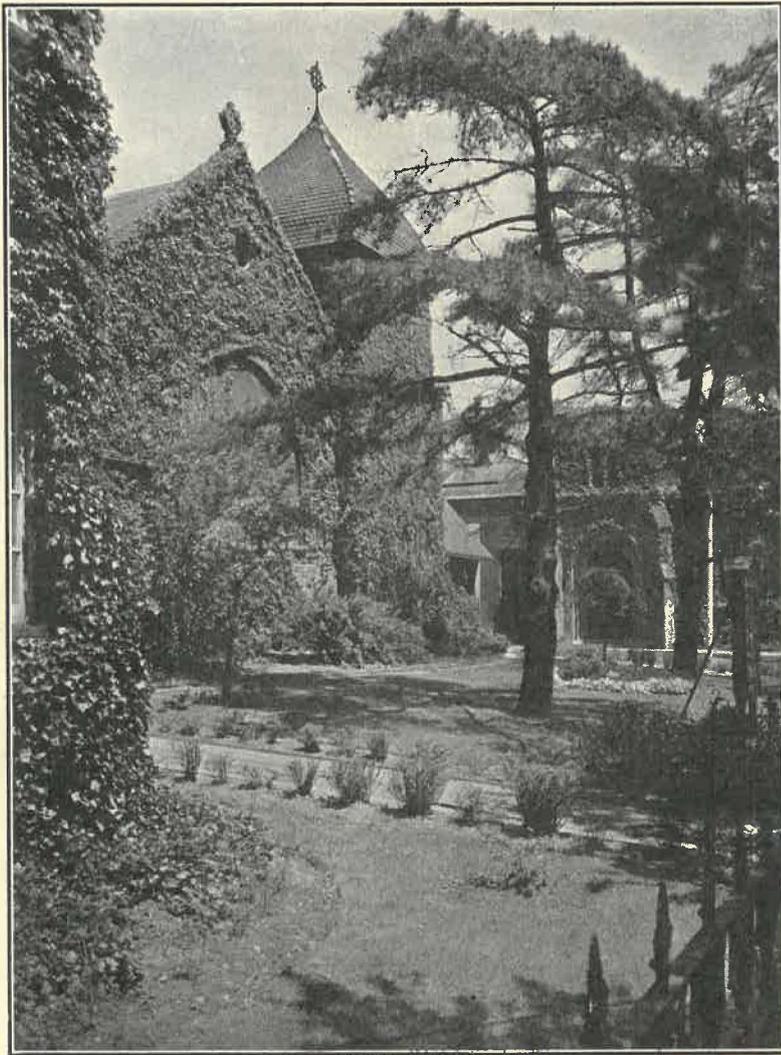


The Living Church



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The Living Church

Established 1878

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

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Church Calendar



SEPTEMBER

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

SEPTEMBER

9. Conference of parish secretaries, Bernardsville, N. J.
15. Conference of teachers in Church boarding schools for girls, Bernardsville, N. J.
18. Annual retreat for clergy, under auspices of the Brotherhood of the Way of the Cross, at Adelynroad.
 Conference of college girls, Bernardsville, N. J.
20. General clergy conference, Bernardsville, N. J. St. Alban's School, Sycamore, Ill., opens.
25. Quiet Day, Clergy of diocese of New Jersey, Bernardsville, N. J.
27. Synod, Province of the Northwest, at Hastings, Neb.

CATHOLIC CONGRESS CYCLE OF PRAYER

SEPTEMBER

18. St. Paul's, Vergennes, Vt.
19. St. Andrew's, New York City.
20. Holyhood, New York City.
21. St. Clement's, New York City.
22. Christ Church, Hudson, N. Y., and St. Paul's, Bloomsburg, Pa.
23. Trinity, Haverhill, Mass.

NEWS IN BRIEF

GEORGIA—The Rev. Robert H. Daniell, diocesan missionary, is giving a service on the fourth Sunday in every month at the Citizens' Conservation Corps Camp at Brooklet.—The Rev. Henry Bell Hodgkins, rector of St. Peter's Church, Columbia, Tenn., and former rector of St. Michael and All Angels' Church, Savannah, was the preacher at the 11:30 A.M. service at St. John's Church, the Rev. C. C. J. Carpenter, rector, on the Eleventh Sunday after Trinity.

Clerical Changes

APPOINTMENTS ACCEPTED

ALLEN, Rev. DANIEL W., formerly rector of St. Mary's Church, High Point, N. C.; to be rector of Grace Church, Lexington, N. C., September 1st.

MITCHELL, Rev. JAMES A., formerly professor at Virginia Theological Seminary; to be rector of St. Paul's Church, Englewood, N. J. (N'k) Effective October 1st.

ROBERTSON, Rev. G. RICHARD, formerly in charge of St. Alban's Church, Spooner, Wis. (Eau C.); has accepted a mission in the diocese of Cariboo, Canada. Address, The Vicarage, Lillooet, British Columbia, Canada. Effective September 27th.

SHUART, Rev. PAUL C., formerly canon at St. Paul's Cathedral, Buffalo, N. Y. (W.N.Y.); has charge of the work at St. Alban's Church, Silver Creek, and at St. Peter's Church, Forestville, N. Y. (W.N.Y.). Address, 21 Buffalo St., Silver Creek, N. Y.

SMITH, Rev. NEWTON C., formerly in charge of missions at Pampa, Shamrock, and Borger, Texas (N.T.); has become general missionary, with address at 4227 W. 13th St., Amarillo, Texas (N.T.).

WARREN, Rev. MATTHEW M., formerly rector of Trinity Church, Shepherdstown, W. Va.; to be curate of St. Paul's Church, Chestnut Hill, Philadelphia, Pa., September 15th. Address, 97 Bethlehem Pike, Chestnut Hill, Philadelphia, Pa.

SUMMER ACTIVITY

CHOWENHILL, Rev. NELSON L., vicar of St. Paul's Church, Fort Morgan, Colo.; to be priest in charge of the Church of the Transfiguration, Evergreen, Colo., for the month of September.

NEW ADDRESSES

PADDOCK, Rt. Rev. ROBERT L., D.D., formerly 230 E. 48th St.; 281 Fourth Ave., New York City.

SUMNER, Rt. Rev. WALTER T., D.D., formerly 574 Elm St.; 1832 S.W. Elm St., Portland, Oreg.

BURRILL, Rev. GERALD F., formerly 10 Howard Court; 223 Morrison Ave., West New Brighton, Staten Island, N. Y.

HOERING, Rev. EDWARD J., formerly 1814 Short St., Berkeley, Calif.; R. R. 2, West Chicago, Ill.

SMITH, Rev. ALFRED M., formerly 1606 Mifflin St., Philadelphia, Pa.; 502 West Ave., Jenkintown, Pa.

A DAY FOR PRAYER

The plan of the Woman's Auxiliary for the observance of Armistice Day, November 11, is discussed in detail in

THE SPIRIT OF MISSIONS

for September

Other features include tributes to Bishop Burleson by the Presiding Bishop, Bishop Rogers, Bishop Roberts, Bishop Remington, and others; the story of Brent House—"an experiment in friendship"; and articles and pictures of compelling interest from Mexico, China, the Philippines, and Hawaii, Japan, and the domestic field.

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"Catholic' Protestants"

TO THE EDITOR: The recent editorial in THE LIVING CHURCH regarding an article which appeared in *America* concerning St. Michael's Church, Tunxis Hill road, Fairfield, Conn., came as a complete surprise to Fr. Racioppi. He chose to ignore the paragraphs in *America* and treated them with deserved contempt.

I have been Fr. Racioppi's vicar and in residence at St. Michael's for the past two years. It is unbelievable that a journal of the standing of *America* would consciously misrepresent facts but misrepresentation there undoubtedly has been.

Our people were not fooled when they were received into the Episcopal Church but entered with their eyes open knowing full well what they were doing. A further implication is that the services were arranged to approximate to those of their former allegiance in order to befuddle their minds. The Book of Common Prayer is and always has been meticulously followed at all services. The ease with which non-Anglo Saxons accept our forms of worship is additional evidence, if there is any need, of its inherent catholicity.

Fr. Racioppi is a man of undoubted integrity and could not stoop to the low measures of which he is accused. It is most distasteful to him that such publicity should have arisen from the malignant hearts of certain men. (Rev.) R. H. THOMAS.

Fairfield, Conn.

TO THE EDITOR: I have read your editorial in THE LIVING CHURCH in the issue of August 26th concerning St. Michael's Church, Fairfield, Conn. I wish to state emphatically that Fr. Racioppi and the Episcopal Church were invited by a group of residents on Tunxis Hill road to work among us. At the time there was no church in our midst, the nearest Roman Catholic church being about three miles away and the Roman Catholic priests ignored us. We wanted our children to be brought up as Christian people, so we asked Fr. Racioppi who was then assisting at Trinity Church, Bridgeport, to start St. Michael's. We knew him to be a priest of the Protestant Episcopal Church in the United States of America. He never misrepresented himself or his Church to us and I cannot understand how any Italian could mistake him for a Roman Catholic priest or our Church for a Roman Catholic Church.

