St. James' Church, with which St. Elisabeth's has become affiliated, it was possible to start a regular schedule of services in English last October, in collaboration with the Italian work which had been carried on for nearly two years by the Rev. Thomas E. Della-Cioppa.

At first the American work was rather small, but it grew gradually, and the first of the year found an average attendance at the eleven o'clock service of over seventy people. On the evening of February 25th, a class of forty-six was presented for confirmation, and an additional forty-four were presented by Fr. Della-Cioppa to be received into the Church. During the Lenten season, the congregations continued to increase until the average number at the eleven o'clock service was over a hundred, the Italian congregation averaging about the same at the ten o'clock Mass. On Friday nights, the Americans and Italians came together for the Stations of the Cross, the average attendance being about ninety. On Palm Sunday and Easter, the total number at the morning services for each day was close to four hundred, and on Easter Day nearly two hundred communions were made.

One of the most encouraging features of the work is the gradual return of many of those who were active in days gone by, but who have been among the missing for a long time. From about fifty children on the first Sunday in October, the number has now nearly tripled. The Sunday school is composed of both Italian and American children.

A serious problem that had to be faced in reviving St. Elisabeth's was that created by the unemployment in a district of working people. After a careful canvass of the probable needs of the families in which assistance was imperative, and an examination of similar work in other parishes, the method to be used was decided upon. Each case was investigated on the plan followed by all social agencies. Largely through the generous interest of the diocesan committee for Italian work, fifty-two families were helped regularly for nearly three months. In every instance the need was great, and in some cases families were able to keep together and under-nourished children were brought back to health.

The purpose of the clergy is not to perpetrate two congregations, one American and the other Italian, but at the earliest possible moment to form the two elements into one congregation, thus unifying and strengthening the parish.

The Rev. Alfred M. Smith is in charge of the work among the Americans. St. Elisabeth's Church was founded some forty years ago by the Rt. Rev. William

Walter Webb, before he became Bishop of Milwaukee. At that time the parish was located in a prosperous residential neighborhood.

OTHER NOTES

The Rev. Dr. Stewart P. Keeling, rector of St. Peter's Church, Germantown, will preach his farewell sermon as rector of the church tomorrow morning. After thirty years of service, Dr. Keeling tendered his resignation, which becomes effective August 1st. He will be succeeded by the Rev. Edward H. Vogt, formerly rector of St. Wilfred's Church, Camden, N. J.

Dr. Keeling will be associated with St. Peter's as rector emeritus following his resignation.

The first service for Church students at the University of Pennsylvania summer school was held in the Chapel of the Transfiguration on Sunday, July 12th.

ELEANOR ROBERTS HOWES.

BISHOP OF DORNAKAL TO VISIT DENVER

NEW YORK—The Rt. Rev. V. S. Azariah, LL.D., Bishop of Dornakal, India, and the only Indian bishop of the Anglican communion, will visit Denver next month as the guest of General Convention, according to an announcement made by the Department of Publicity on Tuesday. Bishop Azariah plans to sail from Bombay August 8th, arriving in New York September 9th and proceeding at once to Denver.

The sole purpose of the Bishop of Dornakal in making the trip to America at this time is to present to General Convention in person the proposal that the American Church undertake missionary work in his diocese. This project has already received the endorsement of the National Council, which recommended at its April meeting that General Convention authorize the work and appropriate \$15,000 for the next triennium to carry it into effect.

Dr. Lang Pays First Visit as Archbishop To New Diocese of Portsmouth

Building Progress at Liverpool Cathedral—Anglicans and Lutherans in Conference

The Living Church News Bureau
London, July 17, 1931

ON WEDNESDAY, THE ARCHBISHOP OF Canterbury paid his first visit as Archbishop of the province to the new diocese of Portsmouth, and in doing so renewed his association with the parish of St. Mary's, Portsea, where he served as vicar from 1896 to 1901. Dr. Lang was welcomed to the Cathedral by the Bishop (Dr. Lovett) on behalf of the diocese, and by the Lord Mayor of Portsmouth on behalf of the city.

The Archbishop congratulated the new diocese on the vigor and strength and hopefulness which it had attained. His congratulations were the more sincere because he confessed that at one time he was doubtful about the wisdom of creating the Portsmouth diocese. In the days when he lived among them, and they sometimes speculated about the diocese of Portsmouth, it was always in their minds that the church selected for the Cathedral should be his old church of St. Mary. He accepted most loyally the decision to make St. Thomas' the Cathedral, and he trusted that in its present form, or after some possible extension, it would be a center of united and spiritual power to the whole diocese.

Later, the Primate met many of his former parishioners at a garden party in the grounds of St. Mary's vicarage, and, at the request of the present vicar, the Rev. Geoffrey Lunt, planted a silver maple tree as a memento of his visit. At the evening service in St. Mary's Church the Archbishop preached to a crowded congregation.

PROGRESS AT LIVERPOOL CATHEDRAL

Considerable progress is being made with the building of the new section of Liverpool Cathedral. In the north arm of the new transept, both the arch over the window and that between the transept

and the central space have now been completed, and the similar arches in the south arm are also virtually completed. The wooden centering for the transept vaults is in active preparation, and the great three-light windows of the central space have been carried up several feet. Work has also been in progress on the Rankin porch. The beginning of a new feature of great interest is also recorded, namely the timber platform on which will be constructed the great western arch of the tower. Another development during the past quarter is that a start has been made in joining together the new section and the old.

The design of the four figures to be placed on the mullions of the transept windows has been entrusted to Carter Preston, the Liverpool artist, who has not previously been associated with the Cathedral.

ANGLICANS AND LUTHERANS CONCLUDE CONFERENCE

A conference between theologians of the Churches of England and of the Baltic countries concluded on July 8th, a week's session at Sparreholm, in Sweden. Arranged by the cooperation of the Archbishop of Upsala, Dr. Söderblom (whose sudden death was announced on Monday last, July 13th), and the master of Selwyn College, Cambridge, the Rev. G. E. Newson, the conference was attended by members of the Universities of Upsala, Lund, Oslo, and Helsingfors, representative of the Churches of Sweden, Norway, Denmark, and Finland. Archbishop Söderblom was able to visit the conference for one whole day.

