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August 26, 1933

The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....Editor
 REV. SMYTHE H. LINDSAY.....Managing Editor
 REV. FRANK GAVIN, TH.D. }.....Associate Editors
 ELIZABETH MCCrackEN }
 REV. WILLIAM H. DUNPHY.....Literary Editor
 CLINTON ROGERS WOODRUFF.....Social Service Editor
 REV. GEORGE L. RICHARDSON, D.D.....Devotional Editor
 ADA LOARING-CLARK.....Woman's Editor



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

SUBSCRIPTIONS

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

Church Calendar



AUGUST

27. Eleventh Sunday after Trinity.
 31. Thursday.

SEPTEMBER

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

CALENDAR OF COMING EVENTS

SEPTEMBER

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

CATHOLIC CONGRESS CYCLE OF PRAYER

SEPTEMBER

4. Community of the Holy Name, Knoxville, Ill.
 5. All Saints' Church, Orange, N. J.
 6. Annunciation, Philadelphia, Pa.
 7. Priests' Institute, Kent, Conn.
 8. St. Stephen's Church, Fall River, Mass.
 9. Grace Church, Louisville, Ky.

NEWS IN BRIEF

WASHINGTON—To curtail expenses, the diocese will this fall give up its rented quarters on K street and will set up its offices at Trinity diocesan church, at Third and C streets, N. W., Washington. Hugh T. Nelson will be the new lay business secretary, succeeding the Rev. Wellington Curran, D.D.

Clerical Changes

NEW ADDRESSES

DENSLAW, Rev. HERBERT M., formerly Glastonbury, Conn.; 36 Wethersfield Ave., Hartford, Conn. Effective September 15th.

DENTAN, Rev. ROBERT C., formerly American School of Oriental Research, Jerusalem, Palestine; 80 Sachem St., New Haven, Conn., after September 27th.

HOLLISTER, Rev. C. W., formerly 2107 Camden Ave., West Los Angeles; 25 Ave. 51, Venice, Calif.

MACPHERSON, Rev. WILLIAM R., formerly 631 Diamond St., San Francisco; 1803 Shattuck Ave., Berkeley, Calif.

PRESSEY, Rev. ERNEST A., formerly 119 Coyle St., Portland; 56 Kenilworth St., Portland, Maine.

DEGREE CONFERRED

RUTGERS UNIVERSITY—The degree of Doctor of Education upon the Rev. EGERTON ELLIOTT HALL, priest in charge of St. Mark's Church, Plainfield, N. J.

ORDINATIONS

PRIEST

SOUTHWESTERN VIRGINIA—The Rev. RICHARD R. BEASLEY was ordained priest by the Rt. Rev. Robert Carter Jett, D.D., Bishop of the diocese, in Holy Trinity Church, Collington, Maryland, August 6th. The ordination was presented by the Rev. A. C. Zabriskie of the faculty of Virginia Seminary, and the Rev. Taylor Willis preached the sermon and read the epistle.

The Rev. Mr. Beasley spent the past nine months abroad, taking a special course at Oxford and, during his vacations, traveling in Europe and the Holy Land. On August 11th, he went to Bristol, Va., to assume his duties as rector of Emmanuel Church there.

DEACON

UPPER SOUTH CAROLINA—THEODORE PETER DEVLIN was ordained deacon by the Rt. Rev. K. G. Finlay, D.D., Bishop of the diocese, in St. Paul's Church, Graniteville, August 14th. The Rev. Mr. Devlin, who was presented by the Rev. Paul E. Sloan, will be deacon in charge of the Church of the Nativity, Union, S. C. The Rev. Malcolm S. Taylor preached the sermon.

Books Received

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

JOHN DAY CO., New York City:

What Is American? By Frank Ernest Hill. \$2.00.

MACMILLAN COMPANY. New York City:

The Philosophy of Henry George. By George Raymond Geiger, Ph.D. \$3.00.

Hitler's Reich: The First Phase. By Hamilton Fish Armstrong. \$1.00.

Lord Jeffery Amherst. By J. C. Long. \$4.00.

MUNICIPAL COURT, Philadelphia:

Nineteenth Annual Report of the Municipal Court of Philadelphia. For 1932.

SOCIETY OF SAINT JOHN THE EVANGELIST, Cambridge:

A Book of Prayers for All Churchmen. By the Rev. C. N. Field, S.S.J.E. Revised edition. Paper, 15 cts.; postage, 2 cts.; 25 for \$3.00.

U. S. LIBRARY ASSOCIATION, INC., Los Angeles:

American Literature: An Introduction. By Carl Van Doren. 25 cts.



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CORRESPONDENCE

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

The Oxford Groups

TO THE EDITOR: It seems that any religious movement arising in the Church is bound to cause antagonism, as well as approval. It was so in Wesley's time; it was so at the time of the Oxford Movement, and it is so now in the case of the Oxford Groups.

For years past I have been looking and hoping for a turn in the tide which seemed decidedly and overwhelmingly set towards Materialism. In an address made by me 15 years ago at the time of my 30th anniversary in the work I was doing, I expressed a hope to see the tide turn before I passed on. I feel that such a turn in the tide is taking place now. When I read of several thousand people from all parts of the world gathering together in Oxford this summer, to devote themselves to the service of Christ and their fellowmen, I feel that I cannot fail to thank God and take courage. It seems to me that the criticisms directed against this movement are offset by the number of people of high standing and influence, who are backing it. Their approval is to my mind a sufficient guarantee of its influence and value. I close with one such message of approval to the leaders, from no less a person than the Prime Minister of Canada:

"If, as I believe, Wesley saved England from the effects of the French Revolution, so it is my abiding belief that the influence which you so powerfully represent is the only one that can save the world."

(Ven.) FREDERICK W. NEVE.

Ivy Depot, Va.

TO THE EDITOR: Apparently the cassock-skirts continue to flutter over the name of the Oxford Groups, lest there should be confusion in the mind of some dear soul with the Oxford Movement, and then what would happen? Dear me, it would be terrible, but no one has been able to tell me just why.

No doubt we occupy the uppermost seats in the Synagogue and, just as the officially religious of old, can discern the signs of the times, but can we rule and regulate the operation of the Spirit of God? What if the things that have happened since the Buchmanites or First Century Fellowship began their work have been of God? That is the question. . . .

Now, I am not a member of any Group. I have simply seen and heard some of their work at first hand over a period of time, and it seems good.

Also, I have been much impressed by a paper, an independent religious weekly of wide circulation, just received from England, in which six Anglican bishops, the late Archbishop Söderblom of Upsala, six professors representing Oxford, Cambridge, St. Andrews, Toronto, and Pretoria Universities, several priests, including one pronounced Anglo-Catholic, the leader of the parliamentary bar in Westminster, officers of the navy and army, men and women of all walks of life, testify to the genuineness, permanence, and spiritual value of the movement. It is undoubtedly Christ-centered and, it seems to me, should command respectful hearing, genuine testing, and conscientious proving before the casual condemnation which is so readily handed out.

In fact, I am foolish enough to believe that

this condemnation is one of the most unchristian attitudes in the Church today.

Trenton, N. J. (Rev.) R. B. GRIBBON.

The Message of the Congress

TO THE EDITOR: I would like to offer a few words of encouragement through your valuable paper to the Anglo-Catholic priests of our beloved Church. The Anglo-Catholic Congress, which was held recently in England, proves to us that the work of the Oxford Movement has been a mighty success, and has the blessing of God. The result of that Congress echoes a message to all the Anglo-Catholic priests throughout the world: "Go ahead and fight the good fight with all thy might."

There are two reasons for the success of this Congress: prayer and faith in God, and the tears and patient suffering of a few faithful priests who were ready to suffer as their Lord and Master suffered. The priests who supported the Oxford Movement had no bed of roses. I have witnessed in Great Britain Anglo-Catholic priests being jeered and stoned on the streets and their churches wrecked by vandals who called themselves Christians.

The Anglo-Catholic priests of the American Church have had none of this persecution, yet they sometimes are very discouraged because they face a little opposition. . . . I would suggest that our beloved bishops give strong support to their priests instead of receiving trouble mongers who go on their own responsibility without authority from either parish or vestry. . . . I conclude by saying to the Anglo-Catholic priests, "if God be for you, who dare be against you?"

Omaha, Neb.

JOHN J. BELL.

Clergy Unemployment

TO THE EDITOR: The plea of some of your correspondents for a moratorium of ordinations, until the unemployment of clergy is cleared away, fills the thoughtful laity with disgust.

Why are these priests unemployed? Have the American people become such perfect Christians that there is no more work for our priests? Is there no one living in these United States who needs to learn the "good news" of Jesus? The truth shames us! There are literally millions in America who are pagans. They go from birth to death, and the only time they speak the Sacred Name is in blasphemy. They do not know Jesus! A teacher in an English-speaking neighborhood asked her adolescent children why people kept Easter. Less than 10 per cent of them knew of Christ's death and resurrection.

Why has this shameful situation arisen? The indolence of the clergy is responsible. They haven't cared. They have been indifferent to the Sacraments. Children have grown to maturity unbaptized—or if baptized, their poorly chosen sponsors have neglected to bring them for confirmation—priests have presented classes to bishops without giving a word of instruction to the children. The Holy Eucharist has been said infrequently and celebrated in a careless manner. These are common examples of the laxity of the clergy. No wonder the laity have lost respect for them, and become indifferent to the Church.

If the existing priesthood were weeded of

its lazy, disinterested members there would be no unemployment problem. If a man is truly in earnest he will draw enough of a congregation to assure him of a living.

Declaring a moratorium on ordination would deal a mortal blow to the Church. These young seminarians who seem to have caught the full meaning of the Oxford Movement are zealous for the spread of the Kingdom. They are the hope of the Church. They are not afraid to venture for Christ, and believe Jesus really meant it when He said, "Seek ye first the Kingdom of God, and all things will be added unto you."

St. Paul asked no stipend—he earned his own and still had time to do the greatest missionary work of the Church.

Marine City, Mich.

E. H. BAIRD.

Dr. Schultz's Letter

TO THE EDITOR: I have read with a great deal of interest the letter that appeared in your publication July 22d from Dr. Theodor Schultz, in which he draws a very favorable picture of Germany today and its treatment of the Jews.

In the light of what has been reported by reliable observers, in all likelihood less partial than your correspondent, the article appears to be an unworthy apologia for events that ought to stir a true Christian to his depths.

I shall take the liberty of calling your attention to some of the more obvious errors and false inferences.

Your correspondent compares the atrocities against the Jews with the reported atrocities in the war time. Please bear in mind the distinction. During the war the sources of communication were closed to Germany by its enemies. In this connection they were closed by Germany itself. During the war the atrocities were circulated by partisan enemies of Germany. This time the reports of the attacks and outrages against the Jews were sent out by impartial, utterly trustworthy correspondents of every country.

A recently issued booklet, *The Jews in Nazi Germany*, quotes chapter and verse for some of the many instances in which persecution and bloody attacks have taken place. Furthermore, the official action taken by the Nazis in denying to Jews their hard-won right to serve society in professional or business capacities supplies the answer to any doubt on that score.

Your correspondent also writes that the increase of Jewish influence in important posts has been stopped. In fact, however, their influence has been altogether negligible. An official census of the 500 federal office holders shows that only 15 were Jews or descendants of Jews; in the past six years not a single Jew held a cabinet office in any of the states or in the federal government; there were no Jews in the administration offices of the German federal railways, the reichsbank, the gold discount bank, or in the Prussian state bank; in Prussia there was not a single Jew among the 12 provincial governors, the 35 district governors, and the over 400 county directors.

There is, however, a more fundamental answer to the Nazis' charge against the Jews for their participation in public life. In this connection a recent statement by Hilaire Belloc may be enlightening. Mr. Belloc writes:

"What excuse is it to say that in such and such a profession such and such a majority was Jewish? The Jews attained their position in that profession in open competition; everybody knew that they were Jews; they worked under the handicap of their unpopularity (which always attaches to their race in that part of Europe where they lived, though it does not yet attach to their race in this happier society to which we belong). I should have thought that the proposition was

elementary; when a profession is thrown open to such and such candidates, when they pass the required tests, when they advance in their careers after passing these tests, what possible right can you have to go back on your word and deprive them of that which you have promised them by the social contract into which you have entered? . . .

"As it seems to me, particular and flagrant injustice of this kind affects not only the individual who suffers from it nor only the unhappy men who perpetrate the outrage, but also those who are silent in the presence of it. They themselves will be poisoned if they do not protest, for it is their duty to protest."

A final word about your correspondent's reference to the pacific utterances of Chancellor Hitler. No one who is at all familiar with the Nazi theories of German superiority, militarism, revenge on France and the rest of the world, can be taken in by any recent address. It is obviously a cloak to cover up a good deal of clandestine militaristic activity of which reports occasionally reach us, and which have as their purpose the embroilment of the world in a new and disastrous world war.

New York.

SIDNEY WALLACH.

