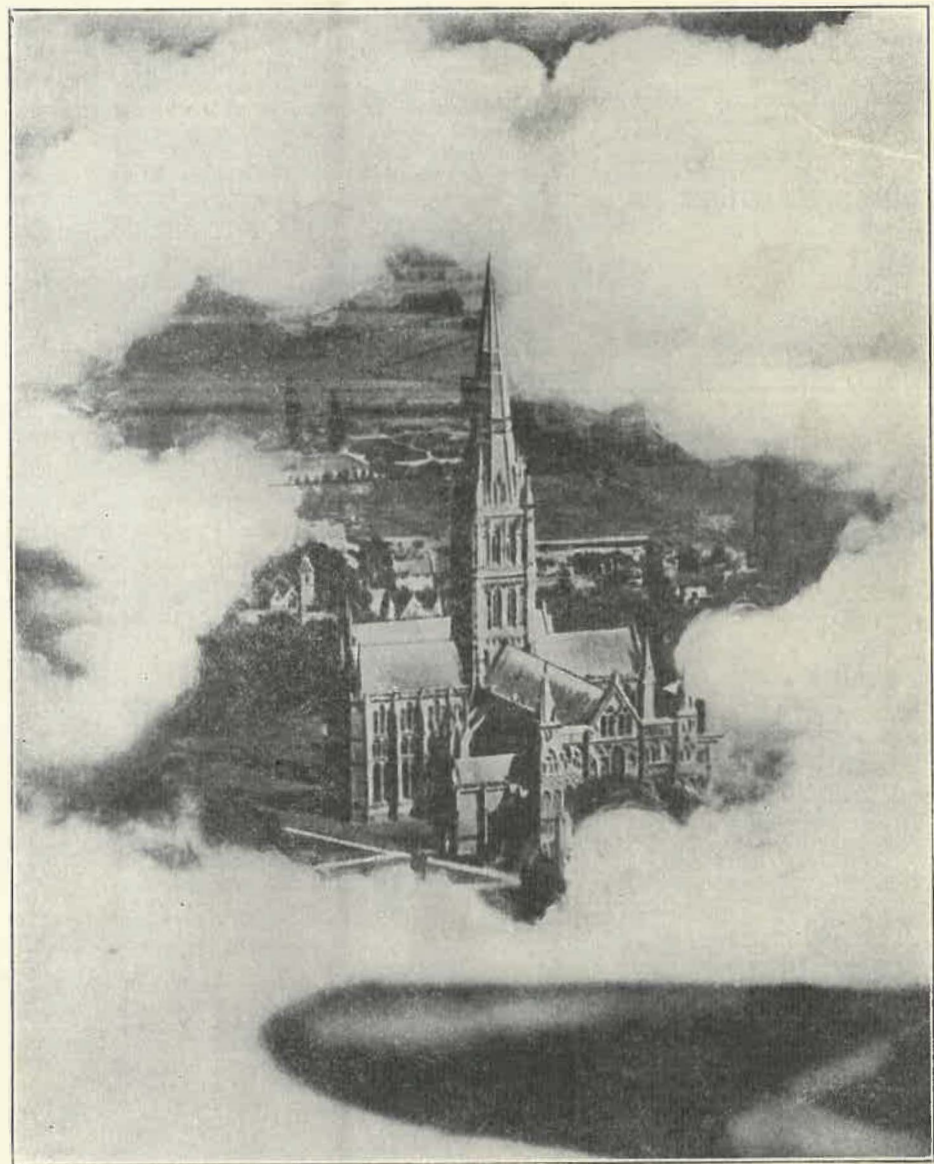
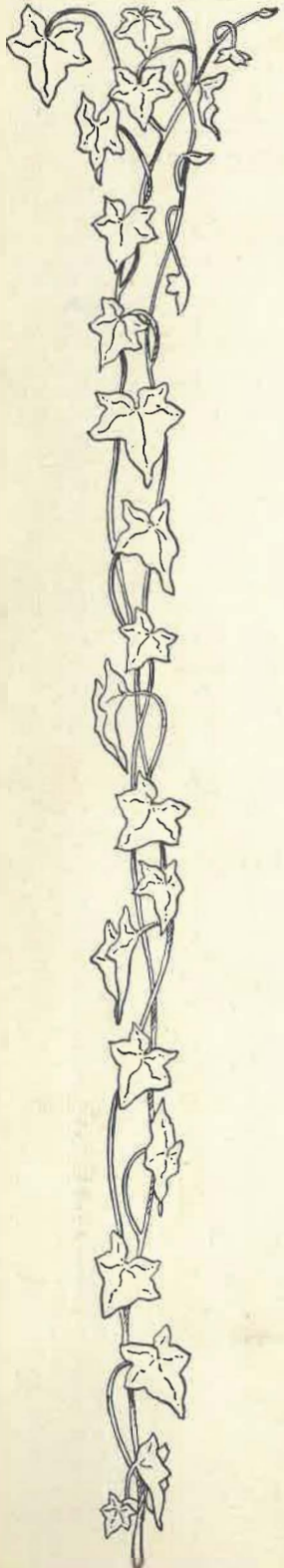




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# The Living Church



*Ewing Galloway Photo.*

AIRPLANE VIEW OF SALISBURY CATHEDRAL

# The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....Editor  
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## Church Kalendar



### SEPTEMBER

- 27. Sixteenth Sunday after Trinity.
- 29. S. Michael and All Angels. (Tuesday.)
- 30. (Wednesday.)

### OCTOBER

- 1. (Thursday.)
- 4. Seventeenth Sunday after Trinity.
- 11. Eighteenth Sunday after Trinity.
- 18. Nineteenth Sunday after Trinity. S. Luke.
- 25. Twentieth Sunday after Trinity.
- 28. SS. Simon and Jude. (Wednesday.)
- 31. (Saturday.)

## KALENDAR OF COMING EVENTS

### SEPTEMBER

- 29. Consecration of the Rev. W. L. Essex as Bishop of Quincy.

## AMERICAN CHURCH UNION CYCLE OF PRAYER

### OCTOBER

- 5. St. Mark's, Des Moines, Iowa.
- 6. St. Mark's, Cleveland, Ohio.
- 7. St. Stephen's, Fall River, Mass.
- 8. St. George's, Utica, N. Y.
- 9. St. Matthew's, Hallowell, Me.
- 10. St. Paul's Chapel, New York City.

## CLERICAL CHANGES

### APPOINTMENTS ACCEPTED

CHAMBERS, Rev. ALBERT ARTHUR, formerly canon at St. Paul's Cathedral, Buffalo, N. Y. (W. N. Y.); to be rector of St. Thomas' Church, Neenah-Menasha, Wis. (F. L.), effective October 1st. Address, 226 Washington St., Menasha, Wis.

DALE, Rev. OLIVER B., S.S.J.E., formerly rector of the Church of the Advent, San Francisco, Calif.; to be assistant at the Church of St. John the Evangelist, Boston, Mass. Address, 980 Memorial Dr., Cambridge, Mass. Effective October 15th.

FRANCIS, Rev. RUSSELL E., formerly rector of Trinity Church, Tiffin, Ohio (S. O.); to be rector of St. Paul's Church, Fremont, Ohio, as of October 1st. Address, 208 Clover St.

# CORRESPONDENCE

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

### Clergy and College Students

TO THE EDITOR: May I use your hospitable columns to renew the oft-made plea that rectors will send to priests ministering to students the names of those of their young people who are going away to school or college this fall.

Young men and women, away from home perhaps for the first time, do appreciate finding that their rector has been sufficiently interested in them to write commending them to some clergyman in or near the institution which they have recently entered. In over ten years of ministering to young women of college and preparatory schools, I do not recall a single instance of one failing to appreciate such a remembrance on the part of her rector. Yet year by year, at this season I look for letters telling me of girls who are to enter Smith College or one of the two preparatory schools in Northampton, and seldom if ever do I receive more than 10 or 12 such communications. As there is an average of nearly 200 Episcopalians entering school or college here every year, the proportion of clergy who follow up their young women who leave home to study is lamentably small.

I believe that I speak for my fellow priests who work among students when I appeal to all rectors whose young people are leaving to attend school or college, asking them to please give us this first contact with them. Then at least we have a slightly better chance of keeping the boys and girls in touch with the Church. So many influences against religion are brought to bear upon

students, that we need every possible assistance that the home parishes can furnish.  
 (Rev.) ALBION C. OCKENDEN.  
 Northampton, Mass.

### An Appeal for Prayers

TO THE EDITOR: John W. Lethaby of Portland, Ore., is lying very ill in the Good Samaritan Hospital. The prayers of the many Churchmen throughout the country who remember him are earnestly entreated by his wife.  
 F. LETHABY.  
 Portland, Ore.

### Gloria and Te Deum

TO THE EDITOR: Many readers will be grateful to the Rev. Thomas J. Williams for his brief but clear statement [L. C., September 12th] regarding the use of the *Te Deum* and the *Gloria in Excelsis*. Not long ago I had occasion to look up the history of the *Gloria in Excelsis*; and some of the findings, being supplementary to the information supplied by Fr. Williams, might be useful if presented at this time. My authority for dates is the *Catholic Encyclopedia*.

The *Gloria in Excelsis* (*hymnus angelicus*) is one of the oldest contributions to Christian worship. It was used in the 2d century, and may have been known even in the first. It and the *Te Deum* are two jewels that survived the wave of disfavor that in the year round 400 apparently destroyed all the other products of what had been a flourishing period of psalm writing. The dis-

GRAVES, Rev. FREDERICK D., who has been supplying during the months of July and August at St. James' Cathedral, Fresno, Calif. (San J.); has accepted a call to St. John's Church, Corona, Calif. (L. A.).

GRILLEY, Rev. EDWIN W., JR., formerly in charge of St. Mary's Church, Warwick, R. I.; is rector of St. Peter's Church, Manton, R. I., with address at 27 Victor Ave.

HUNTINGTON, Rev. GEORGE PUTNAM, formerly curate at the Church of St. John the Evangelist, Newport, R. I.; is curate at St. Stephen's Church, Providence, R. I. Address, 114 George St.

NELSON, Rev. LEONARD E., has been appointed assistant to the chaplain at St. Francis' House, Madison, Wis. (Mil.). Address, 1001 University Ave.

TORREY, Rev. A. J., formerly rector of Grace Church, Elkins, W. Va.; to be rector of St. Luke's Church, Charleston, W. Va., effective in October. Address, 220 Randolph St.

WILLIAMS, Rev. PEYTON R., formerly assistant at St. John's Church, Woodbury, Conn.; is rector of Langley Parish, Fairfax Co., Virginia. Address, McLean, Va.

WRIGHT, Rev. JOHN A., formerly rector of St. Paul's Church, Augusta, Ga.; to be rector of Christ Church, Raleigh, N. C., effective October 1st.

### NEW ADDRESSES

CAUGHEY, Rev. JOHN B., retired, formerly 2206 Alabama Ave., Fort Smith Ark.; Cordova, Tenn.

DRIVER, Rev. WILLIAM AARON, formerly 417 N. Liberty St.; 410 W. Farmer St. Independence, Mo.

HARBOUR, Rev. RICHARD L., formerly 309 East Gay St.; 318 South Holden St., Warrensburg, Mo.

HOWARD, Rev. Dr. W. S., retired, formerly 118

N. Virginia Ave., St. Paul, Minn.; 625 N. Plymouth Blvd., Los Angeles, Calif.

KINSOLVING, Rev. WYTHE LEIGH, who has spent a year or more preaching in Virginia and Maryland, has returned to New York City with address at 512 W. 112th St.

MILLER, Rev. HENRY J., formerly 908 N. Nelson St., Clarendon, Va.; 908 N. Nelson St., Arlington, Va.

RICHARDS, Rev. G. SHERMAN, D.D., formerly 2 S. Delancey Place, Atlantic City, N. J.; 210 Madison Ave., New York City.

### RESIGNATIONS

CLAY, Rev. ALBERT E., as rector of St. Mary's Church, Pacific Grove, Calif.; has been elected rector emeritus. Address, 105 5th St., Pacific Grove, Calif.

TATE, Rev. MARTIN L., as rector of Holy Trinity Church, Memphis, Tenn.; to retire from active work in the ministry. Effective October 6th. Address, Apt. 2, 121 N. Montgomery St., Memphis, Tenn.

### ORDINATIONS

#### PRIESTS

LOS ANGELES—The Rev. WALLIS REID HAMMOND, assistant at St. James' Church, Chicago, was advanced to the priesthood by Bishop Stevens of Los Angeles in St. James' Church, Chicago, September 8th. The ordinand was presented by his father, the Rev. Stephen R. Hammond of Ventura, Calif., who also preached the sermon.

#### DEACON

SOUTH DAKOTA—ROBERT A. RAYNER was ordained to the diaconate by Bishop Roberts of South Dakota in Christ Church, Gettysburg, September 14th. The candidate was presented by the Rev. Stewart Frazier, and is in charge of Christ Church, Gettysburg, S. Dak. The sermon was preached by the Rev. John H. Rayner, father of the candidate.



JOHN McKIM, SEMINARIST

This striking picture of the late Bishop of North Tokyo, taken while he was a student at Nashotah House, was sent to "The Living Church" by the Ven. William Dawson of Milwaukee. Archdeacon Dawson observed, "It shows what he was, and what he was to become."

favor was based on the fact that heresies too easily made their way into the poetry, and it was deemed wiser to hold to the canonical psalms of the Old Testament.

The *Gloria in Excelsis* was first made a part of the service of the Holy Communion about A.D. 128. It was placed immediately following the *Kyrie*, where it stands today in the Roman rite, but it was to be said *only by the Bishop*, and at that, *only at Christmas* (the Christ Mass), which seems logical enough, since it begins with the words sung by the angel announcing the first Christmas morn. Thus it stood until about A.D. 500, when it was instituted a part of the service for every Sunday of the year *except the Sundays of Lent*, but still to be said only by the Bishop. A priest, however, was permitted to use it on Easter Day and on the day of his ordination.

In the 9th century Advent was made a penitential season, and the *Gloria in Excelsis* was accordingly removed from services on those Sundays also. In the 11th century, the *Gloria in Excelsis* was used by priests; and later on when choirs and music became more popular, it was sung by the choir. It is interesting to note that from the first, the *Te Deum* in Matins, like the *Gloria in Excelsis* in the Holy Communion, was never used during Lent, and it likewise was suppressed during Advent when Advent became a penitential season.

The authors of the Book of Common Prayer, doubtless with wisdom, transferred the *Gloria in Excelsis* from the beginning to the end of the service. Literal interpretation of rubrics is always hazardous; I take it that the rubric permitting the substitution of a hymn in place of the *Gloria* was a simple way of continuing the traditional usage.

There are good reasons for the growth of the tradition. No one realizes how glorious the *Gloria in Excelsis* really is until he hears it peal forth on a Christmas or Easter morning, not having heard it during the preceding penitential season. It is simply a matter of the proper observance of Advent

and Lent, and of properly celebrating Christmas and Easter. W. EDWARDS DEMING.  
Washington, D. C.

A New Social Order

TO THE EDITOR: I have often wished that the editor would think out his position on political and industrial matters a little more clearly. In the address called A United Religious Front (with which many of my friends could not unite by any means), the editor says: "(4) We are not so much concerned with the development of a new social order as with the return of religious concepts to a central position in society."

Apparently the editor does not agree with the bishops of the Church who in a famous pastoral a few years ago said that Christ demanded a new social order. I said at the time Christ may, but the majority of our Church members will not. And apparently the editor does not. For he goes on to say, "It is not for religion to say that the social order shall be capitalistic or non-capitalistic. . . ."

It all depends upon whether we understand or not. Some of those who with Christ demand a new social order, do so because they realize that Capitalism is absolutely immoral. It may become plain when we reflect that Capitalism is based upon exploitation of man by man. If exploitation ceases, Capitalism will, and vice versa. Exploitation means that one man takes from the man he employs more than he gives in return, and this is stealing, and immoral. If the employer pays an exact equivalent for the work done by the man he employs he makes no profit; if he makes a profit he does not pay an equivalent, and therefore takes more than he pays for. . . .

I do not say that capitalists are immoral, for I imagine that most capitalists think they are honestly entitled to all the profit they can make, and often they do not analyze their returns but group all that comes to them as profit, or perhaps as their own wages. But if they receive from the workers more than they pay for, they are obviously receiving more than they give. If the worker received more than he gave, they would readily perceive that this was immoral. The contention I am making, and that I am prepared to prove at length, is that the *system* is immoral because it is based upon exploitation, and therefore ought to be abolished, and a just system, a new social order such as Christ demands, according to our bishops, substituted. (Rev.) EDWARD G. MAXTED.  
Pascagoula, Miss.

Our Enthusiastic Correspondents

TO THE EDITOR: I have been spending a bit of time vacationizing in the mountains. For lack of reading matter I have been rescanning a bunch of old numbers of THE LIVING CHURCH. I had read them all for instruction and profit before. My rereading has been more to occupy the eye than to fill the mind. However, there is one little reaction that has reached "mindedness." That is a note of childish exaggeration in correspondence and even in articles. I refer to locutions such as "a remarkable meeting"—"a wonderful time"—"an unusual response"—"a great occasion." I forbear other citations.

Do you not think these just a little bit out of line? and that a judicious use of the editorial red pencil would be conducive both to accuracy and effective presentation? Personally to me they throw an Alice-in-Wonderland effect over the statement—it comes less convincingly.

(Rev.) OSCAR WOODWARD ZIEGLER.  
Baltimore, Md.

Rogers Peet



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### The Bishops Davies

**TO THE EDITOR:** As a humble friend and admirer of the late Bishop of Western Massachusetts and his venerated father, Thomas Frederick Davies, Bishop of Michigan, I would like to bear my personal testimony to the worth and excellence of both father and son.

The late Bishop of Western Massachusetts possessed all of his distinguished father's spiritual and mental endowments, and especially the characteristic of being always eager and ready to raise the fallen, cheer the faint, and heal the sick at heart.

I recall with gratitude, that Bishop Davies, Jr., and the late Bishop Gailor, and my present beloved diocesan, Bishop Seaman of North Texas, together with the Very Rev. John Williamson of Little Rock, Ark., and the Very Rev. Christopher Sargent were among those of my clerical friends who offered me their active aid and sympathy when some years ago I was suffering severely from the injustice and oppression of certain government officials.

Under the late Bishop of Western Massachusetts' distinguished father, Thomas F. Davies, Sr., I had the privilege of serving my apprenticeship to the sacred ministry of

the American Episcopal Church. I gratefully remember the warm welcome my young bride and I received from Bishop Davies on presenting to him letters of introduction from the Irish Archbishops of Armagh and Dublin, the Most Rev. Dr. Alexander and Lord Plunket, with the latter of whom Bishop Davies was well acquainted and stayed as his guest in Dublin during the Bishop's decennial visits to the Lambeth conference of Anglican Bishops.

I also gratefully recall that after some years' service in the diocese of Michigan I was obliged through my wife's ill health to go to California. Good Bishop Davies insisted upon my accepting a gift of \$100 to defray my traveling expenses, and afterward when on my return to an eastern parish I called upon Bishop Davies at All Saints' rectory, Worcester, Mass., of which parish his son was then rector, Bishop Davies, Sr., became most indignant when I offered him repayment of his kind and generous gift.

I can only say that both of these bishops were truly in the words of the Prayer Book, Godly and well learned men, and set a noble example of life and conduct to their brother bishops, as well as to the clergy and the laity of the Church in general.

"Like father like son" is an old proverb, which these bishops literally fulfilled, for they both were distinguished for piety and scholarship. The father being a learned Hebrew scholar, who made his Hebrew Bible his constant companion and study during his journeys abroad, and who represented the American Church on the learned assembly of theologians, who at the request of her late Majesty Queen Victoria, met at Westminster Abbey, London, to accomplish the revision of the Holy Scriptures under the presidency of the Most Rev. Chevenix Trench, Lord Archbishop of Dublin, who was himself the most learned Biblical scholar of his time.

Bishop Davies, Jr., was like his father, not only learned in the Holy Scripture, but the author of several books of sacred poetry of no mean order.

In the possession of sound learning and genuine personal piety, these two true fathers in God exemplified in their lives St. Paul's definition of the fruits of the Holy Spirit: "Love, Joy, Peace, Long Suffering, Gentleness, Goodness, Faith, Meekness, and Temperance."

Both father and son are now, I trust and pray, receiving the reward of good and faithful servants in the Paradise of God, "Where loyal hearts and true stand ever in the light, all rapture through and through in God's most Holy sight. Amen."

(Rev.) E. H. LA TOUCHE EARLE,  
Chaplain, U. S. Army, Retired.  
Windsor, Ont.