The subject of the discussions was Platonism and Christianity. In the course of the meetings, which took place twice daily for a week, a number of philosophical and theological problems, modern as well as ancient, were discussed. The debates, valuable in themselves, served also to enlarge and deepen the mutual understanding between Anglicans and Lutherans. Services were held in a neighboring

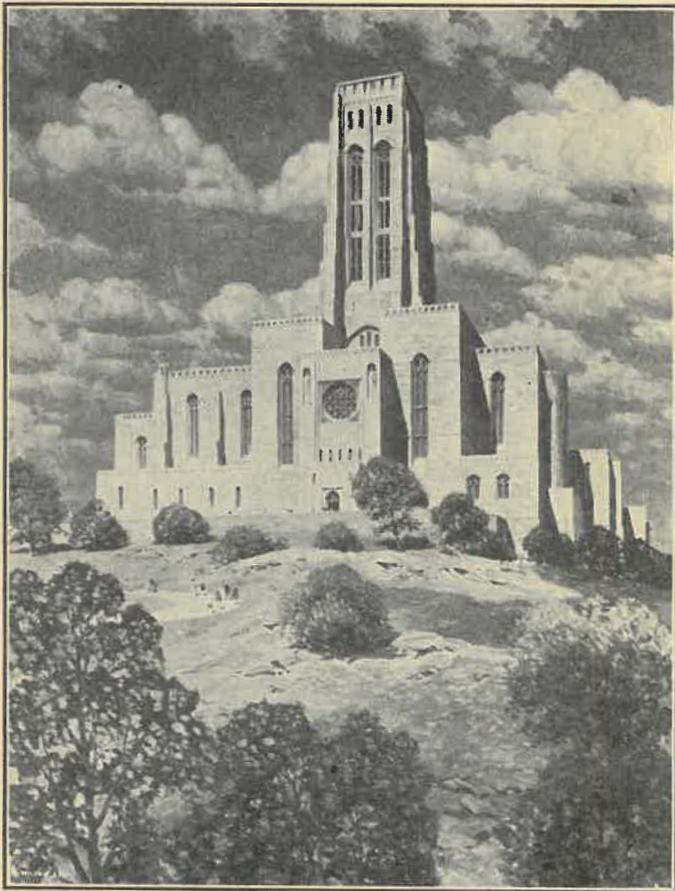
(Continued on page 470)



INTERIOR OF ST. ELISABETH'S CHURCH, PHILADELPHIA

During the past six months this church has taken on new life, under the direction of several priests, and has once more become an active center of the Catholic faith among both Americans and Italians in Philadelphia.

Proposed Cathedral for Oklahoma



EXTERIOR VIEW

Architect's drawings of proposed All Souls' Cathedral, Oklahoma City, Okla. [See THE LIVING CHURCH of May 9th.]



INTERIOR VIEW

(Continued from page 468)

church, in conducting which the Bishop of Middleton took part along with the Swedish clergy.

FOUNDER'S DAY AT ST. DEINIOL LIBRARY

It is now thirty-five years ago since W. E. Gladstone carried into effect a project that had long been in his mind by founding St. Deiniol's Library, on a site adjoining the parish church at Hawarden. The nucleus of the library was his own vast collection of books, his most treasured possessions, and the expressed intention of the library is "the promotion of Divine learning." The books are now housed in a magnificent building, which contains a hostel with accommodation for thirty residents, together with a chapel and common room.

On Friday in last week, the trustees of the library inaugurated the celebration of founder's day. A series of lectures on modern methods of biblical study had been arranged, and papers were read: on

the Oxford Movement by Canon C. P. S. Clarke; on the relation of sociology to the pastor's task, by Canon Spencer Ellis; and on Von Hugel, by Professor Cock of Southampton.

It is encouraging to know that the trustees propose to make similar arrangements next year, and thus to supplement by lectures the help that the library is day by day affording to those who seek its hospitable shelter.

The annual report of the Incorporated Church Building Society is the one hundred and thirteenth, the society having been founded in 1818.

It is of much interest, not only as a conspectus of the most important work done during the past year, both in regard to the building and reparation of churches, but also as illustrating the important part that this venerable society has taken in the work of preservation long before councils for the care and protection of churches, diocesan advisory committees, and similar organizations, existed.

GEORGE PARSONS.

St. George's Church Celebrates 130 Years of Service in Halifax, N. S.

Open New Indian School at Gordon's Reserve—A Choristers' Summer Training School

The Living Church News Bureau
Toronto, July 24, 1931

ONE HUNDRED AND THIRTY YEARS OF service in Halifax was fittingly marked in St. George's Church last Sunday, when large congregations gathered to commemorate the founding of the church in 1801.

The church and grounds were beflagged as suited this old historic church, which has been so intimately connected with the military and naval life of this old British city.

The Hon. Frank Stanfield, Lieutenant Governor of Nova Scotia, and Mrs. Stanfield, representatives of the military and naval services, and of the city were present at the morning service.

In his sermon the rector, Dr. Cunningham, referred to the joyous day, July 19, 1801, when the first service was held in the newly built church. The Rev. George Wright was the first minister of the church, serving until 1817. Dr. Cunningham told of the contributions to the building cost from the King, from the Legislature, the Lieutenant-Governor Sir John Wentworth, and others. Sir John Wentworth laid the cornerstone in 1800, and on July 19, 1801, the building was sufficiently advanced for the holding of the first service.

At the evening service the Archbishop of Nova Scotia was present and the special preacher was Canon Shatford of Montreal.

CHORISTERS' SUMMER TRAINING SCHOOL

An innovation in the diocese of Quebec, so far as choir boy training is concerned, has been attempted by S. G. Martin, organist of St. Matthew's Church, Quebec, by the establishment of a choristers' summer training school at the parsonage of Bourg Louis.

Twenty boys are receiving intensive training in voice production combined with healthful recreation in the country during the summer months.

The site chosen is a quiet country spot

north of Quebec where there was once a flourishing farming community attached to their church. In consequence there is a beautiful country church with a spacious parsonage opposite, surrounded by a large tract of glebe lands, which has been vacant for some years.

The boys will receive their training in the parsonage which has been fitted up comfortably for them, and will sing Matins and Evensong, as well as the choral parts of the Eucharist, in the church.

OPEN NEW INDIAN SCHOOL AT GORDON'S RESERVE

Over 500 people gathered at Gordon's Indian Reserve, seven miles south of Punnichy in the diocese of Qu'Appelle, to witness the formal opening of the new Indian Residential School on that reserve.