"Why Don't They Teach Us?"

TO THE EDITOR: Do you believe our priests realize the importance of teaching the children in Church school? By this we don't mean in classes, but by giving instructions to the entire school, regarding the Church. We know of some clergymen who do this and it works splendidly. On the other hand, we know some who never pretend to mention what the Church teaches to anyone—perhaps they don't know!

Many of us admire the loyalty of Rome. We sigh as we exclaim, "What is the matter with our people?" Yet we just sit and continue to admire and to sigh. Why don't we get busy and do something? Why don't our clergy call our attention to things found in the Book of Common Prayer, which many, unknowingly, refer to as "High Church"—for example, what the word "Protestant" means in our case; the table of fasts; that we have *priests* in our Church? . . . Why let us blunder on in ignorance or find out for ourselves? If as children we were taught these things, we would want to learn more and more as we grew older.

Again, why do not our priests lay more stress on our attending Holy Communion? The early Celebration, often where two or three are gathered together, is seldom mentioned by our clergymen. If we were taught as children to attend every Sunday, perhaps there would be more loyalty among us. When our clergy fail to do their part, is it any wonder the lay people go out and bring in sectarian friends for godparents? Or allow unbaptized people to marry their children in our churches? Or urge our confirmed friends to receive the Holy Communion? Can we blame the lay people?

We believe many of the bishops would be shocked if they realized the things the clergy do—or don't do. For instance, those who hint our Lord is not the Son of God. Those who sneer at the Catholicity of the Church. Those who say the lesser Sacraments "smack of Rome." Those who teach we are Protestants (we are, and how!). Those who teach just anybody can come in and receive the Holy Communion. Those who say it's quite all right to eat before receiving "the Body and Blood of our Lord, Jesus Christ." Those who refuse to turn to the altar, and those who refuse to wear Eucharistic vestments, because the senior warden's wife does not like them; they are "high."

This is a time of spiritual need, if ever there were one. People are seeking and

wanting the Church far more than they realize. So, why not "make hay while the sun shines"? Why not teach us and explain to us from Sunday to Sunday? Whether we be adults in the pews or children in the Church school, we can always learn, if they teach us. (Miss) OLIVE KENNEDY.

Cleveland, Ohio.

The Church in the Orient

TO THE EDITOR: In the leading editorial of your issue of July 8th you write "the Christian mission to those countries (China and Japan) is less than a century old."

One can only explain so peculiar a statement on the charitable, but not very obvious, supposition that it refers only to "our missions in the Orient"; for it is incredible that THE LIVING CHURCH, even in mid-summer, should have fallen into the error of disregarding the Roman Church . . . as the protagonist of the Christian mission in the Orient, with a continuous and successful existence of three centuries.

WILLIAM C. STURGIS.

Annisquam, Mass.

Judge Cooper's Protest

TO THE EDITOR: Judge Frank Cooper (L. C., July 15th), in his second injunction, makes it clear that our Most Reverend Primate is in double contempt of his cohorts (possibly a dozen), and that Christ's charge to bishops to go to "all the nations" (which must include Catholics as well as Protestants and heathen) is not recognized by his cabal.

Does the honorable judge ever stand, and say the creed? If so, does he proclaim his belief in the Protestant Church, or in the Holy Catholic Church?

Unless he can cite a decision holding "Holy Catholic" as the name of the Church, to be unconstitutional or uncanonical, or can make and hand down such a decision, on the canon and the evidence of tradition . . . both Low and High will continue to declare their belief in the Holy Catholic Church, of which they are members, regardless of what the so-called Progressives may evolve in the way of a new creed and Church.

Had the learned judge moved with equal speed and as imperative decision against the proposed action of the Bishops of Missouri in the spring of last year, he could have cited the Prayer Book, Scripture, and Tradition in a brief to support his injunction; and Low and High would have called him blessed, if the Bishops had been deterred from their rash act of apostasy.

W. ARTHUR MACDUFFEE.

Kansas City, Mo.

Church Discipline

TO THE EDITOR: The letter of the Rev. Kenneth A. Morford in the issue of August 12th is timely. It is a mistake to assume that the Catholic clergy would be found averse to honest discipline. On the contrary, I am constantly amazed at their patience under unmerited suffering and persecution. . . . Some "authorities"—usurpers of authority not canonically theirs—complain of the contrast between the chaos which they themselves have wrought in the Church and the good order that generally prevails in the navy and army. Men who have seen anything of the regular army can guess how some of them would get on in it; but, no doubt, the picture in their mind's eye is of themselves as field marshals and everyone else (except, of course, the large donors) as officers' orderlies—those who buck the machine being "their own worst enemies."

I venture to think that our armed forces would quickly disintegrate under such condi-

tions and that it is due to divine Grace, with correspondence to it on the part of the Catholic clergy and laity, that the Church does not do the same.

It does not come easily or naturally to me to draw an analogy between the Church and any secular organization; and, as I have suggested, I do not think of the Church's order as being analogous to that of the army; but I commend what I have written to those who are fond of bewailing the contrast. (Rev.) JOHN COLE MCKIM.

Peekskill, N. Y.

71 Years as Sexton

TO THE EDITOR: On August 13, 1933, Mr. Charles Johnson observed his 71st anniversary as sexton of the Nahant church.

During this time he has not missed a single church service or failed to attend the weddings, baptisms, and funerals connected with the church.

I am anxious to ascertain whether this is the record or whether some other sexton has a better one.

New York. (Very Rev.) MILO H. GATES.

A Letter of Thanks

TO THE EDITOR: I wish to offer my thanks to the many friends who are sending me papers and magazines and pictures. I am very grateful. After I have finished with the papers I pass them on to others who appreciate them very much.

I have a large scattered parish with some 17 little centers to attend. I travel about 300 miles each week in my car and often camp in it at night. . . .

(Rev. Canon) E. A. HOMFRAY.

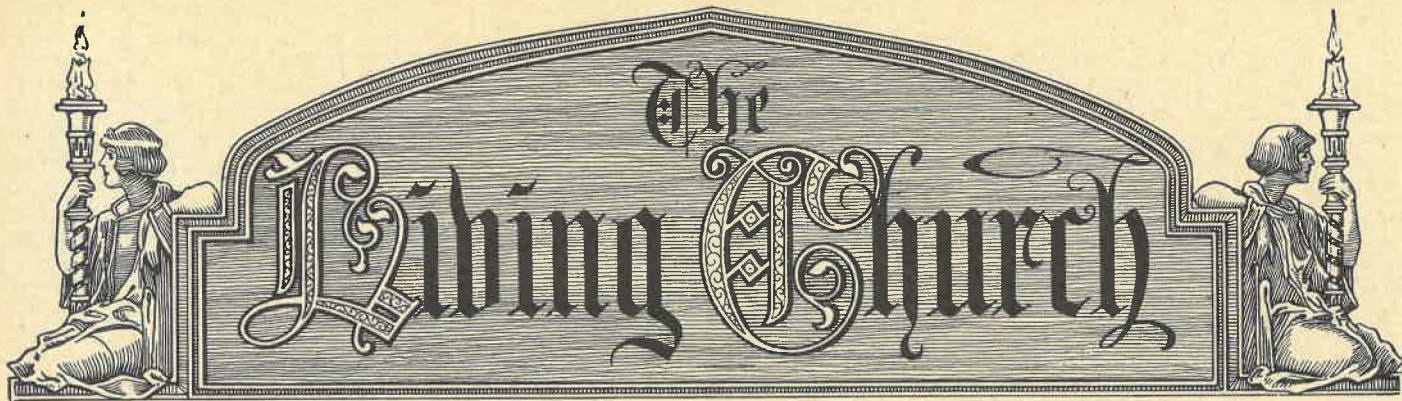
Rectory, Rockley, N.S.W. Australia.

Bible Translations

FOUR NEW LANGUAGES were added by the New York Bible Society to its list of unusual tongues and dialects in which the Bible is circulated, making the total number of foreign languages in which the Bible was distributed in New York last year, seventy-nine. The four additions were African, Xosa, Goanese, and Seneca.

The most interesting of these is that in Goanese (or Konkani). This was obtained by the society at the request of its waterfront workers, who distribute the Scriptures to seamen on vessels and crafts along the New York waterfront. These workers discovered groups of Indian coolies speaking Goanese on freight steamers that dock regularly in the East River. Goanese, a hybrid language made up of Portuguese and the native language, is spoken by a large class of natives on the southwestern coast of India, where a colony of Portuguese navigators settled hundreds of years ago.

The request for the Bible in Xosa was made by the niece of a South African tribe chief who came to get her master's degree at Columbia University. The request for Seneca came from an American Indian of that tribe who formerly lived in northern New York state. The Bible in Tonga was supplied last year at the request of a South African chieftain's daughter, who was a student in New York. The request for Broad Scotch came originally from a Negro in Harlem whose family had emigrated from the West Indies to Scotland when he was a boy.



EDITORIALS & COMMENTS

Editorial Correspondence

London, August 4, 1933.

TURNING to a less pleasant topic than the recent Congress celebrations, I feel that I must refer to an editorial that appeared in *America*, the Jesuit weekly, in its issue of June 17th. It is headed "‘Catholic’ Protestants" and has to do with the "damage . . . being done to the faith of ignorant Catholics by designing missionaries who are not Catholic." I pass by the denials of the Catholicity of the Episcopal Church, and the statement that Anglican priests are not priests, with which the editorial is filled. We are accustomed to such vicious attacks from the Roman Catholic press, and can afford to ignore them; though I must say that I was surprised to find them so boldly and arrogantly made in a periodical of such high standing as *America*.

What does cause me very real concern is the definite charge made in that editorial that an Italian missionary of the Episcopal Church, with the connivance of the Bishop of Connecticut, intentionally misrepresented himself as a priest of the Roman Catholic Church. To be sure, the editorial states only that he "announced himself to be a ‘Catholic priest’," but it assumes throughout that he gave the impression that he was a priest in communion with the Church of Rome, so that "even some English-speaking Catholics were taken in for a time." We are informed by *America*, however, that "he was neither priest nor Catholic, though he said ‘Mass’ and ‘administered’ all sacraments; he had processions, statues of saints, including that Catholic saint, St. Michael, after whom his church was named, his Protestant bishop gave confirmation, and his own Church elsewhere contributed generously to his support." (Incidentally, we wonder when the holy Standard-Bearer, the Prince of Angels, made his submission to the Roman see, as our contemporary seems to imply!)

The charge made is a very grave one. If there has been any such intentional misrepresentation, THE LIVING CHURCH is as anxious as *America* to expose it, though we shall try in that event to do so without offering deliberate insults to

another Christian communion. On the other hand, if *America* cannot substantiate the charge, we call upon its editor to retract his editorial and offer his apologies to the Bishop of Connecticut and the Episcopal Church.

From this distance it has been difficult to make a thorough investigation of the alleged misrepresentation. I have, however, written to a number of the parties concerned, and received widely varying replies. Bishop Acheson has categorically denied that there was any misrepresentation in the case at issue. The Roman Catholic Bishop of Hartford has replied that "as far as I have investigated, I am inclined to place the whole blame at the door of the local minister of the Episcopal Church. Time and again he has asserted that he was a Catholic priest (*sic*), yet in church and elsewhere he does not hesitate to ridicule the services as observed in the Catholic chapel. Besides he has gone so far as to caricature the Mass in order to deceive the ignorant into the belief that they were participating in Catholic worship performed by a Catholic priest."

THE Rev. Wilfrid Parsons, S.J., editor of *America*, has written in reply to my request for proof as follows:

"With reference to the editorial note about which you inquired, I am in possession of a signed statement which runs as follows:

"‘We, the undersigned, born of Catholic parents, baptized in the Roman Catholic faith, and both desiring and intending to remain such, were informed by those who organized St. Michael’s Protestant Episcopal Church, Tunxis Hill, that it was a Catholic church, and that the minister in charge was a Catholic priest. We were led to believe at the time that this meant Roman Catholic and were not told the contrary until later. At first believing this to be true we gave St. Michael’s our support and attended ‘Mass’ there.’

"The signers are 12 men and women, all but one of whom are Italians.

"The Catholic pastor at Bridgeport, who has supplied me

with this statement, assures me that all the facts in my note are exact with this exception: that the Solemn Mass was not exactly the first eye-opener that these people received. Many of them had begun to have suspicions before that."

He adds:

"Please be assured also that there was no intention of making slurs upon the clergy of your Church, but rather of protesting against their assumption of the single word *Catholic* to themselves while insisting on Roman Catholic for us, with its implication of a denial of universality, while apparently incorrectly assuming such universality for themselves."

