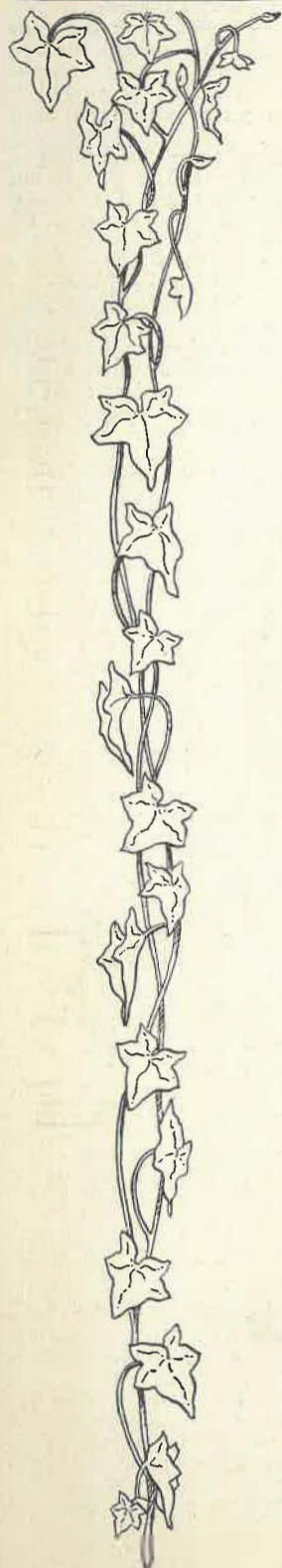




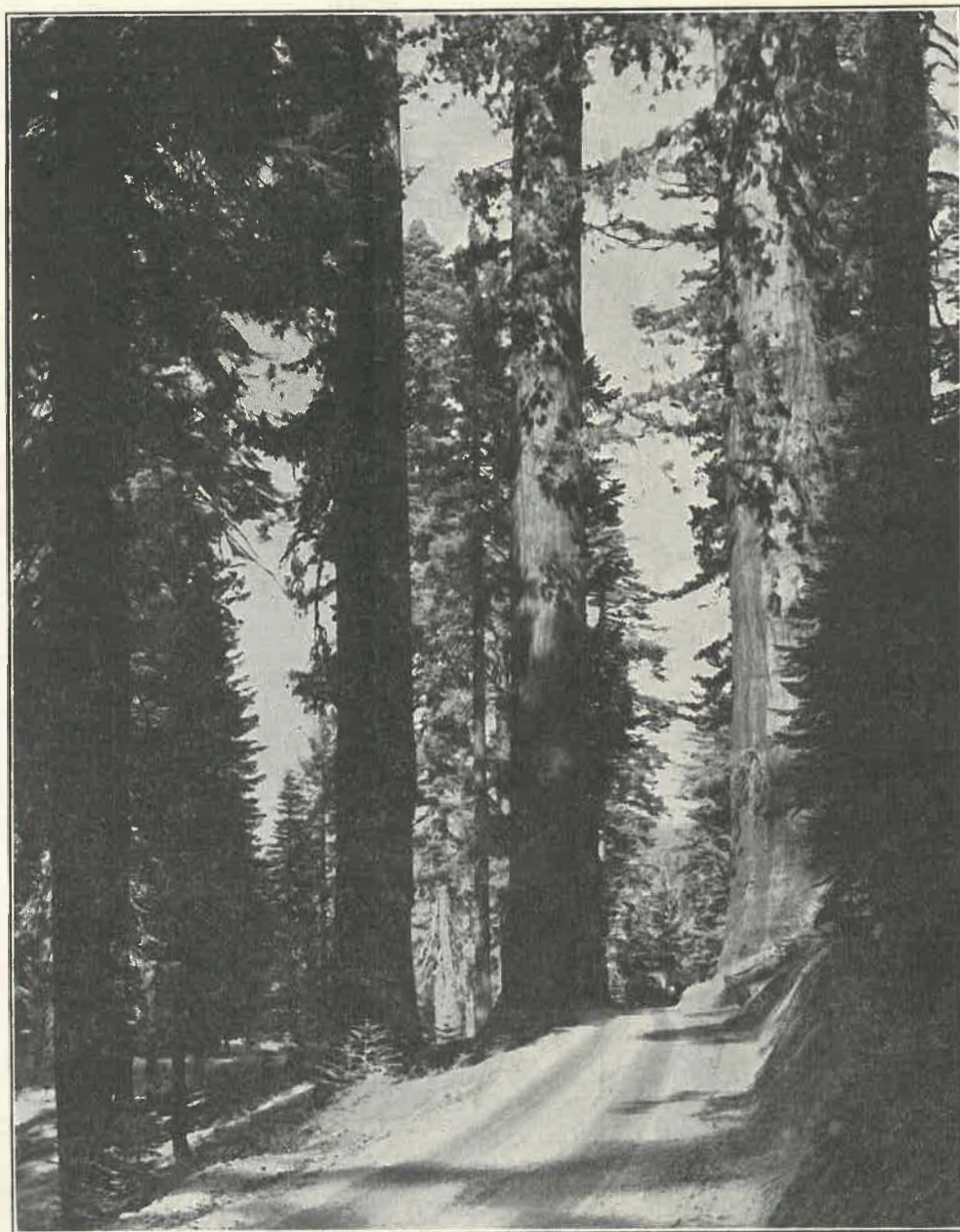
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Church Calendar



AUGUST

- 30. Twelfth Sunday after Trinity.
- 31. (Monday.)

SEPTEMBER

- 1. (Tuesday.)
- 6. Thirteenth Sunday after Trinity.
- 13. Fourteenth Sunday after Trinity.
- 16, 18, 19. Ember Days.
- 20. Fifteenth Sunday after Trinity.
- 21. S. Matthew. (Monday.)
- 27. Sixteenth Sunday after Trinity.
- 29. S. Michael and All Angels. (Tuesday.)
- 30. (Wednesday.)

CALENDAR OF COMING EVENTS

AUGUST

- 30-September 5. Conference of Young Men of 5th Province.

SEPTEMBER

- 22-24. National Council.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

DURRANT, REV. HENRY L., is rector of Grace Church, Anderson, S. C. (U. S. C.), since July 1st. Address, 711 S. McDuffie St.

ROGERS, REV. RAYMOND G., formerly assistant at St. Clement's Church, New York City; is assistant and choirmaster at the Church of the Messiah, Glens Falls, N. Y. (A.). Address after September 1st, 6 Bowman Ave.

NEW ADDRESSES

HOLT, REV. DAVID E., formerly 515 Spruce St.; 1823 Garland Ave., Texarkana, Tex.

WATSON, REV. WILLIAM, formerly Encino 7 A, Tampico Tamps, Mexico; 1259 Bolivar Pte, Monterrey, N. L., Mexico.

ORDINATION

PRIEST

MICHIGAN—The Rev. MALCOLM GRAY DADE was ordained to the priesthood by Bishop Page of Michigan in St. Cyprian's Church, Detroit, August 23d. The ordinand was presented by the Ven. Leonard P. Hagger, and is in charge of St. Augustine's and St. Cyprian's Missions, Detroit. The Rev. E. W. Daniel preached the sermon.

CORRESPONDENCE

"Foolishness of Preaching"

TO THE EDITOR: This summer seems to have got on people's nerves.

No sane Christian will deny the great value of worship. But to say it is the only function of the church as the rector of Trinity Church, New York, is alleged to have done seems pretty close to a brain cyclone.

Saint Paul thought the "foolishness of preaching" got good results in his day and people were very well educated. His work has stood the wear and tear of centuries. His opinion is worth something.

When Christ said: "Not everyone that saith unto me, Lord, Lord, shall enter the Kingdom of Heaven; but he that doeth the will of my Father which is in Heaven," he did not deny the value of worship and philanthropy. He merely insisted that righteousness was the *sine qua non* of entering the Kingdom.

After all, worship, good works, righteousness are means of Grace. A man receives Grace through them. If he has the Grace of God, he bestows grace through them upon other people. If a man has the Grace of God, his preaching has value to those who hear him. If he has not the Grace of God, his preaching does not have value. It is the same with all the functions of the Church. If a man has not the Grace of God, the worship he conducts in the Church will not be any more effective than his preaching. Jesus said that two men went to church to pray. One got good from it, the other did not. Why?

The Grace of God in the minister's heart determines the value of his ministrations, whether it be giving, leadership, the sacraments, confession, or preaching.

Effective preaching has preceded and been a part of every forward movement of Christianity. When preaching has degenerated, the Church has lost its grip. If, as Mr. Fleming says, preaching is no more than "pep talks," it means that the Church is in a very bad state. It does not, however, mean that we should discontinue preaching. It merely means that we should get men of consecration, vision, and courage as rectors of our churches, men who speak the word of God because they have heard God speak.

People heard the Son of Man gladly because he spake "as a man having authority and not as a scribe." That is the only preaching which has value and there never was an age that needed such preaching more.

(Rev.) R. R. PHELPS.

London, Ohio.

Anglo-Catholicism and Prejudice

TO THE EDITOR: Your recent editorial entitled *Flags* [L.C., August 8th] was refreshingly sane. It is indicative of how far Anglo-Catholicism goes beyond the prejudices that afflict the modern man. It seems to me, to use an overworked word, that is the most liberal of all religions, going beyond such prejudices as communism, modernism, fundamentalism, totalitarianism, and even beyond democracy.

JOHN WALTON.

Manchester, Ohio.



VOL. XCV

NEW YORK AND MILWAUKEE, AUGUST 29, 1936

No. 9

EDITORIALS AND COMMENTS

Realistic Religion

THERE ARE so many respects in which these columns call for "straight thinking" that we hesitate over every possible repetition of it. It can be so easily demanded and so hardly practiced. "Facing the facts" is a phrase that raises a difficulty as great as the evil it condemns among the idealists. But the besetting sin of religious men is the general tendency to escape actual obstacles by acting as if the ideal were a present reality. The trend toward "perfectionism" among Christian moralists is an example.

The "perfectionist" builds his policies upon his moral idea, rather than building his ideals by means of his policies. He acts as if his ideal were actual when the real fact is that it isn't! Pure pacifism is a common expression of this tendency of Christians in the political sphere. Put as bluntly as possible, it represents the policy of seeking the Kingdom of God by assuming its realization. This method is no more successful in political struggles than it is in the work of Christian unity, where differences are sometimes "healed" by ignoring their reality and the goal of reunion is sought by arbitrary intercommunion.

Dr. Reinhold Niebuhr, professor of Christian ethics at the Union Seminary, has just published a study of the bewilderment in liberal Christian circles of England, following the breakdown of the League of Nations (*Christian Century*, August 12th). He views the league as a "perfectionist" instrument of peace, since it has sought to establish peace without regard to the economic conflicts beneath the surface of diplomatic relations. The "sanctions" against Italy failed miserably, in the Ethiopian adventure, and left the Christian idealists bewildered.

"The law of love," says Dr. Niebuhr, "is not immediately applicable to the realm of politics. To say that if France and Germany really loved and forgave one another the danger of war between them would be eliminated is to utter a meaningless truism. It remains essentially meaningless even though Church conferences reiterate it annually." Idealists, in a word, are not even idealists when they cease to be realists, because the ideal is not opposed to reality (as some suppose) but consequent upon it.

There is no reason here to press this matter of realism in politics. The "realists" of politics are engaged in so much that

is dreadful and inimical that recourse to religious perfectionism is easily understood. But the issue—as between idealism which is perfectionist (and escapist) and idealism which is realistic—is one which above all others will require solution as our modern social life increases its denials of the Christian goals. In which quarter, then, of Christian understanding may we expect to find the triumph of realistic religion over pseudo-idealism?

If THE LIVING CHURCH were to answer by citing the Catholic movement, the schools of sociology at Oxford and Adelynrood, the League of the Kingdom of God, and the International Academy of Christian Sociologists, it would be suspected of bias. May we then quote once more from Dr. Niebuhr?

"Perhaps the rise of Anglo-Catholicism in Britain since the war may be explained as a protest against the simple moralism of the liberal wing of the Church. It is certainly a fact that the radical wing of the Church, which deals realistically with the problems of social justice, is much more Catholic than liberal in its thought."

Catholic Christians have always been realists. Perhaps there is truth and warning in the view that Catholicism has been "too realistic" in the sense that it has often compromised with realities. But that is a moral and not a philosophical failing. The fact remains that Catholics are realists even when they are not wise. This is so for many reasons, such as the Catholic insistence on natural law (facing the facts) as a necessary ground of reason which complements the evidences of Scriptural texts. There is also the conviction, in a very realistic fashion, that the "Word was made flesh," which keeps spiritual truths close to the realm of immediate experience. We can leave the explanation of Dr. Niebuhr's suggestion to the sociologists, but let us keep it in mind as the theologically disinterested opinion of an able student of social forces in relation to Christian faith.

Phillips Brooks on Citizenship

THESE sparkling words of the great Bishop Phillips Brooks on Christian citizenship are well worth recalling today, as the fall elections draw nearer:

"I plead with you for all that makes strong citizens. First, clear convictions, deep, careful, patient study of the government under which we live, until you not merely believe it is

the best in all the world, but know why you believe. And then a clear conscience, as clear in private interests, as much ashamed of public as of private sin, as ready to hate and rebuke and vote down corruption in the State, in your own party, as you would in your own store or Church; as ready to bring the one as the other to the judgment of a living God. And then unselfishness; an earnest and exalted sense that you are for the land, and not alone the land for you; something of the self-sacrifice which they showed who died for us from '61 to '65. And then activity: the readiness to wake and watch and to do a citizen's work untiringly, counting it as base not to vote at an election, not to work against a bad official, or not to work for a good one, as it would have been to shirk a battle in the war. Such strong citizenship let there be among us; such knightly doing of our duties on the field of peace."

What Laymen Can Do

THE POWER of lay evangelism, when properly organized and efficiently carried out, is well illustrated in the story told by Mrs. G. E. Hutchinson, a Churchwoman of the diocese of Chicago, in this issue of THE LIVING CHURCH. Although Mrs. Hutchinson's story appears in the department Churchwomen Today, it is quite as significant for men as for women. One of the greatest weaknesses of our Church is to be found in this matter of lay evangelism. Too often we laymen expect our rectors to do all of the evangelistic work in the parish. Properly speaking, it ought to be the lay men and women of the parish who make the first contacts with the people on the fringe of the parish and those who are not members of any Christian communion. Having made the contacts and begun to interest these people in the Church, the lay man or woman can present them to the priest for confirmation instruction or can give their names to the rector so that he can follow up their efforts with his own.