## CHURCH SERVICES

### ILLINOIS

#### Church of the Ascension, Chicago

1133 N. LaSalle Street

Rev. WILLIAM BREWSTER STOSKOFF, Rector

Sunday Masses: 8:00, 9:00, 11:00 A.M., and Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M. Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

### MASSACHUSETTS

#### Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill

THE COWLEY FATHERS

Sunday Masses: 7:30, 9:30, 11 A.M.

Weekdays: 7; Thursdays and Holy Days, 9:30 also.

Confessions: Sat., 3-5, 7-9 P.M.; Sun., 9:15 A.M.

### NEW YORK

#### The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.

New York City

Sundays: 8 and 9, Holy Communion. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

Week-days: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer. Saturdays: Organ Recital at 4:30.

#### St. James' Church, New York

Madison Avenue and 71st Street

THE REV. H. W. B. DONEGAN, Rector

Sunday Services

8:00 A.M., Holy Communion.

11:00 A.M., Morning Prayer and Sermon.

8:00 P.M., Evening Prayer and Sermon.

Thursdays and Holy Days

12:00 M., Holy Communion.

#### St. Thomas' Church, New York

Fifth Avenue and 53d Street

REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.

Daily Services: 8:30 A.M., Holy Communion.

Noonday Service, 12:05 to 12:35.

Thursdays: 11 A.M., Holy Communion.

### NEW YORK—Continued

#### Trinity Church

Broadway and Wall Street

In the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector

Sundays: 8, 9, 11 A.M., and 3:30 P.M.

Week-days: 8, 12 (except Saturday), 3 P.M.

#### St. Bartholomew's Church, New York

Park Avenue and 51st Street

REV. G. P. T. SARGENT, D.D., Rector

8 A.M. Holy Communion.

9:30 and 11 A.M. Junior Congregation.

11 A.M. Morning Service and Sermon.

Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

#### Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, and 11 A.M.

#### Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues

(Served by the Cowley Fathers)

REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector

Sunday Masses, 7, 9, and 11 (Sung Mass).

Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).

Confessions: Thurs., 5; Sat., 2:30, 5 and 8.

### PENNSYLVANIA

#### St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 A.M. Matins, 10:30 A.M.

High Mass, 11 A.M., Evensong, 4 P.M.

Daily: 7:00, 9:00, 12:30 and 5:00.

Confessions: Saturday, 4 to 5 and 8 to 9 P.M.

### WISCONSIN

#### All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street

VERY REV. HENRY W. ROTH, Dean

Sunday Masses, 7:30, 9:30, and 11:00 (Sung Mass and Sermon).

Week-day Mass, 7 A.M.

Confessions: Saturdays, 4:15-5:00, 7:15-8:00.

### Seminary Difficulties

**TO THE EDITOR:** May I suggest, in view of Canon Bell's articles, that your readers will obtain an excellent idea of the historical background of theological education in the American Church from the September number of the *Historical Magazine*, which is devoted to the history of the General Theological Seminary.

The theological seminary or college is, in the Anglican world, an American invention and not yet six score years old. The difficulties which Canon Bell so ably discusses are by no means new. In particular, the early faculties had no authority whatsoever in the spiritual discipline of the seminarians.

The historical approach has always been the main strength of the Anglican position, and it will throw interesting and helpful light on the current problems of theological education.

(Rev.) WALTER H. STOWE,  
New Brunswick, N. J.

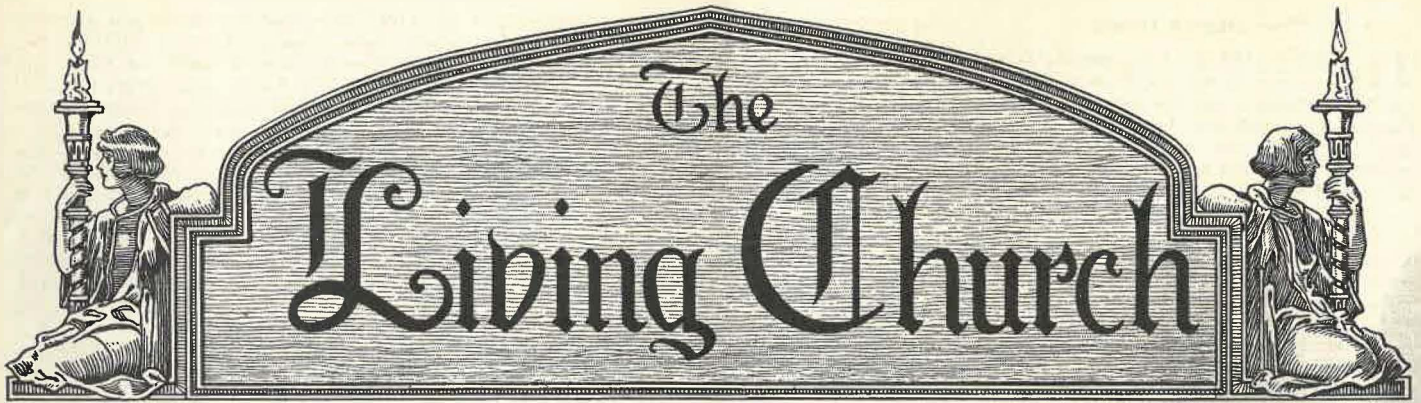
### Rethinking Missions

**TO THE EDITOR:** We have heard a lot about Rethinking Missions, but thus far it seems to have dealt with foreign and domestic work and workers and not much with the matter of the mission.

I have been told that one of our foreign lay missionaries, under appointment from the National Council, has spent three summers in one of my cures and yet to my certain knowledge that missionary has never been to my parish to religious duties, and I gather to no other. Is it any wonder our missions are weak, when missionaries (and, yes, I know priests as well) practice the heathen theory that God takes a vacation. How can they reveal Jesus Christ and all of His teachings when they fail to commemorate His day by being present at His service in their private lives?

Also during the past vacation period a certain priest of supposed Catholic leaning spent time in this vicinity, but was conspicu-

(Continued on page 350)



VOL. XCV

NEW YORK AND MILWAUKEE, SEPTEMBER 26, 1936

No. 13

## EDITORIALS AND COMMENTS

### Like a Grain of Mustard Seed

**T**HE LEADER of an adult Bible class was startled when recently a member of that class quoted the words of our Lord, "If ye have faith as a grain of mustard seed," in support of the sufficiency of a very little faith. "Christ said that with the smallest possible amount of faith mountains could be removed," the pupil declared. And it was a revelation to him that the grain of mustard seed had not been used by our Lord simply as a weight or a measure; that what it became, though less than all the seeds that be in the earth, was the significant point: "But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches."

We have all seen the power of that faith which is as a grain of mustard seed. Some parents have it, in their children. These are not the fathers and mothers who "spoil" their children, who neither "criticize" them nor admit for a moment the suggestion that the children are not better than any other children that ever were born. Rather, they are the parents who see deeply and clearly into the natures of their children; see what is weak as well as what is strong. And they use every means to help the children to grow aright, glad of all that Church and school can do. Just because their faith in their children is like a grain of mustard seed, it increases; and the children, even as the birds of the air, come and lodge in the branches thereof. They do their best, venture to the utmost, because their fathers and mothers have had and do have a living, growing faith in them: a faith which has become like the mustard tree, greater than all others.

There are, of course, numerous other instances of faith which men and women, and children too, have in those persons with whom they are closely associated. We all know how mighty that faith is when it is like a grain of mustard seed. A man who has done a great work often pays tribute to the faith his wife had from its inception in his power to do it. A woman, in similar circumstances, says that without the steady and increasing faith of her husband she never could have accomplished a notable piece of work. Friends render the same kind of gratitude to one another for the same kind of faith—faith like a grain of mustard seed. It is seen, for example, in the dedications of books. The vast majority of such dedications

are to relatives, friends, or teachers who have believed in the author, whose faith has sheltered the worker through months or even years.

In the Church we find faith that is like a grain of mustard seed. Those Christian people who have it are sustained by the Church throughout all the changes and chances of their mortal lives. Their faith is sown in the Gospel of Christ, and it grows and becomes superlatively great. Their souls lodge under the shadow of it.

These, it is hardly necessary to say, are they who carry on the Visible Church from generation to generation. Because they believe so greatly, no sacrifice is too great, no effort is too difficult for them to make. Some of these Christians whose faith is like a grain of mustard seed are in the priesthood; others are exercising a lay ministry in their several walks of life. And all of them are missionaries.

For no fact is more certainly proven than the fact that Christian people who have the greatest of all faith are filled with the missionary spirit. Many of them are actively at work in the mission fields. Many more are as actively at work at home providing for the support of those in the fields: the spiritual as well as the material support. It is not too much to say that any Christian man or woman can discover whether his faith in the Church is as a grain of mustard seed by a searching self-examination in this matter of interest in the missionary enterprise of the Church and of support of it.

**A**NOTHER method by which the nature of faith may be tested is staying power. Whenever any new plan is to be tried for adding to the membership of the Church, or for quickening the interest of those who are already members but show forth their membership rather feebly, there is invariably an immediate response. Church people agree willingly to join in, to contribute time, effort, and money. Dean Hodges used to say that workers were divided into three sorts: those who work scarcely at all, those who work until they are tired, and those who work until the task they have begun is finished. Which of these have faith like a grain of mustard seed? The answer is plain. Many a good plan fails to achieve what its instigators hoped and expected simply for the reason that so

comparatively few of the many Church people who eagerly offer their services in the beginning stay at work until the end. Their faith has *not* been as a grain of mustard seed.

So much faith is not! Indeed too many Christian people would seem to have faith only as a grain of sand, which never can become great no matter what happens to it. Our Lord gave no promise to such faith as that. Surely, when He chose the grain of mustard seed for ensample, He chose it because, though so little that it was least, it could and did grow so great. The power of life within that small seed was so certain and so immense. There is no life at all in a grain of sand.

Perhaps more Christian people have faith as a grain of mustard seed than know that they have it. They may not be doing that essential first thing with it which our Lord indicated. "When it is sown," He said; and, again: "Which a man took and sowed in his field." It may be that some Christian people *have* the seed but neglect or delay the sowing of it. Our Lord said something about that: "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." We must all be sowers, or the precious seed will avail us nothing. Far more serious still, it will avail the Church nothing. With all its latent potentialities, it will actually and practically be of no more value than a grain of sand.

What can earnest Christian men and women do, when they feel, as they so often confess that they do feel, that their faith is little and weak? They can cry out, as did the father of the afflicted child who came to Christ: "Lord, I believe; help Thou mine unbelief." To say this, in sincerity and truth, is to sow the seed in God's own field. And it grows and puts forth branches.

It was strange that the member of the Bible class should have thought Christ had said that a very little faith could work miracles. The Gospels are so full of the words which Christ spoke about the absolute necessity of very great faith. He praised those who had it and rebuked those who lacked it. And He told those who asked Him to put forth His power in their behalf that all things were possible if they had faith: not a little faith but great faith. His Kingdom was a Kingdom of faith: "Whereunto shall we liken the Kingdom of God? or with what comparison shall we compare it? It is like a grain of mustard seed."

Our Lord's words are spoken to us today, as to all men and in all ages. So let us lay hold on faith that is like a grain of mustard seed, and sow it. The power of God will cause it to grow and put forth branches, to become great.

### Edmund Bigelow Chaffee

EVERYONE who believes in and works for social justice will feel long and keenly the loss of the great example and the inspired leadership of the Rev. Dr. Edmund Bigelow Chaffee, director of the Labor Temple in New York City. Dr. Chaffee fell dead while he was actually speaking in behalf of the cause of his allegiance, at the Minnesota State Conference of Social Work. It was as fitting as it is impressive that to the very last moment of his earthly life he was engaged in the task to which he had dedicated himself. But the shock is no less great to the community, especially since Dr. Chaffee was not yet 50 years old and was apparently in good health. In more senses than a medical sense, his arduous and uninterrupted labors for his oppressed fellow-men had overstrained his heart. For it was Dr. Chaffee's passionate love for his brethren and his hot sympathy with their wrongs that impelled him to undertake the work of several strong men.

Vigorous in word as well as deed, Dr. Chaffee awakened many sleeping Christians. "The Church is faithless," he said decidedly, "if it does not attack such evils as child labor, the breakdown of labor standards, and civil corruption. Some people would have religion keep within the four walls of the church, the ministers speaking upon no subjects other than that of the life to come. Others deem religion's most helpful phase the treatment it gives to the burning economic and social problems of the day. The latter stand is by far the more logical, for all these problems are at bottom religious questions."

It is an interesting fact that even those clergy of his own communion, the Presbyterian, who wholly disagreed with his opinions not only had a great respect for Dr. Chaffee but also followed all that he said and did with close attention. No less interesting is it that members of the Episcopal Church had a high regard for Dr. Chaffee's devotion to his cause. Perhaps most interesting of all was the confidence placed in him by people with no religious faith whatever. He always commanded attention, even when dealing with those who least of all could be expected to agree with him.

### The University

THE HARVARD tercentenary celebration, just concluded, was the most brilliant academic festival ever held in America. Commemorating as it did not only the origin of America's oldest institution of higher learning but also the progress through three centuries of education itself, it was an observance in which not only the whole country but the entire civilized world could and did have a part. Scholars were present from Europe, from Asia, from Africa, and from Australia, representing hundreds of colleges, universities, and learned societies—and the most interesting thing about their presence is that they did not come merely to bring greetings and participate in formal ceremonies, but to engage in round table discussions and symposia on important subjects. By this new method of extending the round table technique to gatherings of the greatest scholars from far corners of the earth a step forward in the methodology of human learning is taken that may have far-reaching significance in the future.

For education is a powerful factor in the modern world. It is true that the dream of two generations ago, that universal free education would in itself be a guarantee of progress both material and spiritual, has not come true. There is nothing inherently ethical in mere accumulation of knowledge; indeed learning can as readily be enlisted in a dangerous and anti-social cause as in the advancement of human welfare. So it is, for example, when a nation bends every effort to harness science to the perfecting of death-dealing instruments, to the forging of the sword by which perforce it must itself perish. But education can be a powerful force for mutual understanding between men and nations, for appreciation of the gifts of other nations and races, for the building of a world society based on knowledge and coöperation rather than on ignorance, fear, and greed.

It was interesting to notice, in this connection, that when the colorful academic procession emerged from the portals of Widener Library and marched across the Harvard Yard to the Tercentenary Theatre, the visiting scholars were led by a swarthy individual in gown and hood representing the University of Cairo. Founded in A.D. 970 by the Moors, this ancient institution outranked the 11th century Italian and French universities and the 12th century Oxford and Cambridge in point of foundation, and its representative was a visible witness of the fact that education, like religion, is not a

monopoly of Western Europeans and Americans but is the rightful heritage of all mankind.

We cannot take the time or space to dwell upon the thoughts inspired by the Harvard Tercentenary, in the concluding three days of which it was our privilege to participate as an alumnus. It was a magnificent experience, and it led to renewed confidence in the future of America. So long as the traditions of tolerance and liberty, of the zeal for learning and the pursuit of truth, continue in our colleges and universities, the spirit of freedom and democracy will continue in this nation. European dictators have found that they could establish totalitarianism only by crushing the two greatest forces opposed to it—the Church and the university. Here in America the Church and the university must stand together against the intolerance, the bigotry, and the narrow nationalism that are the foes alike of religion and education.

Our own Church was fittingly represented in the Harvard Observances. On the final day the Presiding Bishop took part in the academic procession as the head of the Domestic and Foreign Missionary Society, which had its place among the learned societies. Bishop Lawrence, a successor of the great Phillips Brooks, whose name is so dear to both Harvard and the Church, gave the final benediction. Bishop Sherrill as Bishop of Massachusetts and the Rev. C. Leslie Glenn as rector of one of the historic "six parishes" of colonial Boston and Cambridge, were seated on the platform. The Church colleges and seminaries were asked to send representatives, and most of them were represented by their president, dean, or academic delegate. It was fitting and proper that this should be so, for though Harvard had its origin in Puritanism it has been closely associated with the Anglican Church from its earliest days, and many of the greatest leaders of the Church, as of the State, have gained knowledge and vision in her halls.

As Harvard and its sister and daughter institutions enter into their fourth century of service in the cause of human knowledge and freedom, the Church, the mother of modern education, also goes forward to meet the same problems and fight the same foes. Both have the same inspiration, the same motto, *Veritas*. And in seeking the truth where it is hidden and witnessing to it where it is known, they serve the same Master—Him who is the Fountain and Source of all truth, by whom all things were made and without whom was not anything made that was made. In its last analysis, education is light—and Christ is the Light of the World.

### The School Year

**I**N MOST CHURCHES on the last Sunday in September prayers are offered for schools, colleges, and universities. There is, of course, the prayer in the Book of Common Prayer, and there are others. Many priests set aside the Sunday before the opening of the public schools as an occasion for a celebration of the Holy Communion with special intention. In some parishes the children of the parish who are confirmed are bidden to a corporate Communion with all the teachers of the congregation. In addition to the other incalculable blessings resultant upon these customs, the example set the children of the offering of the Holy Sacrifice on behalf of the schools is of very great value.

Owing to the later dates at which colleges and universities open, and to the scattering of their students from their parishes, it is doubtful if these students receive all the attention they well might just at this time. Rectors often have not yet returned from their summer holidays; the older boys and girls, having "graduated" from the church school, are sometimes in

far less close touch with the men and women of the parish than the children. Needless to say, *something* is done; but it is not always as effectual as that which is done for the children.

One thing, however, every rector can do and, moreover, is urged to do. This is to send to the college pastor or to the rector of the church in the particular college town the names and addresses of the young members of the parish attending the college or university, as the Rev. Albion C. Ockenden's letter in this week's correspondence columns requests.

Many rectors do this. Some do more; they try to give the college pastor helpful suggestions about the needs of the students whose names he is sending. But there are always a few rectors who do nothing. Let us hope they will *all* make a fresh start this year. Fervent prayer should be followed by equally fervent action.

### The Pope and the Red Menace

**I**F A CONTEST should ever be held to determine whose utterances were most frequently misrepresented in the daily papers, we are sure that the religious leaders would quickly outdistance the rest. The winner, of course, would be the Pope, whom the sensational press throughout the country heralded last week as advocating a crusade against Communism.

The ridiculousness of the suggestion that Pope Pius was sounding a call to arms may be amply demonstrated by quoting from a section of his speech which was omitted from many papers although the complete text was available to all.

"What is to be said of all those others who also are and never cease to be our sons, in spite of deeds and methods of persecution so odious and so cruel against the persons and things to us so dear and sacred?"

"What of those who as far as distance permitted have not even spared our person and who with expressions and gestures so highly offensive treated us not as sons with the father but as foes with an enemy whom they particularly detested?"

"We have, beloved sons, divine precepts and examples which may seem too difficult for poor and unaided human nature to obey and imitate, but which, in reality, with divine grace, are beautiful and attractive to a Christian soul, to your souls, beloved sons. So that we cannot, and could not for one moment, doubt as to what is left for us to do—to love them, and love them with a special love born of mercy and compassion; to love them, and since we can do nothing else, to pray for them.

"To pray that a serene vision of truth will illuminate their minds and will reopen their hearts to desire and fraternal quest and for real common good; to pray that they may return to the Father who awaits them with such longing, and will make such a joyous festival of their return."

In another part of the speech, the Roman Primate rightly denounced the horrors and savagery of the Spanish civil war, together with the hate of religion manifested by such a large proportion of the Government adherents. But speaking of the world-wide Communist revolution he added:

"And how can this awful consummation fail to be inevitable, and that in the most aggravated conditions and proportion, if out of false calculation and self-interest and because of ruinous rivalry and the egoistic pursuit of particular supremacy, those who have a duty in the matter do not hasten to repair the breach, if indeed it is not already too late?"

We cannot too strongly deplore the tendency of the "Red-baiting" section of the American press to indulge in the misrepresentation and peddling of half-truths which are so pronounced a feature of the works of the very "Reds" they attack.

However little sympathy we feel with the Roman claims, it seems to us that this speech, taken as a whole, is clearly marked with both wisdom and a Christian spirit entirely foreign to the impression of it gained from newspaper headlines and excerpts.

### Anterium

WE WERE walking down the street the other day and saw a large crowd before a department store window. Healthy curiosity made us investigate. The display consisted of "anteriums," glass boxes filled with ants and dirt so that their ceaseless work could be plainly observed. The crowd was large, and silently—almost philosophically—attentive. Show cards explained the *raison d'être*. "The anterium teaches us the virtues of industry and ambition!" The boxes sold for one dollar each.