THE WHOLE CHARGE seems to come down to this: that the Anglican priest in question represented himself as a Catholic priest and his parish as a Catholic parish. So far there is certainly no misrepresentation, for the simple reason that an Anglican priest *is* a Catholic priest and his parish *is* a Catholic parish, whether the Church of Rome recognizes it or not. If Fr. Parsons objects to this statement, as his Church does officially, his quarrel is with the whole Anglican communion, and not just a single parish. St. Michael's is a mission of Trinity Church, Bridgeport; a parish numbering nearly 500 communicants. St. Michael's itself has nearly 100 Italian communicants, and has been established for a long time. Surely these communicants are under no misconception as to the nature of the Church of which they are members. If 11 Italians of the Roman obedience were "led to believe" that St. Michael's was a Roman Catholic parish, they were undoubtedly misled. But who misled them?

Frankly, we do not think that any priest or bishop of the Episcopal Church was guilty of such deliberate misrepresentation, and the replies of the Roman Catholic Bishop of Hartford and of the editor of *America* have not substantiated that charge. Misunderstanding there undoubtedly was, but as yet we have seen no proof of intentional misrepresentation. We call upon *America* to submit such proof, in definite and incontrovertible form, or else to retract what is (in the absence of proof) a most unchristian and unworthy editorial.

CLIFFORD P. MOREHOUSE.

UNTRIED

TO WATCH the living road running past my door,
Mobile and clamorous, dangerous and free;
To see it beckon, and to hear it call,

"Here wings soar!
Here storms befall!
Run with me!"

To stand behind my window and watch it go
Toward the low, seared valley, toward the high, bitten hill;
To feel it running, calling, yet to wait behind,
Lest bitter winds blow,
Lest fog dim my mind
Or mud daunt my will,

Lest air fail the wings that had dared to fly,
Lest space chill the sinews that had dared to roam,
Lest fire brand the heart that had dared to burn,
And, dying, I,
Disgraced, return,
Defeated, home;

To stand behind the window, within the door,
Where the cleansing rain can come not, nor the stinging sleet,
Nor the tempering fire, nor the wind's free breath,
Nor the wings that soar;—
Here has been my death,
And my defeat.

DOROTHY LEE RICHARDSON.

The Living Church Pulpit

Sermonette for the Eleventh Sunday
after Trinity



The Understanding Heart

By the Rt. Rev. W. Bertrand Stevens, D.D.
Bishop of Los Angeles

"Certain which . . . despised others."—ST. LUKE 18:9.

THIS GROUP would include most of us because in one way or another we are all complete and impenitent snobs. The Gospel for the Eleventh Sunday after Trinity is a call to right judgments of people and a sympathetic understanding of one's fellow men. Obviously it teaches humility, but it sees humility not as an end in itself but as the basis for all the social virtues. The lesson of the Pharisee and the Publican was directed not only against self-righteousness but its accompaniments, snobbishness, lack of sympathy, uncharitableness, and pettiness.

Nothing is more important in Christian living than the understanding heart. The basis of all judgment should be what men are, rather than what they do. No one can know another by observing the sum total of his activities. One may gain a fair idea but one may easily be misled. It may be assumed that the place of the "saints in Cæsar's household" for example, might have been easily misunderstood. In our present age, the activities of countless people reflect neither their cultural nor religious convictions. Ideally men's actions should square with their ideals. Of course they should. But when they do the Kingdom will be fully realized. Meanwhile we must do as our Lord did and see the saint behind the screen of circumstances.

Furthermore we must base our valuation of people not only on what they are but what they would be. Ideals must always outrun achievements. "A man's reach must exceed his grasp, or what's a heaven for." Our blessed Lord saw the possibilities of St. Peter and developed a kind of strength which must have surprised the Apostle himself. He saw hope for young men who were not in earnest enough to follow Him. We must look beyond a man's present to his possibilities just as He did. We must pierce beyond the deeds to the purpose. Nowadays, to say that an individual "means well" is to damn him quite as effectively as to call him an idiot. But, after all, isn't that as fine a thing as can be said of anyone? The Kingdom of God will be realized by the blunderers who "mean well" when millions of suave people of tact and diplomacy have been forgotten.

A good many years ago President Hyde of Bowdoin College used this illustration. Three men are on a mountainside, the first only a few steps from the base, the second half way up and the third almost at the peak. Which is nearest the summit? The third, of course, one says. But look into the hearts and the minds of the three men. The first who just started to climb is determined that nothing shall keep him from reaching the extreme peak. The second is undecided looking sometimes up and sometimes down. The third has seen enough already and is turning back. In the light of this knowledge the one at the bottom is nearest to complete achievement. It is the realization of the truth implied in this parable that has created saints. For example, Isaac Williams' character and theology were determined by his observation of John Keble's passion for the poor. The secret of Christian living is found in limitless patience and charity towards others and uncompromising severity towards oneself. As the late Bishop Brent phrased it, "Men will become what we hope. Hope is not a courtesy; it is a vitalizing energy."

THE HIGHEST expression of worship and of Christian fellowship is to be found in the Holy Communion. Youth is especially responsive to mystical religion and sacramental teaching, and leaders of youth should emphasize the central place of this Sacrament in the life of the Christian.

—*Youth and the Church*, by LEON C. PALMER.

The Anglo-Catholic Summer School of Sociology

An American Impression

By the Rev. C. Rankin Barnes

Executive Secretary, Department of Christian Social Service, National Council

THE QUADRANGLE of Keble College, Oxford, was thronged July 14th for the Solemn High Mass commemorating the exact centenary of the Oxford Movement. A colorful, cosmopolitan congregation assembled to share in a joyous act of thanksgiving to Almighty God for the Catholic Revival in the Church of England during the previous century.

Ten days later the same quadrangle was the scene of the opening of the ninth Anglo-Catholic Summer School of Sociology. This time it was not a particularly colorful group which came together, though distinctly a cosmopolitan one. The very assembling of such a school was a direct product of the Catholic Revival.

Founded in 1925, the Anglo-Catholic Summer School of Sociology represents a well established and consistent endeavor to interpret the social implications of the Catholic Faith. Year after year it has chosen some single theme upon which to focus its attention. The thoughts of its members are annually concentrated on specific segments of the social problem—industrial, racial, or international. For several years now its sessions have been held under the auspices of the Anglo-Catholic Congress Committee. Its purpose is to re-discover the Catholic standards of life and their implications for the society in which we live.

The school's use of the word "sociology" is bound to prove startling to Americans, accustomed as they are to hearing it employed only to designate an exact and increasingly technical science. Their own use of the word always implies an objective appraisal of the behavior of social groups, from the family to the nation. When they think of sociologists they have in mind a highly organized, learned profession capable of producing such a voluminous and authoritative classic as *Recent Social Trends*. Hence Americans instinctively react unfavorably to such phrases as "Christian sociology" or "Catholic sociology." They cannot conceive of so objective a science being susceptible of such normative qualification.

England, however, is witnessing a growing use of "Christian sociology" as a term to indicate a systematic attempt to discover and to formulate the distinctive outlook of the Christian faith and tradition upon the many problems which surround the social relations of mankind. Inasmuch as the teaching of sociology in the English universities has never been given the position of high importance which it has been granted in America the difference of usage may be readily understood.

The school's pursuit of a Catholic sociology is primarily an endeavor to develop a modern statement of a Catholic philosophy of life, solidly grounded on Catholic theology. Its evaluation of every social problem is conditioned by that theological viewpoint. American Churchmen visiting England are accustomed to find among the clergy a solid theological approach toward human problems, but are rather startled to hear laymen ably arguing for or against certain social policies on the basis of Catholic theology. What is more, they do it both without embarrassment and without hesitation. Since their own apprehension of Catholic truth has given them a workable approach to human problems they welcome the opportunity of sharing it with others.

The technique employed by the school is one designed to stimulate the contributions of individual thinkers. Long in advance

THE ANGLO-CATHOLIC Summer School of Sociology, a direct product of the Catholic Revival, is regarded by many thoughtful Catholics and Protestants alike as one of the most useful contributions that Anglo-Catholicism has yet made in Christian thought and life.

of its opening each member receives a detailed syllabus of the year's subject carrying a full bibliography. This is accompanied by copies of the three formal papers to be presented.

On arrival each member is assigned to one of six discussion groups, each treating some single phase of each day's subject.

These discussion groups, forming the heart of the school, are unhurried, well led, and completely democratic. Every member has an opportunity to speak, to contribute, to share. College student or veteran priest, social worker or university professor, each makes his own offering of thought to the common stock. It represents real community thinking. There seems to be no desire to curtail discussion by anyone, except perhaps those quickly discernible enthusiasts whom Dr. Percy Silver at General Convention calls "the regular speakers."

The visitor is also struck by the representative character of the school, which includes both men and women. Of course the majority of its members come from England. But here was a lay missionary on furlough from South Africa, there the dean of an American cathedral. Here was an Archimandrite of the Greek Church, there a parish priest from Scotland. Here was a scholarly French priest recently received as an Anglican, there a Russian Orthodox college professor. The dozen Americans present included clergy and laity, men and women.

Furthermore, the age spread of the school's 108 members was significantly representative. Most of them were middle-aged, few elderly persons were in evidence. Youth was noticeably present, vocal but not brash. The future leaders of the school already appear in the offing.

As might be expected, there are vivid personalities back of the school. Its scholarly president, the Rev. B. J. Kidd, D.D., warden of Keble since 1920, presided with meticulous impartiality and sparkling wit at the general sessions held each evening. Brooding over it all was the genial spirit of the chairman of the committee, the Rev. Reginald H. Tribe, director of the Society of the Sacred Mission, whose bell-like voice and radiant smile won eager attention. Many details of the school were arranged by the Rev. G. D. Rosenthal, D.D., as its organizing secretary. Brilliant lecturer and dynamic speaker, he is known to many Americans through his visit to the United States last year.

Author of the exhaustive syllabus and also subjects secretary was the Rev. V. A. Demant, slight and blond, one of the leading younger thinkers of the Church of England on social questions. The Rev. P. E. T. Widdington, the cheery national organizer of the League of the Kingdom of God; Miss Ruth Kenyon, known for her work as one of England's juvenile court judges; and Maurice B. Reckitt, the vigorous editor of *Christendom* and author of that recent splendid volume *Faith and Society*, were also in the forefront of the school.

THE SPECIFIC THEME of the 1933 school was Catholicism and International Order. It is the actual tendency of events which is driving folk to think about internationalism today. The world seems torn between two opposite tendencies, one the recognition of interdependence in calamity, the other the endeavor to find social salvation in national self-sufficiency. The Catholic will suspect that both are bound to be false and on the

wrong plane of discussion altogether. The very intensity of the conflict between them is a sign of the urgent need of a philosophy of world order which springs from that completest view of man's nature and destiny and his place in God's world, the Catholic Faith.

T. S. Eliot, author and poet, the American-born editor of *The Criterion*, who delivered the opening address of the school, stated that Christians are committed to the point of view that the Christian idea of the world order is the only one which will work. "I have no confidence in any plan to put the world in order until it has answered the question, 'What is the good life?'"

He went on to say that the conception of individual liberty must be based upon belief in the uniqueness of each individual and his responsibility for his own salvation or damnation. That type of humanitarianism which represents merely an interest in human beings often results in the oppression of human beings.

The Catholic has high ideals and low expectations; the world has low ideals and high expectations. "It is only the Catholic in fact who is immune from disillusionment." We never despair about the world so long as we feel there is something we ourselves can do to make it better.

The choice now is between Christian, non-Christian, and anti-Christian world orders. The order we seek is one vastly more potent than just something not antagonistic to Christianity. The Catholic is bound to perpetual new thinking to meet perpetually changing situations.

Professor Nicolai Berdiaeff, president of the Russian Religious-Philosophical Academy in Paris, was prevented by illness from presenting in person his paper on The Christian Doctrine of Human Association. However, this had been previously printed and was available. He stated that Christians cannot accept the viewpoint that someone else must always carry on social activity, must reform society. It is sin which makes so essential the new social organization of mankind on a spiritual basis. The exploitation of man by man, or of class by class, is a product of sin, and with this we are called to battle.

The place of Professor Berdiaeff on the speaking program was taken by Fr. Demant. He pointed out that society is both a glorious and a tragic influence on humanity. At once glory and terror, it represents the paradox of human living.

Mere humanitarianism means only that A exists to help B fulfil his purpose in life, and B exists to help A fulfil his purpose in life, with no norm of appraising the life purpose of either. The futility of this circle is also reflected in the phrase, "Be more socially minded." The New Testament doctrine of social relationship is vastly different.

One of the Church's most vital contributions to questions of human relations is, without waiting for the conversion of all men, to make a social diagnosis of human behavior. One task of Christian sociology is to prevent the wasting of moral energy already at work.

DISCUSSION OF THE THEME, The Church and Modern Internationalism, culminated in the paper bearing the same title by the Rev. Gabriel Gillett, another veteran of the school. He pointed out that although internationalism is no new thing, the existence of a large internationally-minded public is new. Advances in means of communication and transport have developed so rapidly that the human race finds itself, in spite of itself, becoming in many respects a single political, economic, and cultural society. Granted that a world at peace within an organized international society is the only ideal possible for civilized men, there remains the question of what sort of organization we are to envisage.