The Italians of Tunxis Hill road are not as ignorant as the Editor of *America* imagines. . . .

JOSEPH CASERTA,
President, St. Michael's
Church Council.

Bridgeport, Conn.

TO THE EDITOR: We have noticed an editorial in the August 25th issue of THE LIVING CHURCH in regard to the Mission Church of St. Michael and All Angels, and my sister and I feel impelled to write you in regard to the same from the standpoint of two persons who have worked in the Mission from its inception. We have been very closely identified with this Mission as volunteer workers for the past 10 years, directing the choir, the Women's Guild, the Young People's Society, and the

Sunday school. We have often marveled at the loyalty and devotion of its people in the face of constant attacks. . . . We have admired the forbearance and silence of their devoted pastor, Fr. Racioppi. . . . He is widely known, admired, respected, and loved by all classes of people and is recognized as a leader in the community.

The communicants of St. Michael's, both of Italian and other birth, love their pastor and keenly resent the intrusion and the insults of the Roman clergy. They love the little church and its services and all they ask is to be let alone. The malicious article in the magazine *America* referred to in your editorial is simply a mild example of the unchristian attitude of the Roman Church toward all of us in this God-inspired work.

(Miss) JULIE C. MORRILL,
(Miss) GERTRUDE L. MORRILL.

Bridgeport, Conn.

TO THE EDITOR: I would like to make a remark on the statement made in your editorial of August 26th that 11 Italians entered St. Michael's Church, in Fairfield, and thought it was a Roman Catholic Church.

My predecessor, Mr. Wittmayer was an extreme Low Churchman of the old school, but it happened very often that Roman Catholics who entered our French Episcopal Church, thought he was saying Mass, although the whole service was in French. Perhaps they were not so foolish after all.

There is one point in the statement made by the Editor of *America* which I think is quite fair: If we insist that Catholics who acknowledge the Pope be called Roman Catholics, then we certainly should also clarify the term "Catholic" when applied to us. Using it alone is not quite fair. After all, is the term "Catholic" so necessary? Does the Orthodox Church use it in this way? It seems quite satisfied to call itself, so far as I know, Russian Orthodox, Greek Orthodox, and so forth.

New York. (Rev.) J. A. F. MAYNARD.

TO THE EDITOR: An Anglican priest who speaks of himself, in this country, as a Catholic, is guilty of no deceit and can mislead only the culpably ignorant or, in rare instances, immigrants who have not yet learned our ways. He is bound so to describe himself if he be loyal to the position of his own communion; and he is disloyal if he make himself seem to repudiate or belittle the claim. All educated Roman Catholics know this.

Special circumstances sometimes make it obligatory to specify one's ecclesiastical connection; but it should not be done in such a way as may seem to modify the claim to catholicity; and, in any case, Anglicans are certainly as conscientious about it as Romans are.

The suggestion that Anglicans are uncivil when they use the expression "Roman" or "Roman Catholic" is an example of the dishonesty which seeks to obtain a surrender of principle under pretext of claiming a courtesy. Catholics of Latin Rite ordinarily use some word, sometimes *Roman*, more properly *Latin*, to distinguish themselves from others whom they call Catholic. We use "Roman" to distinguish them from others whom we call Catholics. . . .

It is a pleasure to note that Fr. Woodlock, S.J., has recently written some strong sweet words of rebuke to a Roman Catholic editor for seeming to assail the good faith of Anglo-Catholics.

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

TO THE EDITOR: It was my privilege to play the organ at the first service held at St. Michael's Church, Bridgeport, January 22, 1922, and at the services for the following year. Neither at the first service nor at any succeeding service did Fr. Racioppi represent himself as a Roman Catholic priest. He was very emphatic and clear in declaring himself a priest of the Episcopal Church.

The Book of Common Prayer was always used at the celebrations of the Holy Communion—the service being read as it is there printed. The charge of misrepresentation by him is a manufactured falsehood.

Mrs. FREDERICK HINDSLEY.
Bridgeport, Conn.

The Oxford Groups

TO THE EDITOR: Some years ago I was one of many clergy who listened with keen interest to the rector of Calvary Church, New York, set forth with enthusiasm the tenets of "The First Century Fellowship Movement." After he finished his exposition two young men gave their testimony as to the spiritual value of the fellowship. Among those present was a learned historian, then professor at the Union Theological University, and his remark was: "This is but a twentieth century revival of primitive Methodism." With this I agree in the main although there is in one or more points a marked difference. The early followers of Wesley were from and in the working class, the practically unchurched of that day. Under the preaching of Wesley and others they gave up all that pertained to this world and its comforts. They went out and preached to the poor. This can hardly be said of this twentieth century movement. They, however, use the phraseology of the eighteenth century of their approach to men and women.

As I understand their tenets, these are marked by two characteristics: House-parties, at which sins are confessed and discussed, and the yielding of one's self to the guidance of the Spirit. The first is but the class meeting of the Methodists and the

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THE LIVING CHURCH

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second is that doctrine which has caused the "spiritually-minded" to separate from the Catholic Church from the early days to the present. It was this that caused the withdrawal of the Methodists from the English Church, not the antagonism of the English bishops. What these feared, and feared rightly, was *enthusiasm*—not enthusiasm in our mild sense but enthusiasm in the Greek sense, the possession of a person by the god. The early Methodist believed himself possessed by God the Holy Spirit in word and act. It was this belief that made the class leaders and superintendents feel that they could and should administer all the sacraments. . . .

Now today we have the same teaching; is there any reason to doubt the same result?

Many defenders of the movement consciously or unconsciously assure that God the Holy Spirit does not lead quietly through the Sacraments men and women to a holy life. All of us know of men who have changed from an immoral life to a life with God in Christ, and have never proclaimed it on the house tops. Wherein were they not of a "Christian fellowship" because they kept reticence and walked humbly with God? "Forgetting those things that are behind" they press eagerly towards their high calling at a meeting of this fellowship. A man who is a Protestant minister confessed publicly that when a child he had stolen a penny out of the alms basin! Would not years of preaching the Gospel have absolved him of that sin?

There is nothing in Buchmanism that was not in the Methodism of the eighteenth century, and with that it denies the sacramental grace and the power of a quiet humble walking with God. (Rev.) H. P. SCRATCHLEY. Asheville, N. C.

"The Spirit of Missions"

TO THE EDITOR: I have read with great interest your admirable editorial on the late Bishop Burleson, and agree with you to the utmost as to the tremendous service he rendered to the Church and especially to the cause of missions. But to one statement you make I must take exception. You say he made people read "it (*The Spirit of Missions*) with interest and set the standard which *The Spirit of Missions* has continued to maintain."

I know whereof I speak because I joined the staff of the Church Missions House shortly after Dr. John W. Wood took office as one of the secretaries of the Domestic and Foreign Missionary Society, and from 1903 until my retirement in 1930 I was continuously associated with the various editors of *The Spirit of Missions*.

In January, 1901, Dr. Wood took charge of *The Spirit of Missions* and edited it until 1912. It was he who made the dry bones live, as anyone who has a file of the magazine will see by comparing "before" and "after." In 1912 Bishop Burleson ably continued the work which Dr. Wood had begun. I am sure that he would have protested against the assertion that he was the first to make people read *The Spirit of Missions*.

(Mrs.) KATHLEEN HORE.
Scotch Plains, N. J.

Charlotte Yonge's Work

TO THE EDITOR: When the discussion of Charlotte Yonge's work was going on in your columns I did not join in for want of time. But I like her nineteenth century stories better than her historical ones, and have long wished to ask if anyone has

an old copy of *The Daisy Chain* to contribute to me, as I want to use it in my work here and do not know where to lay hands on a copy.
MARY MCENNERY ERHARD.
Sayville, Long Island, N. Y.

