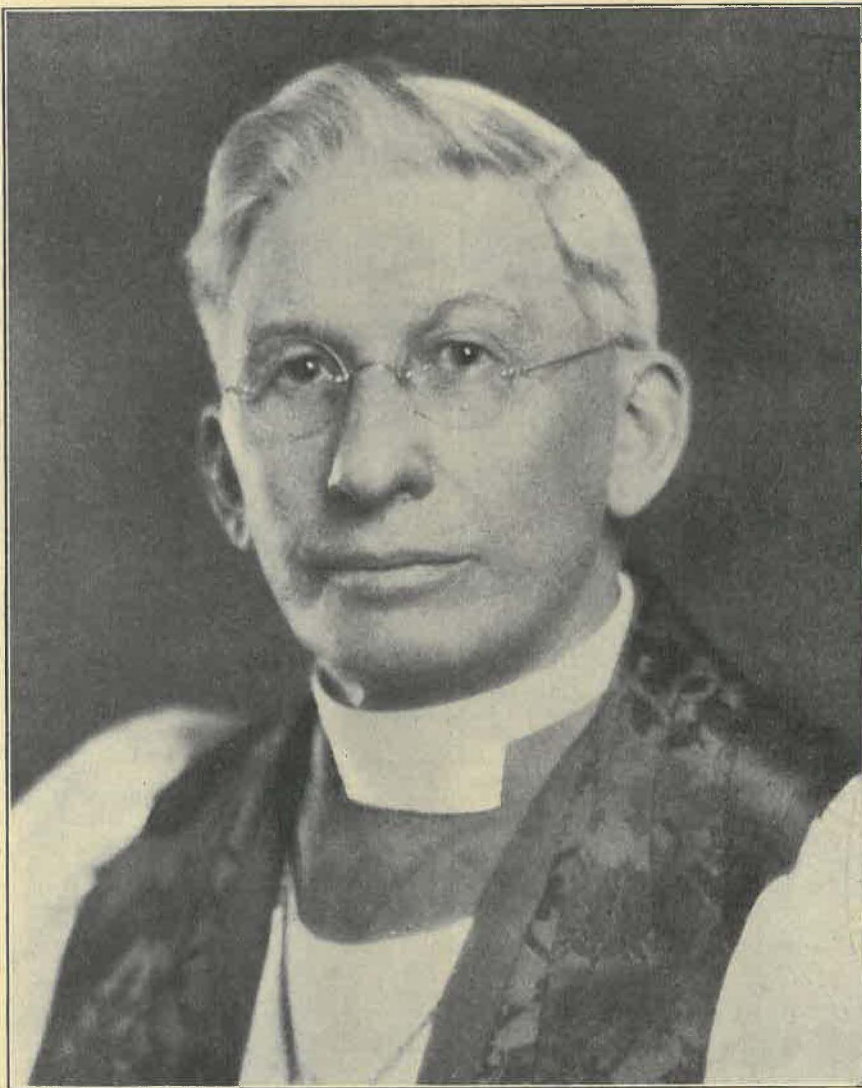


The Living Church



UNITY COLLEGE
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AUG 15 1933
HARTFORD, CONN.

THE RT. REV. HUGH LATIMER BURLESON, D.D.
Late Assistant to the Presiding Bishop

The Living Church

Established 1878

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

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 REV. SMYTHE H. LINDSAY.....Managing Editor
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 ADA LOARING-CLARK.....Woman's Editor
 IRENE E. NELSON.....News Editor

Entered as second class matter at the Post Office, Milwaukee, Wis. Published and printed by MOREHOUSE PUBLISHING CO., 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis.

SUBSCRIPTIONS

UNITED STATES AND POSSESSIONS,
 LATIN-AMERICAN COUNTRIES,
 AND SPAIN.....\$4.00 per year
 CANADA AND NEWFOUNDLAND..... 4.50 per year
 OTHER FOREIGN COUNTRIES..... 5.00 per year

Church Calendar



AUGUST

13. Ninth Sunday after Trinity.
20. Tenth Sunday after Trinity.
24. St. Bartholomew. (Thursday.)
27. Eleventh Sunday after Trinity.
31. Thursday.

SEPTEMBER

1. Friday.
3. Twelfth Sunday after Trinity.
10. Thirteenth Sunday after Trinity.
17. Fourteenth Sunday after Trinity.
- 20, 22, 23. Ember Days.
21. St. Matthew (Thursday.)
24. Fifteenth Sunday after Trinity.
29. Friday. St. Michael and All Angels.
30. Saturday.

KALENDAR OF COMING EVENTS

AUGUST

12. Conference of Laymen at Evergreen, Colo.
14. School of the Prophets at Evergreen, Colo.
17. Conference on Reunion of Christendom, at Adelynrood.
18. Clergy retreat, Adelynrood.
21. Annual Conference of Companions of the Holy Cross, Adelynrood.

SEPTEMBER

1. Annual Conference, Gamma Kappa Delta, diocese of Iowa, at Clear Lake.
2. Annual Conference of diocesan laymen, at Menlo Park, Calif.
5. Priests' Institute at Kent, Conn.
8. Brotherhood semi-centennial celebration at Chicago.
20. St. Alban's School, Sycamore, Ill., opens.
27. Synod, Province of the Northwest at Hastings, Neb.

CATHOLIC CONGRESS CYCLE OF PRAYER

AUGUST

21. Convent of St. John the Baptist, Ralston, N. J.
22. St. Michael's Church, Bridgeport, Conn.
23. St. John's Church, Poultney, Vt.
24. Church of Holy Apostles, Hilo, Hawaii. St. Stephen's Church, Coconut Grove, Miami, Fla.
25. All Hallows' Church, Davidsonville, Md.
26. Holy Innocents' Church, Hoboken, N. J.

Clerical Changes

APPOINTMENTS ACCEPTED

CROSBY, REV. KENNETH OWEN, S.T.D., formerly chaplain of St. Stephen's College, Annandale-on-Hudson, N. Y.; to be rector of Howe School, Howe, Ind.

OLVER, REV. PAUL STEVENS, formerly vicar of St. Thomas' Chapel, New York City; to be rector of Zion Church, Rome, N. Y. (C.N.Y.). Effective October 1st.

PARKE, REV. ROBERT I., formerly rector of St. Matthew's Church, Grand Junction; to be assistant at St. John's Cathedral, Denver, Colo. Address, 1313 Clarkson St.

NEW ADDRESSES

DODD, REV. EDWARD ARTHUR, formerly Squamscott Hotel; 10 Elliot St., Exeter, N. H.

GOMEZ, REV. JOSÉ F., formerly 3a Calle del Ayuntamiento 48, Apt. 9; Calle de Coahuila 18, Apt. 1, Mexico, D. F.

KEEDWELL, REV. ALEXANDER N., formerly 1108 County Line road, Bryn Mawr, Pa.; 2353 East Cumberlan St., Philadelphia, Pa.

SUMMER ADDRESSES

CROSS, REV. WILLIAM REID, rector of Trinity Church, Elizabeth, N. J.; Craterclub, N. Y., until September 5th.

PORKESS, REV. WILLIAM, D.D., rector of St. Stephen's Church, Wilksburg, Pa.; New Ebensburg Inn, Ebensburg, Pa.

SUMMER ACTIVITIES

BURBANCK, REV. GEORGE G., rector of St. Paul's Church, Richmond, Ind., will be in charge of St. John's Church, Lansdowne, Pa., during the month of August.

SOARES, REV. CLAUDE, chaplain of the Manlius School and rector of Christ Church, Manlius, N. Y., will be in charge of services at Trinity Church, Syracuse, N. Y., during the month of August while the rector, the Rev. CLAUDE H. LEYFIELD, is on vacation.

DEPOSITIONS

BISHOP, JAMES HORTON, Presbyter, by the Bishop of Western Michigan, July 14, 1933. Deposed at his own request.

CLARK, JOSEPH ALBERT, Presbyter, deposed from the ministry by the Bishop of Central New York, June 16, 1933.

OTTMANN, DONALD RADEBAUGH, Presbyter, by the Bishop of Honolulu, July 19, 1933. Deposed. Renunciation of the ministry.

TAYLOR, JAMES EDWARD, Presbyter, by the Bishop of Maryland, July 6, 1933. Deposed at his own request. Renunciation of the ministry.

ORDINATIONS

PRIEST

NEVADA—The Rt. Rev. Thomas Jenkins, D.D., Bishop of Nevada, ordained to the priesthood the Rev. ERNEST WILLIAM KELLETT in Galilee Church, Lake Tahoe, July 23d. The ordinand, who was presented by the Rev. F. D. Graves, is to continue as vicar of St. Bartholomew's Church, Ely, Nev. The Rt. Rev. Elmer N. Schmuck, D.D., Bishop of Wyoming, preached the sermon.

DEACONS

HONOLULU—In St. Andrew's Cathedral, Honolulu, July 23d, EDWARD MASON LITTELL was ordained deacon by his father, the Rt. Rev. S. Harrington Littell, S.T.D., Bishop of the Missionary District of Honolulu. The Rev. Mr. Littell, who was presented by the Rev. Kenneth D. Perkins, is to be master at Ialani School for Boys, Honolulu.

WAI ON SHIM was ordained deacon by the Bishop of Honolulu in St. Andrew's Cathedral, July

23, 1933. The Rev. Mr. Shim was presented by the Rev. Y. Sang Mark, and is to be a member of the senior class at Seabury-Western Theological Seminary this coming year. The sermon was preached by the Bishop.

WESTERN NORTH CAROLINA—EUGENE LENOR AVERY was ordained deacon by the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina, for the Bishop of Western North Carolina, July 30th, in Grace Church, Morgantown. He was presented by the Ven. J. T. Kennedy, and the Rev. H. G. Bowden preached the sermon. The Rev. Mr. Avery is to be in charge of St. Stephen's Church, Morgantown, and to assist the archdeacon of colored work at St. Matthias' parish, Asheville, N. C. Address, 218 N. Water St., Morgantown, N. C.

Books Received

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

AUGUSTANA BOOK CONCERN, Rock Island: *The Augustana Quarterly*. Vol. XII, 1933.

THE AMERICAN JEWISH COMMITTEE, New York City:

The Jews in Nazi Germany. By the National Socialists. Paper bound.

THE DIOCESAN BOARD OF RELIGIOUS EDUCATION, Trenton:

Lessons on the Offices of Instruction. By the Rev. Edgar L. Sanford, D.D. Paper, 20 cts.

FLEMING H. REVELL CO., New York City: *Is Sin Our Fault?* By Stewart A. McDowall, B.D. \$1.50.

What Shall We Say of Christ? By Sydney Cave, D.D. \$1.50.

Do Dead Men Live Again? By V. F. Storr, M.A. \$1.50.

THE HOUGHTON PUBLISHING CO., London:

Unto the Third and Fourth Generation. By William Le Petre. Price 7/6 net.

Sunday in Tudor and Stuart Times. By W. B. Whittaker, M.A. Price 7/6 net.

My Revelation. By Deborah Smith. Price 3/6 net.

LONGMANS, GREEN AND CO., New York City:

Jothy. By Charlotte Chandler Wyckoff. \$2.00.

A Loyal Foe. By Ivy Bolton. \$2.00.

MOREHOUSE PUBLISHING CO., Milwaukee:

The Development of Modern Catholicism. By Wilfred L. Knox, B.A., M.A., and A. R. Vidler, B.A., M.A. \$2.75.

Early Episcopal Sunday Schools By the Rev. Clifton H. Brewer, B.D., Ph.D. \$1.50.

Adventures in Church Worship. By Maurice Clarke. Teachers' Book, \$1.00. Pupils' Book, Cloth, 70 cts; Paper, 50 cts.

OXFORD UNIVERSITY PRESS, New York City:

A Memoir of the Life and Work of Hannah Grier Coome. \$4.00.

TALBOT & CO., London:

The Church of England and the Holy See. Oxford Movement Centenary Tractates. First Series No. VIII. *What Are We to Say?* By the Rev. H. J. Fynes-Clinton, M.A., and the Rev. W. Robert Corbould.

THE UNIVERSITY OF CHICAGO PRESS, Chicago:

Chicago and the Baptists. By Perry J. Stackhouse. \$3.00.

WESTERN THEOLOGICAL SEMINARY, Evanston:

The Church and the Modern City. By the Rev. Frank H. Nelson, D.D.

WILLIAMS AND WILKINS CO., Baltimore: *The Heroic Age of Science*. By William Arthur Heidel. \$2.50.

CORRESPONDENCE

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

"The Church's Ministry to Country Folk"

TO THE EDITOR: I was very much interested in the article "The Church's Ministry to Country Folk" by the Rev. C. E. B. Robinson. It appeals to me here in this parish of old plantations and is exactly what I believe would "take" here and elsewhere in rural communities. May I suggest, however, that in the fourth and last place in the Litany where the blessing is inserted, the article gives the petition "That it may please thee to succor, help and comfort," as the place where the blessing should come, but it seems to me that it should more appropriately come after the petition "That it may please thee to give and preserve to our use the kindly fruits of the earth, so that in due time we may enjoy them."

I simply offer this as a suggestion.

(Rev.) HARRY HOWE BOGERT.

LaPlata, Md.

TO THE EDITOR: I want to express an appreciation of the article by the Rev. C. E. B. Robinson [L. C., July 22d] on "The Church's Ministry to Country Folk." To a dyed-in-the-wool farmer it sounds so very delightful and interesting. I really did not know such things were done any more, yet what a beautiful way to tie one's religion to everyday life.

I had never thought the Church had a special Ministry to farmers, though I have long known that Church services, as run by the average city church, are not planned for country folk. A fasting communion at an eight o'clock service is really hard for one who habitually breakfasts well before that hour, and must necessarily put in at least two hours of work before it. Nor is the managing of small children, already tired from the Church school service, and the wait between services, conducive to a worshipful spirit at a late service. Not that I expect any priest to arrange services other than for the city folk who make up the far larger part of his congregation, but it is refreshing to learn that there are parishes among and for the farmers, and it makes one long to live in such a location. (Mrs.) CHRISTA A. ROBBINS.

Groton, N. Y.

"Unemployed Clergy"

TO THE EDITOR: Under the heading "Unemployed Clergy" a very disturbing letter appears in your issue of July 15th, commending an argument that "no priest has a moral right to claim support by a parish until he makes a parish."

This is on a par with a claim that no army officer should be assigned to the command of a post until he had recruited a regiment and built up such a post.

The Church has pronounced her clergy competent and fit before giving them Ordination. If they are faithless, immoral, or incompetent, let the fact be proven by proper procedure. But why should anyone dare to call any priests unworthy and incompetent when the Church has inquired and examined them and found them "apt and meet," and why should it be presumed that any unemployed priest is otherwise than apt and meet, or the special proof be exacted of him that your eminent correspondent suggests. There are men who have a special ability to

plant, others to water, but "it is God who gives the increase."

And just how does an unemployed priest get possession of a mission station unless some bishop will appoint him? And just how does he live while he is building it up, unless some bishop will support him while he is making the attempt?

A certain clergyman in his autobiography tells that he preached away all but about ten people of his parish before he built up the immense congregation which he afterward served. Did he deserve the support of the Church while he was clearing the ground and laying the foundations or only while he was gathering in the multitudes?