The problem is to find a way of nierging the national life in the wider society without submerging it. The special function of Christians, as such, in helping to build up an international order among non-Christian and semi-Christian states, will be to oppose any projects which would make an ultimate Christendom impossible.

The final topic of the school, The Nature of a Catholic

World Order, was presented by Fr. Rosenthal. He emphasized the necessity of keeping clear the vital distinction between the two ideas of "unity" and "union." "Unity" denotes the oneness of a body; "union" the coöperation of its members. The principle of organic unity that makes the Church one is not our common humanity but our common divinity, the fact that through our adoption into Christ we are made partakers of the divine nature.

The family unity of the Church which results from the common sharing of its members in the divine life of Christ, sacramentally preserved and sustained, is the true basis of a Catholic world order.

The Catholic Movement can and ought to make three immediate practical contributions toward the establishment of a Catholic world order. First, it must insist on the sociological implications of Catholicism. Second, we must set ourselves to do more serious thinking about the attitude of the Church toward war. War carries with it the temptation to well nigh every mortal sin, and is in itself the utter negation of the law of universal brotherhood which is a cardinal principle in Christian ethics. Third, we must substitute for our present provincial and national point of view the true conception of Anglo-Catholicism as a message to the world. "The primary aim of the Catholic Revival during the next hundred years must be to present a Catholicism based on the true principles of unity and in touch with the progressive forces of social and political thought, not only to the Anglican communion but to the world."

VIEWED AS A WHOLE the school was scholarly in method, philosophical in atmosphere, definite in theology, positive in approach, objective in controversy, and democratic in spirit. The school was most cordial to its overseas members, despite the amusing unguarded reference of one speaker to "the United States and our other English-speaking dependencies." The level of its work was heightened by the devotional addresses given each morning by the Rev. Cyril E. Hudson, canon of St. Alban's and co-author of *Psychology for the Religious Worker*.

While devoutly thankful for the privilege of attending the summer school, the writer feels that it was unnecessarily marred by the recurring note of cynical scorn for the Lambeth Conference. The attitude might be summarized in thoughts somewhat like these: "The Lambeth Conference is dominated by the English bishops. These are all appointed by the state. Therefore the spiritual value of whatever Lambeth announces must be discounted." "Lambeth always says the things which it is supposed to say!"

Such an attitude toward the encyclical letters and the resolutions of the Lambeth Conference is certainly not typical of the Church in America or in Canada. Hence the visitor from overseas could not but wonder whether this critical distrust of the Lambeth Conference is not a by-product—unconscious, perhaps—of the growing impatience of the English Church with the trammels of Establishment, such as was publicly expressed by the Lord Bishop of Durham in his sermon at St. Mary Abbots', Kensington, on the centenary day. Regardless of its cause, however, this slurring attitude revealed a certain pettiness quite unworthy of the usual broad spirit of the school.

The summer school is a worthy and appropriate product of the Catholic Revival. It is performing a unique function, valuable alike for the Church of England locally and for the Anglican communion internationally. It gives promise of significant results during that period which Anglo-Catholics now joyously anticipate—"the next hundred years."

It's a Poor Joke

WHEN some heart carries away an ache.
When someone blushes with embarrassment.
When something sacred is made to appear common.
When a man's weakness provides the cause for laughter.
When profanity is required to make it funny.
When everyone cannot join in the laughter.

—From a New York Parish Leaflet.

The Polish National Catholic Church of America

By the Rt. Rev. John Zenon Jasinski

Bishop of the Polish National Catholic Church,
Buffalo-Pittsburgh Diocese

BY DIVINE APPOINTMENT, the Polish National Catholic Church is as old as Christianity itself. The Divine Founder and the Head of the Church is our Lord and Saviour Jesus Christ. During the three years of our Lord's public life, He gathered around Him a band of faithful disciples whom He instructed to bring the fruits of redemption to all nations, giving them and their successors divine power of mission, orders, and authority.

1. *Mission.* To teach all nations His divine truth (St. Matthew 28: 19-20).

2. *Orders.* To dispense His grace through the Holy Sacrifice of the Altar and the Sacraments (St. Luke 22: 19; St. Matthew 28: 19; St. John 20: 23).

3. *Authority.* To guide and rule the lambs and sheep of His flock (St. John 21: 17).

The Apostles therefore, and their legitimate successors, are the persons to whom Christ entrusted the duty of forming in His Name, among all nations and all ages, a spiritual society, the Holy Catholic Church. The Polish National Catholic Church has a historic continuity that is descended from the Church that our Lord established at His Resurrection. She has the same type of government that He gave to the Apostles, she has the same faith that He has deposited with them, she believes in the doctrine, and the government, and the worship of the primitive apostolic Church.

BRIEF SUMMARY OF THE DOCTRINE

The doctrine of the Polish National Catholic Church is founded on the Holy Scriptures, the Holy Traditions, and the dogmatic decisions of the Four Ecumenical Councils. The Holy Scriptures are interpreted strictly in accordance with the teachings of the Four Ecumenical Councils and the Holy Fathers of the Catholic Church. The doctrine is safeguarded and defined by the General Synod of the Church. Such definitions by the General Synod neither constitute nor establish new doctrines, but are official statements that the particular doctrine was revealed by God and is contained in the *Depositum Fidei*, or Sacred Depository of Catholic Faith. The doctrinal symbols of the Polish National Catholic Church are the Apostles', and the Niceo-Constantinopolitan Creed. Christ is recognized as the only Head of the Church, therefore the dogma of papal infallibility as the special representative or Vicar of Christ on earth is not accepted. According to the teaching of the Polish National Catholic Church infallibility belongs to the whole assembly of true members of the *Ecclesia* or Church, which is represented by its Synod legally and canonically called together and whose decisions are confirmed by the consensus of the Church.

The balance of the creed is here summarized: One only God, in three divine Persons, distinct from, and equal to, each other, that is to say, the Father, the Son, and the Holy Ghost. The Catholic doctrine of the Incarnation, Passion, Death, and Resurrection of our Lord Jesus Christ; and the personal union of the two Natures, the divine and the human. Honor Virgin Mary as the Mother of God and hold the true Catholic doctrine of the virgin birth of Christ. The true, real, spiritual presence of the Body and Blood of our Lord Jesus Christ in the most holy Sacrament of the Eucharist. The seven sacraments instituted by Jesus Christ for the salvation of mankind.

The Polish National Catholic Church expects of all its members loyalty to the doctrine, discipline, and worship of the One, Holy, Catholic, and Apostolic Church in all the essentials, but allows great liberty in non-essentials. The fundamental principles of the Church are based upon the Holy Scriptures as the rule of faith, but interpretation of the same is based not upon the individual private judgment but upon the competent canonical authority of the Church.

The Apostles' Creed is the baptismal symbol, and the Nicene Creed is the sufficient statement of the Christian faith. The historic episcopate, locally adopted in the methods of its administration to the needs of the nations and peoples, is the best source of God to the unity of the Christian Church.



BISHOP JASINSKI

BY HUMAN arrangement, historically speaking, the Polish National Catholic Church had its beginning in the United States of America in 1897 in Scranton, Pa. The group of Polish Americans consisting of about 300 families under the able leadership of the Rev. Francis Hodur, then a pastor of the Roman Catholic Church of the Holy Trinity in Nanticoke, Pa., organized the first Polish National Catholic parish of St. Stanislaus in this country. With a magnificent faith in its divine mission, with the great religious aspirations to win the soul and intellect of Polish people, the movement spread to every section of the country and the Polish National Catholic Church was established on the basis of democratic Catholicity. In September, 1904, at Scranton, Pa., the first synod was held and was attended by 147 clerical and lay delegates, who represented about 20,000 adherents in five states. The Rev. Francis Hodur was elected Bishop and consecrated in 1907 by Archbishop Gerard Gul of Utrecht, Bishop John Van Thiel of Haarlem, and Bishop Peter Spit of Deventer, the Old Catholic bishops of the Netherlands. A small Jansenist Church in Holland which today is known as the Old Catholic Church is the sole historic survivor of a movement which once had reflected in a brilliant controversy with Jesuitism. This church has the true Catholic succession.

An apostolic vicar, Peter Codde, consecrated as a bishop at Brussels, Belgium, in 1689, supported the Jansenist cause and organized a Jansenist Catholic Church and had been elected Archbishop of Utrecht by the chapter of that see. He refused to sign the formulary of Alexander VII and died without recantation in 1710. The chapter of Utrecht joined the French Appellants in their resistance to the "Unigenitus." They were able to keep up a supply of priests by sending their candidates with dimissorials to French Appellant Catholic bishops for ordination. In 1723 the chapter of Utrecht chose C. Van Steenhoven, formerly vicar general, Archbishop of Utrecht, and he was consecrated by French Jansenists, Bishop of Babylon Dominic Marie Varlet, and legality and canonicity of consecration was defended by the famous canonist of Louvain University, Van Espen. The Rt. Rev. D. M. Varlet was consecrated fourth Archbishop of Utrecht and when he himself died, Meindart, the last archbishop whom he consecrated, established the bishopric of Haarlem in 1742, and in Deventer in 1752. Meindart's successor was consecrated by the Bishop of Haarlem and so the

succession of bishops and priests has been maintained down to our own day. The apostolic line of the Archbishops of Utrecht with communion with Rome is as follows:

1. Frederic Schenck 1560 to 1580
2. Sasbold Vosmeer 1602 to 1614
3. Philip Rovenius 1620 to 1651
4. Jam. de la Torre 1651 to 1661
5. J. van Neerchasel 1661 to 1686
6. Peter Codde (suspended from Rome).. 1688 to 1710

Break with Roman jurisdiction:

7. C. van Steenoven 1724 to 1725
8. Cor. J. Barchman Wuytiers 1725 to 1733
9. T. van der Croon 1734 to 1739
10. P. J. Meindarts 1739 to 1767
11. Walter van Nieuwenhuisen 1768 to 1797
12. J. J. van Rhyn 1797 to 1808
13. W. van Os 1814 to 1825
14. J. van Santen 1825 to 1858
15. Henry Loos 1858 to 1873
16. John Heykamp 1875 to 1892
17. Gerard Gul 1892 to 1920
18. Fr. Kenninck 1920

So the consecration of the Rev. Francis Hodur by Old Catholic bishops of Holland gave to the Polish National Catholic Church of America a direct Western line of apostolic succession.

A VISION OF THE NEW JERUSALEM

(Two stanzas of the 14th century *Pearl*
rendered in modern verse)

I

AS JOHN has writ, so saw I here;
I saw the gems that he had seen:
The first tier jasper did appear,
Opalescent, of deep rich green.
Though dark, it gleamed on the walls so sheer;
The second foundation was rare sappharine;
Chalcedony next, blue—green and clear.
In purity paler than aquamarine;
The fourth tier emerald, of surface sheen;
The sardonyx spotless, the fifth fair stone;
The sixth was the ruby, of blemish clean—
As in the vision of Apostle John.

II

Then added John the chrysolite,
The seventh stone in the fundament;
The eighth, the beryl, clear and white;
The topaz ninth, of orient;
With chrysoprase green was the tenth bedight;
The eleventh the jacinth did ornament;
The twelfth most costly, softly bright,
The amethyst purple, with blue was blent.
The wall above was translucent,
Its crystal jasper glistening shone;
All this in Scripture doth present,
That man of visions, Apostle John.

JAMES A. EASTMAN.

THE MOST IMPORTANT PRODUCT of the public schools is not reading, writing, and arithmetic; it is not algebra, Latin, and French; it is not chemistry, physics, and biology. It is not found on the report cards, but it is more important than any of the subjects mentioned. It is *Character*.

If a person acquires a so-called education without developing a corresponding strength of character, his life will be a menace to the community because his capacity to do wrong will be increased. He will have become a liability to the city instead of an asset and the city's investment in his education will have proven an unwise venture.—*Character*.



The Sanctuary

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

"I Have Prayed for Thee"

READ St. Luke 22: 31-34.

IN MANY PLACES there are being held in these days what are called Schools of Prayer. They are a most helpful and greatly needed exercise. The plan is new in its present form, but the thought is not new. There have been many schools of prayer during Christian history, and the work of our Lord in the training of the Apostles included just such schooling. He taught them, both by precept and by example, and His teaching about prayer was broad in its scope. Consider here the example of our Lord Jesus Christ in intercessory prayer.

1. He had chosen Simon Peter and had given him His friendship, teaching, and personal guidance. Rare as the privilege was of enjoying these, they were evidently not enough in the mind of Christ; there was something more needed. And when the hour of temptation pressed upon His disciple, He told him in these simple words how He was trying to help him: "I have prayed for thee." How much lies behind this sentence! It reveals our Lord as our great example in intercession—prayer for others. As we try to follow His example and learn to pray, we may well think of this, and as we do so we may be sustained by the thought that what He did for Simon Peter He does for each one of us. In every trial and test, we can, if we listen, hear Him say for our comfort, "I have prayed for thee."