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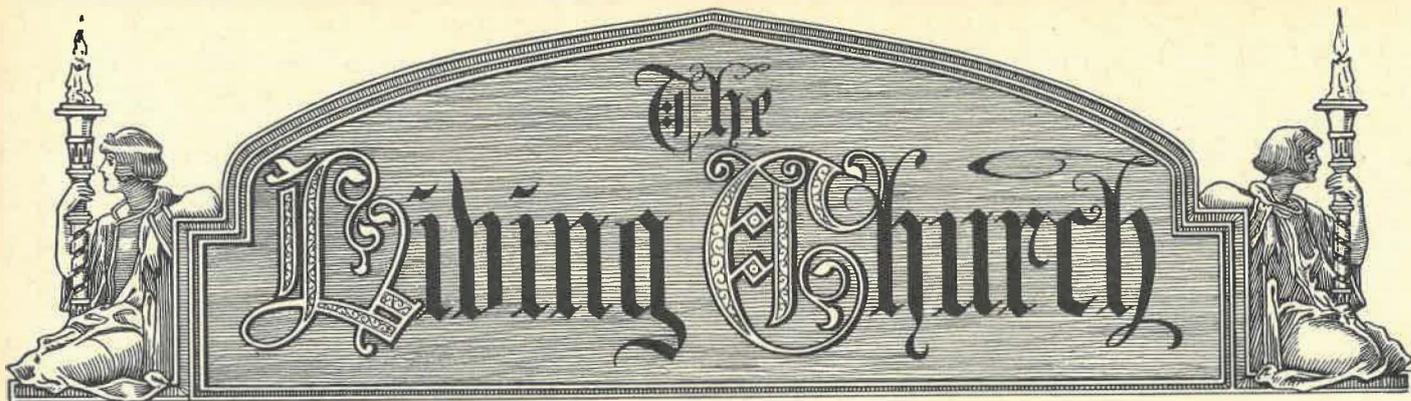
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EDITORIALS & COMMENTS

Practise What You Preach

PEOPLE used to be expected to practise what they preached. They were likely to be described by unpleasant words if they did not, the favorite term being hypocrite. Great injustice was thereby done really earnest and good men and women who were trying hard to practise what they were preaching. They were not succeeding fully, for the reason that their doctrine was so high. But their neighbors did not know or did not believe that they were doing their best to reach the perfection they preached, and laughed at them or even reproached them. Indeed, reaction against the very injustice meted out to honest people whose reach exceeded their grasp led to a far more serious sort of injustice. People were *not* expected to practise what they preached. And we got in the way of expecting too little of people. This is worse than expecting too much of them.

Of course, a balance had to be struck. It is not so easy to do. When there is a marked discrepancy now between preaching and practice, some persons smile amiably and others say: "Oh, well!" We are all aware that as Christians we profess a doctrine too lofty for us to live perfectly. So we all try to be charitable. Yet, we do smile and we do give occasion for smiles; and still do we hear and say: "Oh, well!" In our hearts we think as did our forefathers that people should practise what they preach. But we feel a little delicate about saying it. Why? Largely because we are more self-conscious than our forefathers, and we hardly wish to give anyone a chance to reply: "Do it yourself!"

People, from the highest to the lowest, are often a little funny when they too obviously do not attain to the practice of what they preach. For example, there was the rector of a large and wealthy parish who preached a stirring sermon on our Lady Poverty. One of the notable things he said was that what the Church needs today is a band of barefoot pilgrims trudging the waste places of the world. He said this with extreme emphasis. At the end of the service he stepped into his shining limousine and was driven up one of the famous avenues of the world to his spacious and luxuriously appointed home. Some of the young people who both heard and saw

shouted with laughter as they told about it. "I *never* saw a man who was *less* barefooted," one of them cried. "I never saw a desert that looked *anything* like his house," another said. It was useless for the older friends of these youthful scoffers to suggest that this rector was doing a work quite as necessary as the crusade he had preached. "All right! But *why* preach about *poor* saints? Tell us that," they returned with more laughter. And we do wonder just why. Perhaps that rector wishes that he had been called to be a Franciscan, on the Umbrian hills.

There would seem to be many persons today who wish that they might be Franciscans. We know, because they say so. But they say so at their own risk. Some one is sure to take down what they say, and, if the contrast between what they say and what they do is funny, anyone with a sense of humor is certain to laugh. And almost everyone has a sense of humor. We sometimes hear some one say: "I had to laugh!" Even the kindest of persons occasionally have to smile.

FOR INSTANCE, there was the woman who wished that she might be a Poor Clare. Since she could not, she spent considerable money on remodelling a cottage into a Franciscan hut. It was her own money and the work gave needed employment. But her friends told her frankly that they had to smile, and she must not mind. A few ventured to wonder what Saint Claire would say, if here.

What *would* she say? Perhaps she would regard both the sermon on barefooted saints and the hut as tributes to the Franciscan ideal. She might simply consider them the natural acts of the admiring bystander. No one can do and be everything. St. Francis himself did not urge all persons to become Franciscans. He knew that all were not called to that way of life. Surely those who were not might praise those who were!

We cannot doubt the sincerity of those who preach and do not practise, or only play at practising, a particular method of living. They are merely expressing their exalted opinion of it. And they may actually be living quite as high a life, though in a strikingly different environment. Hypocrites? Of course

they are not—at least not intentionally. But they *are* a little funny.

However, there are certain persons who preach without practising who are not in the least amusing. Any laughter they arouse is bitter. These are the persons who talk much about definite principles of conduct and then act diametrically opposite. For example, there is the man who speaks feelingly on "Share the Work," at the same time holding two jobs and drawing two salaries. And there is the woman who balances her budget by reducing her contributions and retaining her comforts, at the same time talking about self-sacrifice. They are not funny. Indeed, they have been among the most depressing features of the depression.

Society has always had its blind spots. We marvel at those of other ages. The labor conditions of a hundred years ago appall us. We are astonished that Christian people allowed them. The treatment of children even fifty years ago is almost incredible to us. "Babies," we exclaim, "working in factories!" And we wonder that the pulpits of the era did not resound with calls to a better way. Probably they did. Very likely, even then, people talked about social justice. Some of those who talked worked hard to bring it to pass. But doubtless, then as now, some preached who did not so much as consider practising. Not only the great idealists, but also those who oppressed the hireling in his wages, preached social reform. We may be sure that then, as now, this gave rise to bitterness and hindered the march of reform.

Mankind would seem to be incurably homiletic. Anyone who can talk at all is almost certain to turn to preaching, if not in the pulpit then in some other convenient spot. Naturally, if we feel strongly on any matter, we wish to express our feeling. The trouble is that we are too apt to express it only in words. Preaching which ends in words, however eloquent, will never convert the world. It must end in deeds; and those deeds must not contradict it. A preacher may not practise *all* he preaches. The more lofty his doctrine, the less likely is this to be the case. But, if he is practising *toward* it, if his deeds follow after his words, then surely he is practising *what* he preaches.

How shall we judge? Of course, we must not judge other preachers at all, though we may hear and see them. But we can judge ourselves. This means frequent and honest scrutiny of our own words and deeds. And if our neighbors look too? This may help us, as our looking may help them. For all of us really *ought* to practise what we preach!

The Need for Infectious Men of God

GOOD, SOUND, SOCIAL method and social technique are essential to good social service. I would that we clergy were better social technicians than most of us are; we would be better servants of God among our people. Nevertheless, the world needs in the Christian ministry infectious men of God even more than it needs good social machinists. Orderly social development and reconstruction are necessary for human progress. But they will be neither effective nor possible without a widespread Christ-like conscience. The awakening of such a social conscience is primarily a spiritual and character-building enterprise. Humanistic ethics, slightly vitalized by the religion of the Golden Rule, and often calling itself Christian, may re-define the Kingdom of God in terms of a perfected social, economic, or political system. Thoughtful lay men and women, who having lost many of their material values are turning again to the treasures of the spirit, still believe that the Kingdom of God has something to do with righteousness and peace and joy of the Holy Spirit.

—Rev. Floyd Van Keuren, D.D.



The Living Church Pulpit

Sermonette for the Thirteenth Sunday
after Trinity

"What Shall I Do to Inherit Eternal Life?"

By the Rt. Rev. Charles K. Gilbert, S.T.D.
Suffragan Bishop of New York

EVERYBODY KNOWS the parable of the Good Samaritan. We all recognize the force and beauty of the ideal it embodies. We know that many of the world's most troublesome problems would be solved if human intercourse could be squared with that ideal. But the thing of startling significance about this familiar parable is the fact that it was given in response to an inquiry regarding eternal life. Our Lord makes it clear that what is here defined as neighborliness is something more than a virtue of high moral or social value. It bears directly and vitally upon our spiritual integrity.

The gospels give repeated emphasis to that fact. We have the record of another occasion when appeal was made to the Master as to the conditions under which one might make sure of eternal life. It is of great significance that the Master's response to the query of the rich young man included certain of the Ten Commandments, every one of which had to do with the young man's relations with people about him.

When we face the obvious implications of these two statements; when we link with them that familiar parable of the Last Judgment ("In-as-much as ye did it unto Me," etc.); when we take thought of our Lord's attitude toward every form of human need and suffering, it is difficult to escape the very disconcerting truth of the statement that "no man can be on right terms with God until he is living in right relations with his fellow-men."

Neighborliness as exemplified by the Good Samaritan, helpfulness to those whom we are capable of helping and who need our help, active and intelligent concern with undertakings designed to lighten the burden which life lays upon God's underprivileged children—these are not matters of merely incidental interest, of secondary importance to the followers of Jesus. They have their place among the essentials of loyal discipleship. To ignore them is to separate ourselves from that Fellowship in which regenerate souls struggle toward eternal life.

We may well rejoice that the Church in recent years has become more "socially-minded." The plight of the unfortunate man on the Jericho road is now pretty generally regarded at least as a matter of legitimate interest. Recent experiences in our national and world relations seem to have stimulated the Church's imagination. We are beginning to recognize that robbers on the Jericho road may lurk in political and economic and industrial situations—situations that, a few years back, were regarded as quite outside the sphere of the Church's concern.