It was not to the Apostles alone but to the entire body of disciples that our Lord said: "Ye shall be witnesses unto Me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). The layman has a special and important share in that witness—an opportunity and a task that he can perform as the clergy cannot. The Rev. Walter Klein, in an article in THE LIVING CHURCH of August 10, 1935, expressed this forcefully in words that we shall do well to recall:

"No bishop, priest, or deacon can present the reality of our religion to worldlings in quite the same way as a layman can. Religion for the clergy and religion for lay people are necessarily different things. To be sure, there is no double standard; at bottom they are subject to the same law and strive for the same end. But a clergyman's religion is closely intertwined with his temporal concerns; his office, his social position, his responsibilities as a pastor, his professional skill. He bears the mark of an order, a caste, and nobody who prizes his ministrations would wish that mark to be less distinct than it is. The layman, on the other hand, lives in two very different spheres, the world and the Church. In the world he has no uniform or badge to distinguish him from the millions who labor with him. If he is to be known as a Christian at all, it must be by the most real signs, by the unmistakable salt of grace in every syllable he utters, by a passionate warmth of love in every act he performs. Those are the arguments against which there is no answer. The only resistance they meet comes from the people who would continue unmoved 'though one rose from the dead.'

"Outside our churches the crowds drift by, ailing souls of all degrees: the self-sufficient, the baffled, the ignorant, the oppressed, the defiled. Inside the means of grace are dispensed to an uninspired, inactive few. The crowds would find grat-

ification for every good desire, abundance for every need, if we could gather them within the walls. They run from a priest, they stampede in panic at the sight of a bishop. Who can bring them in? Lay Christians. And how? By being Christians. You are no Christian until you have captured your man."

How many of us can measure up to this searching test: "You are no Christian until you have captured your man"?

Through the Editor's Window

CURLED UP in the window seat when we came to throw open the Editor's Window the other day was a black cat. Where he came from or what his name was, we know not. However, every editorial office should have an office cat and so we have adopted him forthwith. For want of a better name we shall call him Livy, which has a pleasant classical sound and, moreover, might serve as an abbreviation for THE LIVING CHURCH.

Livy is a wise cat and is likely to grow wiser as his principal occupation is clambering over the large case of cubbyholes in which we keep our exchange periodicals. . . . When we get to know Livy a little better we hope to question him as to what he finds to interest him in these, and we shall share with our readers any purrs of wisdom that he may vouchsafe us.

THE PUN may be the lowest form of wit, though we don't subscribe to this popular belief. Gregory the Great was a notorious punster, and some of his wise-cracks changed the course of history. Something of his spirit survives in a lady by the name of Mrs. Guy Campbell of Trego, Wis. Whenever Mrs. Campbell hung her wash out she was annoyed by passing motorists, who sped by so fast that they raised clouds of dust that settled on her washing and ruined it. So she put up signs on either side of her property reading (quite truthfully): "WASHOUT." Thereafter motorists slowed down, and she was troubled no longer.

NOT ALL the silly things happen in "the sticks." Boston, the Hub of the Universe—or at any rate a suburb of it—was the recent scene of a midsummer "annual ice and snow service." The place was the Union Square Baptist Church, Somerville, and the setting a back drop depicting a New England farm in mid-winter and a platform piled with real snow and ice. The pastor, who missed a play by not appearing in a fur coat and *parka*, preached on Exceptional Experiences With God, taking the text, "Wash me and I shall be whiter than snow." The church was thronged, but whether the crowds who came out of worldly curiosity remained to pray we cannot say, though we have our suspicions.

HERE IS an almost unbelievable journalistic boner, which we have seen for ourselves in the news columns of the Ludington (Mich.) *Daily News*:

"He will conduct the Holy Communion service each Sunday morning at 8 o'clock, the regular morning and sermon service at 10:30 o'clock, and on each first and third Sunday the Holy Interest rites."

THE SAD PLIGHT of a man who wants to follow traditional etiquette but who finds that it leads him into an unfortunate predicament is revealed by this letter to the dorothydixitor of a daily paper:

Sir: You have had plenty to say about brides' signatures. Now, for a change, listen to the plaint of a prospective groom: I have bought the ring, and now it must be engraved. There is, of course, a set form for the simple inscription, say "A. B. (the groom's initials) to C. D. (the bride's)." But I'd like to reverse the order in our case, using "from" instead of "to." You see, her initials are H. E. L. and mine are

G. O.

Toward a New Catholic Apologetic

By the Very Rev. Eric Montizambert

Dean of St. Matthew's Cathedral, Laramie, Wyo.

READING CHURCHMEN have been irritated somewhat by the unconscious plagiarism of those Protestant reunionists who, in producing a magazine in the interests of their great cause, named it *Christendom*. It seems incredible that the group of brilliant scholars who gave birth to this journal should have been unaware of the existence of the long-established English publication of the same name! Yet one's indignation vanishes with the realization that American Protestant scholarship has always been curiously ignorant of "goings on" within the Catholic world. While the index of almost any serious work by a European scholar will reveal the names of the leaders of Anglican religious thought, similar productions from the American Protestant press exhibit an amazing unfamiliarity with the great English theologians.

That Catholic theology is a closed book to these writers is immediately apparent to the reader of the new *Christendom*. A striking example of this unawareness is exhibited in a series of essays by the Canadian Dr. Silcox¹ in which the "Anglo-Catholic" is ironically pictured as "*looking for the thimble of apostolic succession in such out-of-the-way places as Abyssinia and Mesopotamia*" while he ought to be working toward reunion with his Canadian blood brothers.

Of course, Dr. Silcox is not to be condemned because of his inability to understand Anglicanism at large and Anglo-Catholicism in particular. If he confuses the superficialities of ceremonial "High-Churchism" with the Catholic religion and—with William Adams Brown—assumes that our dominant concern is with the esthetic expression of religious emotion, if he is convinced that we are wholly concerned with the mechanics of the episcopal succession while we revolt against the dictatorship of bishops, the responsibility is not his. Nor is his intellect enlightened when we hurl into his face the exotic ceremonials of a muttered Mass. American Protestantism does not refuse to understand the Catholic Faith. American Protestantism has not been given the opportunity. When we have not busied ourselves with futile condemnations of it as "morally empty" and "spiritually bankrupt" we have been content to state Catholic principles as eternal realities without an adequate accompaniment of theological explanation.

Moreover, we have sometimes exhibited an inexcusable unwillingness to acknowledge our immense indebtedness to the great English-speaking European scholars and theologians when it is quite obvious that we could scarcely have done without the Bruces, the Mackintoshes, the Garvies, and the Orrs. Certainly, too, the devotional life of Anglicanism owes much to a Protestant piety whose saints are numbered among the glories of the Kingdom of God. The non-Catholic saint—the mystic to whom the Incarnate Lord has spoken in a prayer meeting—has been one of the saviors of a Christianity battling for life, and the Catholic is never a better disciple for being a spiritual snob!

Perhaps the fulfilment of Christ's will for unity would be hastened were the leaders of all divisions of Christendom to begin a series of confessions to one another. At any rate something must swiftly be done to remove the mass of stupid prejudices and selfish ignorances continuing to pile up on both sides of the fence separating Christians from Christians. One

is constantly irritated by Protestant misrepresentations of "what Catholics believe," yet misunderstanding is never more rife than when a group of priests at a Catholic congress indulge themselves in after-meeting discussions of Protestant convictions.

We need "a new apologetic" following in the footprints of a studied endeavor to grasp the meaning of spiritual idealisms other than our own. The apologetic that we require is not the traditional defense against unbelief in the Christian Gospel—that has been adequately done: but an attractive presentation of the Faith of the Fathers to Protestants utterly content with Protestantism. To be sure, none would deny the necessity of a powerful assault upon the castles of present-day indifference to all forms of organized religion. Yet equally undeniable is the fact that the greatest weakness in the presentation of the Christian cause rests in our shameful divisions.

The secularist, whether a college man feeling his oats or a disgruntled man of business rebelling against our demand for dollars in exchange for sermons, naturally regards the Church as but one in a horde of rivaling sects each claiming to control the secrets of eternity. He can see no reason why he should listen to the priest rather than to the preacher at the corner tabernacle. He thinks he has no ground for believing that the little church with the "smells"² might offer him more than the rituals of Masonry and the fellowships of the craft. This being so, as it surely is, Catholicism and Protestantism must become *one* if Baal is not to rule the earth! That, one confesses, is a truism to which little attention is paid these days; but we are being driven to its realization in action by the very impotence which it implies. The fire is compelling the lion and the lamb to lie down together since both have declined to listen to the Prince of Peace.

NEVERTHELESS reunion seems impossible within the terms set up by the most determined of its Protestant advocates. These terms—while perfectly satisfactory to the sects conceived in modernity—ignore that which is most vital to the Anglican position. They ignore the essentials of the Catholic Faith. They revise the historic Gospel in the doubtful interests of ecclesiastical economic security. They want union because it costs so much to be separate.

This is not irony. It is little more than a paraphrase of what Dr. Silcox has to say in the article just quoted. Dr. Silcox, whose passion for unity is above reproach, regards the ancient claim of this communion to be a "via media" between historic Catholicism and the separated Christian world as rather silly. *He knows what Rome thinks of it*, and the possession of such knowledge by a Protestant is embarrassing to a "hole-in-the-corner" American Anglican—especially if the latter be an Anglo-Catholic who has already damned Protestantism as spiritually bankrupt. The truth is, however, that the men who lead the Protestant reunion movement on this side of the sea have erected their intellectual structure upon a complete misunderstanding of the real basis of Catholicism. They seem to be unaware that theological truth has nothing to do with numbers or power, and are evidently unwilling to admit that the historic Faith can exist apart from the papacy.

¹ Author of *Ten Years of Church Union in Canada*.

² Incense is sometimes overdone in poorly ventilated churches.

Curiously enough they demand—in effect, at least—that we excommunicate the whole body of Catholics not in communion with Canterbury, and they suggest that our persistent friendship for the “corrupt and semi-pagan Orthodox” speaks not too well for our sincerity.

BUT we must not permit our natural irritation to drive us into harshness. This demand that we throw overboard the rest of the Catholic world is *not* the issue of any hatred of Rome nor any scorn of Orthodoxy. It is no more than a revelation of the fact that they are unconscious of the truth that we are not the Protestants they mistake us for, plus their unawareness of the nature of non-papal Catholicism. For this the condemnation is ours. We have created most of the misunderstanding about ourselves by our strange unwillingness to indulge in a persistent yet ever-gentle clarifying propaganda—not the “holier than thou” method pursued at times by certain of our brethren, but a way of constructive penitence. The late Prof. A. B. Bruce—he who, though a Presbyterian, wrote the sublime *Training of the Twelve*—once described the science of apologetics as “Christianity persuasively stated.” Stealing a leaf from his book we must launch a crusade on behalf of “Catholicism persuasively stated.” At no time since the Protestant revolt against the pig-headedness of a once too self-indulgent Catholic hierarchy—what else was the Reformation?—has the Church’s opportunity been quite so great. While Protestant faith is still vigorous, while Protestant piety is yet high, the theological fabric out of which these are spun is confronted by inevitable decay. Its apologetic has been invalidated by the very liberalism which once it sponsored. In short, the very spirit which threw open the doors of Protestant scholarship to all fields of investigation has led to the discovery of the fallacy upon which that “purely spiritual religion” stands. We are thinking, of course, of the new organic conception of the universe which refuses to admit the existence of separate “material” and “spiritual” worlds—an almost miraculous acceptance by modern science of the primitive Catholic cosmos. Gregory of Nyssa in the east and Hilary of Poitiers in the west would find themselves perfectly at home with both Arthur Eddington and Lloyd Morgan. The 4th and the 20th centuries have come together. In a broad sense the book of the Gospels has become a work of science. That is to say, the Catholic evangel is the right spiritual philosophy for the modern scientist who has learned that the problem of the universe around us is not to be solved through Einstein’s telescopes or Compton’s microscopes. Eddington’s *The Nature of the Physical World* is science’s confession that it stands thwarted by its own discoveries; and Jeans throws the torch into the hands of the theologians who, perforce, must use a Catholic theology—a fact amply demonstrated by Archbishop Temple’s lucid summary of Dr. Thornton’s *The Incarnate Lord* in the chapter called *The Sacramental Universe*.³

THAT, of course, suggests the basis of an apologetic awaiting full development. We shall return briefly to it in a moment, but first let us think of the implications of current New Testament criticism which—to the mind of a priest with no pretensions to learning—immeasurably strengthens the historic claims of Mother Church to have given birth to the Scriptures, the Scriptures fully meaningful only when interpreted in the light of tradition. It was Harnack, I think, who among Protestant liberals first suggested that the New

Testament is essentially the child of the Catholic religion: that its meaning is discoverable only through Catholic spectacles. This hint, however, did not begin to bear a practical fruit until our own Dr. Easton began to interpret Dibelius to us in his delightfully illuminating *The Gospel Before the Gospels*. We now have a detailed study of the whole matter in R. H. Lightfoot’s recent Bampton Lectures under the title *History and Interpretation in the Gospels*, in the light of which the Catholic apologist may find the path to a new contentment. To be sure, *Formgeschichte* frightened us a little at first. It seemed so highly speculative that we sheered away from it as though it were a deliberate German assault upon the handbook of the faith. Yet, on careful study, its account of the passing down of Gospel stories and “sayings”—*paradigms*—shows them as literally concentrated Church summaries in interpretation of the Lord’s teaching. We would go too far were we to assert that the four Gospels are a deliberate Catholic apologetic, but we are surely entitled to say that their formation was the result of a conscious effort to present to the unconverted world the Incarnate Lord as revealed to the Church. In other words the Gospels as we have them, as the primitive Christian community had them, are primarily interpretations suggested by Catholic belief and experience. This, of course, plays havoc with any attempt to find in the New Testament an historical argument against the Catholic position, and constitutes a powerful defense for our propaganda.