The proceedings commenced at 10:00 A.M. when the Bishop confirmed thirty Indian children in the new Church of St. Luke. At 2:00 P.M. a banquet was given in the new school presided over by the principal, R. W. Frayling. Speakers were the Lord Bishop of Qu'Appelle, W. M. Graham, Indian commissioner, the Very Rev. Dean Dobie, the Ven. Archdeacon Knowles, and Canon Irwin of Regina.

The opening ceremony was performed at 4:00 P.M. when Commissioner Graham handed over to the Bishop the keys of the new school. The service was held in the beautiful new school chapel at which the Bishop was assisted by over twenty clergy of the diocese. Later, an exhibition of drill was given by the boys of the school and a Maypole dance by the girls.

SERVICES AT NIAGARA-ON-THE-LAKE

On the first two Sundays of July an interesting anniversary was observed in St. Mark's Church, Niagara-on-the-Lake, it being the 139th year since the first recorded baptism, July 9, 1792. The rector donned the preacher's gown and occupied the high pulpit, which he has done annually for eleven years. The bidding prayer was used on this occasion, and in his sermon he stressed that for all that period services had been maintained without interruption, save for a few months when

the American forces were in possession of Niagara. After the church had been restored, it was consecrated by the name of St. Mark's Church in 1828 by the Hon. and Rt. Rev. C. J. Stewart of Quebec. The Rev. C. H. Smith is but the fifth incumbent in all but 140 years.

MISCELLANEOUS NEWS

A very handsome *ridel* has been placed in St. Chad's College Chapel. It is a memorial to the students of St. Chad's who fell in the War.

Sister Jessie of the order of St. Margaret, Montreal, has passed to her rest. For over sixty years she worked as a professed sister in a quiet unobtrusive way; many of these years were spent at St. Margaret's home for incurables in Montreal.

A meeting of the synod of Saskatchewan for the purpose of electing a bishop to succeed Bishop Lloyd, has been called for Tuesday, July 28, at St. John's Cathedral, Saskatoon.

Paying tribute to their retiring chancellor, laymen of the diocese of Calgary filled the dining room of the Renfrew Club to capacity at a dinner to Lieutenant-Governor W. L. Walsh.

ELECT NEW ARMENIAN PATRIARCH FOR JERUSALEM

JERUSALEM—The death a year ago of His Beatitude, Elisee Tourian, Armenian Patriarch of Jerusalem, left the Church without one of its most able and well beloved leaders. In the election of Archbishop Torkom Koushagian of Egypt to fill the vacant throne, the Armenian brotherhood of St. James has turned to a pupil and life-long friend of their late leader, a man who has occupied a prominent place in the Armenian Church for many years. The election took place at Jerusalem on June 16th. Upon receipt of the confirmation of the election from His Majesty King George V (who has fallen heir to some of the functions of the old Turkish Sultan in such matters) the Patriarch-elect will be enthroned in the seat of St. James the Lord's Brother.

Archbishop Torkom was born near Constantinople in 1874, educated under Ornanian and Tourian at the famous theological school and convent at Armash, and subsequently was professor and director of the same school. In 1907 he was made prelate of Sivas, Turkey, and consecrated a Bishop in 1910. Four years later he was transferred to Egypt where he served with great distinction for seventeen years.

SHAHE KASPARIAN BECOMES BISHOP

Another item of special interest to Americans is that in Syria, where His Holiness Papken Gulesarian, has recently, with American aid, started another much needed theological school for the Armenians, there is to be found as director of the school a former student at Harvard who holds the degree of Bachelor of Divinity, with honors from the Episcopal Theological School, Cambridge. The Rev. Shahe Kasparian was a student at Armash under Archbishop Torkom. He later went to the United States and there was pastor of the Armenians in Greater Boston. It has been a significant addition to Armenian life in the Near East to have a man of his calibre return to so important a position as that at the theological seminary at Antylas. On May 24th he was consecrated a Bishop by the Catholics of Sis.

Society of the Deaf Meets in Boston; Work of St. Andrew's Silent Mission

Consecrate New Summer Church at Harwichport—Work at Neighbor- hood Kitchen

The Living Church News Bureau
Boston, July 25, 1931

DEAF, BUT 'SING' AMERICA" READ THE headline in the newspaper announcing the opening last Monday of the convention of the National Fraternal Society of the Deaf. This convention lasted five days and drew well over two thousand delegates from all sections of the country. The reason the word "sing" was put in quotation marks is that *America* was given by all in unison in the sign language and the only sound was the rustle of the clothing as those attending moved their arms. The invocation at this great meeting in Faneuil Hall was given by the Rev. J. Stanley Light, in charge of St. Andrew's Silent Mission, Boston.

Doubtless there are many in this diocese alone who know nothing of this splendid and courageous little mission, loyally attended and supported by a congregation most of which is mute as well as deaf. For the past year the congregation has had the joy of being in its own mission house at 149 Warren avenue. This mission house has a peaceful chapel where were formerly double parlors; on the second floor it has its Woman's Auxiliary room and a large front room furnished for social gatherings; on the third floor is Mr. Light's office and a game room for men; in the basement is the tidiest of kitchens. Of course there is a lot more to be done—when finances permit; and one hopes that they may soon favor this unique, and most worthy work. Mr. Light has oversight of similar work for the deaf in other dioceses of the Province of New England; with the help of lay readers and a parish visitor, he is able to visit not one center but several in many of the dioceses of the province. A perusal of the leaflet of St. Andrew's Silent Mission leaves one better acquainted in what is being done in Massachusetts, Rhode Island, Connecticut, Western Massachusetts, and Maine.

CONSECRATE CHURCH AT HARWICHPORT

The consecration of Christ Church, Harwichport, by Bishop Sherrill on July 12th, signalizes the completion of efforts begun by a devoted band of women in 1926; in 1930 complete organization was effected by the election of wardens and vestry. At the recent consecration, George A. King, senior warden, read the instrument of donation. Thus another little church with services beginning in June and lasting throughout September is enabled to care for the needs of the great throng of summer residents along the south shore of Cape Cod. Its seating capacity of approximately 200 will be taxed to the utmost during the coming weeks; visiting clergymen are in charge.

MISCELLANEOUS

The offerings made at St. Paul's Cathedral last Sunday were devoted to completing the amount necessary for the continuance of the Neighborhood Kitchen, that splendid effort in behalf of the little under-nourished children in the crowded streets of Boston. Winter and summer, that service continues both to the children, largely of foreign parentage, who are nourished, sent off for country visits, and

trained in pleasant habits—and to their mothers, initiated into the rites of simple, hygienic home-making.