The Church has always been responsive, of course, to the needs of individuals in distress. "Take care of him" is the injunction we have always laid upon our hospitals and orphanages and other relief institutions through the gifts we make for their support. Now, with more discerning insight, we are beginning to give thought to measures that would serve to reduce the need of such institutions.

The minimum wage, protection against unemployment, the abolition of child labor, provision for old age security, and many other similar proposals take on a new interest, assume more vital importance, when we think of them in terms of the parable of the Good Samaritan.

Increasing numbers of those who do not call themselves Christians are giving their interest and support to these things. To us, however, they ought to make a stronger appeal. From us they claim more earnest and solicitous consideration. For our Master has taught us that here are things that bear upon our "eternal life." Our own soul's health and security are involved. And He has made Himself one with all who need our help. To pass by, in prejudice or indifference, is to fail Him.

Prayer as Set Forth by the Master

By Agnes Ruth Atchison

I ONCE SAW a little child frantically knock at the door, saying: "Open! Open!"

I saw the knob turn and a voice came from the inside: "What do you say?"

"Open! Open!" came more frantically than before.

"But before Mother can open, what do you say?" There was no answer this time but the child's crying. The mother had not seen from behind the closed door that a dog was pursuing the little one. Before she opened it, the dog had knocked the child down and bitten her.

When I saw this happen, immediately the Lord's Prayer came to my mind and with it the feeling that one of the important things it impresses is that God does not require us to approach Him in some stereotyped way before. He will answer. Had the baby said: "Please open the door," the mother would have responded immediately and the child would have been saved from the dog. In the stress of the moment's fear, its baby mind forgot the conventional expression. God is not like that, Jesus tells me in the Lord's Prayer. You don't have to learn some password in order to attract God's attention. You can pray in the way that appeals to you at the time. You don't have to be technical in your approach to God. You can be thoroughly sincere with God and use whatever method of prayer will mean most to you.

Jesus says: "After this manner, pray ye," that is, use any one of the methods I suggest, or use all of them, when you pray. He does not say: "When you pray, you must repeat these exact words." If the Lord's Prayer was Jesus' answer to His disciples' request: "Lord, teach us to pray," it is as if He had said: "I have not one method of prayer. I pray in many different ways. Sometimes just the feeling that God is my Father, that He is interested in my welfare, is enough and I say: 'Our Father which art in heaven.'"

"Then again, I think of the infinity of God and the wonder of His work and my heart is filled with praise of Him. Thus 'Hallowed be Thy name' is an illustration of how I pray when I am in this state of mind.

"At other times I talk with God about my desires. For example: The thing in which I am most interested is to establish God's kingdom on earth. I talk with God about this interest and I say: 'Lord, let Thy kingdom be established on earth as it is in heaven.' I learn as I talk with God that He wants me to help Him to do it. How? By causing men to see that to the extent that His will becomes their will, the establishment of His kingdom on earth is certain. This is one of the ways in which I sometimes pray."

All through the Lord's Prayer Jesus illustrates different methods of prayer, and He tells me that the important thing in prayer isn't the method I use when I pray, but the attitude I take. I never repeat the Lord's Prayer that I don't feel that God is so very friendly, so easy to approach, that I want to talk with Him often, because He will let me express myself in the way that appeals to me at the time. Robert Browning and Alfred Tennyson once spent an afternoon together, and neither of them spoke a word. When Browning left, Tennyson said to him: "Robert, we've had a wonderful visit." God will even let me come to Him in silence, if that best fits my mood, and I understand.

What further has Jesus said to me about prayer? Once I happened to be with a group of people who were sincerely religious and who liked to talk publicly about their experiences with God. After a while I realized that I was the only person in the room who had said nothing. There were many things that I could have said, but my experiences were so sacred that

I didn't care to talk about them. However, I was tempted to say something just for effect. I was about to speak when almost in an audible voice I heard the words: "When thou prayest, enter into thy closet and when thou hast shut thy door, pray to thy Father which is in secret." It stopped me and I said nothing. I was saved from being a hypocrite.

This experience showed me that in public prayer there is the danger of being insincere. Jesus does not here say that public prayer is wrong, but rather something like this: "When you and God are alone, you will not talk just for effect, therefore be sure that you bring to public prayer the same sincerity and honesty which characterize your private experience."

A LITTLE GIRL said to me the other day: "My mamma says that if you pray to God He will give you what you ask for, but I found out it isn't so. Last night I prayed that I might dream I was a fairy queen like the beautiful queen in the story book, and I didn't dream that at all. I dreamed that an old witch was going to eat me because I ate all of the candy yesterday and didn't give Brother any. I really did eat all of the candy, but I didn't tell God that."

This comes to me as a homely illustration of what Jesus meant when He said: "Ask and it shall be given you." The dream about the witch caused the little girl to think of her selfishness in not dividing the candy with her brother. She had asked for something she didn't need, but what she dreamed really did have to do with a need.

Jesus said that the Father knows what things we have need of before we ask Him. God does not promise that we shall have our wants satisfied, but He does promise that when we pray we shall not ask in vain, for we shall always receive. If I pray for some fantastic wish and there comes to me the impulse to regenerate my everyday life, has not my prayer been answered even though I do not receive the specific thing for which I ask?

Jesus tells me that I can talk things over with God when He says: "If ye then being evil know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" Discussing my problems with my earthly father has meant much to me all of my life. He was always willing to listen to what I had to say, and I never left my father's study without a feeling of satisfaction. He didn't always see fit to grant the request with which I came to him, but a talk with Dad never failed to help me and I have often remarked: "If God is no better than my earthly father I know He is always glad to talk with me and to help me." Jesus invites me to talk with God as I have always talked with Dad, assuring me He will listen sympathetically and advise lovingly, for cannot the divine Father do much more for His child than any human being, fine and splendid though that human may be?

Jesus teaches me that prayer helps me to learn God's will and this will is not concerned with my welfare alone but with the well-being of all mankind. I cannot, therefore, hate my brother and get the benefits of prayer. So Jesus says: "First be reconciled to thy brother and then come and offer thy gift."

There is comfort in Jesus' words: "Men ought always to pray and not to faint." He says to me: "If you take time to pray no matter how much you have to do, you will not faint. Even if you are busy you always have time to eat your meals; is it not just as important to take time for spiritual nourishment?"

Stalker says: "Jesus appears to have devoted Himself to prayer at times when His life was unusually full of work and excitement. His was a very busy life. There were always many coming and going about Him. Sometimes there was such a congestion of thronging objects that He scarcely had time to eat, but even

then He found time to pray. Indeed these busiest of His hours appear to have been with Him seasons of more prolonged prayer than usual.

"Many in our day know what the congestion of occupation is. They are swept off their feet by their engagements, and make this a reason for not praying. Jesus made it a reason for praying. When Luther had an especially busy or exciting day he allowed himself more time than usual for prayer. When the dust of business so fills your room that it threatens to choke you, sprinkle it with the water of prayer and then you can cleanse it with comfort and expedition."

The most impressive thing in Jesus' personal prayers is expressed in the words: "Not my will but Thine be done." Whenever Jesus prayed He was willing to be shown the Father's will, if need be, to have His own will changed by God. At Gethsemane in spite of the fact that He wished He might not have to experience the crucifixion, He asked that He might be spared only if this could be done without interference with God's plan for His kingdom. It was service for God, the willingness to have His will moulded by the Father that emphasized Jesus' prayers.

Jesus never prayed without saying in some way: "Not my will but Thine be done." Is not this what we should do when we pray, for is not God's will His plan for our well-being? Jesus truly was the Master of prayer.

Brent House Meets Needs

THE NATIONAL CENTER for Devotion and Conference, located on the edge of the campus of the University of Chicago and generally known by the shorter title of Brent House, is conducted under the general supervision of the National Council of the Church.

The building was purchased through an appropriation of \$50,000 from the 1931 United Thank Offering of the women of the Church. It has sleeping quarters for a score or more, ample dining room facilities for a larger number, and a comfortable conference room in the remodeled garage.

Mrs. George Biller, the hostess, reports for the year 1932 a total of 114 meetings or conferences. In addition to its use as a conference center for the Church, Brent House serves as a gathering place for foreign students, many of whom have no other contact with a Christian home during their stay in the United States.

During the past year there were more than 3,000 individual visits from students at Brent House.

Religious "Best Sellers"

August, 1933

E. S. Gorham, Inc., New York

General Books

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|--|---|
| 1. Stanley Jones, <i>Christ and Human Suffering.</i> | 4. Seyzinger, <i>Glory of the Priesthood.</i> |
| 2. Rosenthal, <i>Yesterday, Today and For Ever.</i> | 5. Mackay, <i>Twelve Gates.</i> |
| 3. Schweitzer, <i>Out of My Life and Thought.</i> | |

Devotional Manuals

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|--|------------------------------|
| 1. <i>The English Missal for Laymen.</i> | 3. <i>In God's Presence.</i> |
| 2. Knowles, <i>Practice of Religion.</i> | |

Morehouse Publishing Co.