THIS conception of the Church’s Bible adjusts itself perfectly to the principle in the doctrine of the Sacraments as extensions of the Incarnation. St. Hilary’s beautiful exposition of this doctrine⁴—as, indeed, Gregory’s—was new only in its language. The Fathers were keenly conscious of the fact that they were simply popularizing a doctrine which inheres in the New Testament, the doctrine of the Incarnation as eternally continuous as the Incarnate Lord re-incarnates Himself within the disciple through the Sacramental experience. Certainly the New Testament, especially when studied as a Catholic work, admits if it does not demand the acceptance of this concept of the Incarnation. And the concept, still in a real sense the same, enlarges itself in the dogma of the Incarnate Lord’s Presence in the Church of His creation. Again, we are within the same field of thought and belief when we visualize the physical universe, from the earthworm in its mud to the stars in their courses, as a manifestation of the same creating Spirit who inhabits the Blessed Sacrament in order to possess the souls of men. Therein lies the smashing force of Dr. Temple’s brilliant description of all creation as essentially sacramental, and the key to his assertion that we belong to a “materialistic” universe! Of course, in perhaps unfortunately using that now odorous word, he is really saying that *everything is spiritual*: that the dominant theory of “matter”—we have no better term—has forever ended the traditional distinction between the nature of the “outward and visible sign” and the “inward and spiritual grace.”

This, however clumsily it may be expressed in the above paragraph, clearly means that a Protestant theology which has based itself upon a fundamental distinction between matter and spirit is done. It must find new foundations upon which to build an entirely different structure, and there is no foundation other than that of the new science which is, in a real sense, the old theology justifying itself in the physical world as the biologist and the physicist picture it and as, in turn, the philosopher interprets their picture. It was all this which

³ In *Nature, Man, and God*.

⁴ *De Trinitate*, 8: 5-19, ff.

led Dr. Thornton to say in summary of his great work *The Incarnate Lord*: "The age in which philosophy, psychology, and physical science may have seemed to have supported a purely spiritual, unsacramental religion is definitely past. All the presuppositions of that strange doctrine now lie in ruins."⁵ Again, the term "spiritual" is used in its old-fashioned sense. Change the word *spiritual* to the word *material*, and the word *religion* to the word *universe*, and what have you but a statement of the final implications of the new cosmology? The whole stupendous universe has become a mighty Sacrament! There is, perhaps, a hint of pantheism in the background of this theology. The non-Catholic might, for instance, content himself with the thought that everything called "nature" is impregnated with an indefinable spiritual power for lack of another name called "God." But we don't mean anything of the kind. We mean that while the Creator, endlessly creating, manifests Himself in all that is, He is also outside of that which He creates. When we say that "the dominant theory of 'matter' has forever ended the distinction between the nature of 'the outward and visible sign and the inward and spiritual grace'" we are not playing havoc with traditional Sacramental dogma: we are trying to say that *the sign*, heretofore mistakenly regarded as matter (in the old sense), is spiritual in itself—an expression of the Personality of God in the act of creation; and that *the spiritual grace* is, as all Catholics believe, the living Lord Himself becoming incarnate within the person of the believer.

THIS whole theology, supported as it evidently is by the new organic conception of a Sacramental universe, gives strength to the Catholic doctrine of the historic ministry. To the present writer it seems clear that those Scriptural passages traditionally interpreted in support of the apostolic episcopate can no longer be repudiated either as interpolations or as not susceptible to the Catholic interpretation. If, as the "Form-critics" say, the synoptic Gospels are a deliberately compiled handbook (or books) of doctrine designed to perpetuate an apostolic conception of the *meaning* of our Lord's teaching and doing, it is surely incredible that the compilers should have permitted such passages to stand! Evidently the primitive Church desired to establish that conception of the ministry which so vividly appears in the writings of Ignatius of Antioch, a man personally in touch with those responsible for the publication of the sacred books. It may be that critics of the school of Canon Streeter will insist that such an argument is far from being conclusive. Yet there can be but little doubt that it reduces the contrary argument to such a state of *inconclusiveness* that it cannot reasonably be upheld as a barrier to reunion.

ENOUGH has been said for the making of our point, and what has been said seems to make imperative a fresh approach to the Protestant bodies in search of reunion. If this interpretation is sound it means that those champions of Christ's cause of unity among Christians who have repudiated "Anglican Sacramentalism" may more easily be led into a truer understanding of the principles involved. It means, let us hope, that instead of regarding Catholic claims as "arbitrary dogmas" they may find them deep rooted in the Gospel which they love. It means, too, a prolonged re-study of the entire matter: a reconstruction of theology in which the implications of these new contributions to knowledge of God will be

(Continued on page 210)

The Religious Life

By the Lord Bishop of Bradford

(Reprinted from the "Church Times," London)

IMAGINE that, outside circles where Protestant prejudice rules, there are few people who would not agree as to the value of the contribution made by our religious communities to the life of our Church. Those who know little about them can appreciate their disinterested devotion, while those who know something about the work which they are doing know how much we owe to them for their service in home and foreign missions, in rescue or nursing work, or in the most welcome revival of the Franciscan ideal for work among the "down-and-outs." Others would prize especially their practice of the life of consecrated prayer to warm the spiritual atmosphere of the Church.

But it may well be questioned whether the development of such activities is not at present lagging behind the incalculable opening of opportunities for their exercise.

Not a few existing communities complain that there is not always a sufficient supply of novices to enable them to maintain or develop their work, especially in the foreign field. And many feel that in the minds of many priests and laity there still exists a great deal of prejudice, conscious and unconscious, which tends to discourage many a dawning vocation or to stifle a latent one. Some of these prejudices may be due to selfishness, worldliness, or misdirected affection in parents and relations. But much of it is due to ignorance.

Elder people do not know what the communities are, or are doing, or what life in them is like; and younger people who might wish to know more about it may for many reasons be shy of seeking information or advice from comparative or complete strangers. There are books and tracts on the subject, but these reach only the few. It is to their parish priest that such inquirers should be able to turn. But they may not be sure that they will find either sufficient knowledge of sympathetic encouragement if they do so. Unless the priest has in some way made it clear that he both knows and cares about and believes in the community ideal, they will fear lest he may treat their request as a mere piece of unreflecting faddishness and extravagance.

I venture, therefore, to suggest that parish priests should regard it as part of their duty to give—in pulpit and class and magazine—simple teaching in and reference to the meaning and practice of the community life. I know that we cannot force vocations, and we should not wish to elicit grudging response to suggestions. But I believe that the young people of this generation are as ready as any previous generation to hear the call to sacrifice and the life of discipline; and that it is for us to provide a favorable atmosphere for the growth of such vocations. It would be well if the old idea could once more be revived among us, that it is an honor to any parent to give a son or daughter to the religious life.

SISTER SIMPLICITY'S STRENGTH

THERE is only one quite certain joy,
Which holds no fief to man, or time, or fate.
There is only one quite certain way
That any little person can be great.

The eternal ecstasy of sacrifice
Not pain nor age nor sorrow can betray.
The greatness of the thing for which she dies
Includes the one who gives herself away.

DOROTHY LEE RICHARDSON.

⁵ Anglo-Catholic Congress, London, 1930.

The State of the Church

By the Rev. Frederic S. Fleming, D.D.

Rector of Trinity Parish, New York City

The wide publicity given to Dr. Fleming's plea for a "moratorium on preaching" overshadowed the rest of his annual statement in the Trinity Yearbook, a significant part of which is the following:

HERE IS a quotation from the report of Charles J. McCollough, private secretary to Roger Babson and vice-president of Babson's statistical organization, on the decline of Protestantism, which appeared recently in the editorial columns of the *Churchman*: "Our studies would seem to indicate that Protestant churches of America are suffering from inertia and lack of sufficient interest. Clergy and laymen should consider an overhauling and a thorough examination. Every department of Church work depends on Church attendance. If Church attendance continues to peter out, our mission societies and all other Church organizations will go overboard. To save the Church our laymen must go to Church."

Supporting evidence is adduced from a survey made of Church attendance in 1,000 churches in this country which indicated that only 30% of the seating capacity of the Protestant churches is being used. In our own communion, the treasurer of the National Council, Lewis B. Franklin, asserts that only one-third of our communicants give regular financial support to the Church. "Sunday school attendance," to quote Mr. McCollough again, "has declined more rapidly than adult attendance at services. . . . The peak of Church attendance was reached in 1881, while that of Sunday school attendance was reached in 1917." Not much vitality here!

Where does the weakness lie? The rapid widening of the area of modern living, with its mobility, and rapidity of change, new forms of entertainment, the disastrous growth of "week-ends," which introduces a situation that is not so much ungodly as it is shamefully Godless, disappearance of home life, the more insistent encroachment of business upon the hours of those employed, the nervous tension under which we all live, the enormous change in the population of our urban communities—these are among the contributing elements of this problem. Their influence is far-reaching, and they must be reckoned with in a reasoned appraisal of the ineffectiveness of a large section of American Christianity.

I venture to name an anterior cause that reveals its consequences under the pressure of modern living. We are witnessing the logical results of a system or policy in religion where the play is upon the person or the individual. The action largely is subjective, with the appeal strongly emotional or else directed almost chiefly to the mind. A person so schooled or trained is not deliberately drawn to a sense of religious responsibility and activity, but, on the contrary, is prepared to become an attendant upon religious exercises, a spectator or a hearer, to whose whim or more serious discrimination is left the decision as to allegiance or non-allegiance. Interest therefore must be stimulated if it is to be maintained. The appeal is ever to the suffrage of the individual, and every device is enlisted to capture his response for the good of the cause. In confined, homogeneous areas, under favorable circumstances, and even for long periods, some appreciable results can be secured. When, however, a program so fashioned moves into a theater larger than its own, it must enter into competition with other actors and movements whose appeal

possesses more compelling devices and whose rewards appear to be more lavishly and more immediately bestowed.

We are considering some elements of the weakness of various experiments in the Christian religion. The worst wrong done in the position or school of thought above indicated is that it neither expects nor exacts distinct responsibility or obligation from its adherents. There is the understanding of a moral recognition which either is placed under the constraint of a legalistic compact, or, its antithesis, a pious hope that a recognized behavior, after a given standard, may issue forth through the compliance of the mind or the heart that has been appealed to. Everything must be done for those who come. The appeal is to be made to them, for their satisfaction.

The final arbiter is therefore man's private judgment. This is indeed a worthy and competent court when truly related and obedient to its social obligations, but the most perfidious enemy of the human soul and the betrayer of all human welfare if left undirected or uncontrolled. In this category come all the obnoxious and futile appeals and advertisements to come to church, to hear this noted one preach, to listen to this oratorio or sacred cantata, to be entertained by any device. Admit these may be only methods, what then? New methods must be produced, until through all this artificial stimulation, the end becomes obscured to both parties, and the cause of religion is out on the street seeking new helps from a more efficient competition.

THE essence of true religion is found in the proper functioning of a contractual relationship between God and man. Religion is a divine faculty, an endowment bequeathed by God to man. In no sense can it be conceived of either as a human achievement or as a privilege which man can exercise at his pleasure. He who would love God must enter into the discipline of the Divine Obedience.

Religion must eventuate in the human will. "The chief end of man is to know God and to glorify Him forever." The worship of God is a duty, an obligation, accepted gladly by the Christian devotee. Jesus Christ is to be exalted as the One and Only Lord, here upon earth, as in heaven. All else in religion follows after, and solely because this priority is fixed and recognized. A Christian is God's man, one under authority, bound by vows and obligations, whose life and service is pledged to a declared witness of the regency of the Living God. This is the majesty of our high calling in Christ Jesus.

DE PROFUNDIS

LORD, I believe—though now
I cannot understand
Yet heal me by the touch—
I do stretch forth my hand!

Lord, if Thou be indeed
The Christ I pray Thou art,
Gather my stricken soul
Unto Thy saving heart!

LILLA VASS SHEPHERD.

The Profitable Servant

By Edith M. Almedingen

THE PROFITABLE SERVANT, someone had once called him—but not to his face, of course. Jan had been with that family in Tyrol for fifty-odd years, and few were the people who could still remember him otherwise than as a white-haired, gray-bearded man with his big, gnarled red hands. His height—he stood over six foot four in his socks—might have gone against him in the first instance, since few people like to see a stuck-up pole in the coachman's box, but Jan's very obvious love for horses had overruled all these comparatively trivial objections. Horses took to him and his quiet ways from the very beginning. So he came to the *Schloss*, and he stayed on, serving one master after another.

Yet he had no master living when his old mistress summoned him to come and see her. He did and stood at the door, awkwardly shuffling his feet. The tiny, frail old lady found some difficulty in broaching the subject:

"Jan, there was something important I found I had to tell you. As a matter of fact, I have been thinking of it for weeks past. We cannot afford any carriages and horses now. Fraülein Ursula will shortly go to Vienna and look for some work there. I am afraid that, eventually, this place will have to go unless someone takes it first and throws us out. My dear old Jan, I think it is time you went back to your village."

Jan never spoke at length. "My village?" he echoed. "No, gracious lady, I belong here. Fifty-five years are—fifty-five years."

There seemed nothing for his old mistress to say in reply. She looked up helplessly, trying to find a stronger argument, but Jan bowed and left the room.

Weeks went by, and, little by little, shortage of food became more and more noticeable. Once again the bearded giant was called for.

"Jan, I am afraid you are not getting enough to eat in this place. Goodness knows we have not got much ourselves, I am more sorry than I can tell you, but don't you think it would be better if you did go home? I have heard several people say that in your part of the world, nearer the Italian

frontier, things are a little better. We must stay on here—until we are turned out. But you have got to begin thinking about yourself."

Jan looked very thoughtful for a moment. Then his bearded face cleared up.

"Why, fool that I am—I should have thought of it before. Will your highness get a pen, please? I am not being rude, but I am quite unlettered. And there is a letter to be written—to my people in the village. They still live in plenty there I know. Well, then, let us ask for a good sack of flour, gracious lady, we do want flour badly, and butter, and a big round cheese. Would my lady mind eating turnips and potatoes? No, good. Now I will sign here with a cross. They will understand." And Jan heaved a sigh of relief.

But she raised a tremulous protest.

"Jan, it is really absurd. You know we shall never be able to pay you back."

"Fifty-five years—I have eaten of your bread" he mumbled, "Your sweet and wholesome bread. Fifty-five years—seen of your kindness. Now let it be your turn. Eat of mine a little. Welcome."

And in due time the big parcel arrived at the castle. Jan never really shared its contents. He gave everything away, stayed content with his own meager rations and would not think of going away—in the face of repeated protests and persuasions.

But a few months later another crisis loomed darkly on the family's horizon. Young Ursula had by that time returned from Vienna. She had found no work there, but she had heard of a very good job somewhere near Turin. The family heard the news and felt something near to despair. They knew but too well they could never manage the third-class fare to Turin. On this occasion old Jan was never summoned to his mistress: he had heard enough rumors in the servants' sitting-room and turned up of his own accord. He was more inarticulate than ever before.