The Rev. Thomas L. Harris, advisor on religion at Harvard University and well known in student circles throughout the country, will be the preacher in Trinity Church tomorrow. The Rev. Otis R. Rice, curate in charge of the services during the current month, has just sailed for a second visit to Russia. The Rev. William E. Gardner, D.D., assistant rector, will arrive from England in time to take the services at Trinity during the month of August.

ETHEL M. ROBERTS.

MEMORIAL SERVICE HELD FOR BISHOP TYLER

HAGERSTOWN, Md.—Commemoration services for the late Rt. Rev. John P. Tyler, D.D., were held in St. John's Church, Hagerstown, on Sunday, July 19th. At the late morning service, the Rev. Walter B. Stehl, D.D., rector, gave a brief account of Bishop Tyler's life, particularly the years between 1907 to 1914 when he was rector of St. John's parish and from which parish he was elected Bishop of North Dakota.

Symbols Used in Church Teaching,

a handbook for Sunday schools, by C. N. Ironside, LL.D., Church of Our Saviour, Mechanicsburg, Ohio. Single copy 25 cts. Discount to Sunday schools. Handy Press, Springfield, Ohio.

Memorial Windows

When the noble craft known as Stained Glass is before you for consideration, you will be greatly interested in seeing photographs of my recent windows Some of them are in the form of color photographic transparencies.

CHARLES J. CONNICK Nine Harcourt St.
BOSTON, MASS.

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Bishop of New York Congratulates President Hoover on Leadership

St. Martin's Chapel Being Restored —Financial Condition of Edgewater Crèche

The Living Church News Bureau
New York, July 25, 1931

UNDER DATE OF JULY 8TH THE PRESIDENT sent the following communication to the Bishop of New York:

My dear Bishop Manning:

I have received your kind telegram of congratulation and want you to know of my very sincere appreciation.

Yours faithfully,

(signed) HERBERT HOOVER.

The above letter from the White House at Washington is a reply to Bishop Manning's telegram sent to the President on the preceding day, and which was as follows:

"May I offer my congratulations on your courageous, wise, and Christian leadership in the present world crisis, the full effect of which now seems assured through the acquiescence of France. Your action will stand as one of the greatest in our history not only for its practical benefits but still more for its moral and spiritual significance.

"WILLIAM T. MANNING,
"Bishop of New York."

ST. MARTIN'S CHAPEL BEING RESTORED

During the past week the press has stated that the Negro population of New York has doubled within the past ten years. The announcement is easily credible to one who has watched the amazing and exceedingly interesting changes in Harlem. Centering about Lenox avenue, from 116th street north a vast area is now inhabited almost entirely by colored people. It is a population which is continuing to grow northward with remarkable speed, so that such thoroughfares as Manhattan avenue, St. Nicholas avenue, and Edgewood avenue have become the homes of thousands of our colored neighbors.

Here is a great challenge to the ministry of our Church. St. Philip's in West 134th street is the pioneer parish of our communion ministering to the colored people in Harlem. However, this vast population demands the organization of many parishes, and we now have in this area St. Martin's, St. Ambrose's, the Crucifixion, the Messiah, and the Chapel of St. Luke, all devoted entirely to the colored people.

St. Martin's Chapel at Lenox avenue and 122d street has a great opportunity before it and, fortunately, it is about to have a plant adequate for the demands upon the same. This is the former Holy Trinity Church, once a truly magnificent church plant in the midst of an exclusive residential neighborhood. Seven years ago a devastating fire gutted the church. Although the adjacent parish house, the great tower, and massive walls of the church survived, the congregation of Holy Trinity Church, under the direction of its rector, the Rev. William H. Owen, decided, because of the great neighborhood changes, not to attempt rebuilding but to locate elsewhere. This they have done, as our readers know, in the Dyckman district, at least two miles north of Harlem.

Some two or three years ago our Episcopal City Mission Society took over these buildings formerly used by Holy Trinity

parish to be used by the colored congregation known as St. Martin's. The Rev. J. H. Johnson was appointed vicar of the work and he has gathered there a very large group who have worshipped in the limited quarters of the parish house. It will be of interest to those concerned with the work of our Church among the colored people to know that this week the steel girders are being put in place for the new roof of the church proper. Bishop Manning has shown marked interest in this work and it is due to his urging and financial aid that, after a great delay, St. Martin's is to have a place for worship large enough and worthy of its opportunity. When the massive walls of the former Holy Trinity Church once again support a roof, when a new floor is laid and the interior properly furnished, St. Martin's will have a splendid edifice. The Rev. Mr. Johnson states that an altar has been promised but that pews, chancel furniture, and an organ will be needed. While their plans are necessarily vague, it is hoped that services can be held in the church again by Christmas-tide.

WITH THANKS

It is most gratifying to be able to record here the financial condition of that excellent agency, the Edgewater Crèche. Word comes from the directors, the City Mission Society, that the contributions that have come in following description of their needs in THE LIVING CHURCH and other papers, have enabled the Crèche to end its fiscal year without any appreciable decrease in contributions. An agency which ministers to the physically-handicapped babies of very poor families should have continued generous support, and this one, apparently, receives such.

HARRISON ROCKWELL.

DU BOSE TRAINING SCHOOL TO HOLD TENTH REUNION

DECATUR, ALA.—The tenth annual reunion of DuBose Memorial Church Training School will be held August 4th to 6th at DuBose School, Monteagle, Tenn.

All former DuBose students are invited to come and make this reunion a big day in the life of the school. DuBose men who have not received a personal invitation are asked to get in touch with the Rev. Peter M. Dennis, Decatur, Ala., chairman of the reunion committee.

CENTRAL CHINA COLLEGE ELECTS

NEW YORK—A further step in the affiliation of the five schools which make up Central China College was a meeting of the recently elected American board of trustees. They organized on a temporary basis and elected the following officers: chairman, the Rev. Anson Phelps Stokes, D.D., Washington, D. C.; secretary, Dr. John W. Wood, New York; treasurer, the Rev. A. L. Warnshuis, D.D.

The trustees expect to arrange for the incorporation of Central China College under the law of the District of Columbia.

Central China College is to serve as the only Christian institution of higher learning in the provinces of Hupeh, Hunan, Kiangsi, Honan, and Anhwei. It is a region with a population of approximately 143,000,000.