General Books

- | | |
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| 1. Wilson, <i>Outline of Christian Symbolism.</i> | 4. Knox and Vidler, <i>Development of Modern Catholicism.</i> |
| 2. Atwater, <i>Everyman's History of the Episcopal Church.</i> | 5. Ryan, <i>Child's Story of Jesus.</i> |
| 3. Wilson, <i>Outline History of Episcopal Church.</i> | |

Devotional Manuals

- | | |
|--------------------------------------|--------------------------------|
| 1. <i>God's Board.</i> | 3. <i>Little Color Missal.</i> |
| 2. Gilman, <i>In God's Presence.</i> | |



The Sanctuary

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

I Thank Thee, O Father

READ St. Luke 10: 17-22.

IN OUR LORD'S School of Prayer we take a lesson today in one of the most vital forms of prayer—thanksgiving. If we are to pray in His name, we must learn not only to repeat that name at the end of a prayer, but to pray as He prays, in accordance with His mind and guided by His Spirit.

1. Here we see His soul lifted in thanksgiving because of a hopeful sign of spiritual progress in His chosen helpers. They come back from their first missionary effort with joy. He bids them remember what the real cause of joy should be: "Rejoice because your names are written in heaven." And He then turns to prayer, "I thank Thee, O Father."

The description of the scene in the Gospel is brief but vivid. Imagine the happy and enthusiastic workers, aglow with the flame of incredible success, and watching our Lord with perhaps an entirely human hope that He may praise them for what they have done. He does not praise them. He turns their thoughts at once from self to God. This is not a matter for self-congratulation, but for thanksgiving. That comes first, for God comes first. In all work for Him, we must remember that.

2. Thanksgiving is often neglected because it is difficult. It is easy to say, "Thank you," but hard to be inwardly and sincerely thankful. The reason for this is that true thankfulness is only possible to an unselfish person, and there is no struggle more difficult and discouraging than the struggle with selfishness. On the other hand, the prayer of thanksgiving, made habitual and systematic, is one of the most helpful exercises in the cultivation of unselfishness. It changes the *direction* of our thoughts from self toward God. It should come first in every day's devotion and also last. We become unselfish not by trying to be so but by having the mind of Christ possess us. If this prayer, "I thank Thee, O Father," be often on our lips, we are drawn more and more into a right relation with God.

3. As a practical consideration, entering into the mechanics of prayer, one may wisely use thanksgiving:

- (a) before asking anything of God;
- (b) directly after any blessing;
- (c) as a regular and thoughtful act when one wakes in the morning, and as one goes to rest at night. At the end of the hardest day one may find, if he stops to think, something for which to say, "I thank Thee, O Father."

The supremely important act of thanksgiving is of course the Holy Eucharist (so named because it is a "sacrifice of praise and thanksgiving"). There especially we shall find opportunity for gathering up the memories of uncounted mercies, and lifting our hearts in gratitude to God through Jesus Christ our great High Priest. There we present not only individual but corporate thanks for all His "goodness and loving kindness to us and to all men." Our Lord, who teaches us the prayer of thanksgiving is there held up as the supreme Gift, for whom we never can offer sufficient thanksgiving.

I thank Thee, O Father, for that unspeakable Gift. Teach me, after the example of our Lord, to offer the homage of a thankful heart, and to join unselfishly with all Thy faithful people in the holy Sacrifice of praise and thanksgiving.

MORNING PRAYER

OLORD, be merciful and kind;
Help me this day to seek and find
The better way, the wiser plan,
To benefit a fellowman.

F. ROGERS CONSTANCE.

Orthodox Problems Today

By Canon W. A. Wigram

THERE IS ONE DIFFICULTY that always besets the Orthodox Communion today, a "growing pain" that is a natural consequence of recent, and most healthy, developments within the body. It is the mutual relations of the rival forces of Catholicity and Nationalism within her. The latter is a power that has to be allowed for, though conservative theologians in the fold look on it with suspicion, and call it "the heresy of Phyletism."

It is not so long, as the story of Church development goes, since all Orthodoxy, barring the established Church of Russia, was under the management of the greatest of the Greek Patriarchs. Now, there are as many as twelve or fourteen "autocephalous churches" within the fold, and a complete constitution to govern their relations with one another and with the whole body has not been worked out. Further, as we know well enough in communions nearer to ourselves, when things are not done regularly for lack of a machine for doing the work, zealots are very apt to get to work irregularly, and to cause complications by their zeal, complications at which nobody is more surprised and grieved than the zealots themselves.

One of the questions that has brought this old standing problem to the front once more lately is the never-failing Bulgarian problem. It is barely one lifetime since the "Exarchate" of the Bulgarian Church was erected in the year 1870, without any recognition or permission from the Ecumenical Patriarchate that had acknowledged jurisdiction over that land till then, and the relations of the two have been, an open sore ever since.

Russia always recognized the autocephalous Bulgarian Church, and that with reason. It was by Russian advice, given for political ends, that the step was originally taken, though it did not work out as the Russian statesmen had intended. In more recent days, the Church of Roumania, the only Orthodox Church that is neither Greek nor Slav in its national type, has also recognized its neighbor. The Greek-speaking portions of the Orthodox body, including all the old Patriarchates of Alexandria, Antioch, and Jerusalem, did not do so, while the autocephalous Church of Serbia remained doubtful.

The whole question of the status of the Bulgarian body was to have come up for settlement at the pro-synod that was to have met in 1932, but that unfortunately did not come off. Now, Serbia has taken independent action. Knowing how far agreement on the ecclesiastical problem will go to solve the various political questions open between her and Bulgaria, she recently sent a deputation of her bishops to Sofia to see if anything could be done. The deputation consisted of two prelates who are both well known and honored in the Church of England, Nicholas of Okhrida and Irenaeus of Novi Sad. They, acting for the synod of the Serbian Church, were soon able to come to complete agreement with Stephen of Sofia, but the concordat thus made is not regarded with much favor by Constantinople. They now see practically all the Slav-speaking part of the Orthodox Church, and with it the only part that is neither Slav nor Greek, recognizing Bulgaria, while all the Greek-speakers still suspend action.

This tendency of the Slavs to act on their own, independently of what the Greeks regard as their legitimate claim to respect, has been shown in another matter. The little monastic state of Mt. Athos, the status of which is guaranteed by international treaties, contains some twenty "great" monasteries, besides some hundreds of establishments of lower rank, of all sizes, that are theoretically dependent on some one or other of the "great houses." These great monasteries, the representatives of which form the "koinotes" or "community," the governing body of the whole, are all "stauropugia," dependent directly on the Ecumenical Patriarch and no other authority. The Patriarch is there-

fore, practically, the diocesan and ordinary of the Holy Mountain.

Some of these monasteries are "coenobia," ruled, that is, by an abbot and his subordinate officers as we Westerners expect a monastery to be, others are what is known as "idio-rhythmic" and have come to be ruled by a governing committee, elected periodically. While originally all were "coenobia," there was a time when, for local reasons, practically all had come to be "idio-rhythmic." During the last century the pendulum has begun to swing the other way, and about half of the monasteries now have abbots.

ONE of these monasteries, Khilandari, was founded by Serbians, and though it is in no different position to the rest of the group, yet men of that nation have generally formed a majority of its members, and Serbia has always taken a special interest in it. Hence, it was quite in the order of things that a well known Serbian bishop, Nicholas of Okhrida mentioned above, should ask leave of the Patriarch of Constantinople to visit the monastery and officiate in it the while. The permission was granted as of course, the more readily as all his friends know well that this bishop would ask nothing better than to end his days there as a brother of the house when it shall be possible to lay aside his episcopal cares.

While he was there, the monks of the monastery resolved—with the Bishop's entire approval—to abandon their "idio-rhythmic" rule and become coenobite, and Bishop Nicholas at once installed the abbot-elect in his throne. This act certainly has an irregular look, if done as reported in the Greek press. Of course a monastery may make the change, but there is a procedure to follow in such a case. It has to inform the koinotes of its intention—and get the leave which will never be refused, and then when the resolution has been taken and the abbot elected, it is for the Patriarch, as diocesan, to send a proper person to install the abbot in his office.

The act was, no doubt, no more than the eagerness of a zealot and done with no intention of showing disrespect to the Ecumenical throne. The numerous friends of Bishop Nicholas in England can even see in it something characteristic of the man who once used all the funds that the government had assigned for the repair of his episcopal residence for the repair of various ancient churches in his diocese, and was genuinely surprised and grieved to find that he had broken through various reels of official "red tape."