2. It is impossible for any one of us, of course, to intercede with His unselfishness or to gather into the circle of our prayers a great multitude for whom He cares and prays, making perpetual intercession for us. Yet the broader our intercession is in its reach, the better for us. No one who has learned to pray for others systematically and with imagination as well as sincerity need live a narrow or constricted life. His world may be as wide as he chooses, that is to say, as wide as his prayer.

3. But does it do any good? "I can see that it helps me," said a thoughtful woman, discussing intercessory prayer, "but I cannot see how it can help a person thousands of miles away." The obvious answer to this is, first, that our Lord must have been sure it would help when, to all His resources of influence, powerful as they must have been, He added prayer. But one must carry this further and recall the fact that thousands of those who have followed Christ's example have found that prayer helps. The story of answered prayers is a long and enthralling tale. It stretches across the centuries and touches almost every phase of human life. Even to know a little fragment of this story makes one realize that prayer is no longer in the experimental stage. We know that it helps by the practical test of a wide and rich experience.

If it were possible for us to know everything that perhaps we may some day know about the subtle influence of mind on mind and spirit on spirit, we might be better qualified to analyze the secret of intercessory prayer and its effects. Yet this may be said: there are some things which God gives to us whether we pray or not. There are some things which He refuses when we pray, because He knows more and understands better what the results will be. But there are certainly a great number of the spiritual forces that bear upon our life which He has made contingent upon our coöperation. They are released by the action of human wills joining with His divine will. Therefore even though we may not be sure of the exact way in which God will bring about the desired end, or bestow the desired blessing, we may be sure that some definite result will follow when we can say to any fellow creature near or far, as our Lord said to Simon Peter, "I have prayed for thee."

Lord, I will try to pray for others in the name of Jesus Christ, and by the help of His spirit, with faith and patience. Make me more and more a learner in Thy School of Prayer.

Patriarchal Elections in the East

By Canon W. A. Wigram

THE WAVE OF NATIONAL FEELING that has lately come over all the East has had its effect in Church matters, and one result of it has been a series of problems affecting patriarchal elections, especially as the breakdown of the old Ottoman empire has made the system under which several of the ancient sees have been filled hitherto utterly inapplicable and impossible.

The efforts made by men who grasp the problems to make new arrangements do not always commend themselves to old "vested interests."

Thus at Alexandria the question of election to the Orthodox patriarchate has become uncertain under the new conditions. Hitherto it has been practically in the hands of the Greek colony of that city, and of Cairo, for a comprehensible historic reason. From the sixth century onwards, the mass of the Christians in Egypt has been Coptic and Monophysite in faith, and for long enough the Orthodox patriarchate was a merely titular post, the holder of which usually lived at Constantinople.

In the last 200 years or so, however, the colony of Greek merchants in Egypt and in all Africa has been increasing, so that the patriarchate and hierarchy have naturally revived, and there are now, we believe, 13 bishops under the present "Pope," Meletius. It is well to remember that that title is not originally or exclusively Roman! Naturally, the habit has grown up of having the Patriarch of this Greek body chosen practically by the Greeks who formed his flock, his position being recognized by a firman from the Khedive of Egypt.

Now, however, things have altered. Egypt is no longer even nominally an Ottoman province, and the Orthodox population is at once larger, regularly resident in the land, and no longer exclusively Greek. It now includes many Syrian Orthodox. Under these circumstances, the present Patriarch, Meletius, wishes to regularize the electoral system, and has brought forward a scheme by which the Patriarch shall be elected in future by the clergy of Alexandria and Cairo—his own immediate diocese—and by the metropolitans, or rather bishops, who owe him allegiance. He is to be invested by the firman of the Sultan of the land, for he is Sultan now, but the laity are to have no direct share in the matter.

By the scheme, any Orthodox bishop or any Egyptian priest of a certain seniority is eligible for the post. In an election the clergy are to select three names, from whom the bishops are to make the final choice. Unfortunately, this scheme is by no means acceptable to the Greeks of Egypt, who have come to look upon the patriarchate, of which they are very proud, as their own property and inheritance, though of course it is supported by the Syrian residents. The government of Egypt is inclined to favor it, for it is the fact that a Greek remains a Greek wherever he may be or whatever allegiance he may owe, and authority is naturally inclined to be jealous of the fact that a big Egyptian institution should thus have a foreign color. The leading Greek statesman of the day, Venizelos, is also a supporter of the plan, being inclined to look at things with a statesman's eye, not that of an ecclesiastic.

Thus when the scheme was put forward, it was turned down, with emphasis, by all the Hellenic communities of Egypt, colonies that are found in every leading city of the land. They declared, with gratifying frankness, that it was "opposed to ethnic advantage" and that it would lead to the loss of the "Hellenic character of the patriarchate," thereby showing a certain narrowness in their undoubtedly patriotic outlook. They declared that they would recognize no patriarch elected by the new plan.

Fortunately the threatened quarrel was averted by the statesmanlike attitude of the Patriarch Meletius, and at the moment

all proceedings are suspended for four months. Then, when all have had a holiday, and when the thermometer in Egypt is a trifle lower, the matter may be approached again. It is one of those matters in which a national body that is naturally proud of its status may be called upon to make a real act of sacrifice in the name of a larger patriotism.

THE question of election to the Jerusalem patriarchate still drags its slow length along, owing to the local disputes now, and not owing to the meticulous legality of the official. The government of the land is prepared to pass a law at once facilitating the election by declaring that such civil changes as the cessation of Ottoman rule makes necessary shall be deemed to have taken place. It is laid down, for instance, that the British high commissioner is the grand vizir of the Ottoman empire to this degree, and so on. If all will agree to that, that law will be passed at once, and an election according to the old law will then be legally possible.

According to that old law, four prelates are eligible for the rank, and four only. They are Meletius, Patriarch of Alexandria; Chrysostom, Archbishop of Athens; Timotheus, Archbishop of Bethlehem; and Celadion, Metropolitan of Ptolemais—the last named being the *locum tenens* of the see for the length of the vacancy.

The election having taken place, the legal patriarch of Jerusalem will be in a position to act, and the reforms that all parties now admit to be needful can then follow.

This proposal, however, does not satisfy the "Arabophone" or Arab-speaking party in the patriarchate, who fear that, as has been known before, the prelate on the throne may not be so ready to carry out reforms as one who is desirous of the dignity is ready to promise them! Hence they ask that the law that makes the technical changes to facilitate the election shall also enforce, at the very least, those reforms that the "Bertram-Young Commission" declared to be necessary, some 10 or 12 years ago.

A commission, composed of equal numbers of the "Arab-speakers" and of members of the Brotherhood of the Holy Sepulchre, has been sitting to discuss this problem, under the presidency of the chief secretary to the high commissioner of Palestine. That official, with sound British legality, has been pointing out to the malcontents that only a Patriarch can effect the reforms, and that any Patriarch can repudiate any reforms brought in irregularly. He therefore urges the Arab-speakers to accept the position and allow the election to take place, though he is perfectly willing to accept any suggestions that the malcontents may make as to future reforms, even as to the status of future members of the electoral body, and to press them upon the new Patriarch. Up to the moment, however, no agreement has been reached. All agree that many reforms are necessary, though not all Greeks would accept the Bertram-Young scheme *en bloc*, and they point out, with some justice, that the law "who pays the piper, calls the tune" is of universal validity, and that the Convent of the Holy Sepulchre is the general paymaster of the Orthodox communion of Palestine.

YES, MY FRIEND, it was a bad sermon and that clergyman isn't a clever man, and no doubt you could answer all his arguments; but I pray you desist from criticism and write yourself, not one sermon, but two, for fifty-two Sundays in the year, and remember they must be delivered to folk like yourself. Then start away again to criticize the clergyman if you like and if you can.

—H. R. L. Sheppard.



Churchwomen Today

Ada Loaring-Clark, Editor

MRS. DANIEL T. HUNTINGTON, whom you will remember made so fine a contribution in reporting our women's meetings in Denver, has proved herself a capable and far-seeing directress of the Chinese Mothers' Club at Wuhu, district of Anking, of which her husband is the Bishop.

Notable Planning

She has provided a year's program of concrete aims, wide variety, and varied interests. The Mothers' Club includes women from other congregations as well as those of our own Church and also some non-Christians. At half the meetings some simple handicraft is undertaken and the alternate sessions are devoted to the discussion of home problems—problems as vital in their importance in China as they are here. Among the topics discussed were punishment, fear, play, diet, and discipline.

THOSE WHO STUDIED the Indian-American, as we are asked to call him, last winter will be interested in knowing that, partly due to the economy plan of the administration, federal day schools are to be substituted for some of the Indian boarding schools. This decision was reached after a careful review of the situation by the officials of the Department of the Interior, Office of Indian Affairs. It is their belief that though the change may occasion some temporary difficulty in adjustments, the ultimate result will be decidedly beneficial to the Indian people.

Indian Schools

Emphasis is placed upon the value of government efforts in education back in the reservation where the Indian lives. Federal day schools and public schools there will furnish, it is hoped, a wholesome environment for Indian boys and girls to build up family and community life.

Beginning this fall, between 4,000 and 5,000 of the 22,000 Indian children attending federal boarding schools will be in attendance at local day schools or public schools. Funds will be set aside for not only the payment of tuition to public schools which take in Indian children, but for health work, social work, and other community development.

Indian boys who graduate this year or are advanced in age will be offered an opportunity to enter the special Indian reforestation camps. As a further departure from segregated institutional care of Indians, more and more opportunities will be given them for vocational, as well as higher, education in established state and local institutions. At this time nearly 500 Indian youths are attending colleges and universities.

A CANADIAN correspondent writes to say that the recent appearance of a woman in the pulpit of St. Paul's Church, Toronto, was an incident of more than passing interest. This lady was the wife of the principal of Wycliffe College. During the war, and on behalf of the Red Cross, women spoke occasionally from Anglican pulpits; but so many irregularities took

Women in Pulpits

place and were condoned in those days that they did not cause comment.

The speaking of women in our churches and in those in England has not been an unusual occurrence. Dr. Maude Royden was a pioneer in this respect and has spoken in the cathedrals of Boston, Portland, and Detroit, and in other prominent churches in our country. Lady Barratt spoke recently in Bristol Cathedral, full authority being given to that unusual act by the presence of the Bishop and the dean on the occasion. Another woman speaker of eminence is Miss Picton Turberville, a labor member of Parliament, who has spoken in Birmingham, London, and elsewhere.

IT IS PREFERABLE that character be not only felt but seen in the good which it does.



Books of the Day

Rev. William H. Dunphy
Editor

THE CATHOLIC FAITH AND THIS GENERATION. A course of addresses by T. Dilworth-Harrison. A. R. Mowbray & Co., Ltd.; Morehouse Publishing Co. 1933. 70 cts.

THE VICAR of St. Bartholomew's, Brighton, England, delivered these excellent mission instructions to undergraduates in Oxford during a week in this year, at the celebrated Church of St. Mary the Virgin. Often the priest has use for a book which he may give to an intelligent inquirer; or to a more or less "scientific-minded" layman who goes about with a chip on his probably narrow shoulder and who has a fixed idea about the expanding universe, changing morals, man's unimportance (not his own); all of which he fancies has exploded English Protestant religion. Such a book as this, intended for just this purpose, will tie up together morals, human responsibility, sacraments, revelation, the microscopic and the macroscopic universe, and will firmly but clearly debunk the stuffed effigy that has been erected in the name of religion for purposes of anti-religious target practice. Or, perhaps, it will serve the purpose of explaining to the reader what he has never heard of before, our Lord's Catholic religion. A handy and useful book for a priest to have; attractively gotten up, too. Appended are some book lists for further reading, and some letters from Oxford undergraduates written to the missionary beforehand, about what they thought ought to be said.

P. R. F.

THE FINALITY OF JESUS CHRIST. By Robert E. Speer. Fleming H. Revell Co. \$3.00.

THESE are the 1932-1933 Stone lectures at Princeton, and the Gay lectures at Southern Baptist Theological Seminary, by a well known Protestant layman and missionary enthusiast.

The work is a brave and reverent tribute to our Lord; it will might be the Protestant answer to the recent laymen's missionary survey. But it illustrates the need a defender of our Blessed Lord has for the faith and spiritual armory of Catholic religion; particularly as it is largely from the standpoint of missions that the writer takes his stand. To see this, we need only to quote from the preface, noticing the self-opposing statements that hinder the task of the author:

"To us," he says, "Jesus Christ did not come to found a religion. He came to be the Light and Life and Lord of men. The Christianity which truly represents Him is not a religion. It is not a human search for God or quest for truth. It is the supernatural, self-revelation of God Himself. . . ."

Great zeal and love and devotion have gone into the making of this book; it is full of interest and worth reading if the price can be compassed. A gallant soul is defending his Lord with all the powers of which he is aware.