We wonder. In fact, we doubt. In the first place, ants work without reason, and where then is the teaching value of their habits for *rational* man, as the Christian doctrine holds him to be? Maeterlinck's classic story of the bees always warmed us with its beauty, but the canons of critical Catholic philosophy cast a doubt on the "beauties" of work for work's sake. It's a lot like the dangerous doctrine that virtue is its own reward, which *may* be "pious" but completely ignores the purposive nature of moral and ascetic effort. As we watched the "single-minded" (*sic*) labors of the ants in boxes, we were forcibly reminded of Fr. Peck's series of essays this past year in THE LIVING CHURCH. The "anterium" may not be as good a lesson in the virtue of industry, seen in terms of a rational Christian view of things, as a thought-provoking illustration of our present economic order, in which men (like ants) work with increasing efficiency to produce the means of the Good Life but find it futile within the casing of a scarcity economy. It is an illustration even to the point that like the ants who build their tunnels and then tear them down again so their labors can continue, we human beings "over-produce" while millions are hungry and naked, and then bide our empty stomachs through a "depression" before we can work once more. It sometimes seems that our present arrangement is like the "anterium" wherein the purpose and end-object of work is itself, rather than its products and their use value. Like the ants, men are more *homo faber* than *homo sapiens*.

### Religion in India

THE INDIGNANT REPORT from an NCJC correspondent, revealing the political nature of Dr. Ambedkar's movement to lead the depressed class Hindus away from their native religious fold, casts a little more light on the religious situation in India. It will be remembered that in the July 18th issue of THE LIVING CHURCH an open letter from East Indian Christians to Christians of the West was published, containing an urgent appeal for unity on the ground that a "widespread movement among the depressed classes for social and spiritual emancipation" could be turned into a mass movement toward Christianity. It would now seem, however, that united or disunited the Christian Church presents the same unattractive feature to Dr. Ambedkar and his adherents: namely, "It will help to strengthen the hold of the British on this country" [India].

A solution to this problem, which we fear will not be long in appearing, is to advocate the formation of a nationalistic Hinduized Christianity. Indeed, it is already foreshadowed in the open letter:

"We want one Church. What is that Church to be? Obviously that Church cannot be a faithful copy of any one of the Churches into which you have pigeonholed us. That Church of India will have to be a comprehensive Church, a Church with an organization suited to us Indians, whether such a comprehension is quite palatable to our fathers in the West or not."

The Catholic Church has never made a practice of scrutinizing too closely the motives that bring converts to its fold, believing that careful instruction and the grace administered in the sacraments can turn nominal Christians into real ones. But the theological obscurantism of modern religious "liberalism" would do away with positive instruction; and the sentimental acceptance of the non-apostolic ministry would destroy the sacraments. What of Christianity is left? Its moral code? Its devotion to our Lord? A glance at the history of the famous heresies shows the inevitable decay of Christian morals and Christian worship when separated from the Catholic and Apostolic Faith. Something called a "Christian Church" might be devised which would be attractive to Dr. Ambedkar and his adherents. A society might be formed with the express purpose of eliciting a religious fervor for the future Hindu nation. That is just what would be formed if the Christians in India should yield to the temptation of measuring the strength of their religion by its converts without thoughtful and prayerful consideration of the very "historical or doctrinal" differences which they castigate in their appeal.

There is only one Christian reunion worthy of the name; and that is not reunion, but conversion. Divided Christendom has moved away from the One, Holy, Catholic, and Apostolic Church. The Episcopal Church has moved away from it; the Roman Catholic Church has moved away from it; the Church of the East has moved away from it; and so have the Protestant Churches. Nearly all recite the creed and do lip-service to the Church founded by our Lord; but all jealously preserve their differences. Lay people care more what the late rector or parish priest or parson or minister used to do by way of ceremonial or doctrine than what is the true law of the Church in these matters.

The call to reunion is primarily a call to repentance. It is also a call to the use of knowledge and reason, and a call to the reestablishment of Christian *discipline* in every sense of the word. It is a shameful thing that the multiplicity of our sects and the competition between them are a deterrent to converts from other faiths. But it would be still more shameful to bring the sects together into one large, but not great, super-sect which consists in eliminating from all the Churches those Catholic characteristics which one does not possess, in order to win converts to a Christianity which is no longer Christian.

### Through the Editor's Window

LIVY, the Office Cat, has been looking over the accumulation of papers that the editor gathered at the Harvard Tercentenary. Two things he wants to know: (1) After 300 years, why couldn't Harvard foresee that it would rain on the day of President Roosevelt's visit? (Item in the morning paper, "The Harvard meteorological station says the weather will be fair.") And (2) how come, after 300 years of learning, the word "Colleges" was misspelled on the program for the Boston Symphony tercentenary concerts? But what does a mere cat know about higher education?

### ACKNOWLEDGMENT

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# What Right?

By the Rev. M. G. Tennyson

Rector, Holy Trinity Church, Alhambra, Calif.

**WE ARE WITNESSING** a transition in the Church that is having more bad effect than any controversy in its history. Creeping in through the channel of social change, it remains almost unnoticed until its damage has been done. This transition is one in which we are permitting the Church, its services and influences, to be usurped by commercial interests and the fads and fancies of a gullible public. We, being a part of the gullible public, fail to see the need of letting time test and prove the social changes. I hope the Church in the rest of the country is not so affected by these things as it is here in Southern California.

## COMMERCIALISM

**HIDDEN AWAY** in the store room of our parish hall is a set of hymnals, the fly-leaves of which are covered with advertisements of local business establishments. My predecessor saw to it that they were removed and placed where they belong, with the junk. Why were advertisements placed there? Were they to be sung? "Glory be to our local undertakers," but I fail to find the tune they are adapted to. Possibly it was presumed that there were more "worship values" in reading ads than in listening to the word of God.

Not long ago, the woman's guild came forward with a proposition to print ads on the paper napkins that were to be used at the dinners in the parish hall; again with a proposition to participate in a competitive food sale in which the materials used would be donated by a flour milling company, and the whole affair advertised in the local papers under the caption of said flour company.

Our Easter and Christmas announcements appear in the local newspaper under the sponsorship of various business houses.

We have here, in this great metropolitan area, a very unusual graveyard. It manifests its presence to the entire city with a great neon sign placed high on its topmost hill, which sign, like the cafe signs, theater signs, bank signs, beer signs, and hotel signs, advertises an invitation to patronize. There are beautiful fountains, heavenly landscapes, artistically placed statues by the world's finest sculptors and nice stone books with verses of scripture and poetry carved on them. There is a great mausoleum in which is to be found some of the world's finest sculpture and art; but the great attraction here is the art window reproduction of Da Vinci's Last Supper. There is music oozing out of the walls, mechanical music. There are many buildings in this graveyard, but two of them are called churches. One in particular is famous, for it is an exact reconstruction of the Wee Kirk of the Heather of Annie Laurie fame. In fact, they have the very Altar stones from the famous little church, but they are made into a wishing chair for lovers and newlyweds. There is a prayer garden near by this little "would-be" church in which there is a life size statue of the Christus; this, to surround the little building with an atmosphere of sanctity. There is mechanical music oozing out of the rocks here. There are flowers everywhere. There are caged canary birds in the buildings, bells that unfold and drop flower petals on the newlyweds and oodles of lighting effects.

Up by the neon sign is a great tower, called the singing tower, because music, mechanical music, oozes out of it also.

Each Easter there is a great sunrise service up there. These services are conducted by high dignitaries of religious bodies, including our own.

Your name and address are obtained before you are permitted to visit this graveyard and then, if you are not too gullible, you become aware of the real purpose for which it all exists. The usual modern sales methods are then employed to induce you to buy lots and purchase their services.

There is a very great schedule of weddings and baptisms, dating far ahead, for these pseudo-churches and no small part of them are conducted by our own clergy, for "they conduct such beautiful services," even in a graveyard. GIGANTIC, STUPENDOUS, Oh yes, and COLOSSAL!

It won't be long now until we will be endorsing tooth paste, lip rouge, and headache powders.

This is the last word in a great commercial enterprise (is this word too good for it?) which has been making its inroads for years. I refer to the undertakers. How many churches could be built with the wealth that lies buried in our cemeteries, wealth spent, as "high pressure" says, to create a last memory picture? How many times has every one of our clergy stood by and watched hundreds of dollars wasted on caskets, vaults, crypts, and flowers? How many of these times has he known that those "left behind" will struggle under heavy debt for years as a result? How many times has he known that the sorrowing ones were without the necessities of life? How many undertaking establishments do we know of that advertise a cheap funeral as a "leader" or "bait"? How many undertakers do we know who give handsome gifts to physicians, clergy, and nurses, and send flowers to the sick? We have been a part of this in our failure to teach. Or have we kept still for fear of losing the occasional fee?

## MODERN FADS AND FANCIES

**I HAVE** said No! to *Sweet Mystery of Life, Trees, and Marquita* for burial hymns within the past two weeks. More recently I was called to give last rites to a confirmed member of this parish. The next morning I was informed that a lodge would have charge at the funeral parlors and another lodge was to have charge at the grave. The Church was to be "sandwiched" in here and there and feel honored to be a part of such an august and celebrated fetish. Oh yes, I was to receive a fee, must not forget the fee.

## WHAT SHALL I DO?

**AS I INTERPRET** the canons of the Church, the rubrics of the Book of Common Prayer, and my ordination vows, I not only am expected to keep that part of the Church which I serve free from the "service of Mammon" and "decent and in order," but may be tried for my failure to do so. I should keep it thus out of high respect and reverence for her, the highest and holiest thing on earth, our Mother the Church. I have, therefore, always stated the position of the Church and tried to convince them that the Church knows best; that her rules are made in General Convention and that we, as individuals, are not at liberty to change them. I try to get them to see that they would not so misuse the other services

(Continued on next page)

# The Care of Vestments and Linen

By Miss Harriet Philips Bronson

**T**HE ALTAR is the center of the life of the Church and the same Sacrifice is offered there in the great city church where resources are unlimited, in the poorest parish or chapel, or by the mission priest at some lonely outpost. So there is the same privilege and responsibility to prepare the Altar and care for all that is used in the sanctuary.

In discussion of the arts of the Church in recent years vestments and Altar linen are often put at the end of the list. Perhaps that is understandable because we have not left some of the hideous creations so very far behind—some indeed are still in use which can hardly be called works of art! The revival of correct and beautiful vestments has been most heartening, especially since the turn of the century. It is not a matter of the intrinsic value of the vestments. If good material and color are chosen and good design and workmanship, they may be real works of Church art at small cost, and as such, command admiration. Add to that the use to which they are put at the Altar, and they deserve our most reverent care.

The first consideration should be to provide proper cabinets and drawers in which they may be kept. The ideal vestment cases would be such that no vestment need be folded, but alas, where could we find a modern sacristy large enough for a semi-circular press the full size of copes such as those we see in English cathedrals! Shallow drawers should be planned for vestments and linen, and a cabinet with rods on which the frontals may hang at their full length. If some vestments are to be hung the coat hangers should be carefully covered, and in these times of soot and dust washable covers are most important both for the vestments which hang and those kept in drawers or on shelves.

If resources are limited, as in small churches and missions, astonishingly satisfactory arrangements are often accomplished by the resourcefulness of priest and people.

Continual vigilance is necessary in the care of vestments. The tiniest rip or break should be mended immediately, thus preventing serious damage. The linen should always be examined and mended before it is washed, and candle grease or stains removed. No starch or bluing should ever be used, only a good white soap. If it is possible to dry the linen in the sun, that is ideal, but it must never be allowed to freeze in winter as freezing cracks it.

Where valuable laces are used it is always best to entrust them to someone who specializes in lace, as that is a field in which few are safely guided by the light of nature. If this is not possible it might well be that some one person in the parish could learn to care for them and be responsible for them.

It is permissible to tack a simple protector of sheer linen or lace on a preaching stole to prevent its rubbing against the collar of the cassock, but of course there is no reason to put a protector on a Eucharistic stole as that is always worn over the linen amice. It should not be necessary to mention lace tacked around the neck of a chasuble for there is never any excuse for perpetrating such an atrocious and inappropriate use of lace. There is no reason for it and it always looks out of place and effeminate and spoils a dignified and beautiful vestment.

When silk vestments require cleaning the greatest care should be taken to entrust them only to a reliable cleaner who

understands the handling of Japanese gold thread, as this may be absolutely ruined if subjected to wrong treatment or rough handling. Fine old embroidery may be transferred to new silk when vestments have had long, hard use. Some of the most beautiful embroidered vestments have survived hundreds of years and ours should also with proper care.

**P**ERHAPS too much has been said of guarding the vestments—after all, they are made to be used to the glory of God, not to be hoarded. Of course we are reduced to tears when it rains on an outdoor procession and the best cope, but that is a rare occurrence. In one parish even the rector hesitates and trembles to suggest using a certain set of vestments more than once a year, so vigilant is their custodian. This tyrant is not a spinster but a man, who incidentally has himself made some creditable vestments. He is across the Atlantic or I should not risk mentioning him.

In this brief article more definite directions cannot be given, but the summing up might well be: when in doubt consult those who have made a life study of these things; experience is valuable and often prevents many unnecessary and nerve-racking mistakes.

## What Right?

*(Continued from page 329)*

of the Church. However, there is always a neighboring priest who does not interpret the canons, rubrics, and ordination vows as I do, and he will take the service. I am made ridiculous for taking the Church so seriously.

I have refused to take services in places where I feel our religion to be commercialized, but some other priest of our Church will take them. My teaching is lost, I am ridiculous, and I have lost for the Church. Some other priest will always do what I have said the Church does not allow.

**I**S IT TRUE that the Church does not mean it? Is every clergyman a College of Rites in himself? If so, can't we get a few of them together to help a poor, bewildered stranger out? I do not feel equal to the responsibility of doing it alone.

Why is it they never ask a Roman priest to sing *Jada* at a burial service, or to dodge the doves at a marriage or to take a service in a lion's den? I also notice that the followers of Mrs. Eddy succeed in keeping their noses above water. They are also respected by all for their attitude.

If there is any group of priests in the Church that have arrived at a sound agreement on rites and practices in which they recognize the Catholicity of our Church and keep her rules, I want to know about it. If not, why not?

Overheard at a wedding rehearsal: "Now Doctor ———, will you say your words softer please, and organist, a little louder on the lullaby." Perchance while conducting beautiful services here, there, and everywhere we have been "lullabied" to sleep and should we be awakened?

I am afraid of awakening some day and finding the Church with much of its glory a memory of the past and what remains a puppet in the hands of a faddish and fanciful public.

# Communio Sanctorum

By Charles D. Kean

**T**HE CHRISTIAN CHURCH is the home of all of us. In spite of questions raised by those who cannot see the relevance of its central doctrines to the practical affairs of life, it stands as the once concrete means of making religion meaningful in terms of the humdrum. Because the Church, as conceived in the Catholic tradition, is the extension of the Incarnation, it is the company of sinners dependent upon God's grace, rather than the fellowship of the saved.

In the doctrine of the Church, Christianity of the Catholic tradition offers the world its answer to the change that the basic doctrines of Christianity—God's creative-redemptive activity in the earthly ministry and glorified life of Jesus Christ, the fact of human sin, and the reality of the Atonement—are but noble abstractions.

The title, the Communion of Saints, used for the Church in this world, when taken to mean the society of the sinless, is a myth, and the fact that Catholic Christianity does not exhibit as its claim for existence a row of perfect specimens under glass does not deny its divine nature nor its God-started mission.

Taken properly that title, perhaps better seen in the Latin *Communio Sanctorum*, offers a definition for the Church that is true—the Fellowship of the Holy, men and things, society and the material world, because all these are sanctified because of their divine origin. The Church is the Fellowship of the Holy growing toward Holiness in the presence of the Most Holy.

The fact that a man may stand on a street corner for 57 years selling apples and then die and be buried in a pauper's grave is undoubtedly a savage arraignment of the social order, but does not mean that the Church is failing in its function. The fact that small children show the ribs in their undernourished bodies while the world is filled with abundance shows that men have not progressed as far as some would believe, but it does not deny the nature of the Church nor its fitness for its task.

The Church as conceived by Christianity of the Catholic tradition neither demands nor expects perfect men nor a perfect society in which to work. Rather the Incarnation itself is a recognition by the Divine of the temporal nature of the world, and the Church carries on that creative recognition.

Despite the criticisms of would-be realists, who, perhaps, lose any clear vision of the forest because of their familiarity with the trees, the doctrine of the Church in practical form brings home the relevance of Christianity to everyday affairs, and for the following reasons: (1) It has the only truly realistic view of man, and (2) it has the only sound understanding of sin. It sees both the nature of man and the fact of sin in the light of history without confusing time and eternity.

There is nothing, however, in the nature of the Church as just stated to flatter the complacency of those who would "let well enough alone" both for themselves and the society in which they live. The very fact that the Church is the Fellowship of the Holy, welcoming all God's creation because of the Holiness inherent in being created, at the same time makes the most exhausting demands upon all so included to grow toward Holiness to the full measure of their capabilities.

There are many thoughtful men who will study in general the basic doctrines of Christianity, and then come out with

the belief that those doctrines are true enough as generalities but are relatively meaningless in terms of actual life. They will be willing to accept the statement that the Church is the extension of the Incarnation but they wonder about the adequacy of that extension when the actual form of the Church with which they are familiar is the Protestant Episcopal Church of the U. S. A., and more particularly St. ——'s parish.

Or, again, they will be willing to accept as a general statement the Catholic doctrine of sin—the failure to respond to the Divine initiative—but they will question the meaningfulness of that doctrine in the everyday affairs of hiring labor, earning a living, or supporting a family.

In other words, these men, and there are many of them, are willing enough to accept the doctrines of Christianity as general abstractions, but they doubt their relevance to the details of life. St. ——'s parish seems to bear far more marks of the material, the human, and the fallible than it does of the Incarnate life of our Lord. The Protestant Episcopal Church, despite the many noble lives which have been devoted to God's service through it, seems to be a rather petty institution when one considers the compromises it makes.

**T**HE CATHOLIC doctrine of sin seems true enough as a generalization, but it seems rather far removed from the facts of everyday living. Accepting it as a teaching of the Church seems to have little bearing upon the compromises which men must make in order to live, as it seems not to take into account the "impersonal" forces of the world which mould and warp men's lives.

Such questioners will recognize the fact that in Christian history doctrines do not come full-grown from the minds of saints and doctors, but are rather the results of the working out of the impact of religion upon human experience, but they will also say that this fact is not in point. That which was relevant in the 5th or the 13th centuries, they would say rightly, is not for that reason meaningful in terms of 20th century life.

Because men of this age, as in every preceding age, have seen this supposed lack of meaningfulness for their lives of the received tradition, they have attempted to meet the need of a relevant religion by other means. They have, as have some, conceived of the cross-tensions of a transcendent absolute ethic pulling upward and a compromising ethic of everyday life pulling on a horizontal plane with no possible reconciliation between the two. They have tended to revert, as have others, to neo-Platonic thought forms with an unbridgable gulf between the spiritual and the material. Or, like some modern revival movements, they have ignored the relative considerations of everyday living in an imagined conquest of the ethical ideal. All these attempts are by those who believe that there is a gap between religion and life which must be bridged even if man's life is to be divided in the bridging. There are others, of course, who also charge the irrelevance of the traditional and then throw it into the discard, rejecting the supernatural entirely.

All these attempts seem to be made because in the opinion of those who make them, the Church, as they know it, fails to meet the test of everyday living; but, perhaps, on the other hand, they fail to understand adequately either the men whom

they would save or the Church which they would reject, partially or fully.

Perhaps, the most obvious fallacy in the thinking of those who turn from received Christianity is that because they confuse time with eternity they fail to understand the Church's function. They wish to see their unchangeable ideal as a concrete object in the temporal scene. While it is not fair to accuse many of them of rejecting the Catholic concept of the Church, because it is true that many have never known it in experience, nevertheless the fallacy in all cases is similar. They all want a perfect society of perfect men somehow, although they may differ widely in their concepts of that society or as to the means of achieving it.

Using the term in its widest possible meaning, those who seek to bridge the supposed hiatus between religion and life do so by some form of apocalyptic, and the turn to apocalyptic marks the rejection of history in a real sense. This apocalyptic may take the form of ferocious social service or that of a God-guided President and Congress, but the signs are all there.

There is, of course, a valid place for apocalyptic in Christian thought, but to turn to it in order to reconcile the unreconcilable is frequently to lose sight of God working in history. The Incarnation then becomes an ideal rather than that event in history which dramatically epitomizes all history. Or, perhaps, seeing the Incarnation under the subtle idealism of much modern thought leads to the use of apocalyptic to make it relevant to the details of life at a specific time.