There seems to be a great inclination to make material success and worldly popularity the *sine qua non* of a decent living for the clergy of the Church in our days. Since the ministry of our Blessed Lord is the pattern of a true ministry this tendency must be emphatically condemned. For it can hardly be maintained that the Head of the Church built up a following able and willing to support Him either in Nazareth or Capernaum or Jerusalem.

Nor is worldly success a possible criterion for those who have been sent to speak truth whether men hear or forbear. Paul of Samosata built up for himself an enthusiastic following: Athanasius spent much of his ministry in exile. Which one of these deserved and should have had the moral and financial support of an organized Christianity?

Let us depose those priests whom the Church either will not or cannot place and support. Then they can take to farming or begging without hoping against hope that a way will open by which they can exercise their ministry and support the families which the Church encouraged them to have. Let us begin to be more careful in accepting men and giving them Holy Orders, for whom we have no work except by displacing priests of long service and proven fidelity.

Like the Rev. Dr. McConnell, the writer began in mission stations and came to be advanced (?) to the rectorship of a city parish. It is his own personal conviction that his best work was done in a field where the Church was unwilling to allow him to remain with proper support until he could "make a parish."

(Rev.) THEODORE HAYDN.

Watervliet, N. Y.

"A World State: A World Church"

TO THE EDITOR: I have just been reading Dr. McConnell's article in the July 29th number of THE LIVING CHURCH, entitled "A World State: A World Church." Is there not a "via media" for the Anglican Church between the "hurried efforts" for Church Unity and the ceasing of all effort as recommended by Dr. McConnell? Because we heartily disapprove of such "hurried efforts" as the "St. George's Affair" and the "St. Louis Affair" must we therefore drop the whole matter?

Dr. McConnell points out that the realization by a few of the fact that the "denominational" system is "contrary to the express will and intention of Christ" motivated the "grandiose vision of a reunited, world embracing Church." I believe it is impossible for the Anglican Church "to walk serenely



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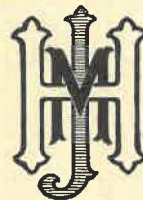
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on her own path—doing her own work in her own way” and at the same time to forget that she is sharing in a condition that is contrary to the will of Christ. To forget that would be to neglect “doing her work.” I believe that the Anglican Church has a sacred responsibility to preach and to teach that division is “contrary to the express will and intention of Christ,” and to do everything within her power to keep before the eyes of her people and of all Christendom the glorious vision of a reunited Church.

(Rev.) FREDERICK M. MORRIS.

Silver Spring, Md.

TO THE EDITOR: Dr. McConnell's article on Reunion, in your issue of July 29th, represents, I believe, the ideas of the great majority of Episcopalians of the Catholic living. There are, however, some statements in the article which do not appear to the writer to be quite accurately expressed, and hence would tend, if unnoticed, to add to the number of historical delusions with which the Church is already saturated.

Paragraph 1. The Holy Roman Empire. Dr. McConnell states that this “institution was the embodiment of an ideal (*i.e.*, one-state, one-Church) which has guided the thought and action of the world from the time of Augustus Cæsar to that of Napoleon.”

This is open to challenge.

It was unknown to the Romans who permitted all its imperial religions free exercise as long as their affiliates ceremonially sacrificed to the emperor and broke no laws.

When the Holy Roman Empire was set up by Charlemagne in opposition to the Roman Empress at Constantinople, it had no effect except within the Empire, which was less than half of Europe. Charlemagne was head of his Church and from his death until the double-pope system came into being at Avignon, emperor and pope were continually striving for the political leadership in Europe. Nowhere do we find the “one-state, one-Church” idea. But everywhere the pope was at odds not only with the emperor, but with all the other numerous rulers of sovereign states, endeavoring to dominate them politically.

Each historical epoch, from Augustus Cæsar to Napoleon, may therefore be analyzed, and nowhere do we find a “one-state, one-Church” ideal present as a practical political consideration.

Paragraph 5. Again: “From 800 A. D. to 1500 the Western World from Norway to Egypt was embraced within a single régime, which was alike a Church and a State.” My previous remarks are applicable also to this statement. The statement is unsupported by history. In fact we find there is nothing but evidence to the contrary.

In 800 Norway was not even Christian and in that year the remnant of the Egyptian Church, although under the heel of the Saracen, was where it had always been—independent, and under its own patriarch. Never had it been subject ecclesiastically to Rome.

During this time there were in Europe and North Africa, a dozen régimes—not one, as Dr. McConnell states—and there were three Churches, besides hordes of Mohammedans and heathens. From 800-1500 A. D. the European situation was about like this:

1. A few states, under a German emperor, known as the Holy Roman Empire.
2. The Pope (Roman) claiming universal religions and political jurisdiction, but with varying success at different periods, and no success in certain countries.

3. A considerable number of sovereign states comprising the bulk of European territory, that were not within the empire.
 4. Large territories that were not Christian in 800. Those subsequently embracing the Eastern Orthodox religion were never subject to the Roman Pope, but were spiritually under Constantinople.
- Skaneateles, N. Y. A. B. HOFF.

Church Discipline

TO THE EDITOR: In the light of the Oxford Centennial may I suggest that what the Church lacks most of all, aside from the ever present lack of holiness on the part of its members, is Discipline. The revival of Catholic ceremonial, and just enough doctrine to rationalize it, soon palls on people after the first thrilling stage has been passed.

Our Church should “click” more than it does, and I believe its meager results are due to its “sloppy” discipline, and as the Rev. C. Leslie Glenn put it in a recent article in THE LIVING CHURCH, “our guerrilla mind.”

The only disciplinary measures proposed at our General Conventions seem to be directed against Anglo-Catholics. Why not some revival of discipline which will either remove or stimulate those nominal Church-people who rarely come to church, and who exert such an enervating influence upon the newly confirmed members of a congregation? Would it not be possible for real Evangelical Churchmen and Anglo-Catholics to unite on some program of restoring discipline not only among the clergy, but among the laity as well? Should heretical comprehensiveness and a blundering and inefficient democracy be reckoned as the fundamental *ethos* of the Church? The Church is the incipient Kingdom of God, and consequently it is natural to expect it to portray some of the characteristics of a kingdom. If this is against the temper of the Church, why not change the Lord's prayer so it will read “Thy Democracy come, Our will be done, on earth as it is in heaven.”

(Rev.) KENNETH A. MORFORD.

Peoria, Ill.

“Illustrated”

NOTWITHSTANDING the current popularity of motion pictures, the day of the lecture illustrated with lantern slides is still here and is not declining. A Pennsylvania Young People's Fellowship reports good meetings and real interest in a program with a lecture on one of the Church's mission fields, illustrated by slides rented from the collections at Church Missions House and shown by a mere “toy” projector.

The cost of borrowing the Church Missions House collections is about \$2.00 a lecture plus transportation, and replacement cost if damaged. There are about 30 lectures to choose from, with 50 to 75 slides in each; also half a dozen smaller sets for children; also a number on Church or Bible subjects. A collection of 60 slides on Christian symbols is a popular one.

Many men prefer to work up their own lectures and use the slides to illustrate as they please, but full lecture notes are furnished with each set of slides.

Further information about slides or motion picture films is obtainable from Miss M. L. Condict, Lantern Slide Bureau, 281 Fourth avenue, New York.

THE DEVELOPMENT OF MODERN CATHOLICISM

By the Rev. Wilfred L. Knox and
The Rev. Alec R. Vidler

\$2.75

In no other book has the history of modern Catholicism been so completely discussed. Although primarily of theological interest, the book will be welcomed by all intelligent Churchmen desiring detailed, authoritative information on the subject.

YOUTH AND THE CHURCH

By Leon C. Palmer

\$1.85

A special feature of this book is its thoroughgoing and practical discussion of adolescent adjustments and maladjustments, physical, mental, religious, ethical, and social. A manual on religious education, group organization, and leadership of youth for leaders of young people in the home, the Church, and the community.

THE CENTENARY SERMONS OF THE OXFORD MOVEMENT

20 cts.

Preached by *A Religious* in the University Church at Oxford, and by the *Lord Bishop of Durham* in St. Mary Abbot's, Kensington, on Friday, July 14, 1933, the 100th anniversary of Keble's Assize Sermon. Notable sermons by notable men.

PRIESTHOOD AND PRAYER

By the Rev. Bede Frost

\$2.60

Although intended primarily for the clergy, this book, inspiring and informative, is a guide, counsellor, and friend to all who desire to live nearer to the example of Our Lord. Learned and technical but also clear and understandable, and uncommonly well written.

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EDITORIALS & COMMENTS

Bishop Burleson

THE DEATH of Bishop Burleson August 1st takes from the Church Militant a member who will be missed throughout the whole world. Groups have relied on his wise counsel and his able work; individuals have looked to him for encouragement and direction. He was a great leader, and he was a great discoverer of leaders. Himself a remarkable person, he was quick to see and to nurture the peculiar personality of each and every man, woman, and child whom he met. Wherever he went, he gave of himself; and he traveled both near and far. Few men have had such influence as he had; fewer still have used it so nobly and so brilliantly.

The picture of that pioneer missionary, the Rev. Solomon S. Burleson, with his five sons, all priests, is still seen in many a house throughout the land. In the days when the picture was new, parents would show it to their boys, with the obvious comment. More than one young postulant recognized his call to the ministry by means of that picture. "Five sons—all priests!" Children would point the picture out to their rectors. There is frequently expressed regret at the present time, because the ministry as a possible vocation of the boys in the family is so seldom mentioned by parents. Perhaps it was not everywhere suggested in an earlier day. But wherever the picture of Fr. Burleson and his sons was found, there was found also talk about the ministry, and the fervent hope that one boy at least of the family might be called to the priesthood. And people still say of Bishop Burleson: "He was one of five brothers, all priests."

The Indians of the Oneida nation adopted Bishop Burleson and gave him the name of "Tallahodh," which in the tribal language means "Good Timber." Never was a name better chosen. He was "Good Timber" indeed.

Early in Bishop Burleson's ministry, he began that work for and with Indians which he was never to give up, even when other duties took him away from the Indian country. He was never away long; and it was not until 1931 that he actually resigned as Bishop of South Dakota. His love for the

Indians was well known. His understanding of them made him their effectual champion. His vigorous opposition did much to abolish the exploitation of Indians in Wild West shows. He labored tirelessly to do away with the reservation system, believing that the Indians should live in ordinary communities along with the other residents. His words on this subject are memorable:

"We cannot restore to the Indian his old hunting grounds;

we cannot reforest the lands over which he roamed, bring back the buffalo, restock the streams and lakes with fish or otherwise bring restoration of the conditions under which he formerly lived. But, since all this is impossible, the next best thing to do is to fit the Indian for agricultural and industrial pursuits, and where he shows the necessary ability, for the higher professions."

Bishop Burleson's campaign on behalf of the Indians received so much attention that President Coolidge, though not a member of the Church, went from his vacation camp in the Black Hills to attend the annual convocation at the Pine Ridge Agency. Fifty Sioux priests, with 2,000 Church members, greeted the President. Among them were farmers, lawyers, physicians, students.

Bishop Burleson's work at and through the Church Missions House is too widely known to need recital here. His several official positions there brought him and kept him in close touch with the mission fields not alone of the American Church. He knew the Church throughout the world. In

A Christian Gentleman

By Clifford P. Morehouse

THE NEWS of Bishop Burleson's death comes as a shock to the entire Church. He was an able executive, a genuine missionary and a true Catholic. Above all he was a lovable and truly Christian gentleman. Humanly speaking, the American Episcopal Church could scarcely have sustained a greater loss at this time when his energy and ability were needed to direct the carrying on of the Church's missionary work in days of adversity.

May he rest in peace.

recent years, his supervision of the work of the departments of Domestic and Foreign Missions, of Social Service, and of Religious Education as administrative head of one of the two main divisions at the Church Missions House gave scope to his gifts as a leader of leaders. His distinguished contribution here is known far beyond the confines of his own Church.

LESS generally valued to the full is Bishop Burleson's work as editor of *The Spirit of Missions*. Perhaps only another editor could see how accomplished he was in this difficult and delicate labor. He rendered a tremendous service to the cause of missions by his skilled attention to *The Spirit of Missions*. Church people not only "took" the magazine; they read it with interest, and heeded it. He set the standard which *The Spirit of Missions* has continued to maintain.

The whole Church loved Bishop Burleson. He belonged to every diocese and to every mission station. Yet indubitably he belonged most of all to South Dakota. There was a kind of inevitability in the circumstance that he should have died in his beloved Black Hills. That was the home of his heart.

It seems fitting that mention should be made of Mrs. Burleson, who died in 1928. She, like the Bishop, cared for the Indians. One of her dearest treasures was a cross, given to her by an Indian nation. She was a helpmate indeed.

Bishop Burleson will be missed. There will be more than one memorial to him. We venture to hope that among the many things done to honor his memory, the Indians and their needs will be remembered. For they will miss him most of all. "Good Timber!" Such timber, such seasoning of such timber is rare. But may the best we can offer be given to the Indians whom "Tallahodh" loved so well! And may he rest in peace, and may light perpetual shine upon him!

Editorial Correspondence

London, July 22, 1933.

DURING THE PAST WEEK I have seen a rare sight: one of the greatest of the English cathedrals literally packed with people for a Solemn High Mass. It was on Monday at Winchester, in the glorious church with the longest gothic nave in Europe. Though after the official close of the Anglo-Catholic Congress, it was a service especially for pilgrims who wanted to render Eucharistic thanks for the heroes of the Oxford Movement in the cathedral with which not only John Keble, but also those saintly men of other ages, Lancelot Andrewes and Thomas Ken, had been associated. How many thousands attended this beautiful service I know not; but there was "standing room only" when I arrived, and I was not in the last of the two score busses that brought a part of the throng from London.

Winchester Cathedral itself is a rare work of art, as many readers of THE LIVING CHURCH know. Despite its great length it has a lightness and a delicacy that many churches its size lack. It is the kind of cathedral in which one cannot look down; the eye is drawn forward to the altar and upward to the vaulted ceiling by the sheer sweep and splendor of its lines. When empty it speaks with eloquence unsurpassed of the faith of the past; but when filled with reverent worshipers joining in the age-old Holy Sacrifice it witnesses to the continuance of that faith in the present day and the unity of the Catholic Church throughout all ages.

Winchester is one of the few English cathedrals in which perpetual reservation of the Blessed Sacrament has been restored. On the occasion of this pilgrimage, however, the Sacra-

ment had been removed from the chapel in which it is customarily reserved—in order, forsooth, to prevent spontaneous personal devotions not approved by King and Parliament! One hopes the day is not far distant when the Sacramental Presence will always be found in Anglican cathedrals, not only in England but in the ones now being built in America as well.

Following luncheon at Winchester, these modern pilgrims proceeded by bus to Hursley, where John Keble's church stands. It is a typical little English village church of grey stone, with ivy climbing high upon its walls. In the churchyard is the stone slab marking Keble's grave, where all paid their reverent tribute to his memory. Perhaps some, too, did not forget to remember, in that holy place, the devoted wife who lies buried at his side and who must have been a constant source of inspiration and comfort to him in the difficult early days of the Revival, when the Church turned a deaf ear to his efforts to deepen its spiritual life.

On our way back to London, we visited Alton Abbey, where the monks of the Order of St. Paul have built with their own hands a stone chapel and the first unit in their monastery. Like the early missionaries to England, they established themselves first in a wattle hut and then began the work of erecting permanent quarters, using the materials yielded by the surrounding countryside. The particular vocation of this Order is ministry to seamen, and they maintain at Alton a home for aged and infirm sailors.