P. R. F.

THE MARCH OF FAITH. The story of religion in America since 1865. By Winfred Ernest Garrison. Harper & Brothers. \$2.50.

AS THE AUTHOR rightly says, religion is not a thing of itself, but rather a way of harmonizing to the pursuit of higher ends, all of life. But this leads him to a surprising and unusual treatment of his subject. Dispassionate, frankly curious, cynical perhaps, getting things pretty straight as a rule, Mr. Garrison is a sort of Sinclair Lewis and Walter Winchell combined; with some of the stinging and malodorous part toned down. The book may amuse those who take it with several grains of that estimable element that savors all things. Of the "Episcopalians" he says that we have been disturbed by the pull of our "desire for fellowship, on the one hand, with the other Protestant churches, and on the other, with the other Episcopal churches"—a rather neat way of putting it!

P. R. F.

NEWS OF THE CHURCH

House of Bishops To Meet in Iowa

Important Pastoral Letter to Church
Expected at Close of Session at
Cathedral November 7th to 9th

NEW YORK—The Presiding Bishop, the Most Rev. James DeWolf Perry, D.D., has issued a call for a meeting of the House of Bishops in Davenport, Iowa, November 7th, 8th, and 9th. The bishops will be guests of the Rt. Rev. Harry Sherman Longley, D.D., Bishop of Iowa. The center for devotional and business services will be Trinity Cathedral, and the cathedral parish house.

A wide range of business affecting chiefly the missionary enterprise of the Episcopal Church will be considered and it is expected that at the close of the session an important Pastoral Letter will be issued to the Church.

This will be the second annual meeting under rules of the House of Bishops adopted in 1928. Heretofore frequent calls have been issued but always at the discretion of the Presiding Bishop and at irregular intervals. Normally this session would have been held in Davenport last year at the invitation of Bishop Longley. The session was deferred, however, since the House of Bishops held a special session at Garden City, Long Island, at the request of the National Council.

The bishops will gather for a welcoming luncheon in the cathedral parish house November 7th. Organization and business sessions will follow a celebration of the Holy Communion with the Presiding Bishop as celebrant November 8th.

Memorial Eucharists For Bishop Burleson

STOIX FALLS, S. D.—A family memorial Eucharist was celebrated at 7 A.M. on the feast of the Transfiguration in memory of the late Rt. Rev. Hugh L. Burleson, D.D., Assistant to the Presiding Bishop.

The Bishop's brother, the Rev. John K. Burleson, D.D., of Escondido, Calif., was celebrant, and his nephew, the Rev. T. M. Burleson, of Lewiston, Idaho, was assistant. The Bishop's son, John E., was the server.

The Calvary Cathedral parish memorial service took place the same day at 11 A.M. The Rev. T. M. Burleson was celebrant, and the sermon was preached by the Rev. S. L. Hagan.

Bishop Quin Visits Fair

CHICAGO—The Rt. Rev. Clinton S. Quin, D.D., Bishop of Texas, was a recent visitor at the World's Fair.



BISHOP ROWE AND DOG TEAM,

In the old days when it was with great difficulty and much time that he made his visitations throughout his large territory of Alaska. Now he has just completed a trip to some of his churches, using four modes of travel—airplane, boat, train, and automobile.

Berkeley Rector Named California Archdeacon

**Dr. Hodgkin Succeeds to Office Formerly
Held by Bishop Porter**

SAN FRANCISCO—The Rev. W. R. H. Hodgkin, D.D., rector of St. Mark's Church, Berkeley, for more than 10 years, has been appointed archdeacon of California.

This office became vacant last spring with the consecration of the Rt. Rev. A. W. Noel Porter, D.D., Bishop Coadjutor of Sacramento.

Assyrian Priest Is Speaker At Massacre Protest Meeting

CHICAGO—The Rev. Simon Yonan, priest in charge of St. Michael's Assyrian Church, Chicago, was one of the principal speakers at a recent meeting of Assyrians to protest the reported massacre of 150 of their fellow countrymen by Arabs. A written protest was dispatched to the state department at Washington.

Bronze Lanterns in Church As Memorial to Benefactors

SPRINGFIELD, MASS.—Bronze lanterns have been placed in the nave of the Church of the Good Shepherd, West Springfield, in memory of Mr. and Mrs. Charles Grieves. Their legacy made possible the recent discharge of the total indebtedness on the church.

Bishop Rowe Uses Four Travel Modes

Plane, Boat, Automobile, and Train
Employed in Alaskan Itinerary;
Once Depended on Dog Teams

ANCHORAGE, ALASKA—Four different modes of travel—airplane, boat, automobile, and train—were used by the Rt. Rev. P. T. Rowe, D.D., Bishop of Alaska, on part of his visitations this summer. Years ago, in his visitations, he was forced to depend mainly on dog teams.

Ketchikan was his first stop, where he was kept busy at the two churches. Confirmation services were held in both white and Indian churches. Wrangell, Juneau, and Douglas Island were next visited.

From Juneau the Bishop sailed to Sitka, once the Russian capital of this area. The Bishop took a plane from Sitka back to Juneau, making the trip in 65 minutes.

TAKES STEAMER TO FORT YUKON

Chilkoot Barracks, an army post, was the next stop. After services at Haines and Skagway, the Bishop left by train for Whitehorse, and then he took a steamer to Dawson and Eagle, arriving at Fort Yukon at the time of the midnight sun.

Fort Yukon, perhaps the most active place on the Yukon River, is the headquarters of trappers and the center of the fur business. The Bishop spent eight days there, holding 12 services, celebrating the Holy Communion four times, and confirming 47. The Hudson Stuck Memorial Hospital is located at Fort Yukon.

ONCE MUSHED WITH DOGS

The Bishop then revisited Eagle and Dawson, then went to Circle City where services were held. Through this section the Bishop mushed with dogs in 1904 and saw thousands of caribou. "How wonderful and interesting to make this trip now by automobile," he exclaimed. He drove to Fairbanks.

From Fairbanks the Bishop took a plane to Tanana Crossing and back. He spent five hours with the Indians at Ta-

(Continued on page 422)

Statue of "Best Friend" Used by Birds for Nest

WASHINGTON—Birds built a nest during the summer upon the statue of St. Francis of Assisi, in a niche in the cloister garth of the College of Preachers building, Washington Cathedral.

The young birds have flown, but the statue of good St. Francis, the "best friend" of the birds, still stands ready to welcome more birds. The birds could hardly find a more appropriate spot.

Priests Take Final Monastic Life Vows

S.S.J.E. Leaders From United States, Canada, and Korea Attend Service At Conclusion of Retreat

BOSTON—Final life vows as members of the Society of St. John the Evangelist were made August 13th by the Rev. Ernest Kellner Banner, of the diocese of Atlanta, and the Rev. Robert Fletcher Humphreys, of the diocese of Quincy. The service was during the High Mass in the Church of St. John the Evangelist. The order was represented by officials not only from the houses in the United States, but also from Canada and Korea.

The service came at the close of the annual retreat of the order, during which others took preliminary or annual vows.

The Rev. Spence Burton, S.S.J.E. superior, sang the Votive Mass and received the life professions of the two who had finished their novitiate. The Rev. R. F. Palmer, superior of the Canadian province, was deacon; the Rev. Kenneth A. Viall, superior of the Pacific province, was subdeacon; and the Rev. Oliver E. Dale, assistant superior of the New York house, was master of ceremonies.

The candidates were presented by the Rev. Charles P. Otis, assistant superior of the society, and by the Rev. William M. V. Hoffman, Jr., S.S.J.E., master of novices at the American Mother House in Cambridge. The Rev. Walter P. Morse, superior of the Korean province, was also present in the sanctuary.

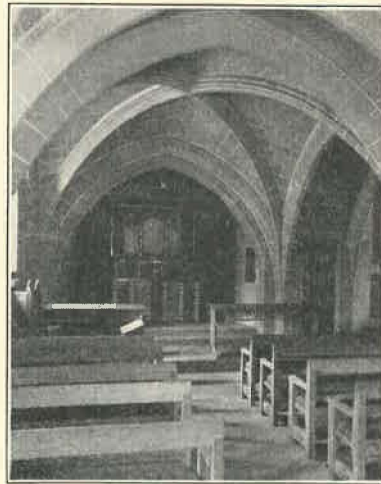
Texas Cowboys Interested In Church After Meeting And Hearing Bishop Seaman

AMARILLO, TEX.—The Rt. Rev. E. C. Seaman, D.D., Bishop of North Texas, has devoted much of the summer to the ranch life. Riding in roundups, helping with branding, and in visiting the various ranches, he has developed some close contacts with the life of the range.

Eating with the cowboys who had been branding calves, the Bishop had an intelligent hearing on infant baptism when he started with a description of the signing of each child with the sign of the cross to mark him as belonging to Christ's flock.

Pledge Receipts in California Higher

SAN FRANCISCO—The treasurer of the diocese of California, F. M. Lee, reports receipts of missionary pledges from parishes and missions totaling 90 per cent for the first six months of the fiscal year. This is a much better showing than in recent years.



THE CHAPEL IN ST. JAMES' CHURCH, Chicago, where the Brotherhood of St. Andrew was organized, is shown above. St. James' Church is pictured below. Here the brotherhood will hold its celebration.

Churches Under NRA If Three Persons Employed

Described as Holding Same Status as Business Concern

WASHINGTON—Churches are held by National Recovery Administration officials to be within the scope of the Recovery Act if they employ three or more persons, it was reported unofficially.

A church was described as holding the same status as any business concern hiring three or more employes.

The question originated in Brooklyn, "City of Churches," and raised several points, which, because of the recent and informal form of submission of the question, were yet to be explained by the administration.

Among the questions were:

"Would a church be required to display the Blue Eagle emblem?"

"Would the boycott proposed for industry be applied if the church did not come in under the NRA?"

Chicago to Be Host To Brotherhood

Members From Many Dioceses Expected at 50th Anniversary in Organization's Birthplace

CHICAGO—Churchmen from many dioceses are expected here September 8th for the celebration of the 50th anniversary of the founding of the Brotherhood of St. Andrew in the United States.

The celebration will take the form of a three-day conference and pilgrimage to the birthplace of the organization, the chapel in St. James' Church, Chicago.

The Presiding Bishop has announced his intention of being present for the celebration and is scheduled as the principal speaker at a dinner September 8th at the Lawson Y. M. C. A.

The Rt. Rev. George Craig Stewart, D.D., will be the principal speaker at a preparation service the evening of September 9th. During the day of September 9th, conferences on various phases of the brotherhood's work will be held.

There will be a great corporate Communion the morning of September 10th in St. James' Church and at 11 A.M. the anniversary service proper will be held with the Rt. Rev. Frank E. Wilson, D.D., Bishop of Eau Claire, as the preacher.

James L. Houghteling, Jr., son of the founder of the brotherhood, is chairman of the committee on arrangements.

BOYS' DIVISION FIRST

The program opens September 9th with Holy Communion in St. James'. The forenoon conference will be devoted to the boys' division of the brotherhood, with Richard H. Ranger, of Newark, N. J.; the Rev. Dr. Hubert Carleton, of Wilmette, Ill.; Douglas C. Turnbull, Jr., of Baltimore, Md., and J. R. Marcum, of Huntington, W. Va., speakers.

The young men's and men's divisions of brotherhood work will be considered that afternoon. The Rev. Irwin C. Johnson, of Detroit, Dudley B. McNeil of Elgin, Ill., and A. L. Holmes, of Clinton, Iowa, will speak on the young men's work. H. Lawrence Choate, of Washington, D. C., the Ven. Leonard P. Hagger, of Detroit, and W. F. Legge, of Brooklyn, will discuss the men's work.

Bishop Rowe Uses Four Travel Modes

(Continued from page 421)

nana Crossing, and conducted services. He then left Fairbanks for Nenana for a gathering of Indians who came from Minto, as he could not get there. Then he came to Anchorage.

After services at Anchorage, the Bishop and the Rev. Warren R. Fenn, the new vicar of All Saints' Mission, left by airplane for Seward, making the trip in 50 minutes.

Metropolitan of India Interprets Promise

**Explains Non-Episcopal Ministers
Misunderstood Intent; Members
Of Synod Believed in Agreement**

LONDON—The Indian correspondent of the *Church Times* states that an important discussion is taking place in South India with regard to the exact meaning of the promise given by the Episcopal Synod that "the United Church will at all times be careful not to allow any over-riding of conscience either by Church authorities or by majorities, and it will not in any of its administration acts knowingly transgress the long-established traditions of any of the Churches from which it has been formed."

This promise was resented by ministers who had not been episcopally ordained. They were willing to agree that they were not to celebrate the Communion in a congregation accustomed to clergy episcopally ordained, if the consciences of that particular congregation, or even of a minority of that congregation, would be thereby offended. But they were not willing to agree that if such a congregation were to invite them to celebrate, they must not do so, merely because the consciences of people elsewhere might be offended.