The very existence of Christianity, however, bears witness to God working in history. The historic fact of the Incarnation and its continuation in the long life of the Church is direct evidence that time and eternity do not stand as opposed but rather that through the agency of the Church time is shot through with eternity. The Church's life demonstrates the continuous creative activity of God in a temporal world. To Christianity of the Catholic tradition, God is directly concerned with the temporal. Because He made it, it is in essence good despite its complications and compromises.

Perhaps, then, the root difficulty with those who would turn to special means to make religion relevant to life is their non-acceptance of the Catholic doctrine of God. The life of ordinary men and women in the world today, their strivings, their successes, their awkwardness, and their failures are seen in a true light only when those men and women together with the world which they inhabit are seen as creations of the Most High.

Those who would turn to special means to make religion relevant to life are, then, perfectly willing to see God working in the world in the tremendous events—whether of the dramatic conversion or of the apocalyptic revolution, but they do not really see God working in the long pages of history because they are not able to recognize that the prosaic, the average, the everyday affairs of men's lives are equally vehicles of God's creative-redemptive activity. The ordinary apple pedlar, to whom we have referred, may not have been a remarkable man in any respect at all, but nevertheless he was a temple of the Most High God.

#### THE CHURCH'S ANSWER

THE GREAT doctrines of the Christian faith—God's creative-redemptive activity and the fact of men's sin—are relevant to the sordid trivialities of average life because the Catholic doctrine of the Church emphasizes that God is directly concerned with the lives of individual men and

women, and the society of which they are members and the world which they inhabit.

Far from demanding apocalyptic means to bring men to God, the Catholic doctrine of the Church maintains the fact that men and women in their blindness and stupidity are the children of God, growing, while sinning, in the presence of God. The meaningfulness of the great doctrines of the faith is made unmistakably apparent because of the nature of the Church.

THE DOCTRINE of the Church gives the only truly realistic view of man. This is so, because the Church itself is the extension of the Incarnation. Our Lord Jesus Christ in His Incarnate life was not God indwelling total depravity, nor yet God indwelling that which was perfected. Rather the Incarnate life was God using His own creation—that which is in essence good—frankly recognizing its limitations and its stubbornness, to express His crowning act of creation-redemption.

Therefore, the doctrine of the Incarnation, the basis of the Church's existence, shows that God deals with the actual men of our experience—neither saint nor devil, but rather sinners marked with an indelible streak of nobility. The very perfection of the life of the Incarnate Lord—both a new creation of God and also continuous with the life of man—acutely demonstrates the inherent goodness of which man is capable. The Church, extending in the space-time continuum the Incarnate life and work, is just that—God continually working in history, bringing the unexpected good from the obviously imperfect and the frequently perverse.

God did not require a perfect society of perfect men in order to create the Incarnate experience. Aside from the fact that such a society is philosophically impossible, our experience shows us that there would have been no Incarnation at all if that had been necessary. The Church, the extension of the Incarnation, shows us that God wants men and seeks men, ordinary, everyday, commonplace, average men and women, where they are and as what they are in order to create them into an ever renewing life as they grow toward perfection in the presence of God. The Church, because it seeks and welcomes all of God's creation, sinful and stubborn though it may be, does not stand for any condoning of sin or of the mediocre by the Most High. It is rather God's agency for enabling what is to grow toward what should be.

Within the Church, conceived as the extension of the Incarnation, the humblest men and women may live as the children of God, while the saint may explore the full riches of the spiritual life, because the Christian ethic is concerned with the fulfilment of function in accordance with the potentialities of individual lives and the possibilities of their environment. The Church does not require a company of saints in which to exist, nor do men need to experience the throes of spiritual conversion in order to be included within it, because, in essence, it is the home of all of us.

The Catholic Church has the only truly realistic view of man because it accepts him as he is—a sinner—not demanding a saint, recognizing that even as a sinner every man is a son of the Most High, capable of realizing through God's grace that sonship. The Church bears witness to the fact that God can and does use the average, the dull, and the prosaic things of this world in His creative scheme.

The doctrine of the Church also bears witness to the fact that the Church holds the only sound understanding of sin, sound because it is true at the same time to the great intellectual traditions of the ages and also to the everyday experience of

the humblest man. The Church recognizes sin for what it is, and at the same time knows that those forces which we have come to call "social sin" are often bigger than many men, and that while they cannot overwhelm man against his will they can twist, shatter, and bruise his life. The doctrine of the Church stands for individual responsibility for social sin.

During the struggles of the pre-Nicene period, Christians learned a lesson, which succeeding generations have had to learn over and over again. That is that the Christian ethic is not rigoristic. The Christian life is concerned with the fulfillment of function, not with the mere acceptance or rejection of arbitrary fiat. Such moral commands as seem to be rigoristic are either but means to an end or contrary to the genius of Catholic Christianity.

The Church, defined as *Communio Sanctorum*, stands for the fact that man does not fulfill his function by the carrying out without failure of a large number of more or less related moral precepts, but rather by working out his life in a fellowship with the community of the sons of God in a world which is the creation of God. Therefore, a high degree of sinlessness by itself is not the end of the Christian life, and such lives as portray this deserve the crown of sanctity, not so much for their own merit as for their social effect—working as leaven in the community of the Holy.

St. Francis of Assisi, so often regarded as the high flower of Catholic Christianity, was not so regarded because he exemplified perfection under glass, but because he was to God a special channel through which His grace was brought to bear upon the world.

Because Catholic Christianity recognizes the fact that the end of life is the fulfillment of function as sons of God, and that function is fulfilled in a world of complication and compromise, it can present to the world a doctrine of sin which is meaningful to men whose lives are being lived out in that world. It says that no external situation is so blighting or devastating as to prevent the salvation of men, but that at the same time men are responsible within their capabilities for the fact that the society of which they are a part does twist and warp the lives of men.

Using Dr. Reinhold Niebuhr's definition of sin, "making one's self out to be God," Catholic Christianity is aware that while neglect of those social factors which contribute to actual sin on the part of others is placing one's self at the center of the universe, frequently also much social zeal and vision, not oriented in the light of the Incarnation, is merely the same thing in different clothing—making the world a larger self.

THE CHURCH

**B**ECAUSE the Church does have a view of man, true both to man as he is in this world and as he is potentially, and because the Church has a sound understanding of sin, the Church itself does make religion relevant to ordinary men. The Church does fulfill its function as the extension of the Incarnation. It is the home of all of us and the *Communio Sanctorum*.

On one hand, Christianity of the Catholic tradition uses the term, the Body of Christ, for the Church; meaning thereby that Christ indwells the fellowship and is its guiding power. On the other hand, Catholic Christianity uses the term, the Bride of Christ, meaning thereby that the fellowship in this world is growing toward a condition where it will be worthy of its Lord.

To the man who will accept in general the doctrine of the  
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EVERYDAY RELIGION

Embertide Has Passed Again

**A**T EVERY EUCHARIST, every time when Morning or Evening Prayer or the Litany is said, there is a place where prayer is made for our clergy. In addition to that, in each of the four seasons there is a Wednesday, Friday, and Saturday most proper for ordinations and for intercessions on behalf of the ordained ministry.

St. Paul besought his congregations for help saying, "Brethren, pray for us." He knew what every apostolic crusader has known ever since, that the prayers of his people clothed him in an armor of light as he thrust himself into danger; that the love of his simple brethren hovered over him like a guardian angel, whether he was seizing a new chance to preach Christ, or was being tried for his life in some court, or traveling a stony road, or sitting down in weariness under "the care of all the churches."

Do you pray for your Bishop, your rector, your missionary in the field, or that young deacon only today ordained? Do you ever kneel or sit down in quiet and in the presence of God follow your clergy with your prayers?

It is easy to complain of the clergy. They are marked men. They stand silhouetted by a fierce white light, for they are servants of Christ. Every blemish, every fault, every failure to come up to the ideal is pitilessly exposed. Why not take the easy tendency to criticize and turn it into prayer? It may develop somewhat like this:

"Our Bishop (they say) is so deep in affairs that he is losing his fatherly love for his people. Lord give him a double portion of grace to supply his need."

Or, "our rector's stock of inspiration is running low. His preaching is getting threadbare, his services perfunctory. He is not reading and thinking as he used to. There is tension and irritability in his face. Lord, open the door to him. Give him fresh vision, a new vital grasp of Thy Kingdom."

Be sure that God will answer such prayer, especially when made in love and at the cost of much thought and time. Just how the prayer will be answered no one can tell. That is God's work and He has His own way. But pray, never doubting.

We may be sure that part of the answer will come as a prompting of something we can do. Think. What was it the Bishop said when he last visited your church? What did he ask for in his convention address, or in his letter in the diocesan paper? Did you ever do anything about it, or did you leave it to others? Do it now if you want an answer to prayer.

Recall again your rector's face. What do you see? Do you see him looking out, unconsciously appealing for some man to understand the cause for which he stands, and to join him in it like a brother? He is lonely, he is near to desperation. He needs someone to share the load, a layman, just like you.

Or a great idea, from the Gospels, from some great thinker, from an epoch-making book has seized him. He appealed for others to share it. He offered to lend a book. He wants others to catch the vision and talk it over with him. Did you do it?

A hundred Ember Days have gone by, unnoticed, unused. Let us make up for them by daily prayer for our clergy, and let us take to ourselves that part of the answer which comes as a call for concrete action.

# Preparing for Priesthood

By the Rev. Desmond Morse-Boycott

Author of *The Secret Story of the Oxford Movement*, etc.

**B**EFORE THE WAR 650 men were ordained annually in England, a number admitted to be insufficient. Last year only 585 were ordained. Parishes are undermanned, clergy are overworked, churches are being closed, and the work of the Church is neglected.

The shortage is not due to lack of applicants. For a number of years I have conducted a non-residential test center. To it come butcher and baker and candlestick maker—men mostly young, who feel the urge to become clergy but dare not or cannot, in the early stages, throw up regular employment. The Church has no clearing house for these and perhaps that is well.

Fr. Dolling, the great Landport slum parson of the nineties, had a duster which was an acid test of vocation. When a young man came to him and said, "I want to receive Holy Orders," he would give him the duster and usher him into his dusty library. "Stay a while," he would say, "and dust those books." A day sufficed, as a rule. I find the same, from another angle. I set applicants hard work in their spare time, and dun them for ten shillings. That is the whole charge for a matriculation course. They stay a week or two and fade out.

They can never grouse at the Church for giving them no chance to make good. One out of 20 sticks, matriculates after a few years' hard work, and finds his way into a theological college.

But many a good man and true never even begins. Many a good man and true is obliged to abandon hopes because he cannot get grants. There are three sources of supply: the Central fund, the diocesan fund, and the parochial fund. The third seldom exists.

The 585 who scraped through last year are trustees of the Church's future. They differ completely from the old-time parson, who still holds the fort in country places. The old-time parson was drawn from the upper and middle classes, had a public school and university education, at little or no charge to Church funds.

That the Church authorities are watching anxiously the whole situation is well known. I feel less inclined to criticize them because they have taken no panic measures, indeed have shown far-sightedness in raising, rather than lowering, the standard of education. But, as I mix with young parsons, I am full of misgiving, for they obviously lack what the old-time parson had in full measure—*culture*.

As they lack the culture, the capacity to see life with wide vision, the sympathy and "apprehension" born of wide contacts, which mark the old brigade, it is more than necessary that the new generation of clerics should, at any rate, be able to do their job efficiently. The former were splendid amateurs, the latter must be craftsmen.

The Church should tear up her current schedule.

*Mathematics.* Of what use are quadratic equations and surds to a young man whose continual commerce must be with Heaven? Let it be proved that he can add, subtract, multiply, and divide, let him be taught simple bookkeeping. He

*FR. MORSE-BOYCOTT writes about conditions in the Church of England, but the discerning reader will readily see that the problems of training for the ministry are much the same on both sides of the Atlantic.*

will have to keep parochial accounts but seldom need to do more. Mathematics is to many a nightmare, and a waste of precious time.

*Greek.* Every parson should be able to read the New Testament in the original, and this fascinating language is usually well liked and wholly profitable. Most of it is wanted. But why waste time, as I had to, upon Xenophon's interminable Anabasis, at so many parasangs a day?

*Latin.* A parson must be learned in the Latin tongue, because Latin is the living language of a large part of Christendom, imparts a subtle culture, and opens doors into the Church's archives, liturgical, historical, hymnographical. But if a young man has a grounding in any modern language, he should be encouraged to go on with it in preference to Latin.

*History* (and its ancillary subject geography) should be done in larger measure. There is too much concentration on Church history, which should be regarded as specialization, not, as at present, a subject in itself.

*English and Literature* in full measure. Few are the modern parsons who can write a decent letter. Fewer still can write in a choice hand. Penmanship is an undiscovered art. Ordinands should be *made* to write clearly, even if they cannot or will not achieve beauty of form. Time and again I have said to young clergy communicating with parishioners, "They won't be able to read your writing."

*Elocution* goes without saying. Few parsons can speak beautifully, all should speak clearly. "We call our curate 'the moaning parson,'" said a parishioner to me. Hear them say the *Glory be*. They import Queen Anne twice. "Glory be to the Father Anne to the Son Anne to the Holy Ghost." Prayers are mumbled, clipped, eaten, and the parson does not know, for none will tell him, unless he has a wife. She does the needful then.

*deportment.* Only one parson in a hundred can walk, stand, or minister with dignity. Watch yours, at the Altar or in the pulpit or at the lectern. Note his mannerisms. If you have courage, tell him. If he has humility, he will thank you.

*Parsoncraft.* An actor knows his words, a parson doesn't. Yet it is as necessary to be independent of book by a death-bed as on the stage. I confess with shame that I do not, myself, know enough prayers by heart. I could not say the Commendatory Prayer in a dark room without a book and a candle. The ordinand should learn prayers by rote, and be "heard" by his principal.

*Moral Theology and Pastoral Theology*, how to help people fight their sins, how to do the routine jobs, such as Christenings, services, marriage registers, etc., how to prepare children for Confirmation, all these and much more have to be learned by making awful howlers in the early years of ministry. The ground should be well covered before ordination. It is in every other calling.

Above all, the ordinand should know the fact that he is not his own; that he will be the cynosure of all eyes. Seminary deans should insist on tidy studies, for the slovenly man who

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# Friedrich Von Hügel

By the Rev. Francis J. Bloodgood

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SEVERAL YEARS AGO, I attended some of the meetings of the American Catholic Philosophical Association held at Marquette University in Milwaukee. To be exact, the dates were December 27th and 28th, and the year was 1928. I remember I was particularly impressed by an essay of Fr. Francis Augustine Walsh on Trends in American Thought. I was also struck by the fact that the papers that I heard ignored the contribution of Friedrich Von Hügel to Catholic thought. Afterward, I wrote the secretary of the association for a copy of the proceedings. Even there, I could find no reference to Von Hügel. So I wrote a brief, but emphatic letter to the Catholic Philosophical Association protesting the neglect of Von Hügel, who certainly is one of the most distinguished figures in Catholic thought in recent generations.

I have found some comfort and moral support for my protest in reading in the London *Times* that Von Hügel ranks next to Newman in his influence on religious thought in England. I also noticed in a recent issue of the Dublin *Review* in a tribute to Przywara, the German Jesuit philosopher, that de la Bedoyre says, "Since Von Hügel's death, we have had no contribution to Christian thinking to compare with Przywara."

In our own branch of the Catholic Church, Von Hügel is looked upon both as a great philosopher and as a saint. Recognition of his importance has been made by such leaders in the Anglican Church as the Archbishop of York, Prof. A. E. Taylor, and Prof. A. A. Cook. Coming closer to home, we find that John Crocker, former student chaplain at Princeton, has written two excellent interpretations of Von Hügel for the *American Church Monthly*. And in Dakin's book, *Von Hügel and the Supernatural*, there is a complete bibliography of Von Hügel's own writings, and of writings about him up to 1934.

Friedrich Von Hügel, Baron of the Holy Roman Empire, was born in Florence in 1852 and died in London in 1925. His father was Austrian Minister at the Grand Ducal court of Tuscany at the time of Friedrich's birth, and his mother was Elizabeth Farquharson, a Scottish lady. His early youth was spent in Italy, and later he lived at Brussels. He never went to a school or a university. His education was carried on entirely by tutors. When his father retired from the diplomatic service, the family lived at Torquay, where Von Hügel studied geology under the tutelage of William Pengelly. He was always glad that he had had careful training in one branch of the natural sciences, but his chief studies were always connected with religion.

When Von Hügel was 21, he married Lady Mary Herbert. During the first years of their married life, they lived partly in England, partly abroad, usually spending the winter in Rome. In 1902, Von Hügel visited in Germany and met two Protestant thinkers whose writings he greatly admired, Ernst Troeltsch and Rudolph Eucken. In 1903, the family settled in a house in London near Kensington Gardens. After that date Von Hügel rarely left home for travel, but he maintained his friendship with German, Italian, and French scholars by correspondence.

Von Hügel was always at home in what might be called

mixed religious company. He was a very active member of the Synthetic Society in London from 1896 to 1904, where he was associated with such distinguished company as Arthur Balfour, Lord Bryce, R. A. Hulton, Lord Haldane, and Professors Seth and McTaggart. From 1904 until the war came in 1914 and scattered the membership, Von Hügel was the leading spirit in the London Society for the Study of Religion. Someone once said, of Lord Acton, that he was "the most cosmopolitan of the Victorians." A similar statement might well be made of Von Hügel.

He was 58 years old when he published his first book, *The Mystical Element of Religion*. It was recognized at once as a classic. In his preface to the second edition Von Hügel expresses his appreciation for the kindness with which this big book had been received. Then, he goes on with his characteristic humor to say that some of his friends, for example Bishop Gore, had asked him not to bother to republish the 852 pages in the second edition, but just to get out, in pamphlet form, the famous 32-page chapter on The Three Elements in Religion. Von Hügel says that his whole book, and he might well have added, his whole life, was a protest against the habit of presenting religion in tract form, and defends himself in these words, "After all there exist poets' poets, do they not? Why not then, also, writers' writers and thinkers' thinkers?"

After the publication of *The Mystical Element of Religion*, Von Hügel was invited to contribute an article on Eternal Life to Hastings' Encyclopedia of religion and ethics. He became so engrossed in his subject that he wrote another big book, instead of a short article.

VON HUGEL is difficult reading. His style is labored, he wrote and thought slowly and with difficulty. He was always a little scornful of what he called "convert literature." He always wanted to see what could be said both for and against every position. He always tried to get to the most exact possible truth. He knew that his style was too Germanic, once explaining that seven tenths of his reading was in German, and his friends were ready to tell him of his faults in composition. In March of 1904, Fr. Tyrell wrote:

"Your paper on Official Authority requires awful concentration of attention. For you, each word is chosen and placed with full explicit consciousness and meaning. But what audience will appreciate that? Not even the Cherubim and Seraphim. I think you might consider the average mind a little more. It was the same with your wonderful Synthetic paper, which you stuffed like a tight sausage. Solid, liquid, gas are three forms in which thought can be presented; the last for an audience, the second for a book, the first for an Archangel in retreat."

In spite of his Germanic style, Von Hügel was in considerable demand as a speaker in England before gatherings of young Anglicans, the Quaker Woodbroke Summer School, and sessions of the Student Christian Movement. The papers that Von Hügel read to these groups have been collected and published in two volumes entitled *Essays and Addresses in the Philosophy of Religion*. The paper in the second volume of the essays on The Life of Prayer has been published separately

and deserves wide and careful study. My own favorite essay is the one in the first volume on Christianity and the Supernatural, and in my opinion, this essay and chapter two in *The Mystical Element of Religion* are the most influential of Von Hügel's writings. Because I think people generally are more apt to read the *Essays and Addresses* than *The Mystical Element of Religion* or *Eternal Life*, a brief quotation from his preface to the first volume of the essays (the preface was written in 1921), should be useful as indicating his carefully considered approach to Christian philosophy:

"I have, as regards method, largely reverted to the Patristic treatment. Yet as to the conception of the content, the subject matter of religious philosophy, my attraction is very consciously rather Scholastic than Patristic, Aquinas rather than Augustine. I believe that the Golden Middle Age markedly deepened the apprehension of man as he is, and of man's religion as it ought to be, by putting in the fundamental place, not even Sin and Redemption, but Nature and Supernature. Man is here found, not primarily wicked, but primarily weak; and man here requires, even more than to be ransomed from his sins, to be strengthened in his weakness—indeed to be raised to a new, a supernatural, level and kind of motives, actions, habits, achievements, and beatitudes."