ANOTHER TREAT during the past week was a visit to the choir school of St. Mary of the Angels, founded and maintained by Fr. Desmond Morse-Boycott, who is well known to THE LIVING CHURCH FAMILY through his articles published from time to time in these columns. Fr. Desmond has taken from Somers Town about two dozen slum boys whose voices showed promise, and has given them an exceptional opportunity for a musical and general education. The boys board at the school, but are allowed to visit their homes on two days each week. Under the direction of an exceptionally able choirmaster, their voices are trained so that they sing beautifully and well merit their nickname of "angels." It is a very fine piece of work, and one for which Fr. and Mrs. Morse-Boycott deserve great credit.

At Somers Town, too, is one of the most interesting and extensive fruits of the Catholic Revival in the realm of social service. Under the auspices of the same parish, which is in one of the poorest parts of London, there is going forward a project to convert the worst slums of the largest city in Europe into a garden city. The difficulties to be overcome are enormous, of course, but good progress is being made and already hundreds of men, women, and children who have lived crowded in unsanitary and dirty tenements are housed in the clean, new apartments that are being built as rapidly as available funds permit.

It is works like these that are the most effective answer to the gibe that is still made in uninformed circles, that the Catholic Movement is concerned primarily with ritual rather than with the improvement of men's souls and bodies. Ritualism is not Catholicism; it is something far deeper than that that issues in such projects as Somers Town, and the growth of Religious orders, the spread of the Retreat movement, and the broadening of the spiritual horizon of thousands of lay men and women. Those things, not the elaborateness of the services at a Catholic Congress, are the true measures of Anglo-Catholicism.

CLIFFORD P. MOREHOUSE.

Some Educational Ramifications

Of the Oxford Movement

By the Rev. Clifton H. Brewer, B.D., PH.D.

THESES on the Oxford Movement are rife—and properly so at the completion of its first century. Whatever else men say, the whole agitation was educational in its purpose and in its results. If there are aspects of it that smack of propaganda, we leave it to the lexicographers to draw the proper line between that and the supposedly more acceptable term “education.”

In the first place, as is so evident, the Movement was a process of teaching people about the Church. It greatly deepened the significance of that historic institution. “Historic,” by grace of the Movement, came to mean something more than a bald measurement of time—so many years, so much value. These years came right down to the present, any present, richly laden with spiritual treasure, replete with divine grace to bestow upon mankind. That made the Church worth loving, to say the least.

Then, in pleading the case of the Church in detail, the Oxford Movement vastly widened teaching areas. Somewhat as, years ago, science broadened the field of secular education, opening up undreamed-of educational vistas and multiplying possible courses of instruction, so did the Oxford Movement expand ecclesiastical teaching opportunity. There is not much to teach about the ministry, for instance, if it appears only as a routine and prosaic occupation, but when it is seen as a fruitful expression of Holy Church and a gracious medium of sacramental advantages, it becomes at once a subject of pregnant educational importance. So with the sacraments themselves, so with the Church in every one of its functions.

But all this is obvious enough. Our main purpose lies beyond. There are two distinctly educational results of the Oxford Movement that require particular attention. One, the revival of the ancient practice of catechization, we still conjure with and often wonder as to its future. Of the other, the parochial school movement, there seems to be no future. Let us see.

THE REVIVAL OF CATECHIZATION

WHEN the Oxford Movement arrived in the United States, as it did in all of its overseas force, it found Sunday schools in control of the general religious training of the young outside the home. That was spiritual malpractice! That was not the Church's way! No! Catechization by the rector was what the Church required, and the use of the Church Catechism exclusively. Sunday schools were brazen usurpers, rank interlopers between clergy and parents, on the one hand, and the children whom it was their duty to train on the other. So this upstart Sunday institution must go! The ancient usage of the Church must be restored!

Thus reasoned the active group of catechetical enthusiasts that the Oxford Movement had begotten, or awakened. To be sure, they were in a hopeless minority, but they were thoroughly aroused and in dead earnest. And technically they were quite right. They knew their Prayer Book requirements and they had studied the Church's published law in the matter. But other clamorous laws prevailed—the law of least resistance, for example, and the imperious law of deepening custom.

A leader in the catechetical revival was Bishop George W. Doane, of New Jersey. He frequently preached it and he practised it devoutly on his visitations. If he could have had his own

THE AUTHOR has recently written a comprehensive story of the Sunday schools of the Church in this country in former days, “*Early Episcopal Sunday Schools, 1814 to 1865.*” ¶ He is an authority on religious education history. His writings include “*Nurturing Young Churchmen,*” and “*A History of Religious Education in the Episcopal Church to 1835.*”

way entirely, never a Sunday school would there have been from one end of his diocese to the other.

Doane's charge to his clergy, in 1836, gives his theory and his apology. In its published form it is entitled, *The Church's Care for Little Children*. Employ only the Church Catechism, he admonishes, and do your catechizing “openly in the Church,” not skulkingly “in a corner.” Use variety, use familiar illustrations, draw the children out, permit them to give

wrong answers occasionally and then correct themselves—these and other ways of doing he develops in a decidedly convincing manner.

Just how deep the roots of the catechetical revival struck down we see in the remarkable case of the *Journal of Religious Education*, an excellent monthly magazine that had been started in the interest of Sunday schools and the quasi-official General Protestant Episcopal Sunday School Union. Now, bathed and steeped in reform and under the fervent benediction of catechetical enthusiasts, it blandly deserted its first love and turned catechetical. Sunday schools had served their good but temporary purpose, it averred. The time had come to restore catechization by the clergy to its former position of supreme importance.

What happened? Two things. First, the Sunday schools answered by taking on more catechetical work and by giving more prominence to the Catechism. It all seemed natural enough because the question-and-answer method of that document was the unchallenged orthodox way of teaching. Secondly, the protagonists of catechization girded up their aching loins and formed a determined fraternity that has continued to function actively and may prove to be perpetual.

Shall we regret this possibility? Hardly. There are certain undeniable advantages in gathering about the parish clergyman for catechetical instructions in the “good old way.” The method affords an almost personal contact that may be valuable to the young people and certainly is to the clergyman. There is an official character to it, too, for the Catechism was, and still is, the only body of avowed teaching material that the Church offers directly, and the Church still requires that the clergyman teach his young charges and that he do so by the catechetical method. And of course there is some value in the solidarity of a group thus gathered together for instruction.

But disadvantages there are. The lack of grading will occur to some now as a grievous fault. So will the fact (and it seems unnecessary to labor the point) that catechization as the sole practice cannot reach as many boys and girls as the traditional Sunday school does, and not so many types, either. We should remember that when Sunday schools came into being they immediately embraced multitudes that the Church could not reach through its established ways of catechization. Nor could it reach and hold them all now by that method.

Then, too, if we look closely at catechization through our sharp modern eyes, we see there no room at all for “life situations,” for experience-centered teaching. Of course catechetical enthusiasts will not care, but by the shades of John Dewey and his numerous ardent followers, today cares for just these things and demands them—whether rightly or not is quite another matter. Tomorrow will have its own educational fetish, as tomorrows of the past have done.

It is well, we say, that catechization has not gone entirely out of fashion, for there is virtue in it. Parochial schools, too, have (or shall we not say had?) their virtues. They would be distinctly in style yet, in certain quarters, if they could be maintained. But that has proved to be impossible. They had their bright day; then twilight came, and the evening, and then the dark night.

PAROCHIAL SCHOOLS

DIRECTED toward the young, and the old, too, for that matter, the Oxford Movement emphasized the urgent need of better Church training. Sunday schools, of course, were not enough, when granted the right to exist at all. Even Sunday catechization was not sufficient for the rank and file of American youth. Religious and secular education must be woven together day by day, the warp and woof of the only acceptable existence. So parish day schools sprang up—extensions, of a sort, of the charity schools of colonial times and of the later “ragged” schools. Roughly speaking, their period was from 1840 to the close of the century.

Their numbers and their quality depended somewhat on circumstances. In Maryland, for instance, where Bishop Whittingham favored such institutions, they flourished, after a fashion. Records of 1856 show that there were then in that diocese 33 parochial school teachers, in charge of 646 pupils. In New Jersey, too, under Bishop Doane, the parochial school movement was strong. On the other hand, New England held such educational projects less in favor because of the early start and promise there of public schools.

For simple and informal and yet intense parish school work we may read in the life of James Lloyd Breck about his picturesque efforts at Nashotah and later in the Minnesota wilderness. Or we may turn to the prayerful attempts to counteract stubborn Mormon influence in Utah by means of parish schools. We find the future Bishop Paret, of Maryland, establishing a school in his tranquil parish in the state of New York. He held services daily and taught two hours every day—Bible, Prayer Book, Catechism, Church History, and Christian Doctrine.

In the big cities, as was to be expected, life was more complicated. Bishop Horatio Potter believed that many children of “poverty, ignorance and vice” would never get to the public schools. If by some chance they should happen to do so, their “dirt and stupidity” would make them decidedly unwelcome. So he asked for parochial schools, where these ill-starred youngsters could be instructed in the common branches of knowledge and in religion, including Church music. In addition, the girls were to learn to sew.

Reporting in 1856, Maryland explained that they had there two kinds of parochial schools, one for the children of the parishes and, in the larger cities, “Parochial Schools of Refuge.” These latter institutions were for orphans and other unfortunates. Therein, the claim was, two years’ training could rescue from “vagabondage” and from “hopeless and untimely death” about half of the boys who attended and about forty per cent of the girls. These helpless children did not rightly belong in the public schools, which, at the great day of judgment, people could not point to as “among their jewels.”

This derogatory remark about public schools is not to be passed over lightly; it is too pat, too significant. These very despised public schools were growing so rapidly in number and in influence that they soon crowded the parochial schools to the wall. The untoward signs that Maryland had read with such a shudder were becoming plainer and plainer to the wayfaring man in nearly all parts of the country. Parochial schools were doomed. Who but a paltry few purblind enthusiasts could deny it?

Before that doom was completely sealed, however, certain of these daily efforts had vanquished the local Sunday school. It was no longer necessary since better and fuller religious instruction was being given in the week-day school of the parish. There

is an unmistakably unctuous tone in some of the parochial reports that recorded the abolition of the Sunday school because of this.

HOWEVER, these altered conditions—pleasing to some, full of dismay for Sunday school zealots—could not last. After the Civil War the decline of parochial schools was noticeable. New ones opened, of course, but the trend was in the other direction. They cost too much time and money to compete with the expanding public schools.

In 1873 the committee on education in the diocese of New Jersey asked for a complete system of parish schools, to be supported by an “equitable” division of the school funds. Six years later the number of parochial schools in the diocese had dwindled down to five or six, and they were feeble indeed. Public schools, the bishop sadly declared, had become a “monopoly.” In Maryland the Macedonian cry was for teaching sisterhoods and brotherhoods to carry on the good work against the rising tide of secular school influences.

Vain and hopeless was this pleading against the “monopoly.” In 1895 a writer in *The Churchman* claimed that parochial schools, so far as the Episcopal Church was concerned, were “extinct.” He was not precisely correct, for a few endowed ones still existed and certain irreconcilables among the clergy insisted on performing the duty of training children daily. But the vigor of parochial schools had vanished. With the exception of such scattered feeble efforts as have been suggested, the end of the century marked also the end of the parochial school movement.

Nevertheless, the Church’s educational function itself, so challenged and mightily stimulated as it had been by the Oxford Movement, goes on. This is not saying that it is sufficiently recognized everywhere, or that it is generally and admirably exercised. No, there are lethargic spots yet to be vivified, phlegmatic lips to be touched with live coals, static churches to be galvanized into teaching life. If it seems difficult to revive in this untheological age the stern doctrine that outside the Church there can be no salvation, we can at least teach convincingly about the things *within* the Church that point and lead toward that happy goal.

Another Centenary—August 11, 1833

By John W. Lethaby

JUST BEFORE the outbreak of the Great War the writer of these lines was present at an auction in the Palace of Justice of a Portuguese city in West Africa. On the door of Justice was posted the following notice:

FOR SALE—A large plantation, producing coffee, cocoa, and rubber. Complete distillery, resident manager’s house. For price [which includes 200 men, women, and children] apply to Dr. Raul Santos, Ru do Salvador, 21.

This choice lot a few of us tried to buy for an English company with the intention of freeing the slaves, but we were outbitten by a rich planter.

To the eternal credit of *Harper’s Magazine* who commissioned H. W. Nevinson to write *A Modern Slavery* and to the efforts made by the British government through some of us who investigated and reported at the peril of our lives and fortunes, the slave traffic to the Cocoa Islands has been practically stopped. But today [to the shame of Liberia—the refuge of the oppressed, the land of the free] these ex-slaves are selling their brothers from the hinterland into practical slavery in the Spanish islands off the coast of Africa. *We know*—and the League of Nations knows. May we celebrate the golden day of August 11, 1833, when the great Emancipation Act was passed by the British parliament, by fervent prayers that Abyssinia and Liberia may be brought into the councils of “the friends of freedom.”

THERE IS ONE THING that is stronger than armies and that is an idea whose time has come.
—Victor Hugo.

The Tractarian Tour of London

By Florence R. Menter

THE ANGLO-CATHOLIC Congress opened with a most impressive Requiem Mass in memory of the great saints and heroes, the devoted lay men and women, and the children, of the Oxford Movement. All through the week of the Congress one felt intensely the presence of the unseen. We were endeavoring to carry on the work that their austere holiness began. It was very fitting, then, to make on the last day of the week a visit to the places where these noble men had labored and suffered for the Catholic cause.

The procession of coaches (adorned with huge Congress posters) started from Albert Hall and went first to All Saints' Church, Margaret street. Here we were told that the church had been built by Butterfield and that the figures originally above the altar had been replaced. We had to conjure up for ourselves the figures of Pusey and Keble preaching in that pulpit, and the picture of the little Margaret Chapel with its plain wooden cross where the eastward position was first restored and some degree of ceremonial used. It was the center of much controversy, and all the Tractarian leaders at different times had part here in the restoration of Catholic worship.

Proceeding in the coaches through crowded streets, past the quiet precincts of Gray's Inn and the house where Fr. Russell lived so long, we penetrated a narrow alley and came to the great shrine of the Oxford Movement, St. Alban's, Holborn. This church is breath-taking in its beauty and its sanctity. The air of cheerful holiness and happy worship is as different as it can be from other churches where cold indifference repels.

Fr. Eves gave us a real welcome and before he told us about the church brought us like real pilgrims to our knees. In this true house of prayer our voices rose in thanksgiving for the lives of the saints, known and unknown, who had endured the storm and stress of the early days, and our votive candles glowed before the altar. The church was lighted so that we might see the beauty of the golden reredos and the magnificent chapel in memory of Fr. Stanton. It is built on the spot where for so many years he heard confessions and influenced spiritually so many lives. Fr. Eves, in his kindly manner, told us something about his great predecessors, Fr. Mackonochie and Fr. Russell, of the riots and the disturbances, and sent his love to St. Peter's to which we were going. We visited the chapel of repose, where there is a memorial to Fr. Mackonochie, and lingered in the tiny courtyard with its Calvary and shrine to the Virgin.

Then on through the city, winding up Cheapside and Eastcheap, past St. Sepulchre's great white church where Capt. John Smith of Virginia is buried, past Rahere's great Abbey of St. Bartholomew where Benjamin Franklin lived, and where the great arches of the choir transport one straight into the Middle Ages, we reached the cross road where the great walls of the Tower loomed ahead. In the middle of traffic we had a splendid view of the numerous buildings, barracks, moat, and defenses of this famous place.