METROPOLITAN OF INDIA EXPLAINS

The Metropolitan of India explains in a letter, published in the July number of *Church Union News and Views*, that the non-episcopal ministers have misunderstood the intent of the Episcopal promise. What the Indian bishops intended by that promise was shown in their more recent decision that "to no former Anglican congregation should a non-episcopally ordained minister be appointed or sent for occasional celebrations of the Holy Communion." The Metropolitan explains that "the words 'appointed or sent' refer to official acts of the central administrative authority of the Church or of a diocesan authority. They have no reference whatever to any invitation which may be extended by the congregation itself to a non-episcopally ordained minister to celebrate the Communion for them on some special occasion. We have always recognized that such occurrences which from the long established tradition of our Church must be regarded as irregular would occur."

This explanation of episcopal intentions in South India is doubly important; not only does it come from the Indian Metropolitan, but it is expressly suggested that it is endorsed by the members of the Episcopal Synod.

LETTER CONTENTS REVIEWED

The Metropolitan's letter is followed by an important article by the Rev. J. J. Banwing, reviewing its contents and illustrating the satisfaction with which it is received by Protestants. Stress is laid upon the maxim that conscientious convictions of individuals must be respected. But the article suggests that the Holy Spirit can



DEAN GRESHAM AND ADMIRAL SELLERS
At Grace Cathedral, San Francisco, at the special service for the fleet.

cause a congregation to change its mind. "Consequently no rule can be laid down which definitely prohibits a congregation from doing something that every member of that congregation wishes to do, even though it may be quite contrary to the traditions and habits of the congregation before union."

A criticism of this kind only shows how difficult it is for adherents of one school of thought to understand the convictions of another. For a congregation to exchange the Episcopal ministry for another would not be merely to act contrary to its habits and traditions. It would be to deny its own principles, to discern as false what it hitherto affected as true.

Bishops Demby and Saphoré Address Colored Churchmen

FOREST CITY, ARK.—The Rt. Rev. E. Thomas Demby, S.T.D., Suffragan Bishop in charge of colored work in Arkansas and the seventh province, delivered the sermon at the 14th annual convocation of colored Churchmen of Arkansas August 6th at Christ Church here.

The Rt. Rev. E. W. Saphoré, D.D., also spoke before the convocation.

The work among the colored people has been carried on creditably and progressively, despite financial handicaps, Bishop Demby reported. He said confirmations exceeded those of the past two years.

New Mission Boat Expected In Vancouver October 6th

VANCOUVER, B. C.—The 36-ton *John Antle*, new mission boat of the Columbia Coast Mission, is expected here about October 6th. The boat sailed from Falmouth, England, August 4th.

Naval Officers, Men At Cathedral Service

**1,200 from 39 Warships Anchored in
San Francisco Bay Hear Dean;
Bands Aid Choir**

SAN FRANCISCO—Twelve hundred bluejackets, marines, and officers of the Navy from 39 warships anchored in San Francisco Bay filled the three finished bays of Grace Cathedral nave at the morning service, August 16th. Bands from U.S.S. *Colorado* and *Maryland* joined with the cathedral choir. Flags hung on each side of the chancel.

The Very Rev. J. Wilmer Gresham, D.D., dean, preached the sermon. He was assisted in the service by the Rev. Groswell McBee of St. David's, Radnor, Philadelphia, and by Canons G. H. B. Wright and L. B. Ridgely.

LUNCH ON "LOWER DECK"

At the close of the service Chaplain Woods announced humorously to the men that lunch would be served on the "lower deck." A noonday feast was served at long tables below in the new crypt. Three thousand sandwiches, numerous gallons of coffee, California fruits, and 75 cakes provided by the churches of San Francisco, were consumed.

Admiral Sellers, commander in chief of the United States Fleet, General John T. Myers of the U. S. Marine Corps, Admiral Laws, commandant of the Twelfth Naval District, Admirals Train, Fenner, and Snyder, and 62 officers of the fleet, were welcomed by Governor James Rolph, Jr., of California, Mayor Rossi of San Francisco, and other distinguished citizens.

Dr. Mueller, Nazi Nominee, Unanimously Elected First Of German State Bishops

BERLIN—The senate of the Evangelical Church of the Old Prussian Union (which comprises approximately those parts of Prussia lying east of the Elbe) has unanimously elected Dr. Ludwig Mueller, Nazi nominee and Chancellor Hitler's representative in Church affairs, to be Bishop of Prussia, the first of the state bishops in the new united Church, of which Dr. Mueller is also practically certain to become the Primate.

Bishop Freeman to Observe 10th Consecration Anniversary

WASHINGTON—Plans are being made for the celebration in the latter part of September of the tenth anniversary of the consecration of the Rt. Rev. James E. Freeman, D.D., Bishop of Washington.

Altar Frontal Memorial

SPRINGFIELD, MASS.—An altar frontal has been given to St. Philip's Church, Easthampton, in memory of Elizabeth Boyle Calkill.

Dr. Fleming Proposes Church Problem Cure

Favors Revision of System Dealing With Selection of Young Men for Ministry and Filling of Vacancies

NEW YORK—A two-pointed problem in the Church needing study and early action is the selection of young men for the ministry and the filling of vacant cures, according to the Rev. Frederic S. Fleming, D.D., rector of Trinity parish.

Dr. Fleming made this statement in his first annual report in the parish Year Book for 1932.

He pointed out that the subject of the placement of the clergy is to be brought before the General Convention of the Church in Atlantic City in October, 1934, and he proposed that careful study of the subject be made by the Commission on the Ministry prior to that date so that action can be taken without further delay.

QUOTES DEAN FOSBROKE

In connection with this question the rector quoted from a report of Dean H. E. W. Fosbroke of the board of trustees of the General Theological Seminary. Dean Fosbroke points out that the number of students at the seminary has again been very large as well as has the number of graduates; that pastoral oversight is needed and that there are too many clergy who are unable to find employment. He questions whether so many newcomers should be added to the ranks of the ministry and states that the decision must lie in the hands of the bishops. He says, however, that there will always be room for men who have in addition to primary requirements special qualities which make them ready to face new and difficult tasks, not so much gifts of genius as average mental abilities with the power of initiative and common sense. Dean Fosbroke says that the present system does not provide any sufficient testing of these qualities in those who seek the ministry, and he proposes that students follow a new course of procedure, coming to the seminary as postulants rather than as candidates.

THE FILLING OF VACANT CURES

"The whole question of the placement of the clergy," said Dr. Fleming, "presents a perplexing problem which during these days has become particularly acute. It is hardly fair to say that the problem is essentially one of unemployment. It goes far deeper than simply facing the fact that during this depression a number of the clergy are without cures or appointments. Our whole system of handling our clergy from the time of ordination needs examination and readjustment.

"If we contend that the Church has a moral responsibility for a man whom she allows to prepare for her ministry, it cannot be said that she can be free from this responsibility once she has admitted a man to holy orders.

"We like to think of the Church as a spiritual Alma Mater whose relations to her sons is something more tangible than that

Canadian Bishop Consecrates Burying Ground for Mounted Police in Impressive Service

REGINA, SASK.—An interesting and impressive ceremony took place at the Royal Canadian Mounted Police barracks the afternoon of August 10th when the Bishop of Qu'Appelle consecrated the burying ground of the force in Regina.

In his address the Bishop referred to the splendid traditions of the Royal Canadian Mounted Police and the large part they had played in building up the Northwest, and the preservation of peace and order.

which obtains in secular institutions. One who offers himself for the work and office of any order of the sacred ministry commits his life into the keeping of the Church with a certain glad sacrifice and abandon. He does this, however, as toward a definite objective. The field of his service is the work of the Church. A man who offers himself to the Church for the purpose of upholding and propagating the ideals for which the Church stands has a genuine claim for an opportunity that will enable him to do his part in the Church's work.

"It is cruelly unfair, to say the least, for a priest of the Church to be tossed to and fro between bishops and vestries who are unable to work together. Such a situation often develops at a time which is the most critical in a man's whole ecclesiastical life."

OPTIMISTIC OVER FUTURE

Dr. Fleming's statement expressed optimism on the nation's economic future. One effect of the slump, he said, was that "the playboy and the playgirl in school and college are beginning to fade out of the picture."

"These institutions are becoming places for workers only," he added. "I think that the boys and girls who come out of college today will be better prepared and made of sterner stuff than the graduates of the past decade."

PRAISES OXFORD MOVEMENT

Praising the Oxford Movement, Dr. Fleming said it was "peculiarly fitting that we of Trinity parish should join with our fellow Churchmen throughout the world in marking this centenary, because even before the genesis of this Movement in England in 1833, this parish was sponsoring a resurgence of life and energy which was to link it inseparably with the whole progress of the Movement."

Province of Washington School Has Enrolment of 105 Workers

LAWRENCEVILLE, VA.—The annual school of religious education in the province of Washington was held here from July 17th to 21st at St. Paul's Normal and Industrial School.

The Rev. E. R. Carter, D.D., dean, the Rev. E. E. Miller, the Rev. E. S. Thomas, the Rev. G. M. Plaskett, and Miss Esther Brown of the National Council were members of the faculty, while the Rev. E. C. Young, D.D., was chaplain. One hundred and five colored Church workers, the largest number in attendance of any year, were enrolled.

Victoria Cathedral Fund Receives £2,000

Tower to Be Named in Honor of Bishop of London—65 Attend Calgary Summer School

TORONTO—A gift of £2,000 was recently made by an English donor to enable the erection of another section of the northwest tower of Christ Church Cathedral, Victoria. This tower is to be named "The Bishop Winnington-Ingram Tower" in honor of the Bishop of London, who laid the foundation stone of the cathedral in 1926.

The tower portion, costing more than \$18,000, was built through the generosity of English people. It is hoped that the many friends of the Bishop of London will subscribe to the fund for completion of the tower.

65 AT CALGARY SUMMER SCHOOL

The seventh annual summer school of the diocese of Calgary was held this year at St. Paul's Indian residential school on the Blood Reserve at Cardston, Alta.

The total registration was 65, and the school was housed in the greatest possible comfort and convenience. The missionary side of the school was very much in evidence. Miss M. Cox, who has recently returned from West China, where she was secretary to Bishop Mole, Archbishop-designate of Sydney, Australia, was assisted by Miss Alice Cox, her sister, who has worked for many years as a C. M. S. missionary in Japan. Tanaka San, a woman worker of the Japanese Church, spoke many times in Japanese, Miss Cox interpreting. Miss Marie Foerstel, the diocese of Calgary's own missionary, completed a most efficient and interesting missionary quartette.

APPOINTMENTS

The Rev. D. F. Kemp, at present rector of Okotoko, has been appointed rector of Christ Church, Elbow Park, Calgary.

The Rev. A. S. Dewdney, son of the Bishop of Keewatin, has been appointed chaplain to Gorden's Indian residential school, Punnichy, Sask., in succession to the Rev. H. Hinkley who is leaving for work in England.

The Rev. R. C. Tappin of Assiniboia has been appointed rector of the parish of Indian Head, Sask.

ORDINATIONS

In the presence of a large congregation, the Bishop of Qu'Appelle held an ordination of priests in St. Andrew's Church, Rosetown. A large number of priests from the surrounding districts were present to assist in the ordination. The sermon was preached by the Rev. R. J. Morrice, M.A., sub-warden of St. Chad's College, Regina. The following were raised to the priesthood on this occasion: the Rev. Walter Smith, appointed to Sceptre; the Rev. Stanley Park, appointed to Youngstown; the Rev. K. Sandercock, appointed to Dunblane; the Rev. L. L. Grant, appointed to Milestone, and the Rev. J. P. Horne, appointed to Empress.

Dr. Evans Speaks At Vesper Service

Rector of St. Luke's, Chicago, Points
Out Defects in Present Material
System and Draws Contrast

CHICAGO—Material power wilts in the face of the power of the Living God, the Rev. John Crippen Evans, D.D., rector of St. Luke's Church, Chicago, declared August 13th, speaking at the joint vesper service of Chicago churches held at Soldiers' Field Stadium.

"The other picture of power is unlike the picture of material things," said Dr. Evans. "Holy prophets have spoken and their voices in the new day at hand again shall be heard—Not by might nor by power but by my spirit, saith the Lord."

"The world today is carrying a heavier burden than any economic condition. People are beginning to feel that nothing will save us but an incoming tide of spiritual power to carry us forward to do what in our hearts we know we ought to do."

MAP ATTRACTS VISITORS

A huge outdoor map of Palestine at the Church of the Holy Comforter, Kenilworth, is proving an attraction to visitors to the World's Fair. This is revealed by the Rev. Leland H. Danforth, rector, who is remaining in the city all summer to care for the crowds visiting his church.

Although Kenilworth is on the north shore and a considerable distance from the fair grounds, as many as 300 visitors a day have been counted at the shrine. The map is the central feature of an historical map in the churchyard.

The garden adjoins the Eugene Field memorial where the noted children's poet is buried.