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Historic Jubilee College, Ill., to Become Church and Boy Scout Center

Church of Our Saviour Seeks Endowment Fund—House of Happiness Work

The Living Church News Bureau
Chicago, July 25, 1931

HISTORIC JUBILEE COLLEGE, NEAR Peoria, built in 1839 with funds provided partly by Queen Victoria of England, has been saved from oblivion. The college, discovered recently as being used as a barn and surrounded by a pig sty, has been purchased by Dr. George A. Zeller of Peoria, and will be perpetuated as a Church and boy scout center.

Dr. Zeller bought the property for a consideration of \$4,000 and will transfer it immediately to the organizations which will use it in the future. The historic old chapel, with its handsomely carved altar and stained glass windows brought from England, is to be restored and maintained in its old form. Other buildings will be repaired and be used by the scouts as a camp.

Recently Jubilee College came into public notice when heirs of Bishop Philander Chase, first Bishop of Illinois and founder of the college, brought action to acquire the land and buildings. It was claimed that Bishop Chase provided the property should revert to his heirs should it ever cease to be used for religious purposes.

The court sustained the heirs' claim and ordered the property sold. It decreed, however, that the historic old burial ground which surrounds the chapel should be perpetually maintained. Bishop Chase lies buried here.

Bishop Chase founded Jubilee College as a training school for the ministry. It ceased to be such in 1908, but the chapel continued to be used for services. Bishop Chase donated the land and used his private funds for the most part in financing the college in its early days. The Bishop made a trip to England to solicit funds for the establishment of the school and gained an audience with Queen Victoria. As a result, she not only made a liberal donation herself but provided the necessary funds for carrying out the project. The chapel in particular represents the gift of the Queen.

PARISH SEEKS ENDOWMENT

The Church of Our Saviour, Chicago, the Rev. F. L. Gratiot, rector, this week launched a campaign to build up an endowment fund sufficient to insure the perpetuation of its work in years to come. A rapidly changing neighborhood and shifting population has made this necessary, the rector announced.

A turnover of as high as fifty percent in Church families in the Fullerton Parkway neighborhood has made the work of the parish more and more difficult, it was pointed out. It is to meet this situation that the new program has been undertaken. The parish was established in 1867.

HOUSE OF HAPPINESS WORK

Hundreds of children in the Chicago Stockyards district will go without a short breathing spell in the country this summer because of business and financial conditions, Miss Bertha L. Moore, head resident, announced this week in appealing to Churchmen and women to lend their aid in saving what she declares is a serious situation.

Miss Moore pointed out that the House of Happiness, a Church institution, each summer sends many children to summer camps where they are provided with good food and proper recreation. This respite from tenement homes, she said, means health to many of these children. Today, because fathers and mothers are out of work, most of these children will not be able to go. The house is providing milk and cookies for children at five cents each during the summer in order to help the situation.

ST. EDMUND'S GROWS

Completion of three years as a colored church and two years under the leadership of the Rev. Samuel J. Martin has been the occasion of celebration on the part of St. Edmund's Church on the south side.

During the two years which Fr. Martin has been in charge, St. Edmund's has nearly tripled its membership. Numerous improvements have been made in the church property and now plans are being considered for the erection of a new parish house to accommodate growing activities. Financially, the church has gone for-



CONFERENCE FOR CHURCH WORKERS

The annual conference of Church workers at St. Alban's School, Sycamore, Ill., which closed recently. Bishop Stewart is shown seated in the front row, center. (See THE LIVING CHURCH, July 18th.)

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CHICAGOANS VOLUNTEER FOR LIFE WORK

Two former members of St. Bartholomew's Church, Englewood, have volunteered their services for missionary work in the Church. Miss Maryalys McIntosh, daughter of Mr. and Mrs. Robert McIntosh, now of Oak Park, has left for Sagada, Philippine Islands, where she will do missionary work.

Dr. Rush Haven, son of the junior warden, S. R. Haven, of St. Bartholomew's, will sail the latter part of August for the Philippines. Dr. Haven has been in government service recently.

OLD ST. JOHN'S BOYS ORGANIZE

Approximately 100 former students at St. John's Military Academy, Delafield, Wis., met at the Stevens Hotel here this week and organized the Old Boy's association of Chicago. W. H. A. Johnson, member of St. Christopher's Church, Oak Park, was elected president of the group.

NEWS NOTES

The Rev. Ray Everett Carr, rector of St. Peter's Church, Chicago, spoke over Radio Station WGN Friday of this week on the Test of Prayer. This station has a mid-day religious service each day.

Prof. Percy V. Norwood of the Western Theological Seminary, will take services at Trinity Church, Chicago, during the absence of the Rev. John R. Pickells, rector.

Bishop Keeler concludes his work at St. Chrysostom's Church on August 2d, and will move immediately thereafter to Fari-bault, Minn., where on September 1st, he takes up his new duties as Bishop Co-adjutor of Minnesota. His successor at St. Chrysostom's has not yet been named.

CHURCH HOSPITAL IN CHINA HAS BUSY YEAR

NEW YORK—The Church General Hospital, Wuchang, China, for men, women, and children, has 191 beds; last year it admitted 3,242 in-patients; treated more than 28,000 clinic patients; performed 485 operations; had 186 obstetrical cases. The training school had 53 students: 48 are nurses, two are in laboratory work, three in midwifery. The laboratory staff, one technician and the two students, conducted 17,000 laboratory tests.

The medical staff consisted of H. W. Tseng, M.D., acting superintendent, and seven other Chinese physicians. Dr. Mary L. James, associate superintendent and the only foreign physician on the staff, was on furlough or working in the United States.

The opium habit brought 85 cases for treatment, and there were 10 cases of acute opium poisoning; 15 attempted suicides; 13 wounds from bombs, 60 from gunshot. Leprosy and cholera were among the infectious diseases.

NEW PARISH HALL DEDICATED IN ALASKA

KETCHIKAN, ALASKA—On Sunday, June 28th, the new parish hall of St. John's Church, Ketchikan, was dedicated by the Rt. Rev. Thomas Jenkins, D.D., Bishop of Nevada, acting on behalf of the Bishop of Alaska. This hall has been the dream of many in the parish for a number of years. In April N. J. Nicholson of Nenana undertook the construction of the new addition. The church was raised six feet and the hall built underneath. In addition to the hall there is a well-equipped kitchen, guild

room, rector's study, vesting cabinet, and dressing rooms.

Bishop Jenkins founded and built the present church as a missionary priest twenty-eight years ago, and his visit marked the reunion of many old friendships. The Rev. Paul J. Mather of St. Elizabeth's Church assisted the Bishop at the dedication.