St. Peter's, London Docks, was consecrated in 1866, under the rectorship of Fr. Charles Lowder. This priest had an unusually strenuous and exciting life. An exceedingly ardent young man, he came under the influence of Pusey, Keble, and Newman when he went to Exeter College, Oxford, in 1840. He became associated with the work at St. Barnabas', Pimlico, conducted the first parochial retreat, inaugurated with Canon Carter the Confraternity of the Blessed Sacrament, and then went to establish the mission on the outskirts of the parish of St. George-in-the-East. Here he met the most deplorable conditions and great hostility from the people he was trying to help. It was due to the work of Fr. Lowder that the neighborhood was improved.

St. Peter's Church, London Docks, is a large edifice, approached by a courtyard. Inside it is brick and stone, beautified by many paintings, among them the famous *Madonna* which Fr. Mackonochie brought from Italy, set up in St. Alban's, and was forced to remove, and finally sent to St. Peter's. There was a display of vestments and church plate, and documents pertaining to the founding of the famous mission. We visited the tiny memorial chapel to Fr. Lowder and the lovely chapel of the Sacrament. The work he founded still goes on. The church seemed full of life and prayerful activity, a real spiritual force.

After a long ride through Cannon street, passing All Hallow's, Barking, and St. Olave's, Mincing Lane, we came to the Blackfriars Bridge where the great Abbey of the Dominicans was in ancient days. Past the Temple where crusaders rest in peace, past St. Margaret's and Big Ben where Oliver Cromwell glowered in scorn at the Anglo-Catholic posters, we came at last to St. Barnabas', Pimlico.

This is an exceedingly ornate and beautiful church, built by wealthy people. The original neighborhood was not poor, though it is now, and there has been plenty of money to engage great artists. The church is a real museum with lovely mosaics, magnificent altar and chapel. It is French gothic with stone carving, richly painted screen, and beautiful vestments. The marble pulpit was used by Pusey, Keble, Newman, Neale, and more modern Catholic leaders. It was founded to restore full Catholic ceremonial and some of the worst riots of the Movement were directed against it and its priests.

THE exhibition in the museum finished our afternoon's tour. Here were shown some of the interesting survivals of the one hundred years' fight. To look at the tiny wooden cross that graces the altar of Margaret Chapel and realize what we have come to today is rather astounding. Here we saw the sacred vestments of Fr. Tooth and Fr. Neale, pictures mocking the eighteenth century bishops, pictures of the first attempts to restore ceremonial, letters and books of these Tractarian saints.

Catholicism carries the note of optimism and high endeavor, of joyful warfare. Those of us who sang with 15,000 others "Alleluia, sing to Jesus" and "For All the Saints" (tunes from A. & M.) three times a day for a week will never again sing them without thinking of the Catholic Congress. These hymns have taken on a new significance, and have become the marching songs of the next hundred years. As Fr. Rosenthal said: "You are witnesses, and the future is yours if you will have it."

CANDLES DIE HARD

CANDLES die hard.
*Who knows what cataclysmic struggle
Takes place on that high altar
When the young headsmen,
Robed in vestal white,
Claps the inky hood of death
Upon the everlasting light?*

*With what defiant valor,
Crowding an age of fighting
Into one swift flash of time,
Do they resist that cold embrace
And then stand blind and charred,
Yet still triumphant?
Candles, I say, die hard.*

MARCELLE DUFFÉ.



Churchwomen Today

Ada Loaring-Clark, Editor

WE ARE DOUBTLESS occupied with summer reading, not all, by any means, of a secular nature. We should have in mind the importance of laying a background of preparation for our study and work in the fall and winter. Whether we are leaders of groups of women and girls or merely humble members of such groups, this vacation period offers a time of preparation which, if we use it wisely, we shall find invaluable.

I have at hand a book entitled *Meditations* (George Banta Publishing Co., Menasha, Wis., price 75 cts.) written by that fine, capable Churchwoman, Loretta Deering Bliss. This book contains seven meditations which are direct messages of inspiration and helpfulness, concise and full of meat. They will supply a need in giving you a short devotional program, ideal for use at the opening of meetings when a topic for meditation is desired.

We should add to our libraries and read as many of the books recommended as source material on our theme for the fall, "Christ and the Modern World," as possible. To my mind *Eastern Women Today and Tomorrow* by Ruth Frances Woodsmall (Boston, Central Committee, price 50 cts., paper) will help us to an understanding of the changes taking place in the thinking and the lives of the women of the Orient. In considering the "Call of Discipleship Today," which is one of the subdivisions of our topic, we shall find a re-reading of Canon Woodward's *Christ in the Common Ways of Life* (Longmans Green and Co., price \$1.00) most helpful as well as *The Call of Christ*, a series of six addresses given in 1931, by Bishop Stewart (Morehouse Publishing Co., price 90 cts. cloth, 45 cts. paper), which is a challenging call to Allegiance, Fellowship, Service, Communion, and Sacrifice. We often forget that scarcely anything is accomplished without sacrifice.

For our work with younger groups, who will study the same general topic, Dr. Sherman gives a long list of books for collateral reading in the May issue of *The Spirit of Missions*, with *Today's Youth and Tomorrow's World* by Stanley High (New York, M. E. M., price 60 cts., paper) and *Builders of a New World* by Robert Merrill Bartlett (New York, M. E. M., price 60 cts., paper) as the main source books.

While I am thinking of our younger women and girls I must not forget *Youth and the Church* by Leon C. Palmer (Morehouse Publishing Co., price \$1.85). You will find this a most useful book to add to those books you keep for constant reference and will turn to it often when problems assail. Mr. Palmer is always so reliable, informing, and thought provoking.

Two new books which our younger friends will enjoy, and which you may like to know of for gifts, are *Romances of the Old Testament* by Dallas Lore Sharp (Abingdon Press, price \$1.50). Here are the old romances in a new dress. They are vividly portrayed and have a delightful background and an enchanting imagery. The other, *Let the Hurricane Roar*, by Rose Wilder Lane (Longmans Green and Co., price \$1.50), is a story which deals with the opening up of the prairie west, its hardships, adventure, and final triumph. It is a fine book to place in the hands of the adolescent.

Our Heritage by Bishop Creighton (Church Book Store, 281 4th avenue, New York City, price \$1.00) will, I am sure, be among the books you will read and treasure. It is a compendium of accurate information on and a text book for domestic missions which will not only inform but inspire. Personally, I am very happy that Bishop Creighton has outlined the work our Church is doing for the blind. This is one of my major interests. You will like to know that the Woman's Auxiliary of the diocese of Massachusetts, is giving, as a memorial to one of its founders, the late Miss Abby Rand Loring, a Braille book, compiled from the leaflets of the class in personal religion of the Cathedral Church of St. Paul, Boston, to be called *Discipleship* and to be embossed in Grade Two.

The Living Church Pulpit

A Sermonette for the Ninth Sunday
after Trinity



The Loving Father

By the Rev. William Curtis White, S.T.M.
Washington, D. C.

"A certain man had two sons."—ST. LUKE 15:11.

GOD IS THE HERO of this gem of parables. We might with reason call it, "The Parable of the Loving Father." In the phrase "the Fatherhood of God," we have the highest conception of God that human mind has ever held. But we must free ourselves of biological thought. When we call God, "Our Father," we include much that is contained in human motherhood. The ancient cult of "The Universal Mother" had much to justify it. The Fatherhood of God implies that He created us, that He has given us as our inheritance all the treasures of His love, everything that body or soul needs. He understands the varying character of His children. He is enough like us to enter into our longings, to be compassionate with our ignorance and sin.

The two sons in the parable are typical of all mankind. There is the prodigal, who wastes his spiritual heritage with riotous living. There is the son who never transgresses his father's command at any time, yet is harsh in his judgment of the sinner. This harshness is itself a sin, and quite as serious in its effect on the soul as indulgence of the flesh. Yet each of these sons is finally received into the father's house, the one because he has learned that man starves if he forsakes God, the other because he has acquired a broader sympathy with his erring brother. We can love that kind of a god. It is precisely this conception that has made Christianity the conquering faith of the world. The Christian life begins with baptism, whereby we are born again into the Kingdom of God, and are made children of God. God is not satisfied with mere fleshly generation, but has shown us the way of spiritual re-generation. The highest act of our worship is partaking a common meal at our Father's table.

The intellectual side of the Fatherhood of God is that man is like God. "God created man in His own image." The personal side of the Fatherhood of God is brought out more clearly in our Lord's parable. Since Christ told this simple yet profound story to illustrate this spiritual truth, we are not dependent on nature or on what we call natural religion for our idea of God. Our relation with God is like our relation to an earthly father, yet more intimate, and without any of those clashes of temperament that so often occur in the home.

There is also the creative power of His Infinite Fatherhood, which enables Him to make us over after the pattern of His goodness. When the lost son was feeding the stranger's swine in the far country and was famishing for their husks, his father's love followed him and brought him back. Without God we are not able to please Him. It is His Spirit in our hearts that makes us cry, "Father." The Infinite Father has spoken even to men who have worshipped Him without knowing Him, has given them rain and fruitful seasons, filling their hearts with food and gladness.

The father is not angry, but only sorrowful, because the elder brother will not join the feast. In the tenderness of his own fatherhood, he also displays the claims of brotherhood. He reminds this harsh judge that the wanderer wronged the father chiefly, if not altogether. All sin is against God, in the last analysis. The whole effort of God, as we learn from the Bible, is to reclaim the sinner. When the Son of God became Son of Man, he told men to repent. "Jesus Christ came into the world to save sinners." It needed the birth of Jesus in Bethlehem to show us both what the Father is and what a loyal son should be. For Christ not only spoke the parable of the Loving Father. On the cross he lived it out to the bitter end.

ADULATION is the most distasteful meal that any true man can digest.—Selected.

Eye-Gate Evangelism

By the Rev. F. J. Eastman

CONFUCIUS said, "One picture is worth ten thousand words." The Oriental sage gave expression to a principle that modern educationalists are reiterating—"The eye is more important than the ear."

Jesus, Himself, gives us a precedent in His own graphic method of speaking in word-pictures. The gospels are masterpieces of art, a succession of vivid pictures sketched by master hands who knew that people could be taught through the "inner" eye as well as the "outer" ear.

The man of today hears a good deal about Christ but very seldom "sees" Him clearly enough to build up an adequate image of His Person.

The modern preacher uses "ear-gate evangelism" but seldom experiments with the more concrete "eye-gate evangelism." It is the approach to Jesus Christ through sight—an approach which should precede the principle of sound. The disciples saw Jesus before they heard Him. Too often our own modern disciples skip over this very important principle.

"To see Jesus Christ." How many of our sermons are picturesque and concrete enough to enable a person to see Christ through them? Do we take the time to paint pictures with our words as our own Lord did?

People can be evangelized through the eye. There are three real ways in which they can "see" Christ and from that point build up an admiration that leads into an affection, and a loyalty, that grows into an experience.

We can see Christ through our words, through ourselves, and lastly, through the practical use of Christ's portraits.

It will never do to minimize the fact that people build up their concept of Jesus Christ from the best that they see in those of us who represent Him. We can tell of the grandeur and glory of Jesus, but in the last analysis, people see only as much of Christ as they see reflected in our own persons.

But there is a third way to evangelize through the eye, and a way that has been worked out practically by many Christian devotees. This is the practical use of Christ's own portraits, which the many artists have given us. If one picture is worth ten thousand words, then one portrait of Christ is worth a good many sermons.

We can talk about doing God's will, but if people have in their own homes a picture of Christ praying in Gethsemane—where He comes to a real decision—the matter is made definitely concrete. We can say that Jesus is a good shepherd who searches out the lost sheep, but Soord's painting makes this experience vivid and alive. Jesus was a boy of twelve, who was interested in God's work. Hoffman's *Christ in the Temple* will never grow old as a means of making this truth concrete and picturing a definite ideal for every young person.

When people come into our churches, what is the first thing that catches their eye? Do they see Jesus Christ? I have seen many drab churches made beautiful and compellingly Christian by the introduction of lovely pictures of Christ.

And what kind of an atmosphere do our own Church members live in? Too often they have pictures of everything except pictures of their own Lord and Master.

Twenty years ago, the writer's father, the Rev. F. S. Eastman, put up a beautiful picture of *Christ in Prayer* in his church in

memory of the death of his youngest son. It was so admired by people that he decided to distribute inexpensive pictures of Christ for people's homes. It became a real passion with him when he found that the continual presence of Jesus in this way had such an uplifting influence on the home, and grew into a work which he called "Eye-Gate Evangelism." This pastor presents a picture of Christ to every boy and girl who comes to church for the first time. In calling on the sick he takes along a picture of Christ to beautify the patient's room and to make Christ very real. He keeps up his summer attendance by awarding pictures to the young people, and at Christmas and Easter he finds real opportunities to keep Christ before his people by presenting them with pictures. He finds that prose and poetry can remain between the closed cover of a book, but a portrait once it is put up speaks an uninterrupted message through the eye.



EVANGELISM" . . . the word is not a popular one. Yet every pastor and Church member realizes that it is his privilege as well as his problem to make Christ known to others. For centuries the medium of "sound" has been used in evangelizing and we are just beginning to realize that the bulk of our information comes through "sight."

Before we feel the power of Christ in our lives we must hear about Him through the ear, and before we hear of Him we must, in some way, "see" Him through the eye. The attractive human Jesus is no longer with us in body, but His own spiritual presence can be made real if we build up an adequate and detailed image from the sources that we do have.

Christ can be "seen" so clearly in the New Testament word-pictures which are as fresh and as colorful as ever. He can still be found in human hearts and in human faces. Lastly, the portraits of our Saviour do assist us tremendously in our search to "see" and to know Jesus Christ.

The Approach to the Altar

THERE ARE TIMES which come to some of us when we are troubled in approaching the altar by what we imagine are temptations against faith in the Real Presence; and people sometimes wonder whether they ought to communicate when their souls are assailed by doubt. The trouble arises, as a rule, not from wavering faith, but from an attempt to picture with the imagination what must ever remain beyond the imagination's vision. Faith is not the same thing as understanding. We believe in electricity because we experience its effects—the electric light, the telephone, the telegraph, wireless, and so on—but we do not understand it. We believe in matter, because it makes a sensible impression on us, because we can see it, feel it, touch it, taste it, weigh it, measure it; but what scientist really understands what matter is? He can form a working hypothesis about it, and that is all. Let us remember for our comfort that though we are required to believe in the Real Presence, we are not required to understand it. The former is in our power, but not the latter. We need never fear to approach the altar, if, however puzzled and perplexed we may be, we are willing to trust the simple words of Christ, "This is my body; this is my blood," and to say to Him in the words of the doubting believer of old, "Lord, I believe; help Thou mine unbelief."—*Yesterday, To-day and For Ever* by the Rev. G. D. ROSENTHAL.



The Sanctuary

Rev. George L. Richardson, D.D.,
Editor

The Father

READ St. Luke 15:20-24.

Against the idea of God which prevailed among the religious teachers of His day, our Lord sets another, which we are thankful to have and make our own.