IN THE LAST years of his life, academic honors came to him. He was made honorary Doctor of Laws of St. Andrew's University in Scotland. This honor pleased him greatly and, in his will, he bequeathed his library to St. Andrew's. In 1920, he received the degree of Doctor of Divinity from Oxford. In 1922, he accepted the Gifford Lectureship at Edinburgh for 1924-1926. His health did not permit him to complete his Gifford Lectures, but a few chapters of the intended lectures entitled *The Reality of God*, dealing with epistemology, ethics, and institutional religion, have been edited and published by his literary executor, Edmond Gardner.

In preparing a paper on Von Hügel for the Madison Literary Club, I found some comments by T. S. Eliot, who regards Von Hügel as belonging to the period of modernism, and thinks that modernism is now a dead issue today and that today "we are brawling over Thomism and the Liturgy." Eliot is undoubtedly right in classing Von Hügel with the period of modernism, but it is wrong to regard him as a modernist. I am sure that in our own day Von Hügel would have been enthusiastic about that brilliant study by Alan Richardson, *The Redemption of Modernism*. Von Hügel, as I have hinted in the first paragraph of this essay, does not enjoy the favor of the authorities of the Roman Catholic Church. During his lifetime, he was always looked upon with coldness and suspicion in Rome. In a sense we may say that he asked for it. In 1898 at one of his first public appearances before a gathering of his own Church people, he read a paper on the Old Testament that was considered very radical. He also made plain his doubts about the authorship of St. John's Gospel. He put up some of his own money to finance a religious journal in Italy that the Church authorities suppressed. He was a great friend of Antonio Fogazzaro. And if you want to understand the ideals of the movement that Von Hügel sponsored in the Church in Italy, I recommend that you read Fogazzaro's novel, *The Saint*. Von Hügel was also an intimate friend of Loisy and Tyrrell. I suspect that if he had been a priest, he would have suffered excommunication along with his two friends.

Von Hügel had his own personal problems in connection with his determined effort to teach together the Catholic idea and the critical idea. His own faith was so deep, and his own

mind was so strong that in the case of his own daughter, Gertrude, he put too much of a strain upon her. He made so much of the intellectual differences between himself and many Roman Catholics that when Gertrude was 20 years old she lost her faith for a time. It was then that Von Hügel made his first contact with Tyrrell, and Tyrrell was a great help in bringing Gertrude back to the Church.

But to understand Von Hügel one must look to his friendship with the French secular priest, Abbe Huvelian, far more than to a friendship with Tyrrell and Loisy. In his enthusiasm for all that concerns the Catholic Faith, which is the cause of truth, he gave his friendship generously to many people with whom he was not spiritually congenial, but of his friendship with the Abbe Huvelian, he says that he owed more to the Abbe than to any other man in the flesh.

In comments on Von Hügel, his name is frequently coupled with that of Newman. In the *Tablet*, a Roman Catholic journal, it was stated after Von Hügel's death that he had "an influence perhaps more than has been wielded by Catholics in England since Newman." In the London *Times* Literary Supplement, we read, "Were we asked to name the Roman Catholic thinkers who, in modern times, left an enduring mark upon the religious mind of England, we should mention Newman, and we should mention Von Hügel, but no third without doubts and reservations." So it is interesting to investigate Von Hügel's personal relations with Newman. As a young man he sometimes visited the old Cardinal. Von Hügel records that it was hard to talk with Newman because he was so very sensitive and easily pained, and, Von Hügel adds, "like a very refined, sensitive old lady." In his celebrated essay on *The Life of Prayer*, Von Hügel also records his impression of Newman: "I used to wonder in my friendship with John Henry Newman, how one so good, and who had made so many sacrifices to God, could be so depressing. I came to feel that Newman had never surmounted his deeply predestinarian Puritan training." But Von Hügel does not stop short with his observations of the human foibles of Newman. In the preface to the *Mystical Element of Religion*, he records his deep gratitude to the Cardinal for *The Dream of Gerontius*, saying that it influenced his thinking deeply.

ALTHOUGH critics are accustomed to compare the influence of Newman with that of Von Hügel, I like to couple his name with that of Lord Acton. Both founded and supported by their money and their writing, journals which were compelled to suspend publication because the authorities in the Roman Catholic Church resented them. Both were very independent men. When Cardinal Wiseman objected to the *Rambler*, the paper which Lord Acton was sponsoring, Lord Acton wrote the Cardinal to show him of his great personal respect, but asserting, "The *Rambler* has been independent from the very first and will remain so." We find Von Hügel expressing his opinion of a Church dignitary: "A great figure in the ecclesiastical world no doubt, but he has about as much religion in him as my old boot." Lord Acton was termed the most cosmopolitan of all Victorians. Von Hügel was likewise as much at home on the continent as in England. Both had intimate friends among the clergy who incurred excommunication by the authorities. Von Hügel was close to Tyrrell and Loisy. Acton's constant companion was Dollinger who had conspicuously opposed the doctrine of papal infallibility in 1870. In a recent issue of the *Dublin Review*, the story is told of how Acton used to go to church with Dollinger after sundown, because Dollinger, as a punishment for his



independence, was forbidden to enter the church in the daytime. Acton was a profound scholar, but his recognition came late in life. He was given the chair of history at Cambridge when he was 60. Von Hügel did not publish his first book until he was 58. Acton always liked to compare himself to the German historian, Von Ranke, who prided himself that one could not tell from his writing whether he wrote from the Catholic or Protestant point of view. When the first volume of Von Hügel's *Essays and Addresses in the Philosophy of Religion* appeared, the reviewer in the London *Times* described Von Hügel as "the greatest living apologist for the Roman Church," to which Von Hügel replied in the next issue that having hoped to do well in the dog class, he was much disconcerted at being given the first prize among the cats. I repeat that both were always regarded with suspicion and coldness in Rome. Yet both were champions of their faith. Acton wrote, "The battle of the Church is fought in every age on the battlefield and with the weapons of that age. Whatever is the absorbing problem of the age is sure to be brought to bear on the Church."

I AM CONFIDENT that Acton and Von Hügel would greet the contributors to *Essays in Order* as members of their own clan. Also, I believe that our own College of Preachers in Washington would win their commendation. I know that a writer in the *Tablet*, a Roman Catholic journal, has said that "Von Hügel is not a representative Catholic." But the Benedictines have always been frank in their admiration for Von Hügel. And I am certain that I am just one among many who, under God, owe much to him. So I suspect that I am not the only priest in the Anglican Church who, on the 8th of May, which is the anniversary of the birth of Friedrich Von Hügel, opens the Book of Common Prayer and at the Holy Eucharist uses the Collect, Epistle, and Gospel for a Saint's Day.

### Preparing for Priesthood

(Continued from page 334)

makes his room a dustbin will make the vestry unworthy of the church, and allow choir stalls, organ lofts, book-cases, church halls to be messy. He should be made to be punctual and tidy in his person. Your unshaven, shabby parson disedifies even the poorest of his flock. I remember a young ordinand who never could be punctual at anything, service, lecture, or meal. I have not met him for 20 years. A friend of his mentioned him the other day. "Is he still late?" I asked. "I've never known him punctual," was the answer.

Less insistence upon examination standards, more on gaining culture; less book knowledge, more of parsoncraft; less mind searching, more soul searching, these are needed sorely. From what I see of colleges nowadays I feel that a year on a training ship, a year in an elementary school, and a year in a monastery, learning how to pray and be self-disciplined would do many men a power more good than the three years' scamper from matriculation to the dog-collar.

If it is true that a priest's lips should keep knowledge it is also true that his whole life, in the preparatory stages, and during his apprenticeship, should be well disciplined. For your go-as-you-please young parson, often tempersome, narrow of vision, and autocratic, can scatter the sheep he should attract into the fold.

ONE CANNOT flutter after holiness. —Dr. Karl Block.

## CHURCHWOMEN TODAY

Ada Loaring-Clark, Editor

### Sixty-fifth Anniversary

IN HER LATEST quarterly letter to presidents of Women's Auxiliary branches, Miss Grace Lindley calls attention to the fact that in October next the Auxiliary completes the 65th year of its organization. At the suggestion of the executive board branches are setting aside October 16th for a service of corporate Communion. We hope this date may be generally observed in this way by all our Auxiliary women and that they may give thanks for the privilege of having had 65 years of devoted service.

### Missionary Speakers

I WANT to say something on the subject of services, meetings, and speakers," writes Miss Grace Lindley. "I wonder if we are as missionary about it as we might be. There are more requests for speakers from Auxiliary branches than from any other groups. That is natural, but we are losing opportunities by being satisfied to have those speakers talk to our branch when we might see if they couldn't talk to the congregation. Many women hear missionary addresses, and many congregations hear few and some congregations none. Here is missionary work right at hand. It would often be better to get an opportunity for a speaker to talk to a congregation, especially the Sunday morning one, than to have a talk at the Auxiliary branch meeting. We know both the Auxiliary eagerness for speakers and the difficulty of getting the widest hearing possible for these same speakers. We are sure the Auxiliary can do a good deal to correct this condition."

### Southern Highland Hospital

IN THE MIDST of the Southern highlands at Sewanee stands the Emerald-Hodgson Hospital, the only hospital, I believe, between Nashville, Chattanooga, and Knoxville. It is facing a serious financial situation, having had an increase in the number of patients, both in-patients and through the out-patient clinic, without a corresponding increase in receipts.

This work of mercy is carried on by the Church for the benefit of the underprivileged of the section. Miss Amy Kellogg, R.N., in writing on this subject asks: "Does it pay?" and tells many human interest stories which go to prove that it does pay. No story is of greater interest than that of little Janet who was a pathetic figure when brought to the hospital.

"Gasping for breath, due to lack of air space in her lungs, bravely she faced an operation and bravely she came through. A few days later, watching Janet eat was enough to bring tears to any eyes. She was so hungry that she couldn't get the food into her mouth fast enough. Our protests of 'Take it easy, Janet, you must chew your food better,' were entirely wasted. She was starved almost to death and ravenous. All the nurses were 'Mama' to her. At first when she called 'Mama, Mama!' we hastened to assure her that 'Mama' would come back to see her soon. But we soon learned that any one of us could answer the purpose just as well.

"Her little arms would come up around our necks in grateful reward for service rendered. It was with much satisfaction we watched the little body filling out and her face growing plump before she left. More than a year later she still threatens her family that she will go back to the hospital to her 'Mama' if they do not concede to her wishes."

# Christian Literature in Japan

By Paul Rusch

Tokyo Correspondent of THE LIVING CHURCH

WHEREAS ONCE the Christian movement in Japan consisted largely of students and youth, today," according to the Rev. T. T. Brumbaugh, director of the highly organized Methodist Church's work among Tokyo students, "it may be said that the weakest link in the chain of the Church's strategy for the evangelization of this Empire is its program, or rather its lack of program, for youth, particularly for students. But there are encouraging signs of awakening to the vital importance of challenging, winning, and holding the youth of Japan for Christ and the Church, and in this I am happy to see the Christian Literature Society taking a part by the publication and distribution of literature especially prepared for the students and young people of Japan."

In 1935 more than a million copies of Christian books, tracts, and evangelical papers were issued by the Christian Literature Society. These went out to every country in the world where Japanese have gone, according to Miss L. L. Shaw of the Church Missionary Society, formerly attached to the Poole Girl's High School, our Church's institution for the training of young womanhood in Osaka.

Separate from this more national Christian publishing organization the Nippon Seikokwai maintains its own smaller Church Publishing Society which specializes in printing pertaining to the Anglican Communion, acting as official publishers of the authorized Japanese Prayer Book. Its yearly average of sales is usually in the neighborhood of 30,000 copies.

The Japan Agency of the American Bible Society in its remarkable report for 1935 states:

"Buddhists and Shintoists had a favorable year. The former in particular made effective use of what they had learned in years gone by from the Christian's way of presenting religion. In fact, as far as the verbal propagation concerns it is claimed Buddhists excelled. In these days of extreme nationalism the Christian preacher has no easy task in outshining the Buddhists relative to the art of preaching. Yet the content of the Christian message when delivered by Holy Spirit anointed preachers still resounds in the inner soul of this people as well as in other lands. However, the Christian movement as a whole this year appears to have gained little, if any, ground. It is only hoped that what it did have has been retained."

A total of 125,000 more volumes of the Bible or portions of the Bible were distributed in Japan in 1935 than in 1934. The grand total of volumes of Christian Scriptures distributed in 1935 totals 1,246,470 copies. The Empire is divided into halves with the American Bible Society having charge of sales and distribution in the northern half and the British Bible Society in charge of the southern half. The work of the American agency in 1935 was carried on by 106 men classified as follows: besides the secretary, nine office helpers, 19 colporteurs, and 77 correspondents or volunteers.

While colportage in Japan manifestly is the great channel by which a wide and abundant distribution is effected, records at the Bible House indicate an increase in the number of book dealers having taken up the sale of Bibles. According to the Bible Society report, individual Christian workers and laymen in Japan still retain the conviction that portions of the Bible are the best tracts to hand to individuals while traveling in a car, bus, or boat, or as one walks along the wayside. In dealing

with the achievement of its field workers, the society states, "13 full-time and six part-time colporteurs covered approximately 34,384 miles canvassing 192,099 homes and institutions, in which a total of 521,822 books were placed, consisting of 199 Bibles, 11,385 Testaments, and 510,238 portions."

## YOUNG MEN'S LITERATURE

ONE of the most timely pieces of work in Christian literature is the aggressive program of the five-year-old Brotherhood of St. Andrew in Japan. Most significant is its sponsorship of the Forward Movement in the Nippon Seikokwai. More than 22,000 copies of the Forward Movement booklets adapted and translated from the American series have been printed and distributed throughout the 271 parishes and missions of the Church since Ash Wednesday, 1936. Three booklets in their Japanese version, prepared under the able leadership of the Rev. Dr. P. O. Yamagata, chaplain general of the Brotherhood—Discipleship, Disciples of the Living Christ, and Follow On—have been widely used and each new issue of the material shows a constantly growing sales result. Two more booklets in the series are being issued for the remainder of the year, one from October 1st through St. Andrew's Day and the final one for Advent and Christmas. During the past 12 months the Brotherhood has printed and distributed a total of 53,800 books, booklets, pamphlets, and leaflets, definitely keyed into the lives of men and boys. By publishing the study course used in its leadership training conferences, the Brotherhood is now making available a whole new realm of Christian literature keyed into the lives and problems of present day youth in Japan. The series began with the publication of the Rev. Dean Enkichi Kan's masterly course on *God's Purpose for My Life* (1934). The second volume is the Rev. Dr. Takaharu Takamatsu's 1935 course on *Building the New World for God*, and the third volume is the 1936 course by the Rev. Hinsuke Yashiro's course on *A Living Faith for a Changing Age*, published in lieu of this year's conference, which was prevented by the war games in Tokyo.

## CENTRAL CHRISTIAN LIBRARY

A GROUP of far sighted missionaries and Japanese Christian leaders began in January, 1935, as one of the activities of the Christian Literature Society, a Central Christian Library to house a collection of Christian books, especially those published in Japan since the beginning of Protestant work. About 4,000 volumes have been purchased or received as gifts to date and catalogued, the expenses being met largely by Japanese Christians. Some of the books so far gathered are precious records of martyrdoms, some tell of strenuous labors in giving new expression to the Gospel in the Japanese tongue.

It is the aim of the group to complete the collection of Japanese Christian Literature, going back to the days preceding the Meiji Restoration, covering the Meiji, Taisho, and present (Showa) Eras. A reading room well supplied with reference books in English for the use of clergy and Bible students and scholars and workers, with the best commentaries, dictionaries, collections of sermons, and other books of practical religious value and a loan library by mail for distant workers is part of the ultimate plan.

# BOOKS OF THE DAY

Edited By  
Elizabeth McCracken

## Three Architectural Books

HELLENISTIC ARCHITECTURE. By Theodore Fyfe. Cambridge University Press (Macmillan). \$6.00.

A HISTORY OF RELIGIOUS ARCHITECTURE. By Ernest H. Short. Macmillan. \$3.50.

SYMBOLS IN THE CHURCH. By Carl Van Treeck and Aloysius Croft. Bruce, Milwaukee. \$2.50.

MR. FYFE has produced a very valuable work on a much neglected subject. Purists have always looked rather askance at the later phases of Greek architecture, but there is much in it that is interesting and significant. As the pure perfection of Athenian art began to break down, it did take on a human, personal, local quality that really related the art itself to a life that was widening out in many ways and, of course, losing depth as its spread was extended. Attic blood, bearing with it a long and definite tradition, became well mixed with alien and racially inferior strains; local, anterior tradition came into play to modify it in imported ways: barbarian builders only half-learned the new style and technique. The result in North Africa, Syria, Asia Minor, was something else again than what had been in Hellas before Alexander. It had lost purity, formalism, and perfection of craft, but it had acquired a certain diversity and personality that gave it something of a new vitality, though this was quickly submerged by the new influence radiating from Rome. Even after the Greek forms had disappeared, the Greek spirit somehow remained, to become operative again in a new way under the impact of primitive Christianity, and in intimate conjunction with the spirit of the East. The result was, of course, Byzantine art with its first and crowning glory in the noblest church in all Christendom, Hagia Sophia in Constantinople.

This book is most carefully done, conscientiously documented, and copiously illustrated with both measured drawings and free-hand sketches by the author.

Mr. Short's volume is a new and revised edition of his *The House of God*, first published some ten years ago, and since its appearance, a standard work. It is the best existing textbook, equally valuable for reference, and thoroughly interesting for the general reader. The author is a profound student, reliable in his theories and deductions, and he writes with a deep sympathy for his subject which is, of course, and primarily, Christian architecture. He includes chapters on Pagan, Jewish, Hindu, and Islamic religious art, but these are, naturally, subsidiary subjects.

One very valuable element in his work is the inclusion of many and always illuminating quotations from old documents, many of them not easily available. His illustrations are all significant and very beautifully reproduced. This new edition is in a much handier and less bulky form than the original issue and is admirable in typography and format.

The tracing of the line of development in the church building of Catholic Christendom from Constantine to Eudes de Montreuil is admirably done. It is exact, detailed, and revealing, without being pedantic. In fact, for so scholarly a work, it is exceptionally easy reading. The treatment of Spain is much less satisfactory; it is brief and superficial and shows a lack of personal knowledge of what was (the word must now be in the past tense) a very remarkable and quite individual type of Gothic, not to speak of the equally distinct modes of transitional and later Renaissance, from the work of Jaime Fabre in Palma and Barcelona, through that of Juan Gil de Hontañón in Segovia and Salamanca to the Chiruguerresque and plateresque of the later Baroque. While the Gothic flame continued to burn, every country of Western Europe, from England to Cyprus—even Italy—developed its own local manifestation, for this was the vital and universal style of a Europe that was an essentially religious and cultural unity. No people, not even the English, wrought out a more individual and generic style than did Spain.

Again, Mr. Short might well have extended his brief chapter on the religious art of the Eastern Empire. Hagia Sophia is, of course, the greatest triumph of Christian master builders, and the recovery and restoration of its incomparable mosaic, now in

process, gives it a renewed interest. There are other good, though mutilated, churches in Constantinople, while Syria has vastly significant remains of an even earlier style. Greece, also, can offer examples of a 14th century revival of Byzantine methods that are very significant, chiefly because here the Byzantine church actually did develop an adequate exterior design, something that was hardly attempted, and even then with inadequate results, in Byzantium itself.

The building of Christian churches had begun with the shards of pagan Rome, acquired a living spirit from the East, culminated in the Middle Ages when the new blood flowed in from the North, and then started its long decline through the renaissance of the original paganism until it ended in the sterility of Inigo Jones, Christopher Wren, and Asher Benjamin. In marking his transition from end of the old ways in the closing years of the 18th century to the possibly ephemeral revival about the middle of the 19th, Mr. Short takes occasion to remind us, briefly but effectively, of the devastation carried on in the three centuries counting from the year 1500. This comes fitly at this time. As with horror and dismay we take note of the progressive holocaust of human life and artistic treasure in Spain, we are apt to attribute this to some racial defect in the Spanish character. It is well for us to remember that our own people, "nordic" and Saxon, not Latin, surrendered not so long ago to the fury of religious mania and political foolishness and, in the Protestant and civil revolutions, did all this, and immeasurably more. And the same thing happened in France and Germany and Flanders.

If things go on this way much longer, there will seem to be some justification for those who are coming to hold that the everlasting basis of society is not *homo sapiens* but the savage sub-man of Paleolithic times, unchanged (if not unchangeable) in all history.