"There is this, gracious lady. . . ." He stopped and coughed, "No, I never meant. . . . I say, isn't the wind dreadfully rough to-night? Working up for a regular gale, I shouldn't wonder."

His old mistress looked up from her mending.

"Have you made up your mind to go and stay with your people, dear Jan?" she asked a little hopefully, "I do think you ought to realize your place is here no longer. You should be back among your own family. I am sure your young niece will give you a great welcome. Did she not say so in her letter? I hope you have decided to go—at last."

But Jan went on shuffling his big, clumsily shod feet on the shabby blue carpet of the lady's sitting-room. Then he coughed and cleared his throat and tugged at his beard and coughed again. Above the thick beard and whiskers his red face went redder and redder. The old lady was looking at him in surprise.

At last, Jan managed to stutter, "Fifty-five years here, gracious lady. And—saved up a tidy bit. Fraülein Ursula must come to Italy. You are welcome."

Here all further words failed Jan, and he merely flung a small shabby leather bag on the nearest table and shuffled towards the door, when his old mistress checked him.

"Jan, you are going to take it back. This is really too much. This is—I mean," she faltered, "if I even think of accepting it, it would mean trespassing on your generosity. I could not allow it. You are very loyal and you are generous. But you must not do it."

His look implored her to say no more. "Don't, gracious



GRACIOUS LADY



JAN

lady," he muttered, his big red hands twisted together as though in sheer agony, "I was with you when Fraülein Ursula came. I drove you to the christening. Bay horses, I remember, and the carriage lined with rose velvet. I drove her gracious father and your highness too from the wedding. There was a big bunch of white roses for me from you at the end of the day. And before that—so many weddings, many things from you. When I slipped from my box and the Hussar kicked me, your highness looked after me for more weeks than I could count. I can't talk well. Think all of it is nothing. Welcome. Please don't say any more."

"Jan," she had to struggle with her tears, "Why, you may need it yourself for your own trip."

He straightened his huge shoulders.

"My next trip, gracious lady, will cost nothing except the mercy of God and your prayers for my poor soul. And Fraülein Ursula must go to Turin. She is young. So welcome to the little bag. Never thought I would come to use it like that—so happily."

So young Ursula did go to Italy and she ended by getting good work near Turin. Jan? Well, nobody who had known him could ever doubt that he got a very special welcome at the end of his next journey—which cost him nothing in this world's coinage.

The Holy Land

By the Rev. Francis J. Bloodgood

Rector of St. Andrew's Church, Madison, Wis.

NEWS from Jerusalem tells of continued violence, and one letter says, "Business is paralyzed and poverty grows apace. At such times the innocent seem always to be the victims."

I believe that the solution of the difficulties in the Holy Land lies in the direction of putting racial and national ambitions in second place and exalting the cultural and sacred aspect of the Holy Land. Jew, Moslem, and Christian alike should be eager to see that only the best representatives of the three Faiths be permitted the privilege of living in the Holy Land. Restrictions on the number of any of the three groups who can live in Palestine should be recognized by the groups themselves as essential in the very nature of the situation. The Holy Land is a place of pilgrimage for Jew, Moslem, and Christian; as a land it can only be held in trust for all.

I am confident that when there is more leadership in the Holy Land of the kind shown by Canon Bridgeman, and by our Anglican Bishop in Jerusalem, Dr. George Francis Graham-Brown, a solution will be reached among Jews, Moslems, and Christians which will be based primarily on religious grounds and will have its strength in mutual respect and understanding.

Toward a New Catholic Apologetic

(Continued from page 207)

worked out to their ultimate significance. Reunion may be thereby postponed in so far as Protestantism is concerned, but its complete accomplishment is more likely to be won. After all, it seems that the Anglican communion is to be the *via media*.

EVERYDAY RELIGION

Within the Frame

THEY SAY that Bourdillon wrote but one poem. This may not be true, but in all my search I have found only this one, as I remember it:

The night has a thousand eyes,
And the day but one;
Yet the light of the bright world dies
With the dying sun.

The mind has a thousand eyes,
And the heart but one;
Yet the light of a whole life dies
When love is done.

It could be written easily on a calling-card! But notice with what economy a noble conception is turned into a little song. Forty-six words are not many for a song. Yet the artist is content to use up but 28 words, and those the simplest in our speech. You get no feeling that it is a bijou, a trifle. He has dealt with the universe and with man in a tiny frame.

It is not cleverness. It is the humility of art.

The same exquisite perfection is found in the canvasses of Vermeer, in the window medallions at Chartres, in the short lyrics of Heine and Möricke, in all the great sonnets, in the short Psalms, in St. Luke's two Canticles, in the Creed, in the collects, and above all in the Lord's Prayer.

Sometimes we grieve about "our limitations" as if they were an injustice inflicted upon us. We are tempted to say: "If only I had a lot of money—if only I had more time—if only I could get out of this mean little town—if only I had a great work to do—if only I could belong to a large parish—"

Why not look at limitations with the eyes of an artist? Here is the frame. My work must go into it. The frame may be a mere loophole in masonry. Charles Connick would put there a jewel of meaningful color over an oratory altar. Or is it a silver chalice? Horace Minns with just a hammer and a chasing tool will get the Seven Joyful Mysteries around the bowl.

The artist knows that he must accept his frame. Indeed, he takes it as something natural and good that his limits are set for him. Restriction only challenges his ingenuity and stirs him to overcome limits, not by stretching them but by economy of design. The result is beautiful. We never think of it as small. We think of great power under control. It is like God's work when He makes a bluet, or compresses a ton of coal into a diamond.

Scarcity is a limitation. See what Leizette does with this theme in twelve lines:

Scarcity saves the world
And by that it is fed:
Then give hunger, God,
Not bread.

Scarce things are comely things:
In little there is power;
November measures best
Each vanishing flower.

And life as well as art
By scarceness grows
Nor surfeit: theirs must be
The hunger of the rose.

BOOKS OF THE DAY

Edited By

Elizabeth McCracken

Archbishop Temple's Chicago Lectures

CHRISTIANITY IN THOUGHT AND PRACTICE. By William Temple, Archbishop of York. Morehouse. \$3.00.

FOR THE AVERAGE READER many of Archbishop Temple's books are too long, others are too technical. Here is a small book and a profound one, simply expressed. We might call it a taste of Temple. It consists of three lectures delivered at the University of Chicago during the Archbishop's last visit to this country.

The first lecture deals with the relation of philosophy and religion to each other. The position which so inevitably appeals to our Anglican ears once-removed is clearly set forth—neither one nor the other, but *both*. We must preserve the calm, undisturbed assurance of religious faith which grasps things in their wholeness and grasps them with an unshakable grip. But at the same time we must preserve that eternal restlessness of the philosopher's mind, never accepting a belief upon which we are afraid to let the light of our critical reason freely play. The latter quickens what the former declares.

In the second lecture the Archbishop turns to the problem of personality. Here again we sympathetically respond to his synthesis of modern and medieval thought. We would do well to balance our diet with a stable portion of medieval fare, but our Anglican as well as our American constitutions suffer from a diet consisting *solely* of medieval herbs and muttons.

In the last lecture he turns his Anglican genius to the matter of war and peace. We wonder whether his inclusive "both and" will not, in this case, be his own sword upon which he may fall. When he says, "Taking life should be the very last resort; but justice is more sacred than life," is he not saying that what we want is both justice *and* life, but if it comes to a crisis, we will take justice on the assumption that some life will be left over to start again? May not another war with its improved methods make that surplus feeble, if not nil? It may be that another war will force us to yield our Anglican position of "both and" and face us with the proposition "either or"—either justice or life; either a fight for justice *or* an uninhabited earth. Justice majestically stalking the plains of earth where once men had walked may be a sacred thing. But is it altogether materialistic to suggest that it might be a barren thing? THEODORE P. FERRIS.

A Quaker's Witness of the Spirit

THE TESTIMONY OF THE SOUL: The Ayer Lectures for 1936. By Rufus Jones. Macmillan. Pp. vi-215. \$2.00.

SPIRITUAL ENERGIES IN DAILY LIFE. New and Revised Edition. By Rufus Jones. Macmillan. 1936. Pp. xx-196. \$1.50.

PROFESSOR RUFUS JONES is a man of contagious faith and the master of a persuasive pen. He is a Quaker born and bred, and a natural mystic. These facts indicate the sources of his influence and condition his limitations. The main thesis of all his teaching is that our natural, visible, and material environment is permeated by a surrounding spiritual universe; and that the deepest in man is in vital correspondence and fellowship with God. He himself has had conscious experience of such fellowship from his childhood, and he firmly believes that the opening of the spirit of man Godward is inevitably rewarded by an inrush from the Divine. His faith is direct and simple and he sees no reason why others should not share it. He has some good and sane opinions on what he terms organic mysticism. On the other hand, he has no sympathetic understanding of the classic *via negativa*, and he definitely dislikes the ideals of Catholic asceticism, which produce a mystic of the type of St. John of the Cross.

His latest book deals with the soul as belonging to the "divine Overworld." There are quotations from Emerson, and there is evidence of his influence upon the thinking of Professor Jones. In the chapter on The Value of the Soul the author traces the history of two major assaults on the dignity and grandeur of the human soul: "The first may be appropriately called the Augustinian assault and the second the scientific process of rational-

ization." The first he conceives under the varying degrees of the doctrine of total depravity as found in the writings of St. Paul, St. Augustine, and Calvin; the second, starting with the revival of science in the 16th century, has produced in the moral and spiritual world of today the "new psychology" and "the strange house of the soul" that Freud has built. The way back is to conceive the worth of the soul as the words of the Gospel show that Christ esteemed it.

The general teaching of the book may perhaps be indicated by a quotation: "All of us who live richly have moments when we drop below the thin surface of life and find the deeps of repose, where what we do springs out of what we are. . . . There is a depth within where the tiny part, often so sundered and ego-centered, touches and is vitalized by the Life of the Whole. The roots of our being become bathed with the currents of Life from which we have sprung—'round our restlessness' flows His rest" (p. 183).

The second title is a reprint of a work originally published in 1922, and worthy of finding continued sale. In his introduction the author guards against the error of regarding God mainly as a reservoir of dynamic energy upon which man may draw. With this safeguard, he proceeds to show in what ways man may draw inspiration and power for his daily tasks through the channels of communication with the Spirit of God, that are ever open to him. Whatever Professor Jones has written is valuable and worth attentive reading, but of all his books this is perhaps the most practically useful. In the revised edition he has added a chapter that deals with the moral and spiritual confusions of our time. He finds that these confusions together with the present-day economic confusions go back to a common root and basis: the sapping of moral and spiritual values. Man's thinking and teaching must look at life whole, to see whence it comes and whither it goes. The meaning of life must be regained. In other words, God must once more be at the center of man's creative activities. MOTHER MARY MAUDE, C.S.M.

The Final Volume of an Important Work

THE FEAR OF THE DEAD IN PRIMITIVE RELIGION. By Sir James George Frazer. Vol. III. Macmillan. 1936. \$5.00.

THIS is the concluding volume of the massive work by Sir James Frazer of which the two former volumes have already been reviewed in THE LIVING CHURCH. All who know the work of the distinguished author (and there must be few who do not) will appreciate the enormous industry and learning through which he has been able to pile up evidence until assurance is made doubly sure. In this volume the general thesis of the work is continued to show that men viewed the return of the dead with distaste and did their utmost to thwart the *revenant*. We have here described the methods adopted to prevent return, the stratagems used to deceive the ghost as to the location of his old home, and the like. Then we have a full description of the different classes of dangerous spirits, the ghosts of those slain in battle or through violence, the ghosts of suicides, who were particularly feared, the ghosts of women dying in child-birth, the ghosts of husbands and wives who had died untimely, the ghosts of the unburied dead, and, lastly, the ghosts of animals.

The many customs described will be found not only interesting in themselves but also explanatory of many survivals in the customs of today which concern the dead. It needs hardly to be said that in most cases Sir James Frazer is entirely convincing and does not rest his point till he has assured the conviction of his readers. But one may be permitted to doubt whether the cutting of the hair and the scarifying of the flesh by mourners was entirely for the purpose of disguising themselves. May it not have been a form of sacrifice, the passing over to the dead of some of the strength which they were supposed to need in the underworld?

In any case the author makes good his concluding words: "Enough perhaps has been said to convince us that fear of the

spirits of the dead, whether men or animals, has haunted the mind of primitive man from time immemorial all over the world, from the Equator to the Poles, and we may surmise that the same fear has gone far to shape the moulds into which religious thought has run ever since feeble man began to meditate on the great mysteries by which our little life is encompassed."

HERBERT H. GOWEN.

An Invaluable Handbook

THE FAITH OF A CATHOLIC: A Manual of Christian Instruction. By Marcus Donovan. Faith Press. Morehouse. Pp. 199. Cloth \$1.20. Paper 80 cts.

THIS BOOK may well prove invaluable for the information and instruction of intelligent inquirers as to what the Church stands for and teaches. It is readable and not scrappy in its treatment of manifold details. It is written, of course, definitely from the Catholic point of view, but with no Romanizing elements. In the brief chapter on the Roman claims, the author points out the undoubted similarity in doctrine and worship between our Church and that of the Roman obedience, since we have a common heritage, and he shows that the crux of the problem lies in the truth or falsehood of the Papal claims, which are briefly and clearly considered.

About one-third of the book is occupied with an exposition of the articles of the creed. After some chapters on the Fall, Sin, Salvation, and After Death, the Sacraments are dealt with; and a rule of life is offered based on the Precepts of the Church. In working carefully through the book it appears that no subject or question with which a communicant of the Church would be concerned is neglected. It is an admirable handbook for the private instruction of adult candidates for confirmation, and should serve as a useful textbook for clergy who must hold classes for confirmation.

MOTHER MARY MAUDE, C.S.M.

"Œcumenica" for July

ŒCUMENICA. *Revue de Synthèse théologique trimestrielle*. Juillet, 1936. SPCK, London. Pp. 104. One shilling.