1. It was common then and still is possible to think of God as One whose favor is arbitrary, and difficult to win and keep. He hates sin. Therefore, concluded the Pharisees and Scribes, He must hate sinners. In order to deserve His approval, we must have nothing to do with the people whom He dislikes. It is easy to see that such a conception is based on the experience men had had with their human rulers. Once a man was under condemnation or even under suspicion, it behooved all those who wished to be looked on with a friendly eye or to have the royal bounty bestowed upon them to outdo the potentate in ostracism. Keep away from him! The men who associate with him may themselves be suspected of sharing his fault and thus may soon be called upon to share his punishment.

2. But our Lord replies that He who reigns over the Kingdom of Heaven is a Father as well as a Judge. His standard of judgment is strict indeed but He knows the hearts of men, and is merciful to their misdeeds. Nay, He is never weary of seeking them and ever ready to receive them when they turn to Him. "When the son was yet a great way off, his father saw him," and went to meet him. God is like that. He does not even wait for repentance to be complete, but goes out to meet the half-formed resolution, hears the first contrite sigh, greets us long before we have become what He would have us be with the kiss of a Father's love.

As we contemplate the picture we shall find it hard to take it in, even as the people of our Lord's day found it hard. "Love so amazing, so divine" seems incredible. The patience of a Father who lets us have our own way and does not interfere, who permits us to make a hideous mess of our own lives and of the world in which we live, who waits until conscience asserts itself and we come to ourselves, and then comes a great way to meet us and help us homeward; all this seems too much for credence. Yet it is true. Our Father in Heaven is like the father in the parable.

3. Unhappily our world is still too exactly like the world in which the errant son wasted his substance. We are paying the penalty of an egregious and criminal waste, not only of material but also of spiritual wealth. We wanted our own way, and we took it. But just as the father came forth to meet his son, to hold out a helping hand and to manifest forgiving love, our Father in Heaven is ready to help today. Let us pray for "true repentance and His Holy Spirit" that we may do those things that please Him. A repentant Church may lead humanity to repentance, a corporate penitence for "the sin of the world." "God is the Judge," and He discerns our sin, but His heart is moved by the misery and distress which that sin has caused. He is not a God who sits remote and indifferent in a distant heaven. He moves in our needy world seeking and saving. He offers pardon and grace through Jesus Christ, whose coming forth from the Father was to that very end. Has not the time come to turn our steps toward Him?

"O Thou who knowest each man and his petition,
Each house and its need,
Deliver, O Lord, this city
And all the country in which we sojourn.
End the schisms of the Churches,
Quench the haughty cries of the nations,
And receive us all into Thy Kingdom,
Acknowledging us as sons of light;
And Thy peace and love
Vouchsafe to us, O Lord, our God."

(BISHOP ANDREWES)



Books of the Day

Rev. William H. Dunphy
Editor

THE GROWTH OF THE GOSPELS. By Rev. Frederick C. Grant.
The Abingdon Press. 1933. Pp. 226. \$1.50.

Dean Grant has put us very much in his debt by this new and splendid work. As a new, thoroughly up-to-the-minute, quite comprehensive, and comparatively brief treatment of so large a field it has to my present knowledge no rival. It is as thorough (even in what it actually contains) as its brevity would at all allow. And it gives the impression of a great deal more intensive thoroughness than its pages actually reveal in the process of reaching conclusions, the reasons for which often cannot be given in so brief a compass. The knowledge of the literature revealed is to the reviewer a constant occasion of envy.

Besides excellent discussions of the three Synoptics and their sources, *Q* and *L*, there are splendid and valuable chapters on "The New Testament as the Church's Book," "Why We Have the Gospels," "Method in Synoptic Study," and "The Gospel Before the Gospels." The latter does not cover precisely the same ground as Dr. Easton's book of the same name. There is also a helpful and illuminating chapter on the Fourth Gospel, even if (as I am inclined to think) not so satisfactory nor so likely to agree with the results scholarship ultimately reaches as in the other chapters.

As he is a specialist who has the right to opinions of his own and to propose conclusions in his own right, Dr. Grant's conclusions will interest us, at least on the major points. He accepts both *L* and *Proto-Luke*, but inclines to exclude both the Infancy and Passion narratives from *L*. On the other hand he is "strongly persuaded" of *M* (Bravo! on both these points). Mark's dependence on *Q* is affirmed, and the usual date for Mark in the late 60's. (Bravo! again.) There is to Dr. Grant, however, great doubt about Luke as the author of Luke—Acts, and still greater, apparently, as to Mark's authorship of the second gospel (not so Bravo!). Luke's *Q* is to be preferred to Matthew's not only as to order, as usually held, but also as to wording (quite possibly!). The date for "Matthew" seems a trifle late to the present writer. Dr. Grant says of *L*, "The sacramental and institutional elements in Christian origins lie outside its circle of interests"; and thinks this betrays its fidelity to early Palestinian tradition. (Not at all Bravo here; I believe both are to be found in early Palestinian Christianity.) Nor can I think that Papias is using "the Elder's" help (p. 98 and *ff.*, several places) in defense of Mark's gospel against defamers. Rather "the Elder" is defending, with Papias' approval, his own gospel against the objection that its order differs from the already influential gospel of Mark. And isn't "from early in the 60's on" (middle of p. 109) a misprint?

Dr. Grant's treatment of the fourth gospel and the great Johannine Problem seems to me the least satisfactory portion of his book. He thinks "the evidence really points to someone later than John as the author, to a writer rather far removed from the inner circle of the original Twelve, to one" well acquainted with Jewish ideas, etc., but not himself a Jew. And he even allows himself to speak of the defense of the traditional view as to authorship as an "apologetic attempt"—a method of browbeating an opponent as regrettable, I am sure, as insinuations of "rationalism," etc., from the ultra-conservative camp against those who reach *his* type of conclusions. To some of us it is simply a matter of external and internal evidence: we just cannot "get around," tempting as the historical weakness of the gospel makes it to try to "get around" it.

But I must not close on a note of criticism for so admirable a book as a whole—and even the treatment just criticized is most interesting, instructive, and enlightening! Despite occasional points of conclusions on which the present reviewer cannot see eye to eye with the author, the book as a whole is thoroughly fine and deserves the heartiest commendation. FELIX L. CIRLOT.

NEWS OF THE CHURCH

Response to Congress Deep and Widespread

Oxford Movement Centenary Observed by Thousands With Zeal Exceeding All Expectations

By GEORGE PARSONS

LONDON—The Congress observance of the first Centenary of the Catholic Revival has now come to an end. The response to it was deeper and more widespread than can be estimated, and the commemoration has been observed with a zeal that has exceeded all expectations.

The events of the 10 days will live long in men's memories: the High Mass at the White City, with its mighty army of worshippers; the Requiem for the Tractarian heroes; the Pageant of Youth, with the Albert Hall crammed with the Church's children; the exhortation to the spiritual life from the Bishops of Colombo and Llandaff; the atmosphere of ever-increasing solemnity.

In my previous letters I have endeavored to summarize all these events, and but little remains to be added to the chronicle.

WINCHESTER CATHEDRAL SERVICE

A large number of pilgrims July 17th made the journey to Winchester where a Choral Eucharist was celebrated at the cathedral in the morning. The service was unparalleled in the history of the cathedral. Never before has a congregation of upwards of 3,000 gathered within its walls for a Eucharist, and never, since the Reformation, at any rate, has there been a service of such dignity and significance.

PILGRIMAGE TO KEBLE'S GRAVE

In the afternoon the pilgrims went on to Hursley, some four miles distant, the parish in which for 30 years John Keble worked as parish priest, and in the churchyard of which he lies buried. There was a service at 3 P.M., at Keble's grave, when the Rev. E. P. Gough, vicar of Tewkesbury, gave a short address.

In the evening, the Bishop of Winchester preached in Hursley Church, at the closing diocesan service in celebration of the Centenary.

ORTHODOX LITURGY SUNG

The Orthodox Liturgy was solemnly sung at the Greek Cathedral, Moscow road, Bayswater, Saturday morning, July 15th, in observance of the Centenary. The great Archimandrite wrote, previous to the day, that "the Liturgy will have the meaning of a thanksgiving to Almighty God for the lives of those who, by starting the Oxford Movement, contributed very much to the cause of reunion. It will, therefore, constitute a tribute of the Orthodox Church to the pioneers of the Oxford Movement." Archbishop Germanos, Metropolitan of Thyateira, was the celebrant.



Photo by Wiles, Nashville.

BISHOP GAILOR WITH GUARD OF HONOR

At the recent celebration at Sewanee on the 40th anniversary of his consecration as Bishop.

On the Bishop's right is Charles S. Martin, senior warden of Christ Church, Nashville, whose father, the Rev. Dr. Thomas F. Martin, was rector of St. Ann's Church in which the diocesan convention of 1893, by unanimous vote, elected Dr. Gailor Bishop Coadjutor of Tennessee. On his left is George M. Darrow, treasurer of the diocese from 1895 to 1927, when he declined reelection and was named honorary treasurer for life. Both are lifelong friends of Bishop Gailor, and were present at his consecration. The bearer of the pastoral staff is Robert Daniel, grandson of the Bishop.

Archbishop Lang Praises Observance of Centenary

Calls for "Follow Up" With Fight Against Slums

LONDON—The Archbishop of Canterbury at the annual diocesan conference at Canterbury Cathedral chapel house said he thought the manner in which the celebration of the Oxford Movement Centenary had been observed throughout the country and among all the Churches overseas had been most remarkable.

Of course, there had been episodes which had provoked the protest of a certain section of Church people. That was perhaps inevitable, but it seemed to him that far more noteworthy had been, on the one hand, the restraint and charity of speech which had marked those who were most zealously devoted to the Movement and its results, and, on the other hand, the generous recognition by Church people of the traditions of the Movement and the blessing under God's Providence it had brought to the Church.

There was, Dr. Lang went on to say, one practical way of following up that celebration. Quite recently the two Archbishops issued a call to Church people to take their places in the campaign against slums, which still disgraced the life of England. It so happened that both the committees which were mainly responsible for those celebrations—what were known as the Archbishops' Committee and the Anglo-Catholic Congress—had resolved to do their utmost to follow up that appeal.

Bishop Burleson Dies In South Dakota

Funeral Services for Assistant to Presiding Bishop at Sioux Falls; Stricken at Conferences

CUSTER, S. D.—The Rt. Rev. Hugh L. Burleson, D.D., Assistant to the Presiding Bishop, died here August 1st of angina pectoris, at the age of 68.

Funeral services were held August 4th at Sioux Falls.

Bishop Burleson, formerly Bishop of South Dakota, was one of the vice presidents of the National Council, heading one of the two administrative divisions. It embraced the departments of Missions, Religious Education, and Christian Social Service.

The Bishop came here three weeks ago from New York to participate in a series of conferences.

Survivors include a son, John E. Burleson. Mrs. Burleson died in 1928.

Bishop Burleson was born in Northfield, Minn., April 25, 1865. His father was the late Rev. Solomon Stevens Burleson, one of the pioneer missionaries of the Church to the American Indians. All five of Solomon Burleson's sons followed him into the service of the Church. The older Burleson rests in a quaint old Oneida Indian burial ground in Northern Wisconsin. Hugh Latimer Burleson, born in the Indian Mission Field, spent his boyhood among the tribesmen. He received his early education in the Racine, Wis., grammar school, matriculating later at Racine College from which he was graduated in 1887, whence he entered the General Theological Seminary. He was ordained deacon in 1893, and priest one year later.

BEGAN MINISTRY IN NEW YORK

He began his pastoral career as curate of the Church of the Holy Communion, New York City, and was successively rector of St. Mark's Church, Waupaca, Wis., from 1894 to 1898; assistant rector of St. Luke's Church, Rochester, N. Y., from 1898 to 1900; dean of Gethsemane Cathedral, Fargo, N. D., from 1900 to 1909; and a secretary of the Board of Missions of the General Church from 1909 to 1916.

(Continued on page 386)

Unemployed Young Men Rebuild Delaware Church

WILMINGTON, DEL.—Through the influence of the Rt. Rev. Philip Cook, D.D., 14 unemployed young men are rebuilding St. Andrew's Church and community center in Ellis Grove, Sussex county. J. W. Gledhill is in charge of the work.

Three North Carolina Dioceses Preferred

Joint Meeting of Committees Favors Maintenance of Present Church Organization in State

HERNDONVILLE, N. C.—At a joint meeting of committees from the three North Carolina dioceses July 27th at Kanuga Lake, near here, it was decided unanimously to recommend to the conventions of the three dioceses concerned that the organization of the Church in North Carolina remain as at present in the three dioceses, namely North Carolina, East Carolina, and Western North Carolina.

The committee also decided to recommend that the diocese of North Carolina be requested to consider the advisability of ceding such of its territory to the diocese of East Carolina and Western North Carolina as would make for the welfare and expansion of the Church's work in the state.

CHANGED CONDITIONS IN STATE

The questions considered have grown out of the development and growth of the state since the setting off of the diocese of East Carolina 50 years ago. At that time Wilmington was the largest city in the state, and the cities in the Piedmont district were little more than villages, and the western part of the state was still less developed when set off as a missionary district approximately 30 years ago. With the growth of industrial life, conditions have changed, and for a number of years there has been a growing feeling among many members of the Church that there should be a realignment of the diocesan boundaries to make the strength of the three dioceses more uniform.

CONSIDERED TWO POSSIBILITIES

The standing committee of Western North Carolina, at the instance of the diocesan convention, invited the bishops of North Carolina and East Carolina to appoint committees to meet with them in a conference for the consideration of the advisability of the three dioceses continuing as they are or redividing the state into two dioceses only.

Owing to illness, the Rt. Rev. E. Penick, Bishop of North Carolina, was unable to be present. The Rt. Rev. Thomas C. Darst, Bishop of East Carolina, presided.

Iowa G. K. D. Annual Conference At Clear Lake September 1st

DAVENPORT, IOWA—The diocesan Gamma Kappa Delta society will hold its annual conference September 1st to 4th at Bishop Morrison Lodge, Clear Lake. The Rev. H. B. Hoag, rector of Christ Church, Burlington, is director of the conference. The Rt. Rev. H. S. Longley will be the conference chaplain. A number of others will be on the faculty.

1,000,000 Visitors at Hall of Religion During Fair's First Two Months

CHICAGO—Records at the office of the Hall of Religion indicate that approximately 1,000,000 persons have visited the Hall during the first two months of the World's Fair. Dr. Hugh McGill, executive secretary of the International Council of Religious Education, is manager of the Hall and spends his full time at the building.

Church Army Troubadours Terminate Summer Tour

Team of Young Missionaries Conducted Many Outdoor Services

MILTON, N. C.—After being on the roads of Maryland and North Carolina since the end of May, the Church Army Motoring Troubadours finished their summer tour here at the end of July.

The three young missionaries constituting the team have delighted in unusual places for preaching. At a filling station, here, they addressed 150 people, chiefly men, at a Saturday afternoon meeting. At a factory meeting held on a railroad track, the meeting was interrupted by the afternoon train running through (but not over) the congregation. Vesper services in hilltop graveyards and meetings outside ancient courthouses also drew crowds. At a prison camp 10 men signed resolution cards.

Scores of Prayer Books and Bibles have been distributed to those making requests after outdoor services. In several places local bands and vested choirs took part in the meetings and in at least one town outdoor work is being continued by the rector.

Province of Sewanee Synod Meeting Begins November 21st

LOUISVILLE, KY.—The synod of the province of Sewanee will meet in St. John's Church, Montgomery, Ala., November 21st to 23d, according to the Rev. John H. Brown, secretary.