Catholic religion and Christian art are in one very fundamental sense, symbolical in essence and in method, and symbolism can no more be eliminated from art than sacramentalism from the Church. Of course, in art, symbolism can be carried too far and all sorts of hidden meaning found in the most unpromising forms; as for instance in Huysman's *La Cathédrale*. The medieval inventors of esthetic symbolism were of a straightforward and robust nature and they would have been much surprised by some of the assumptions and devices of their successors.

As the authors of this new volume say, "It is unfortunate that books on symbolism written in English and from the Catholic point of view [are there any others?] are so few." Their book will fill this want and will be very useful to priests as well as to architects and "ecclesiastical decorators." The many illustrations are mostly taken from Dr. Schmid's standard work, published in the last century, the church builder's *vade mecum* and, I fancy, long out of print. If there are any recognized Catholic symbols that do not appear in this admirable volume, there is one architect, at least, who has never found them. The few original designs are all excellent.

RALPH ADAMS CRAM.

## Fascism and How It Works

UNDER THE AXE OF FASCISM. By Gaetano Salvemini. The Viking Press. \$3.00.

HOW MANY Americans know just what Fascism is and how it works? When one realizes that practically all we know about it comes from a strongly controlled and censored press and literature, it must be confessed that one is very apt to be misled. As our author (who was formerly professor of history in the University of Florence and was recently visiting professor at Harvard and Yale) points out, the "corporate state" and sundry other features of Fascism are tools of propaganda. As might be expected under such circumstances, our views are vague where they are not wholly erroneous.

This volume, which is fully documented, shows the degraded status of the trade unions, the impossibility of independent labor action, and the lack of true labor representation in the settlement

of disputes. Professor Salvemini analyzes the so-called "corporations," heralded as the instrument of social revolution, and shows the fallacy of that claim. Then he proceeds to the economic consequences of these institutions: the ruthless cuts to which real wages have been subjected, the desperate straits of the multitudes out of work, the degradation in the standards of living of industrial and agricultural workers and of the professional classes. The widespread continuance of poverty and beggary, are confirmed by an appalling array of factual details, statistics from official sources, and quotations from Fascist documents, speeches, and writings.

As to Fascist claims of achievements in the field of social legislation, he shows how most of them were effective even before Mussolini, and how the newer ones, controlled by a huge bureaucracy, have been transformed into instruments of political pressure and propaganda, choking all free initiative. In other words, he exposes by chapter and verse, from Fascist sources and reports, the falsity of Fascist claims. One of the striking features of this carefully prepared volume is the devastating criticism of the mistaken statements of misguided and ignorant American and British writers. It is his settled and reasoned opinion that despite all the talk of prosperity and happiness bestowed on the people by Mussolini, Italy is groaning under the tyranny of an oligarchy of big business men, military chiefs, high civil servants, and Fascist political leaders. His concluding word is, "He who would think with his own brain, and not with that of the big business men, has more than one reason for affirming that the Fascist experiment indicated how the problem (of labor and capital) must *not* be solved, not only out of an elementary respect for human dignity, but because it is no solution at all."

CLINTON ROGERS WOODRUFF.

#### The Adopted Child

THE ADOPTED CHILD. By Eleanor Garrigue Gallagher. Reynal and Hitchcock. A John Day Book. \$2.50.

HERE WE HAVE a timely and authoritative book on an increasingly important subject. Few people realize how many children are adopted by childless couples and few know how to go about adopting a child. This volume is by a long time social worker whose experience with 3,000 adopted babies entitles her to speak definitely and helpfully. Although the adoption of children began when the family became a social unit and is today a part of the culture of almost every civilized nation, this is the first American book dealing at all comprehensively with the subject in its various aspects: human, social, and legal.

Here prospective parents, social workers, physicians, nurses, sociologists, and especially priests and all others interested in the welfare of children will find concrete, practical, detailed information about the problems involved. It gives definite advice as to how to go about adopting a child and answers those questions which are most frequently asked by intending parents. There are enlightening chapters on Heredity and Environment, Intelligence Tests in Adoption, What to Tell the Adopted Child, Illegitimacy, Adoption Nurseries, Unmarried Mothers. The appendix contains a summary of the legal adoption procedure in the various states.

CLINTON ROGERS WOODRUFF.

#### Social Work as a Profession

SOCIAL WORK AS A PROFESSION. By Esther Lucile Brown. Russell Sage Foundation. 1936. Pp. 120. 75 cts.

THIS NEEDED STUDY of a newly emerging profession is a revised edition of material issued by the same publishers in pamphlet form in May, 1935. Revision enabled the author to bring her statistics up to date. The book is marked by that thoroughness and directness which characterizes the publications of this foundation established "for the improvement of social and living conditions in the United States of America." This is the first of a proposed series of monographs dealing with the present status of certain established or emerging professions.

Accepting the definition that social work is the "art of adjusting personal relationships and reorganizing social groups," the author sketches its gradual evolution toward professional status. She frankly recognizes that "it is a matter of interest to the student of society to note the zeal with which multifarious occupations wish to be known as professional, even though they have no understanding of the meaning and significance of the term."

Ablly summarizing the evolution of training for social work, Miss Brown analyzes with acute discernment the entrance requirements and curricula of the 31 schools belonging to the American Association of Schools of Social Work. The greatest divergence is found in their attitudes toward field work and research programs.

Herself a member of the rapidly growing American Association of Social Workers, the author discriminatingly examines its policies and frankly criticizes its entrance requirements. She endorses Ralph Hurlin's estimate that there were 40,000 social workers in this country in 1930.

This attractively printed, compact mine of information fills a very real need, especially for the college student considering social work as a career. It should be on the library shelves of every college and theological seminary, as well as in the hands of all persons called upon to act as vocational counselors. Its only defect is a robin's egg blue cover which will inevitably suffer from the constant use the volume will receive.

C. RANKIN BARNES.

### Communio Sanctorum

(Continued from page 333)

Church, misunderstanding under the influence of a pernicious idealism the ancient terms, "the Church visible" and "the Church invisible," and who thereby can see little if any relevance of the principle of the Church of St. ———'s parish of his experience, Catholic Christianity replies that St. ———'s parish is certainly "of the earth earthy" but at the same time does in actuality represent in a microcosm the extension of the Incarnation.

Catholic Christianity does not mean by this that St. ———'s parish may have a vague contact with "the Church invisible," but that the rank and file—those who are "of the earth earthy" most obviously, are for that reason of the extension of the Incarnation. They may not fulfill what is expected of such a relation, but they stand nevertheless in concrete relationship to God. Catholic Christianity does not mean only that St. ———'s parish contains those who are potentially the sons of God. It means rather that the rank and file of the parish, its entire membership, are God's children now, and that even in their most obvious moments of actual sin they demonstrate their essential holiness as the creature of God.

Then, also, the doctrine of the Church has a sound appreciation of sinners. In doing this it stands for two points: (1) that all men, while in nature good, are in fact sinners; and (2) that the Church itself, while not making light of the horror of sin, is not particularly shocked by the fact that the world is sinful, because the Church itself is particularly designed to be God's instrument in a sinful world. In fact, the concept of the *Communio Sanctorum* brings out the true awfulness of sin—the perverseness of that which is holy toward the Most Holy. The conflicts and strains of that which we know in experience as individual sins stand out starkly for what they are—the misuse of the holy. The complications and involutions of what we know in experience as social sin stand out most luridly for what they are—the pitting of the holy against the Holy.

With this view of man and this understanding of the reality of sin, the Church does make the great truths of Christianity relevant to the details of the lives of ordinary men and women, because it accepts them where they are, neither predicating to them an unreal perfection nor condemning them a priori according to an arbitrary standard. It accepts them where they are that they may grow within the fellowship of the Holy and in the presence of God toward "the measure of the stature of the fulness of Christ."

# NEWS OF THE CHURCH

## Japan Begins Fall Forward Program

Retreat for Leaders Held Under BSA Auspices; Plan Publications for Late Trinity and Advent

**T**OKYO--To take up the summer slack and give new impetus to the Japanese Forward Movement, the Brotherhood of St. Andrew in Japan held a retreat on the shores of Lake Yamanaka, September 1st to 4th, for 56 lay leaders and 28 key clergy from the 10 dioceses of the Church.

The Rev. Hinsuke Yashiro, rector of St. Michael's Church, Kobe, and one of the foremost speakers to young men in the Empire, conducted the Quiet Day on September 2d, and on September 3d the Rev. Tadaatsu Imaizumi, rector of Christ Church, Ashiya, Osaka diocese, led the discussions. The morning program was given over to a round-table discussion of *The Disciple's Way*. In the afternoon the discussion centered around the 50th anniversary of the formation of the Nippon Seikokwai, its significance and objectives, and how the Brotherhood and men of the Church can play their part in the program.

Methods were announced for the setting into motion of the Brotherhood's 10 year campaign to win 100,000 new men and boys to Christ through Baptism and Confirmation and put them to work. The educational program of the Forward Movement was discussed as well as the Brotherhood's leadership training program for individual, general, rural, and educational fields.

### FORWARD MOVEMENT LITERATURE

The retreat was held as a definite preparation for the publication of the fourth booklet in the Japanese Forward Movement series, ready for October 1st, with the general theme for the season of late Trinity of His Witnesses. This booklet will carry through St. Andrew's Day and the final booklet for 1936 will serve for Advent and Christmas seasons.

A total of 22,000 pieces of Forward Movement literature has been issued to date. Approximately 40,000 pieces are expected to be used by the end of the year. At no other time in the history of the Church in Japan has there been such a widespread use of a Christian study and reading course.

The Brotherhood of St. Andrew has voted to continue the Forward Movement throughout 1937, adapting the 1936 booklets of the American Forward Movement to Japanese use. A fund of about \$350 will be sought to carry the expenses of the movement through 1937.

Posters and literature advocating the second nation-wide corporate Communion of men and boys of the Church on Advent Sunday are being prepared.

## Sisters Seek Funds to Maintain Orphans' Home

**RALSTON, N. J.**—A campaign has been initiated by the Sisters of St. John Baptist to raise funds for St. Marguerite's Home for Orphan Children, Ralston, Morris County. A goal of \$6,000 a year for three years has been set by the Sisters as necessary if the home is to be kept open.

The income which has in the past supported the work has steadily grown smaller, and former contributors are now unable to shoulder as large a share of the burden as formerly.

St. Marguerite's Home cares at present for about 33 children from the ages of 4 to 18. The house has been established for many years.

## Move to Change Name of Diocese of Sacramento

**CAMP MEEKER, CALIF.**—A move to change the name of the diocese of Sacramento to the diocese of Northern California, as being a more representative name, was initiated at a two-day conference of laymen held over the Labor Day week end at St. Dorothy's Rest, Camp Meeker. Following the laymen's meeting the diocesan clergy met with Bishop Porter for an overnight conference. Resolutions looking to the change of name to be presented to the next convention were adopted by both conferences.

Addresses and papers presented to the clerical conference included: *Personal Religion* by Mrs. J. O. Lincoln, hostess to the conference and founder and administrator of St. Dorothy's Rest, a summer camp for needy girls; *The Priest in His Study* by the Very Rev. H. H. Shires, Dean of the Church Divinity School; *Preaching and Teaching* by the Rev. A. W. Farlander, rector of the Incarnation, Santa Rosa; *The Church and Modern Thought* by the Rev. W. C. Pearson, rector of St. Mary's Church, Napa; *Pastoral Care and Administration* by Bishop Porter.

## Forward Movement Pilgrimage to Eastern Oregon Churches

**COVE, ORE.**—In order to present the Forward Movement of the Church to the people of Eastern Oregon a pilgrimage headed by the Bishop and several laymen and women to every parish and mission was planned at the clergy conference held at Cove, September 8th to 10th. The pilgrimage began September 13th and will end All Saints' Day, November 1st.

Parishioners from the larger churches journey to the adjacent missions to meet with the Bishop's team.

It is the aim of the pilgrimage to place before the congregations by clerical and lay witness the message of discipleship, to hearten the faithful, and to recall historically the progress of the past.

## Interim Faith and Order Group Meets

Arrange for Devotions at Next Year's Conference; Future of Movement Planned

BY EDWARD ROCHIE HARDY

**C**LARENS, SWITZERLAND—Arrangements for devotions at the Edinburgh meeting of the World Conference on Faith and Order (Lausanne Conference) and provision for the future of the Faith and Order movement were the chief concern of the meeting of the Continuation Committee of the Conference held at St. George's School here August 31st to September 3d.

The devotional arrangements will be similar to those made at Lausanne. A committee of three eminent students of liturgy and worship was appointed to plan for details—Dean Brilioth of Lund, Dean Bate of York, and Dean Sperry of Harvard. It was further resolved:

"That the Conference itself be not responsible for the holding of any service of Holy Communion, but that the different Churches represented at the Conference be asked to arrange for the holding of such services as they think best, at which services invitations to members of other Churches to receive Communion may be given and accepted in accordance with the principles of the Church responsible for each service and the rules of the several Churches to which the members of the Conference belong."

The French delegation presented a resolution expressing the hope that the (Presbyterian) Church of Scotland would organize a service of penitence, intercession, and dedication at St. Giles', leading up to a celebration of the Holy Communion, in which those might join who could conscientiously communicate with that Church. In speaking to this resolution Pastor d'Aubigné emphasized that they recognized the objections to intercommunion felt not only by Anglicans and Orthodox, but by certain Protestant bodies. He wanted such a Protestant service as might be organized to be an act of union, not of division. The committee voted to transmit the resolution to the authorities of the Church of Scotland. Such a service would be regarded as one of those contemplated in the committee's resolution, as would the celebration of the Greek liturgy for which the Metropolitan Germanos was assured that facilities would be provided at Edinburgh. It will thus be seen that the Faith and Order movement has avoided the pitfalls into which some have fallen in this matter.

### SEEK CLOSER COÖPERATION

The future of the Faith and Order movement will be in the hands of next year's Edinburgh conference, as the future (Continued on page 344)

## Dr. E. B. Chaffee Dies in St. Paul

Presbyterian Leader Made Great Contribution to Working People Throughout World

NEW YORK—The Rev. Dr. Edmund Bigelow Chaffee, director of the Labor Temple, fell down dead just as he was beginning an address before the Minnesota state conference of social work in St. Paul, Minn., on September 15th.

The body was brought to New York and lay in state in the Labor Temple from the afternoon of the 18th till the following evening. Thousands of men and women filed by the casket. Funeral services were held on September 20th, the Rev. Dr. Henry Sloane Coffin, president of Union Theological Seminary, officiating before a congregation that filled the Labor Temple.

Edmund Bigelow Chaffee was born in Rose Centre, Mich., in 1887. He was graduated from the University of Michigan in 1909, and from the Law School of that same university in 1913. He took his theological training at the Hartford Theological Seminary and at Union Theological Seminary. He was ordained to the Presbyterian ministry in 1916. After serving as pastor of the Presbyterian Church of the Good Shepherd and as a Red Cross chaplain in Palestine, he became in 1921 director of the Labor Temple. The Temple is known throughout the country as a Presbyterian church which, since 1910, has ministered especially to workers and given an opportunity for the Church to study industrial and social problems with the people whom they most concern. Dr. Chaffee has made a notable contribution not only to the working people of New York City but also to those all over the world.

He has frequently been the subject of attack by reason of his vigorous and fearless advocacy of those whose cause he had made his own. His insistence upon a fair trial in the Scottsboro case aroused both friends and foes to action. His determined efforts in behalf of Sacco and Vanzetti stirred whole communities. Whether opposed or supported, Dr. Chaffee sprang instantly to action when he saw what he regarded as oppression. He was editor of the *Presbyterian Tribune*.

### Coast Churches Get Bequests;

#### One Provides Shoes for Needy

EUREKA, CALIF.—The late Miss E. H. Carr of Eureka left in her will a bequest of \$10,000 to Christ Church, Eureka, as trustee, the income to be used solely to provide shoes and stockings for the needy children of Eureka, regardless of their religious faith. She also left \$5,000 to the Rev. Charles E. Farrar, former rector of the parish.

ST. HELENA, CALIF.—The late William B. Bourn, prominent California mining man, has bequeathed the sum of \$5,000 to Grace Church, St. Helena, the income to be used for the upkeep of Bourn Memorial Parish Hall.



#### AT BROTHERHOOD CONVENTION

Left to right: the Rev. Harry L. Nicholson, Niles, Mich.; Bishop McCormick of Western Michigan; Tadao Kaneko; Bishop Gray of Northern Indiana; and Allan L. Ramsay, director of boys' work in the diocese of Michigan, photographed at the first annual convention of the Brotherhood of St. Andrew in the province of the Midwest.

## Woman Field Workers of Michigan in Conference

DETROIT—The Ven. Leonard P. Hagger, Archdeacon of Michigan, conducted the fourth annual conference for the diocesan woman field workers, on September 15th, 16th, and 17th, at the Girls' Friendly Society Holiday House, Pine Lake. This year's conference, on the subject, Developing Personal Christianity, is the fourth in a series of five on the general theme, Essentials of Effective Church School Teaching.

The six woman field workers of the diocese of Michigan—Mrs. C. E. Edinger of East Tawas, Miss Olive Robinson of Alpena, and Miss Grace Dennis, Miss Lydia Greedus, Miss Margaret Coates, and Mrs. C. F. Stephens of Detroit—are responsible for the work of religious education in 22 mission stations throughout the diocese where there are no resident clergy.

Assisting Archdeacon Hagger, who delivered five lectures during the three days, was Edward C. Douglas, musical director of St. Andrew's Church, Detroit, who addressed the workers on The Use of the Speaking Voice.

### Dedicate Tablet Honoring 11

#### Rectors in Parish's 161 Years

CISMONT, VA.—The dedication of a tablet bearing the names of 11 rectors of the parish over a period of 161 years was the special event of the annual homecoming day at Grace Church, Cismont, in Walker's parish, Albemarle County, on September 6th.

## "German Action" Attacks Bible as Bolshevistic

BERLIN—Many passages of the Bible are easily recognized as "Bolshevistic class theories," according to the official organ of the neo-pagan movement, *German Action*.

The publication, sanctioned by the Nazi government, declares that Christianity, being a Jewish product, is "Bolshevism's best peacemaker," and insists that the Third Reich must never legislate against blasphemy, thus protecting the "Jews' Bible" and the "confessions" which support the Bible.

## Jubilee Convention of BSA in Canada

England, Japan, and America to Be Represented on Program; Kaneko, Japanese Leader, to Attend

TORONTO, ONT.—England, Japan, and the United States will be represented on the program of the golden jubilee convention of the Brotherhood of St. Andrew in the Dominion of Canada, to be held here at Wycliffe College.

The convention will open September 25th, Dr. H. M. Speechly, Winnipeg, president of the Dominion Council, presiding. Dr. R. B. McElheran, principal of Wycliffe College, will deliver the jubilee message.

September 26th, the program will start with morning watch, led by Dr. Albert F. Fisher of Toronto. Fred C. Cook, Bradford, Ont., will preside at the afternoon session when representatives of the various countries will speak. These will include: Tadao Kaneko, Japan; Leon C. Palmer, general secretary of the Brotherhood in the United States; Dr. R. A. Hiltz, general secretary, GBRE, speaking on the Brotherhood in England; F. A. Williams, dominion vice-president for Eastern Canada, speaking on the Brotherhood in Canada.

The convention dinner will be held on September 25th, Allan P. Upshall, chairman. The address will be by the Most Rev. Dr. D. T. Owen, Primate of all Canada.

The program for September 27th will include a service in the historic Cathedral of St. James and the concluding address by the Rt. Rev. A. H. Sovereign, Bishop of Athabasca.

Mr. Upshall is the convention chairman and W. Arthur Hand, Toronto, general secretary.

### Rev. George F. Cameron Chosen Texas American Legion Chaplain

BEAUMONT, TEX.—The Rev. George F. Cameron, rector of St. Mark's Church, Beaumont, was elected by acclamation state chaplain of the American Legion in Texas at its annual convention in Beaumont this month.

The Rev. Mr. Cameron has been chaplain of Beaumont Post number 33 since his coming to Texas seven years ago and was chairman of the committee which arranged for the first joint religious service ever held by the American Legion in Texas. He was an infantry sergeant with the Camp Adjutant's Detachment in Camp Greene, N. C., during the World War.

### Clergy in Safety Campaign

TRENTON, N. J. (NCJC)—New Jersey clergymen and rabbis have been requested by State Motor Vehicle Commissioner Arthur W. Magee to cooperate in the campaign to reduce motor vehicle fatalities by preaching that reckless driving is not only criminal but sinful.

## Students Get First Glimpse of Church

High School Pupils From Large Unchurched Area in Young People's Fellowship at Crane, Ore.