THE JULY NUMBER of *Œcumenica* is chiefly devoted to articles concerning the Church as an institution in the secular world. The first and longest is by the Rev. N. P. Williams on the relations between Church and State in England, based on the findings of the commission constituted by the two archbishops for the study of this subject. Dr. Williams gives the findings of the report with his own comments and criticisms. He emphasizes the fact of its being no slight blessing that the head and government of an empire that comprises one-fourth of the human race should publicly and officially adhere to the religion of Christ. To have it otherwise would deal a severe blow to the prestige of Christianity throughout the world. In the course of the article he endeavors to show how the Church of England might regain her liberty in spiritual matters while yet retaining her relations with the State. Another important article comes from the pen of Karl Barth and is entitled "*L'Eglise et les Eglises*." He advocates a unity in diversity, an ideal which is greatly marred by the actual multiplicity of "Churches." The Rev. C. H. Dodd contributes a paper on the conception of the Church in the New Testament. The recent acknowledgment of Anglican orders by the Rumanian Church is reported by means of a translation of the story by Canon Douglas, published in the *Church Times*.

Every member of our Church who is interested in the problems of unity and can read French should subscribe to this valuable quarterly.

M. M.

Brief Review

THE RUSSIAN SOUL AND REVOLUTION. By Feodor Stepun. Scribners. \$1.50.

FEODOR STEPUN, now an exile from Russia, although at one time connected with the Kerensky revolution and later associated with the leadership of the Moscow theater until his exile, seeks in this little volume to answer the question: Why did a land that at the outbreak of the revolution was still in the beginnings of capitalist development and possessed neither a bourgeoisie nor a proletariat in the strict Western sense of the word become of all countries the experimental ground of the economic and social doctrine of Karl Marx?

C. R. W.

CHURCHWOMEN TODAY

Ada Loaring-Clark, Editor

A Venture in Lay Evangelism

EVANGELISM, as one of the activities developed through the Forward Movement, might well be practised in all parishes, large or small. Mrs. G. E. Hutchinson of Glen Ellyn, Ill., spoke on this subject at the Madison summer conference. One of her hearers wrote me so enthusiastically regarding this address that I asked Mrs. Hutchinson to give me the story, and in response to my request, here it is:

"When our rector, the Rev. Gowan Williams, told us that we, who had been making friendly and sick calls, were to make evangelical calls in the near future, we listened with resignation but no enthusiasm. We did not know how and we doubted our ability.

"Finally 34 men and women, willing to try, met for an evening of organization and a talk by our rector on how the calls were to be made. Fifteen teams of two each were formed—two men, two women, or a husband and wife. These persons signed cards pledging themselves to attend two more meetings for instruction, one at the 11 o'clock service on the following Sunday morning and the other a dinner meeting on the same Sunday at noon. We were also pledged to make calls on Sunday, Monday, and Tuesday. Sunday morning, after the Communion service, a talk on Answers to Objections You May Meet was given instead of a sermon and proved interesting to the congregation. Then we went to the parish house for dinner and a more intensive preparation.

"At two o'clock an envelope containing six cards was given to each team. The families to be seen were for the most part "borderline" people who had attended St. Mark's occasionally, but who had made no real decision about the Church. In each case all useful information was given and the object of the call clearly stated—Baptism, transfer of those Church members who had not been transferred to our parish, confirmation, or the inquirers' class, which was a course of four lectures leading up to confirmation. We also had printed cards which were to be signed by those on whom we called, with a place to check the service desired. The cards were most carefully assigned, our rector giving each team those families he felt they could best approach. We were expected to make each call an hour long, to state our business when we arrived, and work for a definite decision for Christ and His Church. Two calls were about all that could be made in a day. Our chairman and our rector remained at the church to receive reports.

"Our rector had sent letters ahead to say that we were coming and we were courteously received. People seemed to be grateful that someone was interested in them enough personally to come and talk religion, and to care for such decisions as they might make. Monday night we met for dinner and inspiration and we went out again on Tuesday, had dinner together and the finishing up. Ninety-seven calls were assigned and ninety made. Those not finished in the three days were never completed.

"An enthusiastically attended confirmation class of 46 resulted. This class was 50% greater than any held before in the history of the parish, especially as the normal number for the year had already been confirmed. Twelve baptismal cards were signed. Each team has been asked to keep in touch with those whom they visited and find them a place in the activities of the Church.

"It was hard work, yes! but it was a wonderful experience too. We felt power—whether we were using it or it was using us we were never quite sure, but it brought out undiscovered abilities and we won where it seemed impossible."

NEWS OF THE CHURCH

Japanese Layman Arrives in Seattle

Tadao Kaneko, Brotherhood Leader, Discusses Status of Christianity in Native Land

By W. B. TURRILL

SEATTLE—When the NYK liner *Hiye Maru* docked here at 4 o'clock Sunday morning, August 16th, there was the usual sprinkling of Japanese on board, and among them a slight and youthful figure with only a minimum of Nipponese physiognomy who admitted that he was Tadao Kaneko, secretary of the Brotherhood of St. Andrew in Japan. The surname is pronounced "Kaneeko." Twenty-nine years of age, he had never been in America before and said everything was strange to him; but he was soon made to feel at home in the hospitable residence of the Rev. Dr. Herbert H. Gowen, professor of Oriental studies in the University of Washington, who has been much in Japan.

CONVINCED OF CHRISTIANITY

Seated in front of the house the young Japanese talked with me, in good English, easily understood, and with convincing modesty. He told me he was a graduate of St. Paul's University, Tokyo, but did not think of becoming a Christian until he came under the influence of Prof. Paul Rusch, who referred him to the Rev. Dr. T. Takamatsu, graduate of Harvard and chaplain of St. Paul's. "The explanations given by these two men convinced me of the truth of Christianity, and although I felt myself very unworthy I became a Christian," said the young man.

Coming into the Brotherhood of St. Andrew, he gave up a business career and devoted himself to Christian work. "The Brotherhood is quite a force among the young men of Japan," he said. "We have more than 600 members, nearly half of whom belong to St. Paul's. Six or seven years ago we young Japanese were strong for Communism and eagerly studied the works of Karl Marx; but that day is past, and most of our young men realize the need for the spiritual life. They acknowledge the truth of Christianity, and only need to learn how to apply it to practical life."

ATTITUDE TOWARD WAR

I asked Mr. Kaneko about the attitude of Japanese young men toward war. He answered: "They hate war but are loyal to their nation as personified in the Emperor, and feel that war is sometimes necessary to further human progress."

In regard to morals the subject of the interview admitted that Japanese standards were different from those of America

(Continued on next page)

Sanatorium for Critics, Not Moratorium for Sermons—Bishop Stewart

CHICAGO—Returning from vacation, Bishop Stewart had this comment to make upon the suggestion of Dr. Fleming, rector of Trinity Church, New York, for a moratorium on preaching:

"The rector of Trinity, New York, provided relief for journalistic dog-days by proposing a two-years' moratorium for sermons. There were some clergy who took this seriously and earnestly remonstrated. Obviously what Dr. Fleming really was pleading for was not a moratorium for living sermons but a morgue for dead ones. Personally, I think we need not a moratorium on preaching but a sanatorium for nervous critics of the Church.

"These are days when the Church needs, if she ever did, true prophets and preachers; not fewer sermons but better ones; not empty pulpits but pulpits where Christ is lifted up to draw all men unto Him."

Brotherhood of Way of the Cross Re-elects Officers, Plans Retreat

BOSTON—The Brotherhood of the Way of the Cross, at its annual meeting at St. John's Church, Roxbury Crossing, re-elected the Rev. Frederic W. Fitts as superior, the Rev. Edward Everett vice-superior, and the Rev. Sherrill B. Smith secretary-treasurer. The Father Superior announced that the annual retreat for the clergy, under the auspices of the Brotherhood, will be held at Adelynrood, South Byfield, Mass., beginning on the evening of Holy Cross Day, September 14th, and closing on the morning of the 17th. The conductor will be the Rev. Frederic C. Lauderburn, chaplain and instructor in pastoral theology in the General Theological Seminary.

George W. Jacobs Dies at Age of 74

Was Prominent Bookseller and Leader in Many Activities in Diocese and Church

PHILADELPHIA—George W. Jacobs, widely known bookseller and prominent lay Churchman, died August 22d in the Presbyterian Hospital after an abdominal operation. He was in his 74th year.

He was head of George W. Jacobs & Co., which operates two stores in this city and a summer store in Ocean City, N. J. He was twice president of the American Booksellers Association.

Born in Philadelphia, Mr. Jacobs was educated in the public schools here and then became associated with the publishing firm of J. B. Lippincott & Co. He was active in publishing and bookselling for the rest of his life.

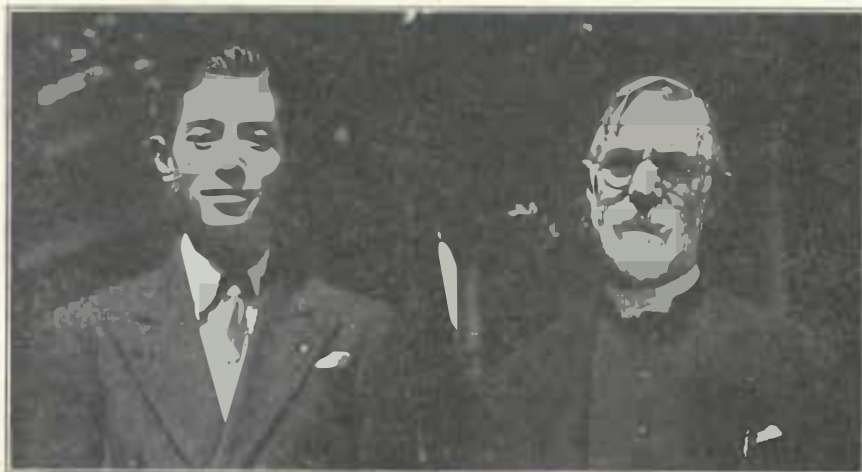
ACTIVE IN CHURCH SCHOOL WORK

He was executive vice-president of the Joint Diocesan Lesson Board and for many years was treasurer of the annual Lenten offering of the Church schools of the Pennsylvania dioceses. For some 25 years he was accounting warden of the Church of the Holy Apostles.

WAS CITY CLUB PRESIDENT

Mr. Jacobs was a member of the Union League and the Franklin Inn Club and was a former president of the City Club. He was on the board of directors of the old First Penny Savings Bank.

His widow, a son, Howard McClellan Jacobs, and three daughters, Mrs. H. Morgan Ruth, Mrs. Mary McClellan Wright, and Mrs. Theodore J. Grayson, survive.



VISITOR AND HOST

Tadao Kaneko, secretary of the Japanese Brotherhood of St. Andrew, and the Rev. Dr. H. H. Gowen, professor at the University of Washington, photographed in the latter's garden in Seattle last week.

Resent Coughlin's Challenge to Jews

Dr. Gavin and Other Leaders
Repudiate Denial of Brotherhood
Principle in Judaism

NEW YORK (NCJC)—Christian and Jewish leaders expressed resentment at a challenge made by Fr. Coughlin at the Cleveland convention of his National Union for Social Justice, in which the radio priest asked Jews to state whether they believed in the "Christian" principle of brotherly love.

In his address, Fr. Coughlin said: "We are a Christian organization in that we believe in the principle of 'love thy neighbor as thyself.' With that principle I challenge every Jew in this nation to tell me that he does or does not believe in it. I am not asking the Jews of the United States to accept Christianity and all of its beliefs, but since their system of 'a tooth for a tooth and an eye for an eye' has failed, that they accept Christ's principle of brotherhood."

PROF. GAVIN REPLIES

Dr. Frank Gavin, professor of Church History at General Theological Seminary and associate editor of THE LIVING CHURCH, who is a graduate of Hebrew Union College, Cincinnati, and one of the few Christian scholars who have studied at a Jewish theological seminary, asserted:

"It is rather late in history for Fr. Coughlin to read the Jews a lesson in 'Thou shalt love thy neighbor as thyself.' The Jews were the first to teach that very principle. Let Fr. Coughlin read his Bible, Leviticus 19:18 and St. Luke 10:26-28. This instruction of Judaism was the reason why Christ's faith and Christ's people brought a new measure of hope to humanity and became the divine inspiration of the Catholic Church. The 'eye for an eye' doctrine was thoroughly repudiated by the Jews very early in their history, much sooner in fact than by any other people, for every nation without exception followed that barbarous doctrine in the slow upward climb toward so-called civilization.

"No good purpose can be served by raising a 'bogey man,' namely, the Jew, and then charging him impliedly and almost explicitly with being responsible for the Augean stables in present-day world affairs. It reminds one of the doctrine, 'neutrality in principle,' while shipping instruments of slaughter to both sides. We need no 'inquisition' to challenge Jews to accept a principle which they first taught the world and which is taught in every Jewish synagogue in the world. I feel certain that the highly respected and enlightened Church to which Fr. Coughlin belongs would not approve such a misleading and sorrow-laden statement as he has made."

ROMAN CATHOLICS COMMENT

In Fr. Coughlin's own communion his statement was repudiated. Msgr. John A. Ryan of the Catholic University of America tersely replied: "Fr. Coughlin's reference to 'an eye for an eye and a tooth for

Kaneko Challenges Young People to Service of Church

CHICAGO—A challenge to young American Churchmen to forsake secular careers and devote themselves to the Church was sounded by Tadao Kaneko, young Japanese Church leader, speaking here before a group of Chicago Churchmen.

Kaneko painted a glowing picture of the growth of the Church and the Brotherhood in Japan. He told of how many non-Christian Japanese send their children to Christian schools and that gradually this younger generation is being won to Christ. "It is the new generation in which we are primarily interested," said the young Japanese. "They will accept Christ if given the opportunity; they will be the leaders of the future of Japan and we must look to them to carry on the Christian message as we see it."

Immediately after meeting with the Chicago group, Kaneko left for Detroit where he will assist in a conference of young men of the diocese of Michigan. August 29th to September 5th he will be one of the leaders at the mid-west conference of the Brotherhood at Camp Houghteling, near Muskegon, Mich.

a tooth' is bad exegesis, bad history, and bad argument." "It is unjust to Jews and unfortunate in the political campaign," he added.

The Rev. R. A. McGowan, assistant director, department of social action, National Catholic Welfare Conference, said: "Fr. Coughlin forgets the remarkable work for economic justice done by the Central Conference of American Rabbis during the past 15 years that I know of. The social action department of the National Catholic Welfare Conference has joined with them on at least a dozen occasions during that period in pleas for social justice, the most far-reaching being the statement issued shortly after the 1929 crash, which advocated public works, slum clearance and public housing, social insurance, shorter hours and retention of wage rates, a democratic guidance of American economic life in which labor would share, and wide distribution of wealth and income."