Archdeacon of Albany Directs Church Services in 18 Camps

ALBANY—Under the direction of the Ven. Guy H. Purdy, religious services are conducted in the 18 Civilian Conservation Corps camps scattered throughout the diocese.

Elks Honor Dr. Jung

BROWNSVILLE, PA.—The Rev. G. Philip Jung, S.T.D., rector of Christ Church, was honored at the recent national convention of the Benevolent and Protective Order of Elks in Milwaukee by appointment as assistant to the grand inner guard. Dr. Jung is a past exalted ruler of the Brownsville lodge.

"Bishop's Pence" Plan Begun in Chicago

Possibility of Raising \$400,000 Yearly Through Pennies at Meals Seen by Bishop Stewart

CHICAGO—Plans for the most extensive and thorough-going financial program ever undertaken in the diocese and a program which Bishop Stewart expects will revolutionize the givings and financial status of the diocese, have been completed. The program is to be known as the "Bishop's Pence" and will be formally launched in September.

According to estimates made by the Bishop, the plan has possibilities of raising as much as \$400,000 a year. It centers on the theory of each communicant giving as a thank offering one cent after each meal. This means three cents per day or approximately \$11 per year.

BANKS TO BE SENT FAMILIES

In order to make the plan easily workable, a Bishop's Pence bank or container will be sent within a few weeks to every family in the diocese. The containers are being made especially for this purpose from designs which have been in process of preparation for weeks. An attractive label with a mitre as the central theme, bears the grace to be said before each meal: "Bless, O Lord, this food to our use, and us to Thy service, for Christ's sake," and the thanksgiving: "For these and all His mercies God's Holy Name be praised."

The label also carries these lines:

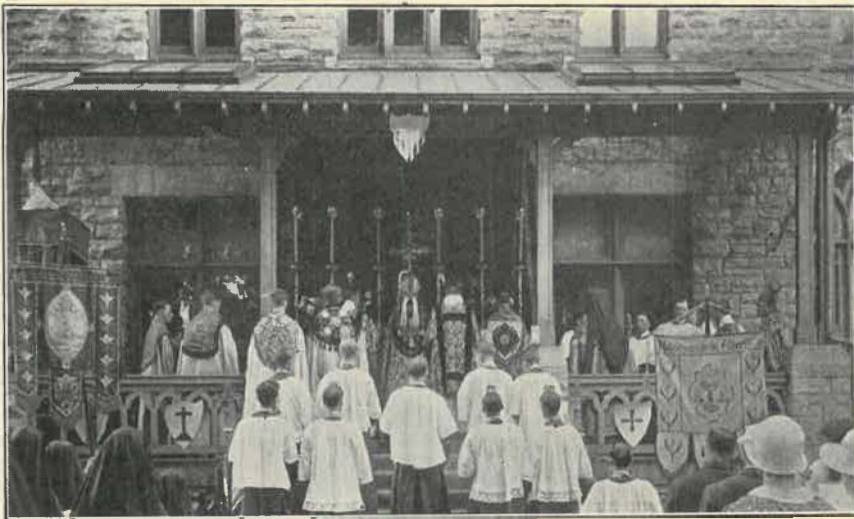
"Thrice a day these prayers I say,
Thrice a day my pence I pay."

When a container is filled, it will be brought to the parish church and deposited with a regularly appointed "penceman." Appointment of these parish representatives is now in process by the Bishop on recommendation of the parish priest. Bimonthly "Pence Days" also are planned on which the entire diocese is expected to turn in the contents of containers.

COMMITTEE IN CHARGE

The operation of the plan is in general charge of a Bishop's Pence committee, headed by Angus Hibbard of St. Chrysostom's. Sylvester A. Lyman has been elected executive secretary of the committee and will devote his entire time to the promotion of the plan. Other members of the committee are: Archdeacons W. H. Ziegler and F. G. Deis; the Rev. Dr. Duncan H. Browne, the Rev. Dr. Hubert Carleton, Mrs. Charles Spencer Williamson, R. W. McCandlish, E. Robinson, and J. E. Boyle.

Of paramount importance is the fact that the Pence plan is intended not only to strengthen the diocese but each individual parish. Under the plan, the returns from the banks will be divided equally between diocese and parish, after administrative costs have been pro-rated.



DIOCESE OF FOND DU LAC OBSERVANCE

Of the Oxford Centenary on the grounds of Grafton Hall in Fond du Lac July 16th. Bishop Weller is in the center, at the altar at the Pontifical High Mass. Bishop Ivins and a Greek Orthodox priest are seen on the Epistle side.

Southern Virginia Bishop Confers With Clergy, Laity

Financial Problems Considered at
Two Meetings

NORFOLK, VA.—At a recent meeting of the Bishop and executive board of the diocese of Southern Virginia it was decided that conferences should be held between the Bishop and the clergy and representatives of the vestries of the diocese. The purpose of these conferences was to consider financial problems arising from the economic depression and from the fact that collections are naturally poorer during the summer months.

Two conferences were held. The first took place at the Church of the Good Shepherd, Norfolk, July 21st. The other was held in St. Paul's, Petersburg, July 27th, thus reaching both sections of the diocese. Nearly all the clergy and a number of laymen were present. The discussions were helpful and cooperative.

Protestants Use Kites And Loud Speakers But Service is Undisturbed

LONDON—Nothing untoward occurred to mar the solemn offering of the Holy Sacrifice in the culminating service of the recent Centenary celebrations at the White City Stadium.

The activities of the Protestant Alliance were confined to the flying of two kites over the stadium announcing that "The Protestant Alliance declares this High Mass illegal." The kites were taken down when requested by the flying squad of Scotland Yard. The Alliance had also a loud-speaker van outside the stadium, but only one sentence penetrated to the arena. A voice was heard booming: "The Bishop of Rome hath no jurisdiction in this realm of England." After this brilliant contribution, no more was heard from the loud-speaker.

Maryland Priest Observes 50th Year as Subscriber To "The Living Church"

THE OXFORD MOVEMENT was only 50 years old when the Rev. W. F. Dickinson of Hillsboro, Md., became a subscriber to THE LIVING CHURCH. And now, at the observance of the centenary of the Oxford Movement, he is observing his first half century as a subscriber, and celebrated by sending in his renewal.

Southwest Province Synod To Convene in Houston

Bishop Capers Celebrant and Bishop
Spencer Preacher

HOUSTON, TEX.—The 15th synod of the province of the Southwest will meet here October 17th to 19th, with the opening celebration of Holy Communion at 9:30 A.M., October 18th in Christ Church with the Rt. Rev. W. T. Capers, D.D., president, celebrant and the Rt. Rev. R. N. Spencer, D.D., preacher.

Tuesday, October 17th, will be devoted entirely to a meeting of the bishops of the province. There will be no public services or meetings that day.

Utah Group Makes Pilgrimage To Bryce's Canyon and Temple

SALT LAKE CITY, UTAH—A pilgrimage of 768 miles to Bryce's Canyon and the Temple of Zinawava was made July 22d and 23d by a group of 35 under the leadership of the Rt. Rev. Arthur W. Moulton, D.D.

The first service of the pilgrimage was held at 9 A.M., July 23d at Sunset Point, on the rim of Bryce's Canyon. The Bishop was the preacher. Archdeacon Bulkley and the Rev. John P. Moulton assisted in the service. At noon the group left for the Temple of Zinawava, 90 miles away. There an evening service was held.

Metropolitan Platon Rejects Moscow Rule

Head of Russian Church in America
Issues Declaration of Temporary
Independence From Soviet

NEW YORK—Declaring the Russian Orthodox Church in America will not agree to sign an obligation of loyalty to the Soviet government, the Metropolitan Platon, head of the Russian Church in America, proclaimed it temporarily an autonomous diocese, pending establishment of normal Church life within Russia.

The Metropolitan, who is Archbishop of North America, Canada, and the Aleutian Islands, took this stand June 3d in an epistle to his people, explaining that the steps were taken to assure the safety of the Russian Orthodox Church in America from the disastrous effects of the Russian revolution, and from the political complications connected with it.

EMISSARY FROM MOSCOW FAILS

An emissary from Moscow, Archbishop Benjamin, recently arrived and called upon the Metropolitan to declare his loyalty to the Soviet government. Archbishop Platon in the epistle declared the Church in America considers it the duty of all members to abstain from giving any sort of "obligations of loyalty" to "any other foreign power outside of the country in which flows the life and the activity of the members of our Church here."

The epistle sets forth that this branch of the Russian Church had the intention of remaining Russian religiously, but not politically, and that it still less desires to be connected with the Soviet régime, "which is saturated with Communistic and atheistic principles."

EMPOWERED BY COUNCILS

"Our people here," said Archbishop Platon, "have clearly understood the dangers of our present Church life and have unanimously voted at the Councils in Pittsburgh in 1922, and in Detroit in 1924, giving to me personal authority and right to act in the spirit of that safeguarding of our Church in America and giving the right to proclaim it temporarily autonomous. In full faith that our kind, faithful Russian-American flock will follow us, we invoke God's blessing upon them and request them to firmly stand by our instructions as here given."

New Parish House Cornerstone Laid by Bishop of Virginia

CLARENDON, VA.—The cornerstone of a new parish house for St. George's Church here was laid by the Rt. Rev. H. St. George Tucker, D.D., July 30th. The Bishop was assisted in the service by the rector, the Rev. Henry J. Miller.

The new parish house which adjoins the present church building is being erected of brick and stone at a cost of more than \$10,000. It is to take the place of a smaller parish hall.

Slavery Abolition Centenary Observed

St. Paul's Cathedral Service Also
Commemorates 100th Anniversary
of Death of Wilberforce

LONDON—A special service was held at St. Paul's Cathedral July 23d to commemorate the centenary of the death of William Wilberforce, and of the abolition by the British parliament of slavery.

The congregation included representatives of the Anti-Slavery and Aborigines Protection Society, the Church Missionary Society, and the League of Nations Union, members of the Wilberforce family, and descendants of Thomas Powell Buxton and Zachary Macaulay. Many colored men and women attended the service.

ARCHDEACON OF LONDON PREACHER

The preacher was the Archdeacon of London who said they were really celebrating three centenaries, those of the passing of the act for the abolition of slavery, the death of William Wilberforce, and the birth of Charles Gordon.

After describing the work of Wilberforce and the Clapham group who fought with him for the emancipation of the slaves, the archdeacon said that these men were criticized and despised in their own day, but now delight is taken in honoring them.

The evening service July 23d at Westminster Abbey also was devoted to the centenary of Wilberforce. The preacher was the Rev. Percy Wathen, a former member of the staff of the Universities Mission in Central Africa, who spoke with first-hand knowledge of all that the abolition of the slave trade had meant to the African. He gave instances of rescued slave boys who, in his lifetime, had risen to important posts in the Church, government, in the administration of agriculture, and in the judicature. The Dean of Westminster invited thanksgiving for the life and work of Wilberforce, and later for the work of the Universities Mission in Central Africa.

The centenary was observed in Hull, the native city of Wilberforce.

Dr. Dieffenbach to Conduct Feature in Boston Newspaper

BOSTON—Dr. Albert C. Dieffenbach, for 15 years the aggressive and nationally known editor of the Unitarian *Christian Register*, will open a new department, "Religion Today," which will be a regular Saturday feature of the *Boston Evening Transcript*, beginning Saturday, August 12th. "Religion Today" will consist of announcement, comment, and interpretation of significant developments in the religious life of the world.

The new department will take the place of "Churchman Afield" which has been published for the past 36 years and which on that date will end on the retirement of its founder and editor, H. H. Fletcher.

Hitler Sends Greeting To Catholic Congress

LONDON—A greeting to the Anglo-Catholic Congress from the Chancellor of Germany, Adolf Hitler, was received after the Congress had adjourned, and so too late to be read at one of the sessions. It was signed by Dr. Mueller, the army chaplain whom Hitler had appointed to reorganize the German Protestant Church, and read as follows: "The Lord Protector of the Movement of Faith of the German Christians sends his hearty greetings and best wishes to the Anglo-Catholic Congress." The title Lord Protector is one assumed by Herr Hitler.

Hall of Religion Hosts Provided by Organizations

Different Parishes Responsible
For Certain Days

CHICAGO—The Woman's Auxiliary of the diocese of Chicago and the Church Club of Chicago provide the hosts and hostesses who supervise the Church's exhibit at the Hall of Religion at the World's Fair. This requires from four to six women and one or two men daily.

Different parishes are responsible for specified days or weeks in the program. This plan of volunteer supervisors is proving not only highly satisfactory but a valuable educational means.

Churches will join in a great outdoor evensong service in Soldier's Field at the World's Fair at 5:30 p.m., August 13th. The Rev. Dr. John C. Evans, rector of St. Luke's church, Chicago, will preach.

The Antioch Chalice which has been a center of attraction in the Hall of Religion, has been curtailed off and a charge of 25 cents is made to view it. The chalice is located in the main rotunda of the building. When the fair was opened, the chalice could be seen without charge.

The choir of St. Edmund's (colored) Church, the Rev. Samuel J. Martin rector, presented a program at the Hall of Religion July 30th.

Archdeacon of Gloucester Appointed Suffragan Bishop

LONDON—The Ven. C. H. Ridsdale, Archdeacon of Gloucester and canon residentiary of Gloucester Cathedral, has been appointed to the Suffragan Bishopric of Colchester in succession to Dr. T. A. Chapman. The appointment will take effect on the resignation of the present Bishop September 30th.

Archdeacon Ridsdale, who is 60 years of age, was educated at Malvern and at Trinity College, Oxford, where he graduated in 1895. He was appointed Archdeacon of Gloucester in 1919, and has been canon residentiary and treasurer of the cathedral since 1921.

Pennsylvania Church Begins New Building

Ground is Broken for St. Anne's,
Willow Grove, Structure by
Bishop Taitt

PHILADELPHIA—The Rt. Rev. Francis M. Taitt, Bishop of Pennsylvania, August 4th broke ground for the new church building of St. Anne's Church, Willow Grove. In cooperation with the spirit of the National Industrial Recovery Act, immediate steps will be taken to erect this building which will replace the frame chapel which has served the congregation there for nearly 30 years. The new building will be the first unit of a group of buildings planned to be erected eventually on this site. The Rev. George C. Anderson is in charge.

The building, which will be a combined chapel and parish house, will be a memorial to the late William West Frazier, for many years one of the most prominent laymen in the diocese, and largely responsible for bringing the Church to the Willow Grove section. The chapel will have a seating capacity for 300, and a basement hall will accommodate 200.

During the past two years St. Anne's has developed so rapidly that its original chapel is quite inadequate to meet the needs of its greatly increased membership. Steps were taken to raise a fund to provide suitable quarters for this expanding work, and with the signing of the contract August 3d, it was announced that a sum entirely sufficient to erect the new building is now in hand.

Rev. P. S. Olver to Become Rector of Zion Church, Rome, N.Y.

NEW YORK—The Rev. P. S. Olver has tendered his resignation as vicar of St. Thomas' Chapel and will become the rector of Zion Church, Rome, N. Y., October 1st.