Still, when the thing was done in this irregular way, Greeks already disposed to be jealous of Slav independence were apt to see in it a plot for the withdrawal of the Serbian monastery from the lawful jurisdiction of Constantinople, and to complain of it accordingly. It is not that there is any objection to the act, but there is a feeling that it ought to be accomplished in order due, and it is an instance of the conflict between the national and Catholic instincts, both right in proportion, that we have mentioned above.

VISITING? In the country it must be done, but not too vehemently. That is a true story of an ardent young curate, getting very convalescent in a country parish—visiting, visiting, visiting, until one day (he was married) he heard a farmer's wife exclaim "Here's Mr. Touchend again. I wonder what's wrong at his home, that he never stays in it?" Still the country people like to be visited, especially when they're ill, and they expect the visit to be "spiritual." They don't want to talk about the weather or the crops or the beasts, or the sheep or the neighbors. They really expect the parson to talk about God and Jesus Christ. After all that is his business.

—R. Ellis Roberts.



Churchwomen Today

Ada Loaring-Clark, Editor

ONE OF THE GREATEST responsibilities facing us for the coming months is the preparation of ourselves to help girls and women use their extra leisure hours well. Leisure is a necessary, pleasant thing but it may also prove to be a dangerous possession. There is no doubt that,

Leisure

on a scale never before known, we shall have leisure hours to use or abuse. With the shortened hours of labor many young women will be at a loss to fill in beneficially the extra time on their hands. Therefore if those of us who have had opportunity to learn something as to the right use of leisure do not stand ready to help these young women, many and many an hour will be frittered away, and harm may ensue. The Girls' Friendly Society is equipped with excellent programs and suggestions for class work and play.

It seems to me that every parish that has any plant at all has no right to keep it closed this winter. We must have our parish houses and guild halls open to receive girls and women both for study and recreation. We can organize classes in plain sewing, needlework of all kinds, woodwork, pine needle and raffia work, typewriting, stenography, and bookkeeping, reminding us of war days! Shakespeare clubs, dramatics, pageantry, and book reviews. Red Cross classes in first aid, home nursing, and dietetics—each locality will have its special community needs—games and properly supervised dancing and parties for recreation. The list of possibilities is endless; the one thing certain is that never will Christian fellowship be needed more than during the unsettled days before us, and it is up to us to provide that fellowship in a Christian atmosphere. The clergy will be hopeful that increased leisure will mean increased service to the Church and doubtless will plan more extensive parochial activities, which will mean, as it always does, an increasing demand for Christian leadership from the women of the Church.

HERE IS A TYPICAL WEEK at a Neighborhood Center. It kept two professional workers and many volunteers busy.

Monday: Club room was open for the young men of the neighborhood who were not at work. After school hours the little tots had a play hour which was followed with preparatory folk dancing class.

Neighborhood Center

In the evening boys' club and girls' club met. The girls' recreation committee met in the workers' room. *Tuesday:* After school 30 children came for a story hour. Forty children were in for library books. Fifty boys participated in basket-ball practice and afterwards the older boys' club was in session. *Wednesday:* Club was again open for the young men in the morning and a Bible class for mothers was held. After school the eight-year-old girls met and in the evening the girls' recreational hour was followed by a Glee Club rehearsal. *Thursday:* Thirty boys and girls were in for the Sports Club. They had a jig-saw puzzle tournament. In the evening two classes for Bible study and the junior boys' club met. *Friday:* Young men used the rooms in the morning. Craft school classes were held in the afternoon. In the evening the Dramatic Club had a short business session and the Glee Club went to the Home for the Aged and gave a musical program. *Saturday:* The junior basket-ball team played a game at the Y. In the afternoon the senior team played the Community League in the same building. Altar Chapter instruction and work.

Are not such organizations unnecessary in "times like these" you ask? No; on the contrary such institutions are more needed to maintain proper community morale than ever before. When unemployed young men and young women have no place else to go, such a center provides environment which doubtless prevents many court cases. Therefore the supervision of recreation by the Church and the creation of a right moral atmosphere during play hours is increasingly necessary.

Books of the Day

Rev. William H. Dunphy
Editor



THE INFINITY OF GOD. By Bertrand R. Brasnett. Longmans, Green, and Company, pp. 203. \$2.50.

A STUDY OF THE MEANING of Infinity with a view to establishing a clearer understanding of the nature and being of God.

Man does not consider infinity until he becomes conscious of his own finiteness. The more man strives the more conscious he becomes of his limitations. Even perfect man is not infinite. The religious life of Jesus is not infinite but finite for perfection does not imply limitlessness or boundlessness. From the point of view of man only the infinite can be the object of worship.

The only bounds to God are imposed by His nature. This is an axiom of dogmatic theology. The remainder of the book is given over to the application of this principle to the divine attributes of omniscience, omnipotence, and love. In what ways does God Himself set bounds to His knowledge, His power, and His love? Dean Brasnett speculates on these questions.

The book cannot be too highly commended. Difficult metaphysical, philosophical, and theological questions are treated with such clarity and simplicity that special training in these studies is not necessary for the reader.

D. C.

ENQUIRIES INTO RELIGION AND CULTURE. By Christopher Dawson. Sheed and Ward. Pp. 347. \$3.00.

A COLLECTION OF ESSAYS which achieve their unity from the common possession of the Catholic world view. Religion is shown to be the determining factor of the character of sociological phenomena, philosophy, economic patterns, and levels of culture. Religion is not a by-product of life, but is the heart of social life and the root of every living culture. It is fatal to social life and culture to divorce them from religion. It is fatal to religion to divorce it from life. It is not usually theological differences of opinion but hidden sociological and economic conflict which infuses bitterness into religious questions. Technique and organization cannot support civilization unless rooted in a satisfactory view of the nature and destiny of man.

This book is very helpful and repays careful reading. Any earnest and thoughtful Christian who reads it will have a deeper sense of the Christian vocation to redeem the world by surrendering it to God.

D. C.

A HISTORY OF CHRISTIAN THOUGHT. Vol. II. The West from Tertullian to Erasmus. By Arthur Cushman McGiffert. Charles Scribner's Sons, 1933. Pp. 420. \$3.00.

THE METHOD CHOSEN by the late Dr. McGiffert in this history is to study individual thinkers, so that the work is rather a history of representative theologians than a history of theological thought. Two chapters, one on the Sacraments and one on the Church and the Papacy, do something to correct the defects inseparable from this method. But, whether or not the method chosen is the best, this book, particularly the chapters on the Middle Ages, is a brilliant piece of work. Seldom does one find such a sympathetic understanding of the Middle Ages from a theologian whose personal viewpoint is Protestant. The paragraph on the significance of the sacraments for the life of the Christian (pp. 330-331) is a beautiful example of the author's comprehension. "What all this must have meant to the Christians of the Middle Ages anyone may imagine but only a Catholic can fully know." Many misconceptions are corrected, for example, it is pointed out that Hugo of St. Victor is important and Duns Scotus relatively unimportant in the history of medieval thought. The chapters are necessarily brief, but a splendidly useful bibliography points the way to further reading.

W. F. W.

NEWS OF THE CHURCH

Indian Ruler Opens Fellowship of Faiths

Approximately 2,000 Representatives of 100 Sects and Creeds Attend—Clinch Memorial Begun

CHICAGO—Asserting that organized religion needs "debunking" and "decoding" in order to make it effective in a modern world, the Maharaja Gaikwar Sir Sayaji Rao, III, of Baroda, opened the Fellowship of Faiths at the Morrison Hotel, August 27th. Approximately 2,000 representatives of some 100 sects and creeds were in attendance.

The Gaikwar is the first ruling monarch to visit Chicago's World's Fair. He has been the center of attraction of a series of public events during the current week and is without doubt the big attraction of the Fellowship of Faiths sessions which will continue until the middle of September.

"We need to insist that the Absolute expresses Himself in time and space and that the world we live in is real, that the mind that knows it is of the same essence as the mind that planned it—the mind of a mathematician and a poet; and still more that our bliss is His bliss, our sorrow His sorrow. We blaspheme if we call it illusion. And I assure you we are not all mystics in India. We have had our materialists even, and many, many realists. If we have no Woolworth towers, we have our forts and Delhi mosques."

Buddhist, Confucianist, Hindu, Jew, Mohammedan, and Christian sat together for the opening sessions of the conference. A Shintoist leader from Japan, for example, told of the rise of his sect there and of the faith for which it stands. He is Patriarch S. Nakayama of the Tenrikyo Church. Included on the program are also several members of the Episcopal Church.

Some dissension in the conference plans cropped out when several leaders withdrew from participation. The conference was represented in advance literature as being connected with the Century of Progress whereas it is not, strictly speak-

(Continued on page 460)

Bishop Discovers Reason For Hymn's Unpopularity

THE LATE Rt. Rev. John Horden, D.D., who labored long and faithfully as Bishop of Moosonee, at one time was puzzled because of his inability to get the natives to sing the hymn, "Lord, Dismiss Us With Thy Blessing." He understood their reluctance when he discovered the translator had rendered it, "Lord, Kick Us Out Softly."