A JEWISH REPLY

Dr. Louis Finklestein, professor of theology at the Jewish Theological Seminary of America, said that there is no need for challenging the Jew either on his love for his fellow-man or on his loyalty to the American flag. Two thousand years have not embittered the Jew, he declared, against those who have maligned him. The loyalty of the Jew to the American flag is beyond doubt, he added, emphasizing that others may love America merely as the country of their birth, but the Jew not only loves America but reveres her as the sacred embodiment of the fundamental principle announced by his ancestors, the prophets, to the world that "all men are made in God's image."

Doddridge Farm Leased to Scouts

Trustees Place Church Center in
Illinois at Disposal of Chicago
Boy Scout Council

CHICAGO—Announcement is made of the leasing of Doddridge Farm, Church conference center near Libertyville, Ill., to the Chicago Council, Boy Scouts of America. The farm is the site of the Katharine Budd Memorial.

Bishop Stewart is president of the board of trustees which controls this institution. It has been operated for the past ten years as a summer camp for children and for retreats and conferences. A desire to aid the cause of youth prompted the trustees to lease the farm to the Boy Scouts.

The scout organization is planning an intensive program, summer and winter, at Doddridge Farm. They will occupy and operate the center, rent free, until January 1, 1938, with an option thereafter for ten years on the same basis. The 100-acre tract includes 60 acres of woods along the Des Plaines River; accommodations for 200 boys in 18 buildings; it is equipped with running water, modern sanitary facilities and heating system, 1,200-foot artesian well, swimming pool, and playgrounds. At present the trustees are improving the property for occupancy by the scouts.

Japanese Layman Arrives in Seattle

Continued from page 213

but added that Christians felt a change in this respect would come when education had changed the ideals for young women.

"Are your Brotherhood men interested in the Forward Movement of our Church?" I inquired. "Very much," he replied, "and they have distributed more than 22,000 copies of *Forward—day by day*. Our young men earnestly desire to learn more of Christian truth, and our annual training conference is attended by 100 to 150 men."

"We do ask the coöperation of the young Christians of America in our earnest desire to evangelize our nation and to help in bringing about the Kingdom of Heaven in all the world," said this interesting young Oriental when he spoke at Christ Church in the university district of Seattle. At the end of the day he entrained for the East to fill an itinerary arranged for him by the Brotherhood, which will include most of the important cities of the United States.

Church Gets \$100,000 Bequest

LEXINGTON, KY.—Christ Church, Lexington, is the beneficiary of the total estate, valued at \$100,000, of Miss Margaret Helm, a member of the parish who died recently. The rector of Christ Church is the Rev. Dr. Christopher P. Sparling.

Young People of Far West Meet

Conference at Lake Tahoe is Representative of Entire Province of the Pacific

LAKE TAHOE, NEV.—Attended by some 50 persons, of whom more than half were young people under 25 years of age, the first United Episcopal Youth Conference of the Eighth Province met high in the Sierras at Lake Tahoe on "Galilee," the summer school grounds of the missionary district of Nevada, the week-end of August 1st. The conference was representative of the Young People's Fellowship, the Girls' Friendly Society, the Daughters of the King, the Order of St. Vincent, the Knights of Sir Galahad, and other guilds and clubs.

An excellent faculty, including Bishop Jenkins of Nevada, Bishop Stevens of Los Angeles, Mrs. W. B. Stevens in the interest of the GFS, Mrs. H. E. Woodward, national vice-president of the GFS, the Rev. Syd Temple, Jr., of Nevada, adviser for YPF, the Rev. David Graham of Los Angeles on boys' work, presented a comprehensive picture of the need for co-operation between organizations of young people in the province. Mrs. Lawrence M. Judd of Honolulu painted a graphic picture of the Church's work in the Hawaiian Islands. Gilbert Hooper, representative of the Eighth Province on the national commission, presided over the business sessions.

FORM YOUTH COUNCIL

As the primary purpose of the conference was to discuss means of uniting the work and programs of the various provincial organizations, the young people recommended the formation of a Council of Youth Organizations, consisting of one or more young persons from each organization, appointed by the provincial head of each group, with the national commission representative as chairman. Immediate steps will be taken along this line. This council will not affect the status of any organization, but merely provide a clearing house to prevent duplication of program material, and to act as convener for



Photo by Delar, Rockefeller Center, New York.

THE BISHOP OF LONDON AT TEA

With the distinguished visitor on the roof of the British Empire Building, Radio City, are Miss Fanny Gray, an American friend; E. Sinclair Hertell, religion editor of "News-Week"; Mrs. Lydia Scott Jolliffe of the British Empire exhibition; and Ormond Blyth, the Bishop's traveling companion.

(See THE LIVING CHURCH of August 22d)

joint conferences and thus make for a more efficient provincial youth program.

A quorum of the YPF organizations of the province being present, this section of the conference held a special business meeting, and brought the provincial YPF into life again after a lapse of several years. Harvey Mullen of Stockton, Calif., was elected president, Bob Wark of Portland, Ore., and Bud Newfield of Sacramento, Calif., vice-presidents, Bette Morfitt of Portland, Ore., secretary, and Bill Burkit of San Francisco, treasurer. Gilbert Hooper was elected provincial YPF adviser.

New Canon of Westminster

LONDON—Dr. H. Costley-White, headmaster of Westminster School, has been appointed to the canonry of Westminster Abbey vacant by the death of Dr. Percy Dearmer.

North Carolina Layman Makes Movie Records of Diocesan Activities

CHAPEL HILL, N. C.—During the summer of 1935, at the suggestion of the field department of the diocese, Hobart Steele of Burlington traveled over a good part of the diocese taking moving pictures of interesting events in the life of the Church. Especially he photographed the various diocesan institutions and activities—the orphanage, St. Mary's School, St. Augustine's College, special mill work, the executive council, the meeting of the Laymen's League, etc. In the fall, when the field department went to all the more important centers in the interest of the Every Member Canvass, Mr. Steele showed the pictures. They not only created a great deal of interest, but gave real information as to the work that was going on in many points of the diocese. The executive council promptly appointed Mr. Steele cinematographer of the diocese, and at the last convention provision was made in the budget for purchasing sound equipment, and for films.

This summer, besides photographing the special events, Mr. Steele is taking pictures of the work in the rural missions. In the two weeks' intensive campaign planned for this fall, these moving pictures will play an important part.

New Bishop of Lancaster

LONDON—The Rev. Benjamin Pollard, vicar of Lancaster and Hon. Canon of Blackburn Cathedral, has been appointed Bishop of the newly-formed Suffragan See of Lancaster.



YOUTH CONFERENCE OF THE EIGHTH PROVINCE
Group of Young People and Advisers at Galilee, Lake Tahoe, Nev.

Babson Advocates More and Shorter Services

WELLESLEY HILLS, MASS.—Roger W. Babson, noted statistician and newly elected moderator of the Congregational-Christian Church, gives in his first message to ministers the following schedule of Sunday services as the kind laymen generally would like: 8 A.M., early service; 9:30 A.M., children's church; 11 A.M., formal service; 5 P.M., Vespers; evening, young people's service. He urges that none of these services exceed an hour and adds: "With the exception of the 11 A.M. service, one-half hour would be a better goal at which to shoot."

Mrs. W. E. Sill Gives Scholarship Fund to William Smith College

GENEVA, N. Y.—Announcement has been made by Dr. William Alfred Eddy, president of Hobart and William Smith Colleges, that Mrs. W. E. Sill of Rodman, N. Y., would endow the Ellen A. Sill Memorial Scholarship Fund at William Smith College in memory of her daughter, Ellen A. Sill, graduate of William Smith in the class of 1927, whose tragic death in an auto accident occurred last spring near Watertown.

In anticipation of the gift of the principal sum, Mrs. Sill has furnished the scholarship income of approximately \$900 to begin with the year 1936-37. This fund will be divided equally to provide full tuition scholarships to three members of the entering class, Miss Lois Mary Clise of Geneva, Miss Madelyn Cushing of Auburn, and Miss Helen Ferkanin of Rochester. The three girls were selected in open competition for the scholarships from nominees from 23 schools. All took active parts in the extra-curricular activities of their high schools and all maintained Regents' average of better than 90.

President Eddy said that Mrs. Sill's desire to establish the fund was based upon her daughter's testimony that the years at college had been her happiest.

William B. Smith Resigns From St. Paul's, Sails for U. S.

YOKOHAMA, JAPAN—Mr. and Mrs. William Bradford Smith and their son sailed recently from Yokohama on the *Potsdam* en route to New York via Europe. Mr. Smith came to Japan in 1931 as a member of the faculty of St. Paul's University and has resigned after completing five years of work. He is the author of the popular new novel on present-day Japan, *To the Mountain*, which has been widely acclaimed in most of the English-speaking nations and selected as a book of the month by the Literary Guild of England.

Mr. Smith has been commissioned by the government-subsidized International Cultural Relations Society of Japan to conduct part of the large number of North American educators to Japan to attend the World Educational Conference.

Germans Called to Keep the Faith

New Manifesto by Confessional Leaders Declares Warfare on Anti-Christian Trends

NEW YORK—The New York *Times*, in a copyrighted Berlin dispatch, reports that leaders of the Confessional opposition within the German Protestant Church have declared open warfare against what they consider an organized campaign to drive Christianity out of Germany and replace it with the neo-paganism of Dr. Alfred Rosenberg, cultural director of the Nazi party.

A manifesto addressed "to Evangelical Christianity and to the authorities in Germany" was read from the pulpits of all Confessional churches in Germany Sunday, according to this report.

This manifesto, signed by Supt. Koch of the Brotherhood Council of the Confessional Synod and the Rev. Emil Mueller for the provisional government of the German Evangelical Church, arraigned the Nazi government for tolerating, and its leading men for participating in, the campaign against the Christian religion. They are accused of suppressing with imprisonment and concentration camps the freedom of the Gospel and the freedom of conscience, thereby helping to spread lies and hypocrisy in the land.

The manifesto calls upon Evangelical Christianity in Germany to stand fast by its faith and proclaim it "firmly and openly, without compromises and without fear of men."

The manifesto, says the *Times* report, has been composed because Chancellor Hitler ignored a confidential protest addressed to him by the Confessional leaders, containing the same charges.

The answer of the government was a decree by the Church Ministry depriving the provisional government of the German Evangelical Church of the right to call itself thus and an instruction to the authorities to ignore all further complaints from the Confessional movement.

Choral Eucharist Broadcast in Japan for the First Time

TOKYO—The first national broadcast of the choral Eucharist of the Nippon Sei Kokwai in the history of radio in Japan took place on July 19th when a Plainsong Eucharist was broadcast over JOBK at 10 o'clock from St. Michael's Church, Kobe. The Rev. Kinosuke Yashiro, rector of St. Michael's, preached. A full choir of Japanese singers sang the service.

Brooklyn Parish Moves Forward

BROOKLYN—The Church of the Redeemer, of which the Rev. Dr. T. J. Lacey is rector, is feeling the full power of the Forward Movement in awakened life and large attendance, according to the parish bulletin.

Bishop Burned at Stake, Four Others Killed in Spain

NEW YORK—The Pope has been officially notified that one Spanish bishop has been burned alive and four others murdered by radical mobs, according to a Universal Service dispatch from Vatican City. The report stated that the Bishop of Sigüenza was tarred and burned at the stake. The other bishops reported murdered were those of Jaen, Lerida, Segorbia, and Barbastro.

The Vatican also was notified that the Archbishop of Toledo and the Bishop of Madrid have been forced to flee for their lives.

Lay Leaders Trained for Forward Movement in Diocese of Chicago

CHICAGO—Lay leaders are being developed to carry the message of the Forward Movement into all the parishes and missions of the diocese of Chicago.

Convinced of the truth of Bishop Hobson's statement that "the program of the Forward Movement remains a dead thing until someone, or some group, takes hold of it and through the use of imagination, by good hard thinking, by careful planning, by labor that costs, breathes life into its body," the Rev. Alfred Newbery, Chicago Forward Movement leader, began his campaign.

"I had about eight men with whom I sat quite regularly during the late winter and spring for dinner-evening sessions, and we discussed and worked out the implications of the Forward Movement so that they would feel a conviction about it, rather than a sense of having been informed," he said. "The results I used as a basis for discussion over a week-end before a larger group at the Brotherhood of St. Andrew Camp Houghteling."

"Now I want the eight to pick out a larger group and be the backbone of it and work on the leaven principle until we have 20 or 30 leaders to send through the diocese, preferably in deaneries and from these to parishes."

Virginia Schoolmaster Resigns, Will Spend Year in World Tour

LYNCHBURG, VA.—Henry W. Mattfield, Jr., who for a number of years has been headmaster of Virginia Episcopal School, Lynchburg, having resigned this position at the end of the last school year, is on a trip around the world. He sailed from New York on August 8th, and expects to return about March to his home in Massachusetts. His tour will include the Canal Zone, Los Angeles, Yokohama, Kobe, Shanghai, Wuhu (with a long visit with friends at Wuhu), Hongkong, Manila, Singapore, Calcutta (with travel in India), Bombay, Karachi, Suez, Port Said, and Rotterdam. He will then visit for a while in Europe before sailing for America. While his plans thereafter are not known, it is the hope of the trustees and alumni of Virginia Episcopal School that Mr. Mattfield will return in 1937.

Dr. Mott Optimistic on World Conditions

Missionary Leader Finds More Aids to International Understanding and Cause of Peace

EAST NORTHFIELD, MASS. (NCJC)—After painting a dark picture of world conditions, Dr. John R. Mott, chairman of the International Missionary Council, who has ranged the earth as a great Christian statesman for the past 50 years, said that he had come back from his last three journeys "more optimistic than ever before."

The ground for his optimism, he stated, was his realization that the English-speaking nations and the Eastern, Roman Catholic, and Protestant branches of Christianity had not done all in their power in the past 15 years to promote world harmony.

"The very dangers of which we have suddenly become aware are a cause for optimism," he said. "We are no longer living in ignorance nor in a fool's paradise. There are 20 influential voices and pens speaking for better understanding among the nations to one before the World War."

MORE AGENCIES OF FRIENDSHIP

Dr. Mott said that great provision for training leaders in international affairs had been made; that there were 130 chairs in universities concerned with international relations to six before the war; that there were at least 20 great trust funds like the Rhodes scholarships for "building bridges between the nations."