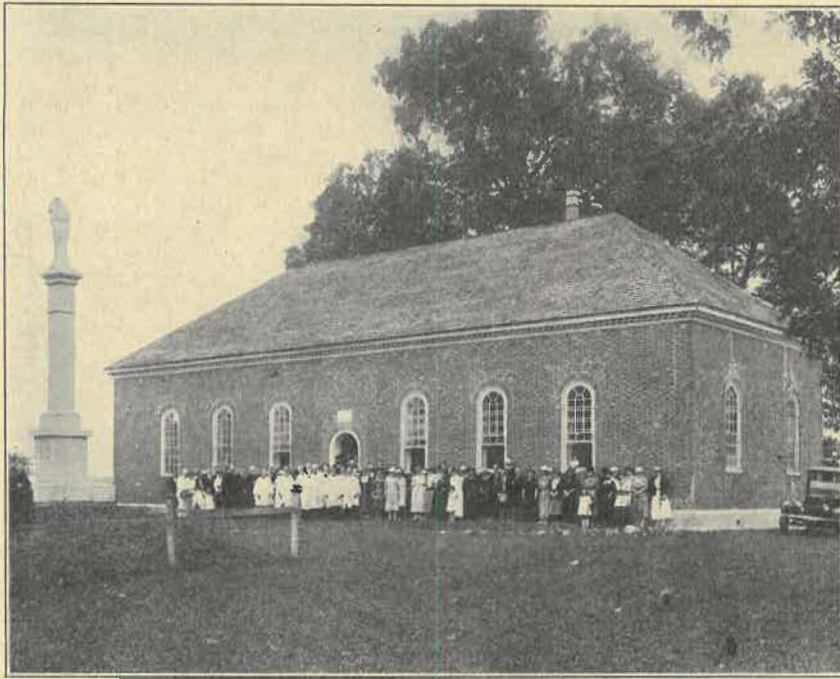
The Rev. Mr. Olver, who attended General Theological Seminary, was ordained priest in 1927 and became head master of the Mohegan Lake School, Mohegan, N. Y., and priest in charge of St. Mary's Church. Three years ago he became vicar of St. Thomas' Chapel.

Maryland Parish Distributes Religious Education Pamphlet

BALTIMORE—A pamphlet, "Religious Education of Little Children," was recently published by St. David's Church, Roland Park, and distributed to all parents in the parish. The pamphlet is the work of the Rev. George B. Scriven, curate of the parish.

Weaving Institute at Penland, N. C.

ASHEVILLE, N. C.—The fourth annual Weaving Institute, conducted by Edward T. Worst, of Chicago, will be held in the buildings of the Appalachian school, Penland, August 14th to 25th, under the direction of Miss Lucy C. Morgan.



THE 156TH ANNIVERSARY OF LITTLE FORK CHURCH,

Culpeper county, Virginia, was fittingly observed by the congregation the Seventh Sunday after Trinity.

The Rev. John F. Wren Feild of Christ Church, Roanoke, was the preacher at the morning and afternoon services. The Rev. Kensey J. Hammond, D.D., rector of St. Mark's parish, of which this church is a part, baptized a granddaughter of the senior warden just before the morning service. Little Fork Church was the scene in 1930 of the 200th anniversary celebration of the parish.

Missionaries Sail For Southern Brazil

Farewell Service at Church Missions House on Eve of Departure; Young Brazilians Participate

NEW YORK—The Rev. Raymond E. Fuessle, of Jamaica, L. I., and the Rev. Martin S. Firth of Worcester, Mass., were tendered a farewell service in the Church Missions House August 3d on the eve of their departure for mission service in Southern Brazil.

Graduates of the class of '33 at Virginia Theological Seminary, an unusual note of interest attached to the service for the two young men, in the fact that among their classmates were Jesse Appel and Orlando Baptista, young Brazilians and graduates of the seminary at Porto Alegre, who were taking a special course at the Virginia institution, and who participated in the service.

There was also the additional fact that close ties bind Brazil and the Virginia seminary. The first Bishop of Southern Brazil was the Rt. Rev. Lucien Lee Kinsolving, a Virginian and a graduate of the Virginia seminary, who had as an associate in organizing the mission, the Rev. William Cabell Brown, D.D., later also, Bishop of Virginia. Then too, the present Bishop of Brazil, the Rt. Rev. William M. M. Thomas, D.D., is a graduate of the same institution and the list of missionaries who have served in Brazil includes the names of many Virginians or graduates of its seminary.

Bishop Refuses to Institute Nominee Unless He Promises Not to Reserve Sacrament

LONDON—The Bishop of St. Edmundsbury and Ipswich, according to the *Church Union Gazette*, has refused to institute the nominee of the trustees of the Guild of All Souls to the living of Chevington, Suffolk, unless he promises not to reserve the Blessed Sacrament continuously for the sick and dying.

The English Church Union has agreed to afford legal and financial support to the trustees of the Guild of All Souls in securing the institution of their nominee.

Retiring Principal of Honolulu School Sails for United States

HONOLULU—Sister Paula Harriet, retiring principal of St. Andrew's Priory School for Girls, sailed July 19th for Glendale, Ohio, where she will be stationed at the Mother House of the Community of the Transfiguration. Her successor as principal of the school is Miss Juleff Coles, M.A., who has been a member of the faculty for the past three years.

Holy Innocents', San Francisco, Receives Bequest of \$1,250

SAN FRANCISCO—A bequest of \$1,250 came to Holy Innocents' Church, here, from the estate of the late Mary Louise Milton, member of Holy Innocents' parish. One thousand dollars will be applied to the mortgage indebtedness reducing this to \$2,000.

W. North Carolina To Elect Bishop

Special Convention Defeats Move to Choose Provisional Successor to the Late Rt. Rev. J. M. Horner

ASHEVILLE, N. C.—At a special convention of the diocese of Western North Carolina in Trinity Church here August 3d, to consider the advisability of choosing a provisional bishop, a resolution to this effect was defeated by a large majority.

The standing committee now is expected to call a convention for the election of a bishop, to succeed the late Rt. Rev. J. M. Horner.

Haywood Parker, of Asheville, at the regular meeting offered a resolution that the convention decide to elect a provisional bishop and then proceed to the election, and he spoke at length in support of this. The resolution was generally discussed and decisively defeated. On motion, the convention then adjourned with the understanding that the members would remain and informally discuss important matters of interest to the diocese.

A resolution requesting the standing committee to meet at an early date and call a convention 60 days from the date of the election of a bishop was passed at the informal session. The resolution was offered by the Rev. James B. Sill.

Gilbertsville, N. Y., Church Observes 100th Anniversary

GILBERTSVILLE, N. Y.—Christ Church celebrated its 100th anniversary August 6th, the Feast of the Transfiguration.

A reception for the congregation and friends of the parish was held at the home of Mrs. Henry Gilbert, August 5th. August 6th the Ven. Guy H. Purdy celebrated at the Holy Eucharist at 7:30 A.M. There was a memorial celebration of the Holy Eucharist at 9:30 A.M., by the Rev. C. C. W. Carver, rector of Christ Church, Rochester. Archdeacon Purdy preached at the service at 10:30. Evensong at 8:30 P.M. included a musical program. The Rev. Frederic Evenson is rector of Christ Church.

Long Island Church, Closed After Fire, Is Reopened

GREENPORT, N.Y.—The Rt. Rev. Frank W. Creighton, S.T.D., Suffragan Bishop of Long Island, officiated July 16th at the reopening of the Church of the Holy Trinity here.

The church has been closed since last winter, at which time it was gutted by fire. Under the splendid leadership of the Rev. C. M. Budlong, the rector, rehabilitation work has rapidly progressed. This reopening happened to be the 68th anniversary of the first service held in that building.

College Pastors End Helpful Conference

Clergy From All Parts of Nation
Find Inspiration Under Leader-
ship of Dr. McGregor

BY THE REV. A. S. LAWRENCE

EVERGREEN, COLO.—One of the most valuable institutions of the Church is the College of Preachers, of Washington, D. C. Week after week there have gathered in its beautiful building under the shadow of the cathedral small groups of clergy for intensive study, directed by some of the ablest scholars of the Church. Hundreds of priests have gone back to their work with new vision and energy.

As almost all the Church knows, the man who has made the College of Preachers what it is is Bishop Rhinelander. From the first he has gathered together selected groups, and one of the groups to which he has given considerable attention is the college pastors.

DR. MCGREGOR IN CHARGE

This year a new departure has been made. The Bishop planned a month's conference, and as Washington was too hot in summer, and was not central for a national gathering, he obtained the conference grounds at Evergreen, Colo., for the month of July. Bishop Rhinelander was also most fortunate in securing the Rev. Dr. D. A. McGregor, the new secretary of Religious Education, to take charge of the conference. Dr. McGregor was ably assisted by the Rev. Thomas H. Wright, acting secretary for College Work.

Though this summer conference was in the nature of an experiment, there is no question of its success. Fifty-six clergy were in attendance for all or part of the month. They came from colleges in 30 different states, and 36 different dioceses. It was a truly national gathering.

The first week of the conference the lectures were delivered by the Rev. John Crocker of Princeton. His general subject was "The College Community and the Christian Life." He stated the problems of the student of today, and pointed out the various emphases that the college pastor must necessarily make in dealing with these problems.

He was followed the second week by Dr. Wilbur Urban, professor of Philosophy at Yale. Dr. Urban spoke of modern philosophy, and with his keen analysis showed the weaknesses of much modern superficial thought, and then presented the position of the Church as the only rational solution, and the true philosophy.

CLIMAX OF CONFERENCE

These lectures and discussions were a wonderful stimulus to those who heard them to think through the faith we hold. But perhaps the climax of the conference came in the third week, when Dr. Mc-

Gregor carried the intellectual presentation given by Dr. Urban into the practical field of the Church's every-day life. He stressed the social side of the Gospel as the all important side, and from the point of view of the now generally accepted theory of Emergent Evolution, propounded the theory that the Church is the new emergent. His position was both startling and convincing. With clear logic and wealth of illustration he drove his points home, and the college pastors have gone back to their work with a new conception of the place of the Church in the solution of the present world chaos.

The final week the lectures were given by the Rev. Leroy S. Burroughs, of Ames, Iowa. He applied the material of the first three weeks to the pastoral ministry of the college priest. With 15 years' experience in college work, the Rev. Mr. Burroughs was intensely practical, and the discussions following the lectures showed that the men present were keenly alive to their work, and had gained much from the conference.

One feature of the conference that must not be overlooked was the fellowship and companionship of men of all types of Churchmanship and from so many different places. From the first day the group was a real Church family, knit together in a common bond and animated by a single purpose.

Bishop Burleson Succumbs At Custer, South Dakota

(Continued from page 381)

having also served as a member of the board from 1894 to 1898.

EDITOR OF "THE SPIRIT OF MISSIONS"

As a member of the secretariat of the board, Bishop Burleson was editor of *The Spirit of Missions*, the national Church magazine; and it was while serving in this capacity that he gathered the material for his *Conquest of the Continent*, an historical work which combines the picturesque features of the early history of the United States with the progress of the Church from the days of the first Christian service on the American continent. Other works from the Bishop's pen include *An Officer of the Line*, and *How Our Church Came to Our Country*, in addition to sermons, pamphlets, and numerous magazine articles, among them many vigorous pleas in behalf of the American Indian.

Master of a scholarly English, he was also the author of numerous occasional prayers which are widely used and admired for their beautiful and reverent tone. Bishop Burleson was likewise credited with an ability not only to repeat from memory all the hymns in the Church Hymnal, but to recite, also from memory, the entire collection of Psalms in the Book of Common Prayer.

CONSECRATED BISHOP IN 1916

While still acting as secretary of the Board of Missions, Dr. Burleson was consecrated Missionary Bishop of South Dakota, December 14, 1916, and at once entered upon his work among the Indians to which his father had devoted his life,

and which links his name with those other great apostles to the Red Man—Henry Benjamin Whipple and William Hobart Hare.

As Bishop Burleson conceived the task which the Church entrusted to him, the Christianization of the Indian means not only administering to the nation's wards spiritually, but actively cooperating with the government in fitting the Indians for useful agricultural and industrial activities and the exercise of their duties and responsibilities as American citizens.

ADVANCED INTERESTS OF INDIANS

As Bishop of South Dakota his record is one of long continued effort to advance the interests of the 5,000 Sioux Indians who were under his jurisdiction. His constant aim was to bring the Red Man to a realization of the fact that his best interests lie in a complete severance with the past, and in an earnest effort to make himself a part of the white man's civilization.

Schools and churches dot the South Dakota prairies in which the younger generation of Indians are being educated, while at the same time Bishop Burleson constantly extended his efforts to broaden the field of self-support for their elders. He was one of the first to raise his voice against the exploitation of the Indians in the so-called Wild West shows.

Bishop Burleson enjoyed the distinction of being himself a member of the Oneida nation of Indians; having been adopted in his boyhood days—the name bestowed upon him being "Tallahodh"; meaning "Good Timber."

ASSISTANT TO PRESIDING BISHOP IN 1925

Upon the election of the late Rt. Rev. John Gardner Murray, D.D., Presiding Bishop of the Church, at its General Convention in New Orleans, in 1925, Bishop Burleson was made Assistant to the Presiding Bishop. He filled this post until the death of Bishop Murray and through the term of Bishop Murray's successor, the late Most Rev. Charles Palmerston Anderson, and into the administration of the present Presiding Bishop, the Most Rev. James DeWolf Perry, D.D., while continuing his administration as Bishop of South Dakota.

ELECTED COUNCIL VICE PRESIDENT

When in 1930, the National Council of the Church was reorganized, Bishop Burleson was elected vice president of the National Council, with jurisdiction over the departments of Missions, Education, and Social Service. At the General Convention in Denver in 1931, having again been elected Assistant to the Presiding Bishop as well as vice president of the Council, Bishop Burleson resigned his post as Bishop of South Dakota, and devoted his time exclusively to administration work at the headquarters of the Church in New York.

Church Missions House Service

In Memory of Bishop Burleson

NEW YORK—A chapel service in memory of Bishop Burleson was held at the Church Missions House immediately following receipt of the notice of his death. The message was sent by the Bishop's son, John E. Burleson.

Kootenay Archdeacon In Charge of Diocese

Bishop Doull and Family Sail for
England; Successor to be Chosen
October 26th by Synod

TORONTO—Dr. Doull's resignation as Bishop of Kootenay took effect July 31st, and until his successor is consecrated the diocese will be administered by the Ven. Thomas Greene of Kelowna, senior archdeacon.

Bishop Doull, with the other members of his family, sailed for England July 28th. He is to begin his new work as Archdeacon of Sheffield in August.

The synod to elect his successor has been called to meet in Kelowna October 26th.

CENTENARY CELEBRATIONS

The Oxford Movement centenary was duly celebrated in St. Peter's Cathedral, Charlottetown, P. E. I., July 16th. At 8 A.M., the Rev. Canon Malone celebrated the Eucharist being assisted by the Rev. C. A. Simpson. The Eucharist at 11 A.M. was offered as a special act of thanksgiving to Almighty God for blessings on the Church during the past century and for the faithful lives and services of the Rev. George Hodgson and the Rev. James Simpson who had long served in this parish. The Rev. Dr. Hunt was celebrant, the Rev. C. A. Simpson, deacon, and the Rev. Canon Malone, subdeacon. A beautiful new red cope was worn during the procession at Evensong.

A number of priests gathered at St. Alban's Church, Woodside, N. S., at 8 P.M., July 13th for the purpose of commemorating the centenary of the Oxford Movement. Solemn Evensong was said before a large and appreciative congregation. On the morning of the 14th Holy Communion was celebrated by Canon Malone, and at 10:30 A.M., the rector, attended by the Rev. J. R. Davies and the Rev. A. Woolcock as deacon and subdeacon, respectively, celebrated a choral Eucharist.