Bishop Bentley Does Much Of Work on His New Lodge

NENANA, ALASKA—Work is progressing on the new Bishop's Lodge which will be occupied by the Rt. Rev. and Mrs. John B. Bentley as soon as it is completed. Bishop Bentley is doing much of the work himself. The building, of log construction, is situated not far from St. Mark's Mission School and Church.

Harrisburg Confirmations Show Increase This Year

522 Candidates From January 1st to July 23d; Gain of 81

HARRISBURG, PA.—Confirmations in the diocese of Harrisburg are showing an increase over the figures for last year.

The Rt. Rev. Wyatt Brown, D.D., reports that in the period from January 1st to July 23d he confirmed 522 persons. This is 81 more than the number confirmed last year in the same time.

Monticello, N. Y., Church Observes 50th Anniversary

MONTICELLO, N. Y.—The 50th anniversary of the consecration of St. John's Church was observed at the church at 11 A.M., August 27th. The Rev. Samuel S. Mitchell, rector, celebrated the Holy Eucharist and preached.

Fifteen persons were present who attended the consecration service August 28, 1883.

St. John's parish was organized November 11, 1816, and the first church was consecrated in 1835. The church was a wooden structure, having a square tower topped with pinnacles. This was used until the new stone building was completed in 1882. It is an imposing edifice of gray granite with slate roof, and has a side chapel in which the altar of the first church is preserved and used.

Dr. L. W. Glazebrook Conducts Mission in Donora, Pa., Church

DONORA, PA.—Dr. Larkin W. Glazebrook, of Washington, D. C., lay evangelist of the National Commission on Evangelism, is conducting a parochial mission in St. John's Church from September 3d to 10th. The mission is in connection with the eighth anniversary of the dedication of the church.

Rector Returns from Palestine

CORNING, N. Y.—The Rev. Francis F. Lynch, rector of Christ Church, recently returned from a trip to Palestine.

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Texas Priest Offers Code for Churches

Rev. E. H. Gibson, of Galveston, Sets October 1st as Tentative Date For Adoption

GALVESTON, TEX.—A loyalty code for Churches has been suggested by the Rev. Edmund H. Gibson, rector of Trinity Church.

The details of carrying out the three-point code are left to each religious group, which may add other suggestions, practices, or endeavors consistent with the policy and plan of the general code.

WOULD ADOPT CODE OCTOBER 1ST

The tentative date set for the general adoption of the code is October 1st. The leaflet presenting the code listed a number of bishops, including the Presiding Bishop, as endorsers of the code.

There is nothing in the code which refers or pertains to changes in creed, faith, or ritual.

There are many people in the United States today, according to the Rev. Mr. Gibson, who realize the great rôle Churches and religious bodies have played in the upbuilding of the nation, and that the nation's vision and strength would not be what it is now had it not been for the positive religious life continually demonstrated over the centuries.

"Yet these same people," he said, "are disappointed in the tangible and measurable contribution the Churches are making at this time to the strengthening of the life of the state or body-corporate of citizens. There is a distinct feeling that Churches are not now expending their full power and abilities. We must have a revival of effort.

"All citizens are being asked to cooperate with and to uphold regulatory measures offered by the federal and various state governments in the endeavor to turn the economic tide and restore a reasonable prosperity. Shall all accomplishment be limited in measurement by the dollar sign?

"It is felt by many that Church people will fail in one of their greatest duties if they do not inaugurate a parallel mobilization of their religious and spiritual possessions and power that our country may experience a moral and spiritual recovery as well as a material one."

FEELS CODE WOULD AID NATION

"The following is suggested as a Voluntary Code which might be acceptable to all

(Continued on page 460)

Russian Graduates From School in Philippines

MANILA—A Russian graduated this year from Brent School. He is Igor Sergei Arkhangelsky. He is planning to enter the University of California this fall.

Virginia Bible Class Is Believed Largest

St. Andrew's Church Group of Men
Has Average Attendance of 113;
Organized 30 Years Ago

RICHMOND, VA.—The Men's Bible Class of St. Andrew's Church has steadily grown from a few men 30 years ago until now and for the past eight years it has maintained what is believed to be the largest actual attendance of any Bible class for men in the Church.

The average attendance for the past 15 years has been 79. From October 1, 1932 to June 1, 1933 the average attendance has been 113.

This year the peak was reached on Palm Sunday with 173 present. The average attendance for May, 1933 was 121. On June 4, 1933, 119 were in attendance.

The class was organized by the Rev. Thomas Semmes, at that time rector of St. Andrew's Church. During all these years it has had but one president, F. Early Scott. During 1907-1908 there were 275 enrolled and the average attendance for the first three months of 1908 was 131.

It was the pioneer Bible class for men in Richmond and the South. Since its organization many of the very large classes for men in Richmond and other cities have been started by other Christian bodies.

DR. DOWNMAN TEACHER

The class has studied every book in the Bible. One year a series of lessons was given on the Sermon on the Mount, another year the Old Testament prophets were taken up. Several years were devoted to the Life of Christ. The present teacher is the Rev. J. Y. Downman, D.D.

The Rev. Thomas Semmes taught the class for eight years after its organization. He was succeeded by W. W. Gillette. Several taught the class as substitutes, including Charles J. Newell and John H. Dickerson.

In 1914 the Rev. P. A. Arthur, then assistant at St. Andrew's, began a period of teaching that lasted four years. In July, 1918, the Rev. W. Geiger Irwin took charge and taught the class until the then rector of St. Andrew's, the Rev. Dr. Ribble, died in March, 1927. The Rev. Z. S. Farland then took charge of the class and taught it until the time of his death, July, 1931.

In September, 1931, the Rev. Dr. Downman, rector emeritus of All Saints' Church, took charge. Under him, the class is maintaining its high standard of attendance and is making plans for further growth.

Correction

IN THE REVIEW of *Conflicts of Principles*, by A. Lawrence Lowell, in the "Books of the Day" column of August 19th, two typographical errors were made. The author's name was given as "Powell," and the reference to his "congrigate principles" should have read "conjugate principles."

Program at California Cross to Commemorate First American Service

SAN FRANCISCO—The Prayer Book Cross service for 1933 will be held at the giant cross in Golden Gate park at 3 P.M., September 17th.

This cross stands as a memorial to the service held on the shore of Drake's Bay by the Rev. Francis Fletcher, priest of the Church of England and chaplain of Sir Francis Drake's ship, on the First Sunday after Trinity, 1576.

This was the first service out of the Book of Common Prayer to be said in America.

The annual service is arranged under the auspices of the House of Churchwomen of the diocese of California and the convocation of San Francisco, to mark the 29th anniversary of the founding of the House of Churchwomen by the Bishop of California.

Indian Ruler Opens Fellowship of Faiths

(Continued from page 459)

ing. Bishop McConnell of the Methodist church is chairman of the committee.

The Hon. Frank B. Kellogg will be one of the speakers at future sessions.

START CLINCH MEMORIAL

More than 10,000 National Guard and state officials of Illinois participated August 27th in ceremonies marking the beginning of a memorial chapel to the late Rev. Nicholas B. Clinch at Camp Grant, near Rockford. The Rev. Joseph Lonergan, ranking chaplain of the 33d Division and past national chaplain of the American Legion, officiated at the service. Howard P. Savage of Chicago, past national Legion Commander, laid the stone and Scott W. Lucas, delivered the memorial address.

The ceremony was part of special memorial services to Chaplain Clinch, who served overseas during the war and was a leader in National Guard and American Legion circles of the state. He was rector of the Church of the Messiah, Chicago, at the time of his death.

ANNIVERSARY PLANS COMPLETE

Plans for the semi-centennial celebration of the Brotherhood of St. Andrew in Chicago September 8th, 9th, and 10th, are complete. A diocesan dinner the evening of September 8th, at the Lawson Y. M. C. A., at which the Presiding Bishop will be the principal speaker, will open the celebration.

September 9th will be devoted to conferences on various phases of men's and boys' work in the Church. That night Bishop Stewart will officiate at a preparation service. On the morning of September 10th will come the celebration proper, with a corporate Communion of men and boys in St. James' Church where the brotherhood was founded, followed by a service at 11 A.M. with the Rt. Rev. Frank E. Wilson, D.D., Bishop of Eau Claire as preacher.

Young People End School at Sewanee

Banquet and Final Service August
25th Closes Session; Representa-
tives from Many Dioceses Attend

SEWANEE, TENN.—The young people's division of the Sewanee Summer Training School closed its session August 25th with a banquet and a final service.

The faculty of the young people's division was as follows: director, the Rev. G. M. Reese of Vicksburg, Miss.; assistant director, the Rev. Franklin L. Gibson, rector of St. Athanasius' Church, Los Angeles, Calif.; chaplain, the Rt. Rev. F. A. Juhon, D.D., Bishop of Florida; Leon C. Palmer, B.D., general secretary, Brotherhood of St. Andrew; the Rev. W. B. Spofford, editor of *The Witness*; the Rev. H. W. Starr, Charleston, S. C.; the Rev. Gardiner L. Tucker, Houma, La.; Miss Annie Morton Stout, Memphis, Tenn.; Capt. Earl Estabrook, Church Army; and the Rev. Skardon D'Aubert, St. Joseph, La.