By J. THOMAS LEWIS

CRANE, ORE.—About 90 pupils attend the consolidated high school and live in the dormitory provided for them at Crane. They come from as far as 190 miles distant, since this is the only high school in that area. For many of these students the first glimpse of a church was when they came to Crane to school.

A full grown young man of 19, a freshman, on seeing the church for the first time said, "So this is what a church looks like." Born and reared on a ranch about 50 miles distant, he had never attended Sunday school or church or been baptized.

It was through the efforts of one of the missionaries at Burns, the Rev. Archie Buchanan, that work was begun among these unchurched young people. The Rev. Mr. Buchanan journeyed 60 miles twice a month to hold the services of the Episcopal Church in the community church.

Under the leadership of the present missionary, the Rev. Frederick M. Crane, a thriving Young People's Fellowship of 40 members meets twice a month on a week day. At the Sunday evening services these young people always outnumber the townspeople. Many of them are looking forward to Baptism and Confirmation.

## Clergy Make Pilgrimage to Northeastern Maine Churches

PORTLAND, ME.—Twelve members of the Kennebec-Penobscot clericus made the third annual pilgrimage to the churches and missions of northeastern Maine, this month, visiting also in Andover and Aroostook Junction, New Brunswick.

They were met by clergy and laymen in the various places, services were held and special devotions conducted in about a dozen churches.

The pilgrimage lasted three days and was in charge of the Rev. T. G. Akeley and the Rev. William E. Berger.

## DAR Aids Philippine Nurses

MANILA, P. I.—Miss Josefina Abad, a Filipino graduate of St. Luke's Hospital Training School in Manila, has gone to New York City for a course of post-graduate study at Columbia University. She was awarded a scholarship under the Caroline E. Holt Fund of the National Society of Daughters of the American Revolution. Upon completing her studies Miss Abad will return to act as assistant to the instructress of nurses at St. Luke's.

Miss Macaria Saboy, a Balbalasang mission girl, who received student aid from the DAR while training at St. Luke's, passed her Philippine Islands board examinations and has been accepted as a nurse at the Sagada Mission Hospital.

## Figures Hint That Clergy Lack Money for Good Food

WASHINGTON (NCJC)—Unless figures lie, most of the clergymen in the United States could be classified as "undernourished."

A bulletin of the American Federation of Labor quotes a Labor Department survey of the city of Detroit as indicating that families with less than \$1,900 a year do not spend enough for food. This is based on families consisting of father, mother, and two children.

Clerical families are notoriously large, even today. Therefore, figures which apply to the average man would certainly apply to ministers.

Figures at the Washington Federation of Churches indicate that the average stipend of clergymen in this city is about \$1,500. And it is estimated that throughout the country the average stipend will not run higher than \$600 to \$700, though, of course, almost every city has some clergy who are highly paid in comparison.

Exact figures cannot be secured in the absence of a recent census, but indications are strong that many of the clergy are forced to hunger and thirst after other things than righteousness.

## Kaneko Addresses Clergy of Diocese of Michigan

DETROIT—Tadao Kaneko, secretary of the thriving five year old Brotherhood of St. Andrew in Japan, addressed the clergy conference of the diocese of Michigan, meeting at Cranbrook School, on Our Church at Work, September 8th.

Earlier in the day the conference heard the Rev. Elwood L. Haines of Glendale, Ohio, discuss the Forward Movement as a representative of the national Forward Movement Commission.

On the second day of the conference the Rev. Messrs. A. E. DuPlan, O. R. Berkeley, C. L. Ramsay, I. C. Johnson, and J. Francis Sant, all clergy of the diocese of Michigan, discussed various aspects of the subject, Our Parishes and the Diocese. In the afternoon a joint session on the Every Member Canvass was held with lay chairmen of parochial canvass committees.

Under the auspices of the diocesan field department, the conference was directed by Fred H. Blackwood, chairman of the department, and Charles O. Ford, executive secretary of the diocese.

## 100th Year of N. H. Church

DREWSVILLE, N. H.—The 100th anniversary of St. Peter's Church here was celebrated August 24th by a Communion service at which the Rev. William Porter Niles, Nashua, gave an address on the history of the church, and by a service of Evensong with an address by Bishop Dallas, the diocesan.

The Rev. Louis C. Reed, rector of St. Luke's, Charleston, is in charge of St. Peter's. Every Sunday he conducts services in Charleston, West Claremont, Walpole, and Drewsville.

## Urges Frankness in Teaching Children

Rev. E. L. Haines Says Children Must Be Brought Face to Face With Realities

CHICAGO—Admitting that his suggestion is "playing with fire," the Rev. Elwood L. Haines of Trinity Church, Glendale, Ohio, advocated that children be told frankly of unChristian situations and tendencies in the world today, speaking before the annual conference of church school workers at St. Paul's Church, Riverside. Two hundred clergy and laity gathered for the conference.

"The time is past when we can keep our children in ignorance on the great questions and situations of the day and expect them to grow up to be Christian men and women," said the Rev. Mr. Haines. "If we are going to educate them, we must bring them actually to grips with these situations. There are the sacred traditions of our faith which children should know and value but after looking backward to tradition we must look forward to present-day realities if traditions are to have validity for the children.

"When we train our children to deal with current issues, we are playing with fire. But it is high time we faced this problem squarely. If we give our children an opportunity to think for themselves; to have an active part in our daily activity and in Church affairs, they will have greater respect for parents, Church, and tradition. They should be given responsibility in the Church just the same as adults. They should be welcomed at Church services, no matter how many pews they scratch or how many dogs they bring or how much noise they make."

In opening the conference, Bishop Stewart called upon parents to share in a larger measure the religious training of children. "We need to recognize more and more the centrality of the child in our system," said the Bishop. Worship, he continued, in terms of ceremonial is definitely the most appropriate approach to the child, psychologically. The Bishop made a plea particularly for more consideration on the part of church school leaders for high school youth; "roaming" teachers will not do for them, he stated.

## Increased Enrolment at Hobart

GENEVA, N. Y.—With registration of students at Hobart and William Smith Colleges nearing completion, official announcement revealed September 17th that, with a total of 330 students, Hobart now has only three less than the largest enrolment in the college's history, that of 1929, when 333 students were registered. This year's total is 10% larger than last year. At William Smith a total of 119 students are enrolled.

## Berkeley Lecturer Announced

NEW HAVEN, CONN.—The Rev. Clement F. Rogers, professor of pastoral theology at King's College, University of London, is the visiting lecturer at the Berkeley Divinity School, New Haven, during the fall term.

## Interim Faith and Order Group Meets

Continued from page 341

of the Life and Work movement will be in the hands of that to meet in July at Oxford. But there was a widespread desire, especially on the Continent, that a survey should be made of the interrelations of the different parts of the "ecumenical movement," with a view to proposing plans for their future coöperation. The committee agreed to the establishment of a consultative group composed of officers of Life and Work, Faith and Order, the International Missionary Council, and similar bodies. This will be authorized to create a more representative committee of 30, to report to next year's conferences.

This will be the last meeting of the committee before the second World Conference at Edinburgh next August. Consequently the final arrangements for that Conference were made, apart from details which will be in the hands of the executive committee. Three commissions which were appointed two years ago to prepare material for discussion at Edinburgh presented interim reports, so that the meeting had somewhat the character of a miniature Lausanne Conference.

### MANY RELIGIOUS LEADERS PRESENT

In the minds of those who were present many memories will remain of these three days spent on the shores of the Lake of Geneva. Some business was necessarily dull, but after such moments our souls were refreshed by the sight of the mountains rising spectacularly across the lake. As "the hills stand about Jerusalem, even so standeth the Lord round about His people." The members represented the great variety of those who take part in the Faith and Order movement. At the business and discussion meetings, held in the school gymnasium, the Archbishop of York, chairman of the Conference, presided. He was flanked by his vice-chairmen—Pastor Merle d'Aubigné of France, Dr. Adolf Deissmann of Germany, and the Metropolitan Germanos of the Greek Orthodox Church. Such eminent scholars as Dr. Dibelius of the German Evangelical Church and Fr. Bulgakoff and Prof. Arseniev of the Russian Church took part in the proceedings. The resounding German of General Superintendent Zoellner was balanced by the eloquent French of Prof. Ménégoz of Strasbourg. Not unnaturally we became aware not only of our true unity but of our differences in approach and emphasis as well as in formal opinion. It is, of course, the aim of the Lausanne movement that this should be so. Nevertheless the committee was able to express its unity in common prayer, as the Faith and Order movement has from the beginning. The opening service in the school chapel was conducted by Archbishop Temple. Later the devotions were conducted by Dr. Merrill of America, Dr. Dibelius and Prälät Schoell of Germany, Pastor Monod and Prof. Clavier of France, and the Archbishop Germanos.

Of special interest to the delegates from the American Church was the op-

## Dornakal Diocesan Tells of "Week of Witness"; Thousands Visit Villages

DORNAKAL, INDIA—The Bishop of Dornakal, the Rt. Rev. V. S. Azariah, whose South Indian diocese has been prominent in connection with mass movements to Christianity in recent years, describes in the *Dornakal Diocesan Magazine* a Week of Witness held recently in the diocese.

"Altogether 2,457 villages were visited during the week by bands of witness-bearers," he writes, "and the total number of hearers are estimated at 259,000. This represents about 20,000 more than last year. 21,918 workers took part in this special effort, which is slightly more than half the number of our communicants. I wish once again to plead that we cannot rest content until every communicant member is enlisted in this enterprise. We must place this as one of our objects in this Five Year Enterprise. 'Every communicant a witness!' As in previous years a large number of villages are said to be asking for Christian instruction, altogether 304 in the whole diocese. The *Kistna* area report says: 'The number of people actually enrolled as a result of this campaign is 4,051; of these 1,093 are caste people.' *Nandyal* area reports requests from 80 villages; *Khammamett*, 64 villages. . . . This year's Week of Witness saw a larger distribution of literature than before. Altogether more than 50,000 copies of printed papers, tracts, and books were distributed; of these 18,415 were Gospel portions. . . . The reports of the pastors and deanery chairmen are splendid reading. They are a tonic to drooping spirits. They all testify to the open door that we have at present everywhere in the diocese to the hearts of caste people as well as Panchamas."

portunity to meet delegates from branches of the Anglican Communion with which we usually have less contact than with our mother Church of England. There was a considerable delegation from the Church of Ireland, among whom the Bishops of Down and Ossory and Prof. Hartford of Trinity College, Dublin, were prominent. The Archdeacon of Monmouth came from Wales, the Rev. Christopher Storrs from Australia. The school chapel provided an excellent setting for the celebration of the Holy Communion each morning.

### HEAR REPORTS OF COMMISSIONS

In the discussion sessions the Bishop of Gloucester presented the report of Commission III, on The Sacraments and Ministry. General Superintendent Zoellner and Prof. Stählin reported for Commission II, on The Church and the Word of God, with an outline of the treatment they proposed to follow. Commission IV, on The Church's Unity in Life and Worship, announced the series of pamphlets which it proposes to issue. Prof. Angus Dun outlined his intended treatment of the meaning of unity and Dr. William Adams Brown presented material on the next steps toward unity. With the report of Commission I, on The Doctrine of Grace, which has already appeared, these will furnish material for the discussions at Edinburgh.

There assembled at Clarens 62 members of the committee and 28 visitors, representing 27 Churches in 16 countries. At Edinburgh the full representation of

## Religion in Russia Not Changed by Constitution

But Draft of Basic Law Restores Franchise to Priests

BY PAUL B. ANDERSON

PARIS (NCJC)—The project of the new Soviet Constitution, published on June 12, 1936, does not bring any change into the status of religion as such. In fact, according to the project, the article covering religion remains as heretofore:

"Article 124. For the purpose of providing to citizens freedom of conscience, the Church in the U. S. S. R. is separated from the State, and the school from the Church. *Freedom for the conduct of religious cults and freedom for anti-religious propaganda* is recognized for all citizens."

It is interesting to note that the latter point up to 1925 read: *Freedom for religious and anti-religious propaganda*, but was in 1925 changed to read as above, depriving religion of the right of propagating its ideas.

The new project provides, however, for a change in the status of ministers of "cults." Article 136 reads: "Each citizen has the right to elect and to be elected without regard to his race or nationality, religious faith, education, residence, social origin, property ownership, or previous activity," thus putting an end to disfranchisement of clergymen.

Lausanne will presumably be repeated. It is hoped that the Edinburgh Conference will be able not only to analyze the differences of Christianity for further study, but to present to the world a significant statement of our unity in loyalty to our Lord. With a view to emphasizing this aspect of the Edinburgh meeting the committee accepted a proposal of the French delegation that Report II of Lausanne—The Church's Message of Salvation—be solemnly read at the opening of the Edinburgh Conference, probably at the opening service. But to achieve the aim planned for it the Conference needs the support of as wide a coöperation as possible among Christian people in prayer, in sympathy, and in interest. Surely our Church, which may claim to have originated the movement and which has supported it so considerably in money and in personnel, will not fail it at the critical point it has now reached.

Among members of the American Episcopal Church present at the conference, according to an NCJC report, were: the Rev. Floyd W. Tomkins and the Rev. Drs. Angus Dun, W. H. Dunphy, Frederick S. Fleming, and Daniel A. McGregor, in addition to Dr. Hardy.

### Oregon School Increases Facilities

PORTLAND, ORE.—St. Helen's Hall opened for its fall term September 9th, and St. Helen's Junior College on September 15th. St. Helen's Hall has recently acquired the building formerly occupied by another school opposite their present buildings and opened with increased facilities. St. Helen's Junior College has now affiliated with the Good Samaritan Hospital nurses' training school.



## Geographic Bulletin Sees Cathedral Age

**Declares That Movement Parallels Cathedral Building of the Middle Ages; Anglicans Lead**

WASHINGTON (NCJC)—“Paralleling the cathedral building of the Middle Ages, a new age of cathedral building is under way in many parts of the world,” says the Bulletin of the National Geographic Society of Washington. “Architects are poring over blue prints, cranes are lifting huge blocks of stone into position, and artisans are busy chiseling out statues and delicate stone tracery as new temples rear their pinnacles skyward.”

The article goes on to state that New York’s Cathedral of St. John the Divine will be, when finished, the third largest church in the world, having a seating capacity of 10,000 and able to accommodate 40,000 people standing. Only St. Peter’s in Rome exceeds St. John’s in exterior length, St. John’s being 601 feet and St. Peter’s, 718 feet long. The central tower of St. John’s will be 456 feet in height. The most distinctive feature of the New York Cathedral is the group of Chapels of the Tongues, in which services are held in French, Italian, Greek, and other foreign languages.

The Washington Cathedral, officially named the Cathedral Church of St. Peter and St. Paul, on Mt. St. Alban’s, will be 534 feet long and will rise 262 feet in height. Buried in this cathedral lie the remains of President Wilson, Admiral George Dewey, Bishop Claggett, first Bishop to be consecrated in the United States, Bishops Slattery and Harding, first and second Bishops of the diocese of Washington, Stone of the Associated Press, and other well known people.

### TWO CATHEDRALS IN BALTIMORE

In Baltimore, says the bulletin, two new cathedrals are planned for building in the near future, the Roman Catholic Cathedral of the Assumption and the Episcopal Cathedral of the Incarnation. The Roman Catholic cathedral will have a nave seating 2,500 people and with its twin towers flanking the main entrance, will recall Notre Dame de Paris. The Episcopal cathedral, which at present is only represented by the pro-cathedral, will be of limestone, seating about 3,000 people, and will be 330 feet long and 400 feet high in the spire.

The largest cathedral in England has been opened in Liverpool—larger than any of those built in Great Britain during the Middle Ages, it is declared.

The Cathedral Church of Christ in Philadelphia, built in free Gothic style, will be 460 feet long and will have a tower 220 feet high. Grace Cathedral, in San Francisco, will be the largest west of the Mississippi.

Other cathedrals planned or in process of building in the United States are: St. Philip’s in Atlanta, Ga., Trinity in Tren-

## Questionnaire Indicates Preferred Sermon Topics; “Power of Patience” Leads

MAMARONECK, N. Y.—The rector of St. Thomas’ Church here, the Rev. Frank Dean Gifford, received so many letters from his people concerning sermons he had preached, with requests for special topics, that one Sunday morning recently he had a list of 23 sermon topics distributed to the congregation with the request that first, second, and third choice be indicated.

The results were somewhat surprising. Such subjects as What of Social Reform Today? Adam and Eve, and Crossing One’s Bridges received practically no votes while the theme that was far in the lead was the very practical subject, The Power of Patience. In second place came The Crumbling Code of Morals, followed by Why Believe in Immortality? Achievement of Happiness, The More Abundant Life, and Why Go to Church? Other subjects that received considerable support were: The Holy Catholic Church, Science Versus Christian Science, The Cross the Key to Life. Among the special requests received during the past summer from the congregation were the following: The Elder Brother of the Prodigal Son, The Healing Part of Christ’s Teachings, Christ in the Home, What Have We as Episcopalians That Others Have Not? Lay Witness—How and Where?

As the result of a number of requests from deaf persons to have sermon copies made, one of the stenographers in the congregation has made carbon copies for distribution. Because of the widespread interest, it is expected that this plan will be continued and enlarged during the fall.

ton, N. J., St. Mark’s in Seattle, and St. John the Evangelist in Spokane, Wash.

At Guilford, England, and at Victoria, B. C., cathedrals are building or built. Christ Church, the cathedral at Victoria, was completed in 1932 and is 305 feet long and 185 feet high.

Several new cathedrals were recently completed in Africa.

The majority of the new cathedrals are produced by the Anglican Communion.

## Albany Cathedral Choir to Go on Concert Tour

ALBANY, N. Y.—J. William Jones, organist and choirmaster of the Cathedral of All Saints, has contracted with Bernard R. LaBerge, president of the LaBerge Concert Management Corporation, for a series of concert tours in the United States and Canada by men and boys of his cathedral choir. The first week’s tour is scheduled during Lent, 1937, and the programs are arranged to avoid absence of the choir from Albany on Sundays.

Broadcasting by the Cathedral of All Saints choir brought it to the attention of Mr. LaBerge, who, following the Good Friday broadcast of Palestrina’s *Missa Brevis*, came to Albany to interview Mr. Jones, with the intention of engaging his choir for radio and concert engagements.



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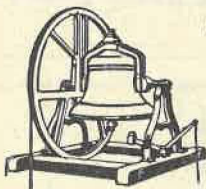
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## Urges Sikhism on Hindu Untouchables

Purely Economic and Social Reasons  
Said to Be Behind Dr. Ambedkar's  
Movement From Hinduism

By NCJC NEWS SERVICE

**N**AGPUR, INDIA—The publication last month of correspondence between Dr. Ambedkar, a leader of the depressed class Hindus in Bombay, Dr. Moonjee of the Hindu Mahasabha (an organization working for the preservation of Hindu religion and culture), and M. C. Rajah, a Hindu depressed class leader of Madras, has thrown a new light on the movement of revolt against Hinduism with which Dr. Ambedkar's name has come to be associated since last October.

Missionaries have been sending glowing accounts to churches in the West, characterizing Ambedkar as the "Lincoln of India," and appealing that vastly increased resources of men and money should be placed immediately at their disposal to enable them to instruct and help the millions whom Dr. Ambedkar is going to bring into the Christian Church.

### EXAGGERATION CHARGED

Both among Christian Indians and other Indians who are in more intimate touch with men and things than foreign missionaries, there has been considerable resentment and misgiving about the way in which missionaries have been consciously or unconsciously exaggerating the situation and raising false hopes in the West about the depressed classes wanting to become Christians in millions.

The real nature of the movement led by Dr. Ambedkar is now seen in a statement he gave in writing to Dr. Moonjee about the suggestion the latter made that the depressed classes instead of embracing Islam or Christianity should embrace Sikhism, the advantage being that by becoming Sikhs, they would remain within the Hindu culture. Dr. Moonjee held out the hope that if they became Sikhs, the Hindu Mahasabha would help them to conserve the political rights granted to them under the Poona pact.

Dr. Ambedkar, in his statement, discussed the comparative advantages and disadvantages of his people embracing Islam, Christianity, and Sikhism, but dealt with financial, social, and political gains or losses. There is not a word said about spiritual benefits. Here are some quotations from this statement:

### VIEWS THREE FAITHS

"There are three faiths from among which the depressed classes can choose—Islam, Christianity, and Sikhism. Comparing these three, Islam seems to give the depressed classes all that they need. Financially, the resources behind Islam are boundless. Socially, the Mohammedans are spread all over India. There are Mohammedans in every province and they can take care of the new converts from the depressed class and render them all help. Politically, the depressed classes will get all the rights which the Mohammedans are entitled to. Conversion



### CELEBRATES 35TH ANNIVERSARY

The Church of the Transfiguration, Pointe aux Pins, Mich., was 35 years old last month, and numerous improvements made during the past year were dedicated at the anniversary service by Archdeacon Zeigler of Chicago, who is priest in charge.

to Islam does not involve loss of such political rights as the right to special representation in the legislature, right to service, etc.