Then, referring to the efforts of the Church in the direction of peace, Dr. Mott said, "The Churches are not asleep at the switch." He named five ecumenical Christian councils planned for the next few years: (1) World YMCA conference in India, next January; (2) the Universal Christian Council on Life and Work, at Oxford, England, in July, 1937; (3) the second World Conference on Faith and Order, in Edinburgh, Scotland, in August, 1937; (4) a world missionary conference, in China in the autumn of 1938—the lineal descendant of the missionary conference of 1910 and the Jerusalem conference of 1928; and (5) in 1939 all the youth guilds of the Churches meeting in Europe. Dr. Mott said that a coordinating committee had been named to save the results of these great gatherings and to prevent overlapping.

Rev. C. H. Evans Leaves for England

NEW YORK—The Rev. Charles H. Evans, mission treasurer and manager of the Church Publishing Society of Tokyo, and Mrs. Evans sailed for London on the S. S. *Queen Mary*, August 12th. They plan to take ship for Japan from London in September, arriving in Japan October 28th, when the Rev. Mr. Evans will return to his duties in the American Church mission.

Public School System Takes Over Parochial Schools in Two Towns

MILWAUKEE (NCJC)—The Milwaukee *Journal* reports that the public school system of Lake Linden, Mich., has taken over the three parochial schools of that town and its neighboring settlement, Hubbell, and has arranged to support the Roman Catholic schools entirely by general taxes raised for the public schools.

The *Journal* states that this merger of public and Catholic schools into one system last fall "has pleased everybody, especially taxpayers." The Rev. Napoleon J. Raymond of St. Joseph's Church, Lake Linden, the largest parish, is quoted as having said the merger was a blessing, while Robert McIntosh, president of the Lake Linden-Hubbell school district board, who is a Congregationalist and a Mason, declared it was "common sense."

CRUCIFIXES REMOVED

A Michigan law prohibits religious teaching in the public school curriculum so, according to the *Journal*, the district school board, composed of three Catholics and two Protestants, asked the parish priests to discontinue the catechism during school hours, with which the priests complied. Crucifixes and statues of saints have been taken out of the parochial school-rooms. Religious pictures, such as the Sacred Heart of Jesus and the Blessed Virgin, hang from the walls alongside the flag-draped picture of George Washington in every parochial school classroom. Religious pictures, school officials said, "are art."

Lake Linden and Hubbell, with a combined population of 4,400, are believed to be the only communities in the country where public schools operate parochial schools in a combined system. Efforts of priests at Calumet, Hancock, Marquette, and Gladstone to have the public schools system take over the parochial schools have not been successful so far, according to the *Journal* report.

Donald Maxwell, Noted Artist on English Church Times Staff, Dies

LONDON—Donald Maxwell, the artist and author, well known for his topographical articles and sketches in the *Church Times*, died recently. A painter in oils and water-color, chiefly of marine and landscape subjects, he had been for 30 years an exhibitor at the Royal Academy. He illustrated the Prince of Wales' Eastern Book, and he had also done illustrations for Belloc, Hardy, and Kipling.

In addition to drawing and painting, he wrote a large number of travel and topographical books, among which were *A Detective in Kent*, *A Detective in Surrey*, *A Detective in Essex*, and books on unknown Sussex, Surrey, Essex, Suffolk, Norfolk, Dorset, and Somerset. His volumes were gossipy books of rambles, illustrated by pleasing drawings, and written with infectious enthusiasm. A number of churches have Altar pieces by him, among which is Chatham Garrison Church.

Missionaries Play Influential Role

Political Importance of Churchmen in Remediating Diplomats' Errors Brought Out in Interview

SACRAMENTO, CAL. (NCJC)—Behind the scenes of intrigue, turmoil, and clash of nations in the stormy Far East lie those shadowy and unpublicized figures—the missionaries.

Little is heard of their activities. To the uninitiated, who cannot realize the stern, life-and-death struggle being waged over the bulk of helpless China, the life of a missionary must seem merely one of transmission of the Faith and the elementary kindnesses associated with the name of Christianity.

In turbulent China, a missionary's life is far more than that. It involves grim politics—politics which mean peace and progress or war and rapine.

Aboard a transcontinental train, bound home to Chicago on his first visit to "the States" in 12 years, one of the veteran American missionaries with more than 23 years of service to his credit, revealed to a correspondent of the NCJC News Service the absorbing tale of his non-religious activities among the "heathen Chinese."

Stationed at Peiping, capital of the Northern Chinese government and storm center of Oriental intrigue, this simple, unaffected idealist told a tale of empire building in which the drab figure of the missionary stands out as a titan.

"No one not on the scene could realize the frequent bungling of white diplomats in China," he said. "With China rapidly being dismembered—in the past two decades she has lost virtually a quarter of her population through conquest—these ambassadors and consuls often sit by with a bewildered air."

"Most of them are unable to sense the Oriental method of thought. I suppose it isn't their fault. It takes years of being with Orientals, actually living with them, to gain even the slightest insight into their characters."

MISSIONARIES' ADVICE SOUGHT

"Should an occasion arise when a diplomat gets in a 'spot,' the only thing he can think of to do is call a missionary in for advice."

"And, usually, that is the only reasonable thing they can do, for missionaries are highly respected by both natives and officials."

His work has included as much political activity as it has religion, the missionary said. Only three years ago, he helped rescue American prestige in Peiping by tactfully bringing a dispute over a slight to a Chinese official by an attaché of the American embassy to an amicable end.

In the upper reaches of the Yangtze, where white missionaries are practically cut off from the outside world for months at a time and find themselves the sole representatives of reason in a sea of mud, filth, and savagery, the slightest slip may

(Continued on next page)

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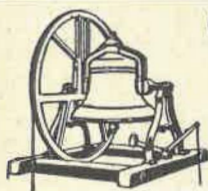
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Columbia President Calls for Forward-Looking Church Policy

SOUTHAMPTON, N. Y. (NCJC)—Dr. Nicholas Murray Butler, president of Columbia University, New York City, urged upon the Churches of America the adoption of a forward-looking policy, as the only means of checking the "skepticism, cynicism, and fault-finding" multiplying daily among the youth of the land because of their need for spiritual education, in an address in this village August 10th.

Dr. Butler spoke from the pulpit of the local Methodist Episcopal Church to a congregation which included among its members of the local Presbyterian Church and other community sects.

Declaring that the Church and the religions of the country have not yet adapted themselves to the progress of their followers, Dr. Butler called upon religious leaders everywhere to assume a militant attitude and take their legions into a campaign to aid the young people of the nation.

Missionaries Play Influential Role

Continued from page 217

mean death. One young missionary "disappeared" after failing to observe ancient Chinese conventionalities in approaching a bandit general.

"My fellow workers are looked up to by the masses, the coolies, farmers, bankers, and politicians alike," the speaker declared. "When they want something, they naturally come to us. If there is a white man's burden, we bear it."

The missionary said it was his belief war in the Far East will occur within the next few years. So many forces battling for the rich prize of China cannot long remain away from each other's throats, he declared.

This Churchman's story of the relationship of missionaries to political developments in the Far East recalls the fact that the Hoover administration requested the Foreign Missions Conference of North America to prepare a booklet interpreting the aims and methods of American missionaries in foreign lands and giving a resumé of the history of missionary work with special reference to the attitude of missionaries to the peoples among whom they are working. The booklet was circulated among American consular officials abroad. This move was believed to imply that it would be worth the while of consular representatives to keep in touch with American missionaries in the country in which they were stationed.

Summer School Students on Radio

CINCINNATI—Daily radio addresses are being made by students in the summer school for seminarians and junior clergy, of which the Rev. Dr. William S. Keller is director.

Broadcasts every morning from 7 to 7:30 E. S. T. except Fridays and Sundays are conducted over station WLW, and on Saturday mornings at 9 over station WSAI.

Lay Cornerstone of Kyoto Church

Project Begun by Bishop Williams
43 Years Ago Delayed by Near-
ness to Japanese Shrine

KYOTO, JAPAN—The recent laying of the cornerstone of Christ Church, Fushimi, a suburb of Kyoto, marks the culmination of a plan laid by Bishop Williams 43 years ago.

It was in 1893 that Bishop Williams first sent a young catechist, now a retired priest, the Rev. Chiyo Okamoto, to start a little preaching place in what was then a small town close to Kyoto. The work proceeded for a few years, and then was allowed to lapse for some obscure reason; but in 1918, under Bishop Tucker, it was revived as a parish mission for St. John's Church, Kyoto, with Mr. Fuse, a catechist, as resident worker, and the Rev. B. S. Ikezawa as priest in charge.

Two years after Mr. Fuse went to live in Fushimi, the government gave a license to the little place (a rented house) to call itself a "preaching place" (kogisho). Fuse San lived in Fushimi in various rented houses until 1926, when he was transferred to Hiro, and was replaced by the present rector, the Rev. Atsushi Matsushima. A small but loyal congregation has been gathered together, and has followed the church from one inadequate building to another.

In 1934, land was bought, and on June 29th of this year the cornerstone of the new church was laid. One reason for the long delay between the purchase of the land and the erection of the building is the fact that the site is on the road leading to one of Japan's important shrines, namely, the tomb of the Emperor Meiji and his consort. Great national events are reported to the Spirit of the Emperor by Imperial Messengers, and sometimes by the Emperor himself, whose progress is made along this very road. The authorities were therefore most cautious in granting permits to a Christian institution to buy land and erect buildings. It is therefore a matter of special rejoicing to the Fushimi parish that at last their hopes are being realized.

The contractor hopes to have the church and rectory, which are to be built in native style, ready for use by Christmas.

Chicago Young People to Confer

LAKE FOREST, ILL.—Young people of the diocese of Chicago will assemble in their annual fall conference at Lake Forest Academy here September 4th to 7th, according to David J. Reid, general chairman. Youth Looks at the World will be the general theme of the session.

Among the leaders will be the Rev. Harold Holt, Grace Church, Oak Park; Miss Genrose Gehri, executive secretary, Church Mission of Help; Stewart A. Cushman, diocesan lay leader; and the Rev. John Young, rector, Christ Church, River Forest.

Dr. Robbins Scores Mythical Religion

Northfield General Conference
Hears GTS Professor Emphasize
Historical Christianity

By FREDERICK A. WILMOT
NCJC News Service Correspondent

EAST NORTHFIELD, MASS.—“I would like to tell this to Der Fuehrer, in the midst of his persecution of Jews and Christians—that the Aryan religions are based on myth and not on history,” Dr. Howard Chandler Robbins, professor of pastoral theology, General Theological Seminary, New York City, declared before the Northfield General Conference. Dr. Robbins' subject was Jesus Christ, the Same Yesterday, Today, and Forever.

Dr. Robbins stated that the first great battle of the Church was against mystery and myth—the mythological religions. He referred to the Old Testament as being “intensely, dramatically historical, setting forth a God who is above nature and, though transcendent, yet makes Himself known in history and reveals Himself in the life of Jesus Christ.”

Speaking of present needs, Dr. Robbins said:

“What is needed is a return to philosophy—a philosophy of faith—because all men accept its tenets. There is too much departmentalizing of knowledge. We are in the midst of a scientific revolution that is making us restless.”

The speaker said that capitalism is passing off the scene as did feudalism at the time of the Renaissance.

“We have been 200 years in a capitalistic society,” said Dr. Robbins. “It is crumbling and must either integrate itself with growing social needs or step aside. There are those who say that capitalism will disappear in 100 years, while others say that it will take only a generation, but the latter are Socialists and Socialists are engaged in ‘wishful thinking.’”

“So now we have come to a time when nationalism must go forward to something that represents the Hegelian hypothesis: nationalism will either drive us to race suicide through war or it will resolve itself into a family of nations—a brotherhood with a belief in a common Father.”

“Our quest today is to find amid the changing what is changeless,” said the speaker. “We can't ‘water down’ our faith in Christ without losing religion itself. Unless Christ is the Word of God made flesh for our redemption, not an ideal grown up by man as its highest expression, all religion is undermined.”

SEES RELIGIOUS TREND

A young English preacher, the Rev. E. N. Porter-Goff, vicar of Immanuel Church, Streatham, London, gave the morning address.

The vicar pointed to the books, *Brave New World*, by Aldus Huxley, *The Fool Hath Said*, by Beverly Nichols, and others; also to the play, *Private Lives*, by Noel Coward, as showing the trend away from post-war agnosticism and skepticism in

53d Anniversary of Matanzas Church Observed in Service

MATANZAS, CUBA—The beginning of the Church's work in Matanzas, just 53 years ago, was commemorated by Fieles a Jesús Church, in this city, on the evening of August 5th, with a solemn celebration of the Holy Communion service. Bishop Hulse of Cuba was the celebrant, assisted by the Rev. J. G. Peña, priest in charge of the mission. The Rev. Pablo Muñoz of Cienfuegos was epistoler, and the Rev. Emilio Planas of Limonar, one of the former ministers of this church, was gospeler.

At this service, which was attended by nearly 150 people, Bishop Hulse dedicated a new Altar.

A historical sermon was preached by the Rev. Jorge H. Piloto, in which the preacher traced the Church's work in this island from the days of the English occupation of Havana in the year 1762 to the present time at the church in Matanzas.

England toward a growing conviction that there must be an unchanging basis to our lives in religion.

He quoted a conversation between himself and Dr. Adler, world-renowned psychiatrist.

“What do you think is the most helpful or the most useful thing for a person to live successfully?”

“Make people feel at home in the world,” Dr. Adler replied.

“Can I do this by telling them they are the children of God?”

“Yes, undoubtedly. Even if there were no Divine sanction for your work, even from a medical viewpoint, the idea that there is Somebody who cares and has revealed how much He cares in the person of His Son Jesus Christ, is of great help.”

“In this ‘disillusioned post-war generation,” continued the vicar in his address, “many need a philosophy of life that is a religion, that will bind together the broken fragments of their lives and make sense of it.”

“Our agnostics are becoming reverent. Perhaps the chief characteristic of an agnostic is usually that there is nothing in life that is worthy to be revered.”

The vicar related how an agnostic had taken him around one of the great cathedrals of England.

“He could boast that its glories could speak to others but not to him,” the vicar explained. “Such an attitude is like that of a baboon to whom one has given the Book of St. John. At its lowest the book is the greatest literature in the world, but to the baboon if it were not good to eat he would tear it up. The danger is in the modern world that some of the most beautiful things in life will be lost because they do not minister directly to material needs.”

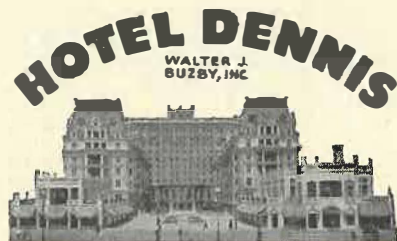
“So we have produced whole peoples in Russia, Germany, and Italy who are denying any spiritual interpretation of life.”