On Sunday morning a class of seventeen was presented to the Bishop for confirmation by the Rev. Mark T. Carpenter, priest-in-charge. Eight children and nine adults made up this class, and five in the children's class were Japanese.

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SYNOD OF KYOTO AND WORKERS' MEETING HELD

KYOTO, JAPAN—The opening service of the twenty-first regular synod of the Kyoto diocese of the Nippon Sei Kokwai, was held June 23d in St. Agnes' Church, Kyoto. The Rt. Rev. P. Lindel T'sen, Suffragan Bishop of the Canadian diocese of Honan, China, assisted in the celebration of the Holy Communion which was the first celebration at the new Pilsbry memorial altar. The enlargements of the chancel, made possible by the generous bequest from the estate of Mrs. Monteagle, were also used for the first time.

Among the reports presented to the synod, one was especially encouraging.



ATTEND CONFERENCE

Four Bishops of four nationalities who attended shuyokwai. From left to right: Bishop Naide (Japanese), of Osaka; Nichols (American), Bishop of Kyoto; Basil (English), Bishop of Kobe; and T'sen (Chinese), Assistant Bishop of Honan.

Since the synod of last year the contributions by the churches to the diocesan pastoral fund (from which all workers' salaries are paid) had increased by Yen 61.70 per month. It should be remembered that all local running expenses and all assessments by the national Church authorities are borne by the local church, in addition to this payment on account of the pastor's salary.

In spite of the briefness of the business session, one matter of great importance was settled, namely, the regulations to govern the diocesan pension fund. Contributions to this fund had been going on regularly for a year past; by a large majority vote of the clergy, the clergy contribution to this fund was increased to three per cent of their salaries, thus bringing the Kyoto practice into line with the rule observed by the North Tokyo and Tohoku dioceses. For the time being, of course, payments from this fund are impossible. During the interim the American Church Mission will have to be responsible, as heretofore, for the support of the aged workers, but within a few years it is hoped that this fund will begin to give considerable aid in this matter.

Immediately following the diocesan synod, the diocese of Kyoto held its annual shuyokwai (workers' meeting), at Arima, June 24th to 26th. The purpose of these meetings is for spiritual refreshment, and for free and informal discussion.

This year the shuyokwai was particularly fortunate in having Bishop T'sen as its guest. He brought an inspiring message from the Church in China to the Church in Japan, which he gave in four lec-

BISHOP ACHESON NOT TO GO TO DENVER

MIDDLETOWN, CONN.—The Rt. Rev. Edward C. Acheson, D.D., Bishop of Connecticut, through the advice of his doctor, has decided not to attend the General Convention in Denver, the altitude being too high.

tures on History, Problems, and Cooperation.

At the opening service, on the morning of the 24th, Bishop Naide of Osaka was the preacher. Bishop Basil of Kobe was present during the morning and at luncheon of the first day; as Arima is in the diocese of Kobe, the Bishop and the shuyokwai were hosts to each other.

RETREAT FOR STUDENTS HELD AT WILLIAMSTOWN, MASS.

WILLIAMSTOWN, MASS.—The Rev. Gardiner M. Day, rector of St. John's Church, conducted the opening service of a retreat for the officers and members of the World's Student Christian Federation, which was held in St. John's Church and parish house during the week beginning July 5th.

The World's Student Christian Federation is a league of Christian students throughout the world. It includes in its membership 300,000 students in 3,113 colleges and universities; its central office is in Geneva, Switzerland, from which its influence radiates to forty-five countries.

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W. J. BRAIN, PRIEST

TORONTO, ONT.—The Rev. Canon W. J. Brain, rector of the Church of St. Michael and All Angels, Toronto, clerical secretary of the Toronto synod and bishop's chaplain, died suddenly about 10:30 o'clock Thursday night, July 23d. Canon Brain had been in his usual good health and was out to dinner. On reaching his home he telephoned to Dr. W. J. McCollum's office, explaining that he was not feeling well and asking that the doctor telephone to him. A few minutes later Dr. McCollum, who is an old friend of Canon Brain, telephoned, and getting no answer, went to the rectory to find his friend lying dead on a couch. Heart failure is given as the cause.

Canon Brain was alone at the time of his death, Mrs. Brain being at Milford Bay, Muskoka, and his son, Theodore, at Bishops College, Lennoxville.

H. Meredith, warden and lay delegate for the parish, was much distressed when he heard of Canon Brain's death. "He leaves a great name and a living monument," Mr. Meredith said. "He came as a young priest twenty-four years ago and started the mission of St. Michael and All Angels. The first services were held in a house, then in a tent on Pinewood avenue, then in a hall, and then he got the little corner at Vaughan road and Bathurst street, and with some of the men built a little church by hand labor. He carried on there until just before the war when the parish got the lot on Wychwood avenue to which the old church was moved. A new church was built and the old one used as a parish hall until about three years ago, when he built a new hall, thereby completing the church plant. He was much beloved as a pastor and for himself."

VICTOR MELLETT HAUGHTON, PRIEST

EXETER, N. H.—On Monday, July 20th, the Rev. Victor Mellett Haughton, rector of Christ Church, Exeter, for the past twenty-eight years, died in a Boston hospital after an illness of several weeks. Bishop Dallas conducted the burial service Wednesday afternoon in Christ Church and said the committal at Forest Hills Cemetery, Boston, later in the day.

The Rev. Mr. Haughton was born in Boston sixty-five years ago. His father, the Rev. James Haughton, was also rector of Christ Church, Exeter, during the days of Victor Haughton's early childhood. He studied at Columbia and was graduated at Haverford in 1889 and from the General Theological Seminary in 1893, being ordained priest by Bishop Niles. He went at once to St. Luke's Church, Charlestown, N. H., where he stayed four years followed by six years as rector of the Church of the Good Shepherd, Clinton, Mass., from there going to Exeter for his long and devoted rectorate.

The Rev. Mr. Haughton was an interesting teacher of the Bible. He had charge of the Bible teaching in Phillips Exeter Academy for the past eight years and gave courses on the Bible at summer conferences and elsewhere. He also served as

an examining chaplain and on the standing committee of the diocese.

He is survived by his widow, the former Jennie L. Hodges of Roxbury, Mass., and four children, James, Victor, Nancy, and John, and by a brother and several sisters.