"Christianity seems equally attractive. If Indian Christians are too small numerically to provide the financial resources necessary for the conversion of the depressed classes, the Christian countries such as America and England will pour their immense resources if the depressed classes show their readiness to embrace Christianity. Socially, the Christian community is numerically too weak to render much support to the converts from the depressed classes, but Christianity has government behind it. Politically, Christianity will give them the same rights which Islam gives. Like the Muslims, Indian Christians are also recognized by the constitution for special representation in the legislatures and in the services.

"Compared to Christianity and Islam, Sikhism has few attractions. Being a small community of 400,000 Sikhism cannot provide the finance. Socially, they cannot be of much help to the depressed classes. They are confined to the Punjab, and as for the majority of the depressed classes, the Sikhs can give them no social support. Politically, Sikhism is at a positive disadvantage as compared with Islam or Christianity. Outside the Punjab, Sikhs are not recognized for special representation in the legislature and in the services.

### URGES CONVERSION TO SIKHISM

"What the consequences of conversion will be to the country as a whole is well worth bearing in mind. Conversion to Islam or Christianity will denationalize the depressed classes. If they go to Islam, the number of Muslims will be doubled and the danger of Muslim domination also becomes real. If they go to Christianity, the numerical strength of Christians becomes fifty to sixty millions. *It will help to strengthen the hold of the British on this country.* On the other hand, if they embrace Sikhism, they will not only not harm the destiny of the country, but they will help the destiny of the country. They will not be denationalized. On the contrary, they will be a help in the political advancement of the country. *Thus, it is in the interest of the country that the depressed classes, if they are to change their faith, should go over to Sikhism.*" (The italics are ours.)

Mr. Rajah, who was consulted by Dr. Moonjee on this matter, in his reply made a clear distinction "between conversion which is a spiritual change and migra-

**Spokane Clergyman Heads  
New Coöperative Society**

Spokane, Wash.—The Spokane Coöperative Society has been organized here by a group of clergymen with the Rev. Gerald R. Minchin, vicar of St. David's Church, as president.

The Rev. Mr. Minchin is also head of the department of Christian social service in the district of Spokane.

The society operates a service station and plans to have a store soon. A training school which began September 21st will run for seven weeks. The society is incorporated at \$3,000.

tion from one community to another for social, economic, and political reasons," and said that the Ambedkar-Moonjee proposal viewed the whole problem of the depressed classes as one of communal migration and not as a religious change. He expressed his strong disapproval of the proposal in the following words:

NOT "SHEEP AND CATTLE"

"We are not sheep and cattle to be barded away in this fashion, driven from one political fold to another as a result of a bargain between the leaders of different communities. We want to remain as a solid community moving of our own accord in the direction of progress and this we can best do by not throwing away our birthright as Hindus, but by remaining within Hinduism and changing it so as to make it more comfortable not only to our own community but to other Hindu communities which are suffering from similar disabilities, though our hardships are greater and more palpable. It is not our purpose to weaken the Hindu community but to strengthen it by reforming it from within. We do not wish to be pawns in the game of communal conflicts and competition."

The publication of this correspondence by Mr. Rajah has brought on him the condemnation of both Dr. Ambedkar and Dr. Moonjee, for they claim it to have been "confidential."

**Centennial of Church Founded  
by Bishop Ives Is Celebrated**

Wilkesboro, N. C.—Those observing the 100th anniversary of St. Paul's Church, Wilkesboro, on September 13th, were reminded of the missionary labors of Bishop Ives of North Carolina, to whom the beginnings of the Church at Wilkesboro, which is in the western part of the state, were due.

Bishop Gribbin of Western North Carolina confirmed, celebrated Holy Communion, and preached, in the morning. There was also at this time the blessing of an Altar cross, given by the Barber family in memory of their parents, William Wainwright Barber and Mariana Wilcox Barber. At the afternoon thanksgiving service the Bishop and the Rev. Boston M. Sackey, rector of the parish, and other clergy officiated. The rector read a paper on the history of the parish.

A week's mission, with morning and night services, conducted by the Rev. W. W. Way, was held preliminary to the anniversary.

**Preaching Mission  
Begins in Albany**

**Capacity Crowds Greet Beginning  
of Federal Council's Campaign  
for Spiritual Awakening**

By JAMES L. CONNERS  
NCJC News Service Correspondent

ALBANY, N. Y.—The opening note in a call by the Protestant Churches for a spiritual awakening in America was sounded here September 13th when members of the National Preaching Mission, led by Dr. E. Stanley Jones, missionary to India, the Rev. George A. Buttrick, minister of the Madison Avenue Presbyterian Church, New York City, and Dr. T. Z. Koo, a leader of youth activities in the new China, delivered a series of addresses in Albany churches.

SPEAK OUTSIDE OF CITY

Dr. Koo spoke at a young people's mass meeting in Troy as well as in Albany, while Dr. Buttrick addressed an afternoon meeting in Saratoga Springs. Dr. John S. Whale, president of Chestnut College, England, occupied the pulpit in Gloversville and Glens Falls churches.

The response to the opening of the Preaching Mission was considered excellent. Attendance at simultaneous meetings in two local churches Sunday evening was approximately 2,000, virtual capacity. About 400 persons, including a number of adults, heard Dr. Koo speak in the afternoon. Ministers to the number of 225 came from points within a 75-mile radius to hear Dr. Jones' afternoon talk on Victorious Living and to listen to a brief round-table discussion which followed.

MEET IN ST. PAUL'S CHURCH

Clergymen from Vermont as well as New York were at the gathering, held in St. Paul's Episcopal Church. There were 600 young people at the meeting in the Fifth Avenue-State Street Methodist Church, Troy; a mixed group of 275 attended the meeting in the Saratoga Springs Methodist Church. The afternoon gathering in the Fremont Street Methodist Church, Gloversville, attracted about 300, and a capacity crowd was reported in the evening at the Glens Falls Methodist Church, a large one.

Officials of the Federal Council of the Churches of Christ in America and local sponsors of the Preaching Mission said that the attendance here at such an early fall date augured well for the success of this unique evangelistic undertaking.

STRESS SPIRIT OF TOLERANCE

All the speakers mentioned the point that with the growth of a real love for Christ, there comes a spirit of tolerance, a lessening of the emphasis on minor points of difference and on petty personal things. Dr. Jones said that the coming of the Kingdom of God on earth would mean a breaking down of all divisions.

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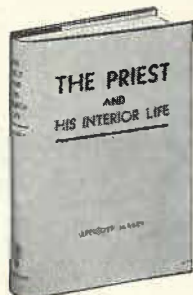
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## Lay Plans to Aid European Churches

Representatives From Many Lands Meet in Geneva to Make Survey of Persecuted Bodies

GENEVA, SWITZERLAND (NCJC)—Representatives from more than a dozen European lands, Great Britain, and the United States, gathered here to make a careful survey of the present state of the Churches in Europe and to plan for aid at strategic points for such Christian bodies as are in need of encouragement and support from the stronger Churches of the world.

The meeting was under the chairmanship of Dr. J. Eugene Choisy, president of the Federal Council of the Churches of Switzerland and professor at the University of Geneva. It was planned and directed by the secretary of the Central Bureau, Dr. Adolf Keller of Geneva.

Reports were received from Churches in practically all of the European lands where Christianity is relatively weak. In the Soviet Republic persecution and discrimination has been the lot of all clergy, both Orthodox and Protestant, since the beginning of the Bolshevist régime. That any workers in the Church still remain in many parts of Russia is regarded as being due in part to the fraternal aid which has been extended to them through this body which was organized under the initiative of the Federal Council of the Churches of Christ in America at the Bethesda Conference in Copenhagen in 1922, and which has served as the coordinating factor in the work done by many independent bodies in various lands.

Up to the time of the reports made to the Geneva session, no direct harm had come to the Protestant churches in Spain, although great damage had been wrought through fire and pillage in hundreds of Roman Catholic churches. But in the confused and tragic circumstances attendant upon the revolution south of the Pyrenees no one could predict what might happen in the near future. Plans were made to keep in contact with the leaders of the Spanish Churches and to extend such aid as might be possible.

In Rumania, the oppression of Protestant minorities has gone to surprising lengths, according to reports, and efforts are to be made in the name of united Protestantism to secure some amelioration of the lot of those people, mainly peasants, whose rights have been invaded by both political and economic pressure.

Direct reports were given of the manner in which the economic depression, following Italy's rape of Ethiopia, has affected the Waldensians, the sturdy Protestants of the mountain regions in the north of Mussolini's domain. Many of them, it was declared, are faced with what amounts practically to deportation to Ethiopia; and the sympathetic interest, if not the financial support, of Churches in other lands is urgently needed.

The plight of thousands of Christians

## To Celebrate Fifth Year of Japanese Brotherhood

TOKYO—The fifth anniversary of the formation of the national Brotherhood of St. Andrew in Japan will be commemorated by a great service of thanksgiving and rededication on November 30th. As no church in Tokyo is large enough to accommodate the expected crowd, the big Okuma Kaikan, memorial hall at Waseda University, has been engaged and will be converted into a church for the occasion.

All the bishops of the Church in Japan, a choir of 100 singers, and more than 100 priests will participate in the service. The representatives in Japan of the Hammond organ have placed one of the new organs at the disposal of the Brotherhood for the service.

The annual Thank Offering of men and boys of the Church will be taken at this service and given entirely to the Bishop of Hokkaido for work in that most impoverished of Japanese districts of the Church.

The service will be made the occasion for the start of the Brotherhood's 10 years' evangelistic drive to win 100,000 new men and boys to Christ through Baptism and Confirmation.

who have been forced to flee from their homes in Germany was brought vividly before the Bureau members by the director who has had to deal constantly with the victims of Nazi oppression. The Bureau is cooperating with the International Christian Committee for German Refugees, and ways are under consideration for the transport of some 50 families at once to South America where a new possibility of reestablishment economically is held out to them. Funds raised in England and America make this small beginning possible, although much more remains to be done.

One encouraging feature of the year's reports was that presented by the treasurer of "APIDEP"—an incorporated fund for loans to Church organizations which has grown out of the work of the Bureau and is supported generously particularly by the Christians of Switzerland. It was shown that loans made in past years have been steadily repaid, enabling the officials of the fund to consider other uses for repaid monies.

## Western Michigan Clergy Confer

GRAND RAPIDS, MICH.—About 20 clergy of the diocese of Western Michigan, together with Bishop McCormick, the diocesan, and Bishop Whittemore, the coadjutor, met at Camp Rogers, summer camp of St. Mark's parish here, for a conference on the Forward Movement in the Diocese of Western Michigan, September 14th to 16th.

The Rev. Canon Gilbert P. Symons of the Southern Ohio Cathedral led a conference on the devotional life of clergy and laity, and the Ven. Winfred H. Zeigler, Archdeacon of the metropolitan area of the diocese of Chicago, presented many practical suggestions for building up the missionary program of the diocese.

**NECROLOGY**

† **May they rest** †  
**in peace.**

**EMMETT E. MILLER, PRIEST**

PETERSBURG, VA.—The Rev. Emmett Emmanuel Miller, warden of the Bishop Payne Divinity School, rector of St. Stephen's Church and Emmanuel Chapel, Petersburg, and dean of the Colored convocation of Southern Virginia, died suddenly on September 10th at his home in Petersburg.

The Rev. Mr. Miller was born near Alexandria in 1876 and after receiving his preliminary education at Wayland Seminary in Washington and St. Paul's Normal and Industrial School, entered Bishop Payne Divinity School and was graduated in 1904. He was ordained deacon by Bishop Gibson in that year and advanced to the priesthood by the same Bishop in 1905.

After serving for two years at St. Paul's Church, Gordonsville, he was assistant at Grace Church, Plainfield, N. J., for two years and in 1907 became rector of St. Stephen's Church, Petersburg. His death occurred as he was entering upon his 30th year in that charge.

The Rev. Mr. Miller became warden of the Bishop Payne Divinity School in 1931. He was one of the leading Negro clergy of the Church in Virginia and his death is a loss to the divinity school, his parish, and the diocese. He is survived by his widow and two sons.

The funeral was held in St. Stephen's Church, Petersburg, on September 12th, with Bishop Thomson of Southern Virginia, the Rev. Dr. F. G. Ribble, Dean of the Divinity School, and the Rev. Meade B. Birchett of St. James' Church, Portsmouth, officiating. A large number of clergy were present as honorary pallbearers.

**R. BANCROFT WHIPPLE, PRIEST**

EASTON, MD.—The Rev. R. Bancroft Whipple, retired, died on August 20th at his home in Easton. He was 81 years old.

Funeral services were held at All Saints' Church, Longwoods, with the Rev. Frederick C. Trussell officiating.

Born in Utica, N. Y., on August 29, 1855, the son of Frederick Curtis Whipple and Caroline Bancroft Whipple, he attended St. Stephen's College for three years, graduating from Nashotah Theological Seminary in 1888. In that year he was ordained deacon by Bishop Wells, and in the following year Bishop Burgess advanced him to the priesthood. He married Fanny Guernsey of Platteville, Wis.

The Rev. Mr. Whipple spent 15 years in the diocese of Connecticut, leaving to accept a charge at Terre Haute, Ind., where he remained for three years. Three more years were spent at Henry, Ill., and a similar number at Quantico, Md. In 1917 he accepted a call to All Saints'

Church, Easton, where he remained until 1919. He retired in 1923.

He is survived by two sons and by a daughter, Mrs. Catherine Whipple Ziegler.

**Lexington Conferences Have Forward Movement as Theme**

LEXINGTON, KY.—The Rev. Canon Gilbert P. Symons will conduct the clergy and lay conference of the diocese of Lexington in Christ Church, September 29th and 30th, with the Forward Movement as the theme. Sessions will deal with: What Is the Forward Movement? Localizing the Forward Movement; Clergy and Laity—a Study of Differing Functions; The Church's Mission; and Proven Methods. Bishop Abbott of Lexington will open the conference with a celebration of the Holy Communion.

**Bequests Left to 19 Persons in Will of Late Bishop Lloyd**

NEW YORK—Bishop Lloyd, senior suffragan of New York, who died on July 22d at the home of his daughter, Mrs. Gaven Hadden of Darien, Conn., left an estate of less than \$10,000. His will, which has just been made public, leaves bequests to 19 persons, including the Bishop's four daughters. The residuary estate is left to Bishop Lloyd's secretary, Miss Mary Carroll. In making this bequest, the will states:

"When I was practically disabled, Miss Carroll generously fell out of her line of promotion in order to help me. The same generosity has marked her years of service. She is now past the time when she can expect to get steady work. It is but just that I should do what I may to protect her from want."

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## CORRESPONDENCE

(Continued from page 324)

ous by his absence at service on a Day of Obligation to such an extent that one of my acolytes questioned me as to how I could say it was a Day of Obligation and urge my people to attend, when Fr. So-and-So didn't. Further the acolyte informed me that he had talked to Fr. So-and-So and that he had told him he wasn't "going to Church today."

Hadn't we really better begin to think of our mission as individuals and particularly hadn't each of us who happens to be blessed with the responsibilities of the priesthood better begin to look to our private lives as the basis of Rethinking Missions?

I sincerely hope the day will come when each priest will consider it not only his duty but a sacred privilege to be present and where possible offer the Holy Sacrifice on each Sunday and Holy Day. Then and only

then will the laity begin to observe the precepts of the Church.

(Rev.) JOHN QUINCY MARTIN.

Gibbsboro, N. J.

### Fred Cronhimer New Organist at St. Paul's Church, Chicago

CHICAGO—Christ Church, Fitchburg, Mass., again has entered into the life of St. Paul's Church, Chicago. Fred Cronhimer, organist and choirmaster of the Massachusetts parish, has accepted a call to a similar position at St. Paul's. He succeeds Charles H. Demarest, who occupied the position for the past ten years.

Mr. Cronhimer was schooled under Dr. Francis W. Snow of Trinity Church, Boston. He was born at Bradford, England, and began his musical career as a

choir soloist at Grace Church, Lawrence, Mass.

St. Paul's, Chicago, has long been known for its music. It is recalled that the late Dr. George H. Thomas, rector of St. Paul's for 20 years, came from Christ Church, Fitchburg, and the present rector, the Rev. F. C. Benson Belliss, was one-time an assistant there.

### Liverpool Cathedral Site

LONDON—Liverpool Cathedral stands on an elevation called St. James' Mount. This is bounded on the west side by streets of mean houses and slums. These in time will be cleared, and plans have been exhibited for a splendid approach from the river. Eventually, Liverpool Cathedral site will be one of the finest in this country.

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### ANNOUNCEMENTS

#### Died

BODY—FRANCES M., died at her home, 163 Admiral Road, Toronto, Canada, Sept. 5th, 1936. Widow of the Rev. C. W. E. Body, formerly professor at the General Theological Seminary, New York City.

DENSLow—EVELYN STAPLE, died in the Hartford Hospital, September 5, 1936, in her 82d year. The Burial Office was said in Christ Church Cathedral on Tuesday, September 8th, at 2 o'clock. Interment in New Haven, Conn.

#### Married

O'REILLY-PARKERSON—The Reverend and Mrs. Claude R. Parkerson announce the marriage of their daughter MARY to GEORGE TERENCE O'REILLY, son of Mr. and Mrs. Edgar Joseph O'Reilly of Wallingford, Conn., in the Church of King Edward the Martyr, Fifth Avenue, New York City, at ten o'clock on Wednesday, September 15th, 1936, followed by Solemn Nuptial Mass. The ceremony was performed and the Mass offered by the bride's father, Father Parkerson.

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## Quakers Urge System of Coöperative Communities

PHILADELPHIA (NCJC)—A nationwide system of coöperative communities as a solution for unemployment has been proposed by the Plainfield monthly meeting of the Society of Friends, according to a report in the *Friends' Intelligencer*, Quaker organ. Adopted as a minute by the meeting, the report declares that although present relief measures are well intentioned, they are superficial and temporary, and something more fundamental is needed. The traditional Quaker concern for better human relationships, the report says, necessitates attention to the problem of unemployment.

The present system is not only bad economically, when thousands are forced to remain unproductively idle, but is also morally indefensible, it is stated. However, the report points out that a solution must be peacefully attained, and must be of benefit to the whole community, employed as well as unemployed.

The unemployed, it continues, possess a complete range of qualifications, ages, etc. This will enable them to form a completely coöperative effort in their own behalf. The minute suggests that each com-

## Ecumenical School in Sweden

STOCKHOLM—Swedish friends of the ecumenical movement, with the help of Christians from abroad, have founded an ecumenical school at Gralgsdalen, for young people of both sexes between the ages of 17 and 25, who have had secondary school education. Students from all countries are admitted. Special courses for students are also provided. The teaching body is internationally constituted and the curriculum includes the history of culture, the philosophy of religion, natural science, political economy, sociology, and the history of Christendom from the standpoints of various Churches. Further information is obtainable from Michael M. Hoffmann, Viggbyholm, Viggbyholmgaard.

munity produce the goods for which it is best fitted. It can then exchange its particular products for those of the other communities. Inasmuch as exchange will take place in the community's own stores and with their own scrip, and be available only to members of the community there will be no conflict with the present industrial system. Raw materials which are not produced can be secured by a carefully regulated exchange of goods and services.

## Sewanee Church Workers Among Negroes to Meet October 6th

ATLANTA, GA.—The 12th conference of Church workers among Colored people in the province of Sewanee will meet in St. Paul's Church, Atlanta, the Rev. Henry J. C. Bowden, rector, October 6th, 7th, and 8th. At the opening session Bishop Mikell of Atlanta will welcome and address the conference and Bishop Demby, Suffragan of Arkansas, will preach the conference sermon.

The officers of the conference are: the Rev. John E. Culmer, Miami, Fla., president; the Rev. George E. Fisher, Raleigh, N. C., vice-president; the Rev. James K. Satterwhite, Lagrange, Ga., secretary; H. L. Bell, Charleston, S. C., treasurer; and the Rev. H. J. C. Bowden, Atlanta, Ga., necrologist.

## Clergyman Visits Russia

THOMASVILLE, GA.—The Rev. Robb White, Jr., rector of St. Thomas' Church, left after the close of the boys' camp at Camp Reese, of which he was director, for a trip around the world. Recently, according to letters received here, the Rev. Mr. White was in Russia. He expects to be home by October 1st.



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