Educational Director Named

WINNETKA, ILL.—The appointment of John M. Garrison of New York as the director of religious education of Christ Church, Winnetka, is announced by the Rev. E. Ashley Gerhard, rector. Mr. Garrison takes up his duties immediately.

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Forward Movement Theme of Conference at Menlo

SAN FRANCISCO—The Forward Movement will be the theme of the conference to be held at Menlo School and Junior College, September 5th, 6th, and 7th, with addresses on the seven steps of the disciple's way by the following leaders: *Turn*, by Bishop Parsons of California; *Follow*, by Stanley Pierce; *Learn*, by Dr. H. Rush-ton Fairclough; *Pray*, by Horace B. Clifton; an open forum on *Serve* and *Worship* under the chairmanship of J. G. Pestoni, assisted by Robert Post, Henry Shires, Arthur Ellis, and other young Churchmen; and *Share*, by Stanley Pierce.

Reservations are in charge of Frank A. Lee, 1055 Taylor street, San Francisco. Addresses on various features of diocesan work are scheduled.

To Begin Rectorship Soon

NEW YORK—The Rev. Elmore McNeill McKee, rector-elect of St. George's Church, Stuyvesant square, will deliver his first sermon there on All Saints' Day, Sunday, November 1st, according to announcement by Charles C. Burlingham, senior warden of the parish.

The Life and Work of Jesus Christ Our Lord

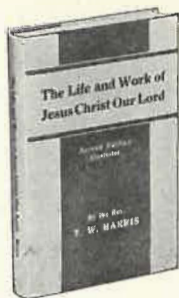
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Episcopal Church Booth in Hall of Religion at Texas Centenary Attracts Many

DALLAS, TEX.—Great interest continues to be manifested in the Hall of Religion at the Texas Centennial. Thousands of visitors, many from foreign countries, have signed the visitors' book in the Episcopal booth.

Much interest centers around four hand-drawn colored maps by Jack Martin of Abilene showing the growth of the Church in Texas. Photographs of all the bishops of the state of Texas are grouped on the walls, as is also a picture of the late Archdeacon Hudson Stuck, one-time dean of St. Matthew's Cathedral.

Every afternoon at 4 o'clock an organ recital by local musicians is given in the auditorium of the Hall of Religion. The Rev. L. W. Thaxton, rector of All Saints' Church, Dallas, is in charge of the booth.

Fr. Dunphy to Study for a Year at Russian Seminary

PEEKSKILL, N. Y.—The Rev. William H. Dunphy, for the past two years chaplain at St. Mary's Convent here, who sailed for Paris recently, will engage in work at the Seminary of St. Sergius for a year. Fr. Dunphy will be glad to welcome there American Church people who may visit Paris and all friends of the Russian Theological Academy. His own studies will carry him further into the history and doctrine of the Russian Orthodox Church, which has long been one of his special intellectual interests. Fr. Dunphy is an accomplished scholar in this as in other fields, his knowledge of the Russian language giving him peculiar advantages.

Dean Bulgakoff of the Seminary of St. Sergius has been eager to have scholars of the Anglican Communion come to the seminary for prolonged graduate work. Fr. Dunphy is one of the first to come for a whole year.

Miss McKim Sails for Honolulu

TOKYO—Miss Nellie McKim, daughter of the late Bishop McKim, sailed for Honolulu from Yokohama on July 12th. In September Miss McKim and Bishop McKim's widow will sail from Honolulu with the ashes of the late Bishop, carrying them to Nashotah, where they will be finally interred on September 12th, according to latest plans.

25th Year of Japanese Seminary is Celebrated

TOKYO—About 100 alumni joined members of the governing body, faculty, and students to celebrate the 25th anniversary of the founding of the Nippon Sei Kokwai's Central Theological College in Tokyo on July 1st and 2d. The official celebration began on the first day with a celebration of the Eucharist.

After the processional hymn, a representative of the Alumni Association presented the Most Rev. Samuel Heaslett, primate of the Church, a silver paten and chalice for use at celebrations of the Holy Communion in the seminary chapel. After the dedication of these gifts came the Eucharist, celebrated by the dean, the Very Rev. J. K. Ochiai, an alumnus of Seabury-Western Seminary. The Epistle was read by the Rev. Prof. S. Woodward of the Church Missionary Society and the Gospel by the Rev. Dr. P. O. Yamagata. The sermon was preached by Bishop Heaslett.

Following the Eucharist in the afternoon of the first day a congratulatory meeting was held, attended by many visitors. A number of messages were received from North America and England and short speeches of greeting were made by Japan, the National Christian Council, representatives of the Orthodox Church of theological colleges of other bodies, St. Paul's University, and the Brotherhood of St. Andrew in Japan. The second day consisted of alumni meetings and three public lectures on the Sei Kokwai: Its Positive Standpoint by the Rev. Dr. I. Inagaki; Its Worldwide Vocation by the Rt. Rev. Gordon J. Walsh, Bishop of Hokkaido; and Its Task in Japan by the Rev. Y. Hirose of Mid-Japan.

Clergy Exchanges Arranged in Pittsburgh Diocesan Mission

PITTSBURGH—The special committee appointed by Bishop Mann in charge of the preaching mission to be held throughout the diocese of Pittsburgh during late September has already arranged numerous exchanges of clergy within the diocese for the missions.

The Rev. J. F. Virgin, rector of St. Peter's Church, is preparing literature and posters for the mission, which will follow shortly after the nationwide mission to be held in Pittsburgh during September by the Federal Council of Churches.

Bishop Mann will hold a seminar following a luncheon for the clergy two weeks before the missions.

Memorial to Bishop Vincent

HARBOR SPRINGS, MICH.—A tablet to the memory of the late Rt. Rev. Dr. Boyd Vincent, sometime Bishop of Southern Ohio, was dedicated in St. John's Church here, August 9th, by the Rev. Dr. George T. Lawton, in the unavoidable absence of Bishop McCormick of Western Michigan, who sent his affectionate greetings and a dedicatory prayer.

The sermon was delivered by the Rev. Elwood L. Haines.

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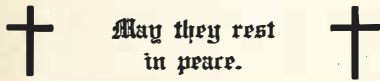
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NECROLOGY



HENRY R. FREEMAN, PRIEST

TROY, N. Y.—The Rev. Henry Raymond Freeman, D.D., rector emeritus of St. John's Church, Troy, N. Y., died suddenly at the residence of his son, H. R. Freeman, Jr., in Belleville, Ont., August 8th. He was 76 years old.

Dr. Freeman was born in New York City on March 10, 1860. He studied under private tutors and attended the General Theological Seminary from 1885 to 1888. St. Stephen's College conferred the degree of Doctor of Divinity upon him in 1915. He was ordained deacon in 1884 and advanced to the priesthood in 1889 by Bishop Potter. He was curate of the Church of the Holy Spirit, New York City, 1886 to 1889, and rector of St. Mark's Church, Islip, L. I., 1889 to 1892. He became rector of St. John's Church, Troy, in the latter year, serving until his retirement several years ago when he was appointed rector emeritus.

WAS CIVIC LEADER

Dr. Freeman, in addition to his parochial duties, served in various diocesan capacities, having been for many years president of the standing committee, honorary canon of the Cathedral, and an officer of the Bible and Common Prayer Book Society. He was prominent in fraternal and civic affairs, and was one of the most revered citizens of Troy. A 33d degree Mason, Dr. Freeman was an intensely interested leader in the development of his lodge and served as chaplain to the body. He was likewise chaplain for many years and at the time of his death of the Troy Citizens' Corps.

BISHOP FREEMAN CONDUCTS FUNERAL

Thousands of persons passed in tribute by Dr. Freeman's body as it lay in state at St. John's Church, and throngs attended his burial service, which was conducted by his brother, Bishop Freeman of Washington, assisted by the Very Rev. Dr. C. S. Lewis, Dean of the Cathedral of All Saints, Albany. Burial was in Oakwood Cemetery, Troy.

Dr. Freeman is survived by his wife, the former Miss Fannie E. H. Herendeen of New York, one brother, Bishop Freeman, and Mrs. C. Irving Lattin, a twin sister. His four children also survive: Mrs. Brant Holme, Henry Raymond, Jr., Theodore H., and Edward H.

HARGER WELLS DODGE

MILWAUKEE—Harger Wells Dodge, president of Wadham's Oil Co., died here August 21st. A requiem was celebrated August 24th at Christ Church, Whitefish Bay. The funeral was conducted at All Saints' Cathedral by the Rev. Marshall M. Day, with interment at Delafield, Wis.

GEORGE F. WEIDA, PRIEST

LIBERTY, Mo.—The Rev. George Francis Weida, Ph.D., head of the chemistry department of William Jewell College since 1929, died on August 8th.

Dr. Weida received his Ph.D. degree from Johns Hopkins University in 1894. He was ordained deacon in 1900 by Bishop Millspaugh and priest in May, 1929, by Bishop Morrison. He was professor of chemistry at the Kansas State Agricultural College from 1897 to 1903; minister in charge of St. John's Church, Abilene, 1901 to 1902; professor of chemistry at Ripon College, Ripon, Wis., from 1903 to 1907; and minister in charge at Berlin, Wis., 1905 to 1906.

He was a professor at Kenyon College, Gambier, Ohio, from 1907 to 1924; minister in charge at Richmond and Mount Sterling, Ky., in 1924 and 1925; professor at Valparaiso University, Valparaiso, Ind., from 1925 to 1926; and professor at Ellsworth College, Iowa Falls, Ia., from 1926 to 1929, at which

time he went to accept the post at William Jewell College.

Dr. Weida is survived by his widow and two sons, the Rev. Francis W. Weida of Cambridge, Mass., and Frederic S. Weida, manager of a rubber plantation in Sumatra, Dutch East Indies.

MISS EMILY EARLE

CHULA VISTA, CALIF.—Miss Emily Jane La Touche Earle, youngest daughter of the late Dr. Patrick William Earle and his wife, Jane La Touche Earle, of Dublin, Ireland, died here July 31st after a long illness.

The funeral was conducted on August 3d by the Rev. Dr. J. Gaynor Banks. Miss Earle was the sister of the Rev. Edward H. La Touche Earle, retired Army chaplain now living in Windsor, Ont.

Miss Earle was a graduate of Alexandria College, Dublin, and an accomplished linguist and musician.

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Week-day Mass, 7 A.M.
Confessions: Saturdays, 4:15-5:00, 7:15-8:00.

WILLIAM BOWERS BOURN

SAN MATEO, CALIF.—William Bowers Bourn, a devoted member of the congregation of the Church of St. Matthew, in San Mateo, died at Filoli, his large estate near San Mateo, on July 5th, in his 79th year. He had been an invalid for many years. He was the owner of the famous Empire Mine at Grass Valley in the district of the northern mines of California and had been the head of the San Francisco Gas and Electric Company and the Spring Valley Water Company of San Francisco.

He made many generous gifts to the Church in several dioceses. He was a large giver to Grace Cathedral, San Francisco. In the north transept is a window in memory of his daughter, Mrs. Maud Bourn Vincent, whose husband is a senator of the Irish Free State. At the death of

Mrs. Bourn a few months ago, provision was made for a window in memory of the parents of Mr. and Mrs. Bourn. Mr. Bourn was deeply interested in community affairs during his active life and was ready with his help at all times. Perhaps his most unusual contribution was the purchase of the celebrated Lake of Killarney in Ireland, together with 10,000 acres of park land which he presented to the Irish Free State in memory of his daughter, Mrs. Vincent.

Three sisters, all active in the Church life of the diocese, Mrs. James Ellis Tucker, Mrs. William Alston Hayne, and Miss Ida Bourn, survive him, and two grandchildren, Arthur William Bourn Vincent and Lady Elizabeth Burgh.

His funeral service was conducted by the Rev. Walter H. Cambridge, rector emeritus of the Church of St. Matthew.

CARROLL LEWIS MAXCY

WILLIAMSTOWN, MASS. — Carroll Lewis Maxcy, professor emeritus of Williams College and junior warden of St. John's Church, Williamstown, died here on Saturday, August 8th. He had been ill for some months with heart disease and complications.

Professor Maxcy was born in Norristown, Pa., May 28, 1865. He received his M.A. degree from Williams College in 1887. He returned to his alma mater as a teacher of English in 1898, after serving in the war with Spain as an officer in the 2d New York Infantry. He was dean of the college from 1917 to 1919 and vice-chairman of the faculty since 1920. He served as vestryman and clerk for 27 years, and for the last ten as junior warden, as well as being delegate to many diocesan conventions.

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COOPER—MRS. BAIRD S. (Mary C.), August 3, 1936, Los Angeles, California.
May she rest in peace.

JOINER—MARIETTA SEAGRAVES, on August 4th, at 2100 Walnut Street, Philadelphia, widow of Frank Sellers Joiner, and mother of the Reverend Rector of St. Clement's Church. Requiem Mass at St. Clement's Church, August 7th, in the presence of the Bishop of the diocese. Interment at Belvidere, New Jersey.

May she rest in peace.

In Memoriam

EMILY JANE LA TOUCHE EARLE

Entered into rest at Chula Vista, California, after a long and painful illness borne with Christian fortitude and resignation, EMILY JANE LA TOUCHE EARLE, youngest daughter of the late Doctor Patrick William Earle and his wife, Jane La Touche Earle, of Dublin, Ireland, on Friday morning, July the thirty-first, 1936.

Miss Earle was educated at the Alexandria College, Dublin, where she became an accomplished linguist and musician and subsequently a world-wide traveler, meeting during her travels with many distinguished residents of the British Empire and the United States of America.

Miss Earle was a devout and life-long communicant of the Church of England, and a humble-minded follower of Him, who went about doing good, being most self-denying and generous to a fault to all who needed her help. In her family relations Miss Earle was a devoted sister and a loving foster mother to the children of her brother, Chaplain Edward Henry La Touche Earle, United States Army retired, Windsor, Ontario, Canada. She has left a blessed memory to all her many friends and relatives.

Miss Earle's mortal remains were interred at Chula Vista on Monday morning, August 3d, the Reverend Doctor John Gaynor Banks, a life-long friend of herself and brother, officiating.

Not lost, but gone before.

AGNES STUART HIGGINS

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

May she rest in peace.

FREDERICK ARTHUR REEVE, Priest

In loving memory of my brother, the REVEREND FREDERICK ARTHUR REEVE, who entered eternal life August 28, 1934.

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Thy name, O Jesus, be forever blessed.*

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