JAMES WESSEL SMITH, PRIEST

NEW YORK—The Rev. James Wessel Smith of Ridgefield, N. J., for many years assistant rector of Corpus Christi Church, New York City, died Monday night, July 20th, at St. Luke's Hospital, at the age of 78.

He was born in New York City in 1853 and graduated from Yale in 1873. After taking his degree in the Law School, and while he was practising law, he was prepared for Holy Orders. He was graduated from the General Theological Seminary, was made deacon in 1886 and priest the following year by Bishop Littlejohn. His first charge was Grace Church, Riverhead, L. I. After this he served many churches including Christ Church, Sag Harbor, Trinity Church, Vincentown, N. J., St. Paul's Church, Kinderhook. He was married to May Gordon Herbert, and during twelve years spent at Newark two sons and one daughter were born. He was for ten years a missionary in Wisconsin, and in 1918 came to assist the Rev. L. C. Rich at Corpus Christi Church in New York. Fr. Smith was a member of the Catholic Club, the Confraternity of the Blessed Sacrament, and the Yale Alumni Club.

A little over a year ago, he was taken seriously ill with heart disease, and had to discontinue his work.

The burial office, read by the Rev. Robert Clark, deacon, was followed by the Solemn Requiem at which the celebrant was the rector, the Rev. L. C. Rich, the deacon, the Rev. W. F. Mayo, O.H.C., and the subdeacon, the Rev. Dr. Edward Hardy. Among other clergy in the chancel and in the nave were the Rev. W. A. Grier, and the Rev. Fr. Stephen, O.S.F.

Fr. Smith is survived by his widow, his two sons Herbert Spencer Smith of Buenos Aires, and Gordon Smith of Tenafly, and his daughter, Mrs. Agnes Van Cott of Pelham.

JOSIAH J. BAILEY

GLEN ROCK, N. J.—Josiah J. Bailey, at one time treasurer and vestryman of the Church of the Holy Communion, Paterson, died on July 18th at the age of 65. Mr. Bailey had taken up his residence at Glen Rock five years ago. He was a native of Macclesfield, England.

In business life Mr. Bailey was well known as a silk manufacturer and bank director; and in civic life he had served the city of Paterson on the board of education and the Fire and Police Commission. His widow, a son, and two daughters survive.

The funeral was held at Christ Church, Ridgewood, on July 21st.

CATHERINE BENNETT

BROOKLYN, N. Y.—Miss Catherine Bennett who served in the mission hospital in China and the Philippine Islands the past eight years, died in St. John's Hospital, Brooklyn, on July 14th. She was a native of Brooklyn and a graduate of the training school of St. John's Hospital.

Going to China in 1923, Miss Bennett was stationed at the Church General Hospital in Wuchang and rendered notable service. Shortly before the completion of her first term of service the disturbances

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The Rev. Charles Carroll Edmunds, D.D., Editor

August, 1931

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EDITORIAL COMMENT

Good Examples—Shall We Go Into India?
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of early 1927 made it necessary for the entire American staff of the hospital to withdraw. Instead of returning to this country Miss Bennett volunteered for service in St. Luke's, Manila, and was of great assistance during the year and a half she spent there. After a furlough in this country Miss Bennett returned to China and was stationed at St. Andrew's Hospital, Wushih. A painful illness of unsuspected gravity compelled her return to this country in May, 1930.

AMELIA IVES

NEW BRUNSWICK, N. J.—Miss Amelia Ives died at her home here on Sunday, June 28th, in her 86th year. She was born in Cheshire, Conn., moving later to Bristol, Conn.

In August, 1872, Miss Ives went to South Dakota, where, for more than twenty years, she was a missionary to the Sioux tribe of Indians, serving under Bishop Hare. Later she took a course of nursing at the Episcopal Hospital in Philadelphia. Since coming to New Brunswick about thirty years ago, Miss Ives has been a faithful and earnest worker in the Church of St. John the Evangelist, being, among many other activities, in charge of the Little Helpers, visiting regularly and frequently all the homes which included children.

The burial office was read in her parish church on June 30th, interment following the next day at Bristol, Conn.

STEPHEN EDWARD NASH

NEW YORK—Stephen Edward Nash, senior warden of Trinity Church, died on Wednesday, July 22d, at his summer home at East Hampton, L. I., in his 81st year. He was buried from the church on Friday in the work of which he had taken an active part all his life.

The Rev. Dr. Caleb R. Stetson, rector of Trinity parish, the Rev. E. Russell Bourne, rector of the Church of the Resurrection, and the Rev. William Granger, rector of St. Luke's Church, East Hampton, in the last-named of which Mr. Nash was also senior warden, conducted the services. Burial was in Woodlawn cemetery.

Mr. Nash was treasurer of the New York Protestant Episcopal Public School Corporation, which controls Trinity School for Boys and St. Agatha's School for Girls.

EMILY deWINT SEAMAN

NEW YORK—Miss Emily deWint Seaman, formerly of Beacon, N. Y., recently retired after more than twenty years' service in Liberia, died in Asheville, N. C., July 21st. Burial was at St. Andrew's Church, Fishkill. A brother and sister in New York City survive her.

In 1908 Miss Seaman went to the House of Bethany, Cape Mount, Liberia, to relieve Miss Margaret Ridgeley during a furlough. She returned home in about a year, but in 1911 she sailed again, under regular appointment, and worked for many years with Miss Ridgeley at Cape Mount.

In 1920 she moved several days' journey into the bush and there established an out-station where she worked, much of the time with no white companions, until her retirement last year. The out-station school, at Bahlomah, was called the Fanny Schuyler Memorial, erected by the Westchester county district of the New York diocesan Woman's Auxiliary, in memory of its chairman.

NEWS IN BRIEF

ALBANY—Under the direction of the Rev. Gerald V. Barry, priest-in-charge of St. James' Chapel, Lake Delaware, and of several associated missions, Captain Arthur W. Abraham, of the Church Army, has been conducting evangelistic work in Delaware county for a number of weeks.

COLORADO—Results from intensive Church work in the small towns of Colorado have been most gratifying. Bishop Ingley lately confirmed over 20 in Castle Rock, which has a total population of less than 500. The Rev. Robert Russell is in charge.—A Church school has been started in a small community known as Larkspur, eight miles from Castle Rock, the work being initiated and fostered by Miss Letitia Lamb of the Woman's Auxillary.—Large baptismal and confirmation classes have been presented at Westcliffe, a small town in the Wet Mountain Valley, where a lay reader, L. C. Beissig, is in charge.