A service was held in All Saints' Church, Winnipeg, July 14th, in commemoration of the centenary of the Oxford Movement. The Rev. Mr. Horrobin was the preacher. His Grace Archbishop Stringer was present. He administered the Holy Communion at a service in All Saints' Friday morning. The Rev. Canon Herklots was the special preacher at All Saints' July 16th.

DR. RIGBY DIES

The Rev. Dr. Oswald Rigby, M.A., LL.D., rector emeritus of St. Mark's Church, Port Hope, Ont., and former head master of Trinity College School, died at his home in Port Hope July 27th in his 75th year from a sudden heart attack. Dr. Rigby celebrated the 50th anniversary of his ordination to the ministry last September.

Born in Liverpool, England, he was educated at Liverpool College and St. John's College, Cambridge. After ordination at Ely Cathedral in 1882 he received an appointment to St. Giles, Cambridge,

and at the same time held the position of Cambridge University extension lecturer.

In 1866 he became head master of the choir school of St. John, Torquay, and five years later came to Canada as professor of history at Trinity University, Toronto. He became head master of Trinity College School in 1903 and retained this position until 1913 when he returned to England. On his return here in 1914 he was made vicar of St. Bartholomew's, Toronto, and in 1918 returned to Port Hope as rector of St. Mark's and held that position until last September.

Vermont Priest Highly Praised in Editorial

Rev. M. W. Ross is Considered "My
Ideal Clergyman"

TOPEKA, KAN.—The Rev. M. W. Ross, who recently resigned as rector of St. Luke's Church, St. Albans, Vt., was highly praised in an editorial in the August number of *The Household Magazine*. The Rev. Mr. Ross is now living in Sechlerville, Wis.

The editorial condemns as "arrant bunk" the notion that a minister should be "a business man among business men," holding that if this is true, the minister "might as well give place to the manager of the chamber of commerce." The editorial, published under the caption "My Ideal Clergyman," follows:

"I have just learned of the retirement, because of ill health, of a clergyman whom I have known for a quarter of a century. His name—the Rev. Merton Winfred Ross—is doubtless quite unfamiliar to most of you, because he is not a writer of books or special articles nor has he been quoted in the press, as some clergymen are, on every subject from women's dress to the League of Nations. It is true that he was for several years a leading figure in social service work in Chicago but there he actually worked rather than sought publicity. For the most part, however, he was rector of parishes in small cities, where he influenced hundreds of individuals to be a little more thoughtful, a little kinder, a little more sensible of beauty and truth and reality. In short, he has been always a builder of character; he could always build character because he has character himself. Although a cultured and sophisticated man, he came as close as any one I have known to the Parson that Geoffrey Chaucer described nearly six hundred years ago:

But Cristes lore, and his apostles twelve,
He taught, and first he folwed it himselfe.

"After all that, it seems to me, represents the ideal clergyman. A clergyman is not a realtor, broker, college professor, or even Y. M. C. A. secretary, raised to a higher power. I am not at all disappointed when a clergyman refrains from slapping me on the back and asking me what I think of the grain market. My idea is that a clergyman should be interested in human character and spiritual values and that he ought to know, through learning and experience, a great deal more about them than the rest of us know. The notion that he should be 'a business man among business men' strikes me as arrant bunk. If that is what he is to be, he might as well give place to the manager of the chamber of commerce. True, that is merely my opinion, but I am convinced that it is becoming the opinion of an increasing number of people."

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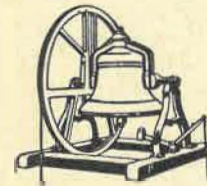
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"May they rest in peace, and may light perpetual shine upon them."

ROY R. GILSON, PRIEST

SALISBURY, MD.—The Rev. Roy Rolfe Gilson, rector of St. Peter's Church here, former newspaper man and author of novels and short stories, died August 2d at the rectory.

He became city editor of his father's paper, the *Daily Palladium*, at Benton Harbor, Mich. Later he was art and dramatic critic of the *Detroit News* and an editor on the *Commercial Advertiser* in New York.

Since entering the ministry he had served parishes in New Hampshire, Maine, and Maryland.

After writing eight novels and many short stories, he abruptly stopped his literary activities when he prepared for the ministry. He was ordained priest in June, 1914.

In 1902 he married Miss Mary Walker McGrath of Detroit. They had two sons and a daughter.

OLIVER RILEY, PRIEST

HASTINGS, NEBR.—The Rev. Oliver Riley, rector of St. Andrew's Church, Scottsbluff, Nebr., and rural dean of the Scottsbluff deanery died in Denver, Colo., the night of July 27th.

The Rev. and Mrs. Riley were in Denver for a short vacation when he was taken ill with a sudden heart attack, from which he never recovered.

He was a native of Ireland and had been in this country for a number of years. He had served in South Dakota and East Oregon. He came to Scottsbluff about four years ago and had made an enviable record. The Scottsbluff parish has grown until it has become one of the largest and most influential parishes in Western Nebraska.

The Rev. Mr. Riley was prominent in the district of Western Nebraska and was at the time of his death active in the diocesan projects and undertakings.

Bishop Beecher was in charge of the funeral services.

WILLIAM ROLLINS WEBB, PRIEST

BALTIMORE, MD.—The funeral of the Rev. William Rollins Webb, retired priest of the diocese of Maryland, was held in St. David's Church, Roland Park, August 1st. The Rev. S. Tagart Steele, Jr., D.D., rector, officiated, assisted by the Rev. William Dallam Morgan. The Rev. Mr. Webb died at his home, 106 Edgevale road, Roland Park, July 30th.

He was born in Baltimore, the son of William Prescott Webb and Anna Eliza Webb. He received the degree of Bachelor of Arts from Trinity College, Hartford, Conn., in 1878 and was graduated from the General Theological Seminary in 1881. He was ordained deacon in Grace Church, New York, by the Rt. Rev.

Henry C. Potter, D.D., in 1883 and in 1885 he was advanced to the priesthood by the Rt. Rev. A. N. Littlejohn, D.D.

The Rev. Mr. Webb began his ministry as assistant in St. John's Church, Hagerstown, Md., and from there went to Trinity Church, Roslyn, N. Y., where he was in charge until transferred as assistant at Grace Church, Cleveland, Ohio, from 1885 to 1886. From there he went to the Church of the Holy Apostles, New York, where he served one year and was then called to the rectorship of Grace Church, Waterford, N. Y. In 1889 he was made a canon minor of All Saints' Cathedral, Albany, and also assistant at St. Paul's Church, Albany. For two years he served as an assistant at Grace and St. Peter's Church, Baltimore, and for a time was assistant at St. David's Church, Roland Park. He was priest in charge of St. James' Church, Irvington, from 1917-1922.

He organized the Church of the Transfiguration, West Arlington, Baltimore, in 1892 and was rector of that church from 1908 to 1913. He served St. Mary's Church, Franklinton, for many years, first as priest in charge and later was made rector emeritus.

He was chaplain of the Society of the War of 1812, Society of Colonial Wars, and a member of Psi Upsilon fraternity and the University Club of Baltimore.

He is survived by his wife, Mrs. Cornelia Oakford Webb, one son, William Rollins Webb, Jr., and a brother, Armstead M. Webb.

FRANCIS G. DRAKE

NEW YORK—Francis G. Drake, a manager of the Corn Exchange Bank in Manhattan, died July 27th after a brief illness in his home in Flushing, in his 67th year. He was born in Bristol, England, and came to this country as a young man, settling in Manhattan. Since 1897 he had resided in Flushing. He was senior warden of St. John's Church.

Mr. Drake is survived by a daughter, Mrs. Florence Drake Requa of Mount Vernon, N. Y., and a son, Francis M. Drake of Flushing.

MRS. WILLIAM B. ABBEY

PHILADELPHIA—Mrs. Katherine Eleanor Abbey, widow of William Burling Abbey, Philadelphia attorney, died in New York July 24th at the age of 70.

Mrs. Abbey was for many years active in social welfare work in Pennsylvania and New Jersey.

Funeral services were at Mt. Holly, N. J. The Rev. William P. C. Loane, of St. Peter's, Philadelphia, officiated.

Offers Labor Conditions Solution

PATERSON, N. J.—Certain suggestions for the elimination of undesirable labor conditions were offered by the Rev. D. S. Hamilton, rector of St. Paul's Church here, at a recent meeting of public spirited citizens. He advocates a court with jurisdiction to penalize companies failing to pay living wages.

Church Services

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Illinois

Church of the Ascension, Chicago
1133 N. La Salle 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: Saturdays, 4:30-5:30; 7:30-8:30.

Massachusetts

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

New York

**Cathedral of St. John the Divine,
New York City**
Amsterdam Avenue and 112th Street
Sundays: Holy Communion, 8 A.M. Morning
Prayer 10. Holy Communion and Sermon, 11.
Evening Prayer and Sermon, 4 P.M.
Week-days: Holy Communion, 7:30 A.M.
(Saints' Days, 10). Morning Prayer, 9. Evening
Prayer, 5 P.M. Organ Recital on Saturdays at 4:30.

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

Church of St. Mary the Virgin, New York
46th Street between Sixth and Seventh Avenues
(Served by the Cowley Fathers)
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 9, and 11 (High Mass).
Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).
Confessions: Thurs., 5 to 6; Sat., 3 to 5, 8 to 9.

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.

Pennsylvania

St. Mark's Church, Philadelphia
Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
Sunday: Low Mass, 8 A.M. Matins, 10:30.
High Mass and Sermon 11 A.M. Evensong, 4 P.M.
Daily: 7:00, 9:00, 12:30 and 5:00.
Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

Wisconsin

All Saints' Cathedral, Milwaukee
E. Juneau Avenue and N. Marshall Street
VERY REV. ARCHIE I. DRAKE, Dean
Sunday Masses: 7:30 and 11:00 (Sung Mass
and Sermon).
Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30.
Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

NEWS IN BRIEF

FREDERICTON, CANADA—On the occasion of the Sesqui-Centennial observance of the arrival of United Empire Loyalists here October 8th, it is hoped to unveil a cairn with inscribed tablet, in honor of the first English settlers in the community. The cairn will be erected close to the little cemetery where many of these pioneers are buried, and a cross will be placed in the cemetery itself.

MILWAUKEE—The Rev. George W. Schroeder, vicar of St. Paul's Mission House, and a group of altar servers recently held a retreat and camp at Ephraim. The group had visitors from Ohio, Illinois, Missouri, and various parts of Wisconsin.

NEBRASKA—Bishop Shayler has returned from an interesting trip through the West. His itinerary took him through Utah, to Lake Tahoe where he attended the Nevada summer school, and to the Pacific Coast. He officiated in St. Paul's Church, Omaha, one Sunday in the absence of the rector, the Rev. G. St. G. Tyner.

SAN FRANCISCO—The Asilomar Conference, July 22d to 29th, profited by the message of the Rev. Dr. Howard Thurman of Washington, D. C., who was invited by the Young People's Fellowship who desired a speaker of another race. They were impressed by the deeply spiritual and dramatic genius of his words. A Conference Pilgrimage was made to the nearby parishes of Carmel and Pacific Grove, including the Girls' Friendly House, known as Holiday House, Pacific Grove. A feature was the children's conference and activity under Mrs. Adams of St. Margaret's House, Berkeley. The attendance at Asilomar totaled 150. The presence of Bishop Parsons, leader of the course on worship, was a pleasure to the conference.

WESTERN MASSACHUSETTS—In the old cemetery at Lenox, Mass., Bishop Davies July 30th held a service of benediction of the beautiful Celtic cross, which has been erected by the people of Trinity Church at the grave of the Rev. Latta Griswold, a former rector. Many parishioners were present and the full choir was in attendance.

WESTERN NEBRASKA—The Bishop Beecher camp for boys opened August 2d near Fort Robinson, Nebraska. Staff members include the Bishop, the Very Rev. Francis R. Lee of St. Mark's Pro-Cathedral; the Rev. James Valliant of Grand Island; the Rev. Francis J. Pryor, III, of North Platte; the Rev. R. A. Johnston of Arapahoe; and James E. Whitney, executive secretary of the missionary district.

Correction

THE REV. JAMES O. S. HUNTINGTON, of the Order of the Holy Cross, will conduct the priests' retreat at Rock Point, Vt., September 5th to 8th instead of in August, as recently reported.

To Be Published

● October 15th ●

THE REPORT OF THE 1933 CENTENARY ANGLO-CATHOLIC CONGRESS, held this summer at London and Oxford. The book will contain all of the Congress reports, the subjects of which were announced in *The Living Church* of February 4, 1933.

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Church Pension Fund Exceeds Promises

Payments Made Almost Double Amount Guaranteed by Rules; Voluntary Increase by Trustees

NEW YORK—The million dollars in pensions paid by the Church Pension Fund of the Church last year almost doubles the payments guaranteed by the rules under which the fund was organized 15 years ago, according to a statement of Bradford B. Locke, secretary.

"Of the total payments of \$1,022,705.27 paid out last year, the amount payable under the original rules is \$600,874.36," says Mr. Locke. "That is, this latter figure represents the obligations of the trustees in accordance with their original promises. This is only a little more than one-half of what is actually being paid. The trustees have, however, voluntarily increased the scale of pensions so far as they safely can through the use of income on surplus. The additional annual amount which they are thus paying to beneficiaries of the fund is \$277,171.59. In addition the trustees are paying pensions in the amount of \$144,659.32 a year to clergymen or the widows of clergymen who retired or died prior to March 1, 1917, when the pension system started."

This remarkable growth of a Church-sponsored pension organization is in marked contrast to the records of industrial pension systems, which have fared badly during the last few years, many of which have been forced to cut payments drastically or discontinue them altogether.

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- Minimum price for one insertion, \$1.00.
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ANNOUNCEMENTS

Born

JEWETT—Born to Mr. and Mrs. Jesse Armstrong Jewett, in Millard Fillmore Hospital, Buffalo, N. Y., July 28, 1933, a son, JOHN ENNIS JEWETT. *Gloria in Excelsis Deo.*

Died

PRIME—Died in Boston, Mass., July 1st, FRANCES H. PRIME, widow of the Rev. Augustus Prime, in the eighty-eighth year of her age. The funeral, a Requiem Mass, was held at the Church of St. John the Evangelist, in Boston; the burial was in Montreal, P. Q.

ANNOUNCEMENTS—Continued

Memorial

KATHARINE GORDON BOWDOIN

On the night of July 26th there passed into the life beyond the spirit of KATHARINE GORDON BOWDOIN, widow of William Graham Bowdoin of Baltimore.

Undaunted by loss of sight and difficulty in hearing, and lame from an accident in earlier life, this courageous woman rose above it all, and by her endurance and cheerfulness heartened the lives of many far more fortunate than she.

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Mingled with our prayers for her soul there must be thankfulness to God for having given us a share in the companionship of this beautiful brave spirit.

May she go on from strength to strength until her eyes being unveiled—she at last beholds the King in His Beauty in the land that is very far off.

Caution

THIS CAUTION is directed to the clergy of New England and especially of Connecticut and Massachusetts regarding four women who claim to be of German extraction, born in Canada, and have but recently come into the New England states from New York. The talkative one alleges she taught English and dancing in New York. The others in the party are supposedly the mother and two sisters. Further information may be obtained from the Rev. MARK BREWSTER, rector of St. James' Church, Farmington, Conn.

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