The personnel of the division came from a wide range of territory—from Massachusetts to California. The courses in the curriculum included not only the content courses on the Bible and Church teaching, but others giving special training to Church workers in many fields.

Texas Priest Suggests Voluntary Church Code

(Continued from page 459)

Churches and religious bodies. If adopted generally, and practised, it is believed there would be immeasurable gains for the strengthening of our national life!

"1. For a period of six months all ministers, priests, and rabbis, in their preaching and teaching, shall set forth and emphasize the exemplary life of (Jesus Christ for Christians, or other great religious leaders for non-Christians) and the living ideals of their faiths, interpreting and applying the same to the solving of the practical problems of the life of the world today.

"2. It shall be the duty of all ministers, priests, and rabbis to send forth a sincere and urgent call to all persons committed to their pastoral care to make greater use of the churches for private and public prayer, meditation, and worship. A nation on its knees acknowledging God's supremacy and goodness is the first step in a national moral and spiritual recovery. Churches should be kept open seven days in the week, with services at convenient hours for all.

"3. In every parish, mission, congregation, and religious group the laity, men and women, shall organize in a systematic endeavor to uphold, foster, and practise the moral and spiritual virtues of honesty, fidelity, purity, charity, and love."

Bishop Moreland to Visit Geneva

NEW YORK—The Rt. Rev. William Hall Moreland, retired Bishop of Sacramento, is planning to leave soon for Geneva to study the work of the League of Nations.

† Necrology †

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

W. H. DRAPER, PRIEST

LONDON—The Rev. W. H. Draper, who was from 1919 to 1930 Master of the Temple, London, died at Clifton, Bristol, at the age of 78.

He had gained a reputation as a fine preacher and a scholarly writer, and was the first English translator of Petrarch's Latin work, *De Contemptu Mundi*. During the World War he was deputy for the professor of English Literature at Leeds University, who was absent on war service. In 1918, he became a member of the council for the revision of the Prayer Book. At the Temple, the Rev. Mr. Draper, who was a man of fine and dignified presence, devoted himself chiefly to his sermons, but during this period he published a useful survey of the University Extension movement on the occasion of its jubilee in 1923, and *A Picture of Religion in England* in 1927. He was greatly beloved for his single-minded goodness and sympathetic character. After he resigned the mastership in 1930, the Lord Chancellor appointed him to the vicarage of Weare, Somerset, which he vacated early this year.

W. W. KENNERLY, PRIEST

FAIR HAVEN, N. J.—The Rev. W. Whitfield Kennerly, D.D., rector of the Chapel of the Holy Communion, here, and of St. John's Church, Little Silver, died August 30th.

Dr. Kennerly was a Lutheran minister until his resignation as pastor of a Milwaukee church to enter the Episcopal Church in 1926.

He was in charge of Trinity Church, Lauder, Wyo., and then rector of St. Luke's Church, Metuchen, N. J., before coming here.

Dr. Kennerly is survived by his widow, Martha, and a son, J. Luther. Burial was in Milwaukee September 4th.

MISS ELEANOR A. McC. GAMBLE

WELLESLEY, MASS.—Miss Eleanor Acheson McCulloch Gamble, head of the department of Philosophy in Wellesley College, died early on the morning of August 30th, at the Cable Memorial Hospital, Ipswich.

Apparently in her usual health, Miss Gamble was at Adelynrood, South Byfield, attending the annual conference and retreat of the Society of the Companions of the Holy Cross, of which she was a member. She was stricken August 29th and taken at once to the hospital.

Funeral services were held in the Chapel of the Holy Cross, Adelynrood, September 1st. The Rev. Norman O. Hutton, rector of St. Andrew's Church, Wellesley, officiated, assisted by the Rev. George L. Richardson, rector of All Saints' Church, Peterborough, N. H., the conductor of the

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and Holy Days, 9:30 A.M., also.
Confessions: Saturdays from 3 to 5 and 7 to
9 P.M.

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Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

Wisconsin

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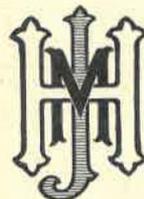
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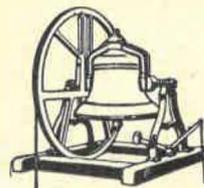
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retreat at Adelynrood. Interment was in the family lot at Princeton, N. J.

Miss Gamble was born March 2, 1868, in Cincinnati, Ohio. She was graduated from Wellesley College in 1889. In 1898, she received the degree of Doctor of Philosophy in course from Cornell University. From 1906-1907, she studied at the University of Göttingen. From 1898-1903, she was instructor of Psychology in Wellesley; from 1903-1910, associate professor of Psychology; from 1910 until her death, she was professor of Psychology and director of the psychological laboratory. On the death of her colleague and friend, Miss Mary Whiton Calkins in 1930, she became head of the department of Philosophy.

Miss Gamble was the author of many articles and studies. These were published in leading American and European journals. During the last years of her life, her eyesight almost totally failed; but she continued with her full work. She was distinguished throughout the academic world, and loved by her many students, colleagues, and friends.

MISS ROSE WILSON

LONG BEACH, CALIF.—Miss Rose Wilson, a prominent Church worker of St. Luke's and All Saints' Churches, Long Beach, died August 3d after a few days' illness.

A native of England, Miss Wilson came to this country in 1890 and was teacher and matron of the Episcopal Church Home, Jonestown, Pa., for several years. Afterwards she conducted a kindergarten school at Ocean City, Md., and then came to New York City as superintendent of the Bethlehem Day Nursery which is connected with the parish of the Incarnation, leaving there in ill health for Long Beach, Calif.

She is survived by two sisters, both Church workers, one in Potsdam, N. Y., and the other, Miss Isabelle Wilson, who is parish visitor at the Chapel of the Incarnation, New York City; and two nephews, the Rev. J. Wilson Brady, St. Paul, Minn., and the Rev. Charles Brady, of St. Barnabas', Denver, Colo.

Her funeral was held at Long Beach on August 6th. The Rev. Perry Austin of St. Luke's officiated.

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Memorial

ALICE LORA BUCK

Died September 16, 1929

Pray for the soul of ALICE LORA BUCK, whose light so shone before men that they saw her good works, and glorified our Father which is in heaven.

Caution

LEF.—All clergy are advised against the methods used by a man calling himself EARL A. LEE, who offers as a sales promoter the product of a New Castle, Ind., duplicator concern. His plan is to get the clergy to issue a parish bulletin, the salesman in turn canvassing for advertisements such names as are given him. Further information may be obtained by writing the Rev. WALTER J. GRATTON, All Saints' Rectory, Rosendale, N. Y.

AINSWORTH.—For several years in the face of caution notices in THE LIVING CHURCH, a man giving the name of HARRY E. AINSWORTH has been fleeing the clergy. He claims membership in St. Paul's Church, Peoria, Ill., and gains the confidence of priests by asking them to write to Peoria for a canonical transfer. He shows great interest in his "new" parish, has just secured work, but is without wages for a week or two, and then the inevitable need for a loan. On August 25th he was in Toledo, Ohio. For further information write REV. WILLIAM L. ESSEX.

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MENDON, MASS.—Retreat for Priests. Seabury House, September 25-28. The Rev. J. O. S. Huntington, O.H.C., conductor. For reservations, address the SECRETARY.

WEST PARK, N. Y.—A retreat for priests and candidates for Holy Orders will be given by Dr. L. C. Lewis at Holy Cross, beginning Monday evening, September 18th, and closing Friday morning, September 22d. No charges. Address, the GUESTMASTER, Holy Cross, West Park, N. Y.

200 Attend Toronto Men's Clubs Dinner

Extension of Organization to Ultimate Dominion-wide Basis Sought; Means More Activity for Laymen

TORONTO—More than 200 men attended the Church of England men's dinner August 28th at the Maurice Cody Memorial Hall, St. Paul's Church, Toronto. It was organized by Church Men's Clubs of Toronto in honor of a number of Churchmen of the maritime provinces, who came to Toronto on a tour organized by the Church Men's Club of St. John's (Stone) Church, Saint John, N. B., under the leadership of H. S. Dixon, Saint John, N. B.

R. A. Dixon, president of St. Clement's (Eglinton) Men's Club, presided. Addresses were given by Canon Gould, Sir Henry Drayton, and others.

The session ended with a resolution in favor of the federation and extension of Church Men's Clubs, at first on a diocesan basis, but looking ultimately to Dominion-wide federation with a view to a far greater use of the laymen of the Church.

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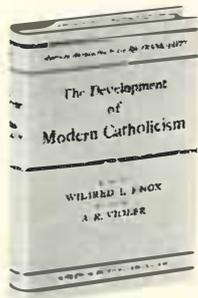
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