CONNECTICUT—A beautifully carved litany desk was recently blessed by the Rev. Robert V. K. Harris, rector of St. James' Church, Winsted. It was given in memory of Mrs. Avis Sophia Tarrant, long a member of the parish, by her children. Fr. Harris will spend August at Gloucester, Mass. In his absence the parish will be in charge of the Rev. F. B. Barnett of Yardley, Pa.

GEORGIA—On Sunday, July 12th, Bishop Reese confirmed a class of five at St. Mark's Church, Brunswick, and four that evening at St. Paul's mission. This mission, formerly St. Andrew's, was located at Cypress Mills, but due to the closing down of the mills it was decided recently to move it into Brunswick. Through the devotion and enthusiasm of Lea Robinson, who has served the congregation as layreader, the old building was torn down and entirely rebuilt, enlarged, and made into a real church.

IDAHO—The Rev. B. C. d'Easum, mission priest in Blackfoot and Idaho Falls and dean of the Blackfoot deanery, has been incapacitated for some weeks by an attack of erysipelas.—When Dean Rhea and James L. Strachan, organist, took the choir boys of St. Michael's Cathedral to camp recently, they found several of the Cathedral families on holiday in the same place, including several members of the girls' junior choir. As a result, an impromptu summer school was held.—The Idaho summer school was in session the latter half of July at McDonald's Point, Lake Couer d'Alene, formerly the summer home of Bishop Page. Bishop Barnwell chartered a large motor bus to transport the delegates from the southern end of the district. The faculty this year includes Bishop Barnwell, the Rev. H. H. Mitchell, the Ven. M. B. Nash, Miss Mabel Lee Cooper, Miss Miriam Stoy, Miss Ruth Osgood, Dr. F. B. Laney of the University of Idaho, and the Rev. Hamilton West.

NEWARK—Among the clergy in attendance at the rural work conference recently held at the University of Wisconsin was the Rev. Oscar Meyer, rector of Christ Church, Newton. During his stay at the conference Mr. Meyer was leader of a conference on the use of the laity in the active development of Church life.—*The Parish News*, the bi-weekly paper of Christ Church, Newton, mentions the recent finding of letters written by the Rev. Uzal Ogden, Jr., between 1771 and 1784, and telling of his work in establishing the parish, and also having reference to his ordination. The discovery of these letters in the Library of Congress was due to Richard Shelling, of Allentown, Pa.—On the evenings of August 9th, August 30th, and September 6th, there will be held at Christ Church, Belleville, union services in conjunction with four other local churches, these being Wesley Methodist Episcopal, Fewsmith Memorial Presbyterian, Belleville Reformed, and Grace Baptist.—Alterations are now in progress at the parish house of Christ Church, Newton. In accordance with the program of improvements, the partitions on the first floor will be removed, the first floor will be redecorated, and a new kitchen built. With these alterations completed, a new heating plant will be installed.

SOUTHWESTERN VIRGINIA—Sunday, July 12th, was founder's day at St. Peter's-in-the-Mountains, a mission near Callaway in Franklin County. Each year on founder's day there is a gathering of the people from miles around, with an address in the school house in the morning, picnic dinner on the grounds and service in the chapel in the afternoon. As he has done for a number of years, Judge George E. Cassell of Radford gave the morning address. At the afternoon service Richard R. Beasley of Virginia Seminary made the address. The Rev. Douglas I. Hobbs, who for-

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merly had all the work in Franklin County, followed this with a brief talk. About four hundred persons were present. St. Peter's is one of the most interesting missions in Southwestern Virginia, miles away from the railroad.

TENNESSEE—Completion of two years incumbency of their present priest-in-charge, the Rev. Elmer M. M. Wright, and final extinction of a \$1,500 debt on their new organ, provided a dual motif for special festal services in Emmanuel Church (colored), Memphis, on the Fifth Sunday after Trinity. Bishop Demby, who was priest-in-charge of Emmanuel from 1907 to 1915, was the celebrant at the early Eucharist, and preacher at the midday service, which was a Solemn Pontifical Eucharist. In the evening, by invitation of Bishop Gailor, Bishop Demby confirmed a class of eight candidates, and dedicated the organ. The Rev. G. G. Walker of Little Rock, Ark., was the preacher at this service.

WESTERN NEW YORK—On Founder's Day, June 20th, before a great assembly, Bishop Ferris awarded diplomas to fifteen boys, the largest class ever graduated from DeVeaux School. These graduates are to enter various eastern colleges. On this occasion many alumni and friends inspected for the first time the new fire-proof dormitory, Schoellkopf Hall.

MAGAZINES

The *Church Overseas* deals with the missionary work of the Anglican communion in a fresh and informing fashion. There is food for thought in the following quotation from an article by Violet M. Grubb entitled Modern Developments among Chinese Women:

"Why is it that Communist girls of good family are willing with joy and enthusiasm to go to the most dangerous spots to preach and propagate their revolutionary faith while a mission school in a disturbed part finds it almost impossible to get Christian teachers? Why is it that girls are willing to act as Communist agents in school and college at the risk of their lives while Christian graduates only too often flock to the good salaries and safe jobs at the coast? Every missionary knows how difficult it is to get a Christian teacher, doctor, or nurse in the country or inland, yet Communism, after only a few short years of propoganda, can fire young girls with a passion to serve in the most lonely and dangerous spots."

The Bishop of Uganda writes on the ever-new subject Marriage: Pagan and Christian:

"Strictly and theoretically a convert should retain his first wife. By every right, divine as well as human, she is his wife. In actual practice the difficulties involved in this course have proved so overwhelming that an easier *via media* has been sought, and, on the ground that all his wives are equally married to him by native law, the convert is allowed to choose from among them whom he will."

Miss E. M. Bullock writes in the May number of *Theology* In Praise of Beauty. She rightly remarks that "the average Church rarely includes artists and musicians unless they are people of heroic mold." And she protests against the "absurd and unfair treatment" accorded by the clergy to lay people who are lovers of music and wish to find a higher standard of music in the churches. She appeals for recognition of the beauty of nature, and protests against those churches in which "if funds do not run to stained glass throughout, the less important windows must be filled with opaque squares of pink and seagreen; anything rather than the indecency of clear glass through which trees and clouds would be visible." *Theology* always has good book reviews. Bishop Chandler discusses in this number the great theological work of Prof. A. E. Taylor entitled *The Faith of a Moralist*.

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