Utah Clergy Active At C. C. C. Camps

SALT LAKE CITY—The clergy of Utah have taken much interest in the Civilian Conservation Corps camps throughout the diocese, and have assisted in seeing that services were held.

The Rt. Rev. A. W. Moulton, D.D., Bishop of Utah, has visited Camp Dern, at Mueller Park, for services every Sunday night. He has been accompanied by the Rev. A. Leonard Wood, of Salt Lake City.

The Ven. W. F. Bulkley, archdeacon of Utah, has visited about half of the 34 camps in the diocese, holding services wherever possible.

The camp in the Uintah Basin has been under the care of the Rev. W. J. Howes, of Randlett, and the Rev. John Leacher, of Roosevelt.

Tabernacle Given to Church

EL PASO, TEX.—A member of St. Alban's Church, here, presented the church with a bronze tabernacle.



THE MEMORIAL REREDOS

And altar in the Montana pro-cathedral are pictured above.

Artist Builds Chapel By Wisconsin Lake

Bishop Weller Dedicates Building
Constructed by J. L. Barnes

WAUTOMA, Wis.—Because John Laurenz Barnes, unemployed telephone lineman and artist, "looked out of the window and saw a vision of a green and white chapel," summer colonists and others living near here, have a chapel of their own.

St. Mary's by the Lake was built by Mr. Barnes, and dedicated August 13th by the Rt. Rev. Reginald H. Weller, D.D., Bishop of Fond du Lac.

The chapel standing on a slope on the north shore of Bugh's Lake was not just the product of three weeks of work. Unemployment merely aided Mr. Barnes' dream of erecting a small chapel as a memorial to his parents and where he could serve as lay reader.

The World War prevented Mr. Barnes from entering the ministry. He was a student in a theological seminary in 1917 and left to enlist in the army. He is one of the survivors of the *Tuscania* and has painted pictures depicting the sinking of the ship by a submarine.

He became a telephone lineman after the war, lost his job 18 months ago, and last spring bought three lots near the lake. He built a cottage on one, and then had the vision of a chapel nearby.

The chapel's interior is of Georgia pine. It seats 34 persons. Some of Mr. Barnes' paintings, including the Stations of the Cross, are to be placed in the chapel.

St. Mary's by the Lake is of wide board construction, in white, with green battens. It has nine windows. The door, in old Spanish mission effect, is done in tobacco brown, stippled with green. The cross on the door, the cross on the top of the chapel, and the cross on the altar are hand made, stained in brown and stippled in red and gold.

Montana Cathedral Receives Memorials

Memorial Reredos is Presented by
Mrs. J. E. Bower; Carved Altar
Gift of Chancel Guild

HELENA, MONT.—St. Peter's Pro-Cathedral has been presented with a beautiful memorial reredos by Mrs. J. E. Bower in memory of her husband. In the center panel the figure of Christ is in the attitude of the Holy Comforter, bearing out the words of the inscription beneath the figure: "Come unto Me all ye that travail and are heavy laden."

In the larger side panels are standing herald angels with trumpets heralding the triumph of the Resurrection.

WOMEN GIVE ALTAR

The carved altar is a gift of the women of the Chancel Guild. The eucharistic candlesticks are the gift of Miss Marie Bower in memory of her father, and the rose window, with the figure of St. Peter, above the altar is a memorial given by Mrs. A. A. Cabaniss and Mrs. Bower in memory of their parents.

The pro-cathedral has been presented with a bishop's chair by friends of Bishop Faber in Detroit, and Mrs. N. B. Holter has presented the priests' sedilia as a thank offering.

The chancel has recently been carpeted in a wine red, also the gift of Mrs. Holter.

Laymen Co-operate In Congress Plans

PHILADELPHIA—A large committee of laymen is enthusiastically cooperating with the committee of priests in the work for the Anglo-Catholic Congress here this fall.

Clinton Rogers Woodruff is chairman of the committee. Other members are Harold H. D. Balbirnie, George R. Bedinger, Everett H. Brown, Reynolds D. Brown, Dr. Burton Chance, Samuel H. Chase, Edward B. Clay, William J. Dickson, John L. Evans, Stanley G. Flagg, Alexander C. Groome, Dr. J. Norman Henry, James R. Hughes, William H. Jeffreys, Francis D. Lukens, Charles P. M a u l e, G. Lewis Mayer, Edmund B. McCarthy, J. Hartley Merrick, J. Vaughn Merrick, Herbert M. Morris, Lawrence J. Morris, John B. Mulford, John S. Newbold, F. Cooper Pullman, Sheldon P. Ritter, Horace Wells Sellers, John P. B. Sinkler, Thomas B. Stockham, and E. Leroy Van Roden.

Rev. G. R. Fenner to Address

North Texas Clergy Conference

AMARILLO, TEX.—The annual North Texas clergy conference and executive committee meeting will be held in Sweetwater September 6th. The Rev. Goodrich R. Fenner, of the department of Christian Social Service, National Council, will make an address.

Sewanee Summer Sessions Near End

Thirty Dioceses Represented in Adult Division and Clergy School; Young People Meet Later

SEWANEE—Thirty dioceses were represented in the Sewanee Summer Training School which closed the first half of its 1933 session August 14th. The adult division and the clergy school had parallel sessions.

Seventeen dioceses were represented in the registration of the clergy school which was conducted by the Rt. Rev. H. J. Mikell, D.D., Bishop of Atlanta. The Rt. Rev. W. M. Green, D.D., Bishop Coadjutor of Mississippi, was the head of the adult division.

Lecturers in the clergy school included the Rev. D. A. McGregor, Ph.D., executive secretary of the department of Religious Education, National Council, and the Rev. Malcolm S. Taylor, director of the Committee on Evangelism, National Council. Dr. John W. Wood, executive secretary of the department of Foreign Missions, also participated in the program. Twenty-four courses were offered in the adult division.

YOUNG PEOPLE CONVENE

At the close of the adult division's session, the young people's division opened its session and will continue until August 26th. This division is headed by the Rev. Gordon M. Reese, of Vicksburg, Miss., director, and the Rt. Rev. F. A. Juhan, D.D., Bishop of Florida, chaplain.

One of the most valuable features of the summer school was the education exhibition. Every diocese in the province of Sewanee sent its own exhibit demonstrating some of the features of the educational work of that diocese. The articles in the exhibition included posters illustrating the young people's camps, charts of Church school work, pupils' notebooks, models, and products of work done in the Daily Vacation Bible School. The exhibit was under the direction of Miss Annie Morton Stout, of Memphis, Tenn., a member of the provincial staff of education workers.

Kemper Hall Offers Many Scholarships

KENOSHA, WIS.—A number of scholarships are open for the 1933-34 school year at Kemper Hall. Kemper Hall begins its 64th year September 18th.

These scholarships are open: alumnae scholarships, one of \$300, four of \$200; Kimball scholarships, one of \$300 and four of \$200; Lance scholarship of \$300. Through the generosity of the trustees and patrons, 10 scholarships of \$100 each also are included.

Kemper Hall, as the result of a recent campaign for funds, has raised \$7,000 within the past four months.

Bishop Seaman Substitutes For Front Leg of Pony

AMARILLO, TEX.—The Rt. Rev. E. C. Seaman, D.D., Bishop of North Texas, had one of his most unusual experiences recently on a ranch when he substituted for a pony's front leg.

A young ranchman and his wife were removing with a meat saw a small portion of the spirited pony's hind hoof. To prevent the animal from kicking, one front leg was trussed up. The Bishop, holding the bridle, made friends with the pony. It pushed its head into his bended arm and stood quietly while the Bishop leaned against the animal's shoulder and supplied the necessary support during the successful but painful operation.

Members Reconstructing Chapel in Texas Church

Old Spanish Masterpiece, Painting of Christ, to Form Reredos

EL PASO, TEX.—Members of St. Clement's Church, under the guidance of the rector, the Rev. Clarence Horner, are reconstructing Easter Chapel. An unknown donor made it possible to start the work, the creation of a Spanish-gothic chapel. The chapel was named Easter Chapel in honor of the priest who built St. Clement's.

Over the altar will be a hand-carved reredos, a massive frame for an old painting of Christ. The painting, an old Spanish masterpiece, was presented to St. Clement's several years ago.

The lighting fixtures are being given by the Rt. Rev. F. B. Howden, D.D., Bishop of New Mexico, in memory of his wife. The floor is to be of native stone which members of the Young People's Service League have brought from the Guadalupe mountains, more than 100 miles from here.

Congress Offering For Mission Field

PHILADELPHIA—The offering at the Anglo-Catholic Congress here this fall has been designated for the work in the mission field conducted by the Religious orders of the Church.

At each Congress there has been a similar missionary offering at the Mass in which all parishes connected with the Catholic Revival are asked to take part.

City Mission Society Formed In Oakland, Calif., by Priests

SAN FRANCISCO—A City Mission Society has been organized in Oakland, composed of the rector or vicar and one representative from each parish or mission in the convocation, under the present leadership of the Rev. H. H. Shires of Christ Church, Alameda, and the Rev. Lloyd B. Thomas, of Trinity Church, Oakland.

Union and Congress Consider Alliance

Coöperation of Two Organizations Would Unify Various Groups of Catholic Movement

LONDON—Further reference is made in the *Church Union Gazette*, the organ of the English Church Union, to the negotiations for a working alliance between the union and the Anglo-Catholic Congress.

A small committee, which was representative of both societies, has passed the following resolution unanimously:

"That this liaison committee enters upon its task of giving effect to the working alliance between E. C. U. and A. C. C. with the conviction that such alliance should represent the whole Catholic Movement inclusive upon equal terms of all shades of opinion within it;

"Further, that the committee recognizes that its task is limited to promoting a working alliance, and that the complete independence of both societies is fully safeguarded, thus preventing any question of the 'absorption' of one society by the other;

"Further, it is generally agreed that some definition of the work of the two societies is desirable. The main principle is accepted that the work of E. C. U. is the defence of the Catholic faith and practice and the succor of those suffering oppression in spiritual matters, while that of the A. C. C. is active propaganda for conversion to the knowledge of our Lord and King Jesus Christ in the Catholic way."

This resolution has been approved and endorsed by the council of the union. It is stated, however, that "there is a considerable number of E. C. U. members who feel a difficulty about a working alliance between the two bodies. Some appear to be afraid that the union may be rushed into 'extreme' action for which many of its members are not prepared; some seem to fear that in the long run the result of such a working alliance will be the 'absorption' of the E. C. U. by the A. C. C."

Canon Gibson Praised for Work With Paroled Men in Chicago

CHICAGO—High commendation was paid the Cathedral Shelter, its head, the Rev. Canon David E. Gibson, and his associates at the recent annual meeting of state parole officers.

Canon Gibson has been active in having men paroled to him and in finding them work. The Cathedral Shelter has at the present time 55 paroled men from state institutions. George T. Scully, superintendent of paroles, said the atmosphere at the Shelter did much in rehabilitating the men.

Code of Practices for Churches

CHICAGO—A code of practices for American churches, which would return them to their original charter rights and duties, was suggested at the recent meeting of the Lutheran Laymen's League here.

Australia Celebrates Movement Centenary

Archbishops and Other Leaders Unite
In Thanksgiving Services; Acting
Primate Sends Message to Church

SYDNEY—The centenary of the preaching of John Keble's Assize sermon at Oxford on July 14, 1833 was the date around which much thought, prayer, and organization gathered in the great centers of Australia. Also throughout the vast spaces of out-back regions of this great continent sermons were preached and thanksgiving Eucharists celebrated in connection with the Catholic Revival, or Oxford Movement.

The great dailies and weeklies responded to the quickened pulse of public interest and gave detailed accounts of lectures, meetings, and religious services. At recent synodical gatherings the bishops felt moved to make in their charges special reference to and to give suggestions regarding the centenary.

ARCHBISHOPS GIVE MESSAGES

In Melbourne a diocesan thanksgiving service was held in St. Paul's Cathedral and Archbishop Head preached a special sermon. A huge congregation assembled to express allegiance to the Church and to honor the memory of the Tractarian pioneers.

Archbishop H. J. Le Fanu of Perth, acting Primate of Australia, sent a primal message to the Australian Church in a call for gratitude for the Tractarian Declaration of Independence of the Church, and also for dedication to the task of guarding, as special trustees, the faith delivered to the Church.

In Sydney the diocesan authorities officially ignored the centenary. St. James' Church, however, was the center of great enthusiasm and fervor. Situated in the very heart of Sydney's busy pulsating life it was crowded to overflowing during the series of services arranged over a period of a fortnight. A great public meeting was also organized in St. James' hall nearby, to which so many people were drawn that an overflow meeting had to be arranged. The governor of New South Wales, Sir Philip Game, who resides in St. James' parish, attended the gathering and gave a speech on the Oxford Movement.

SPECTACULAR PROCESSION

Other speakers were the Archbishop of Melbourne, the Bishop of Adelaide, the Bishop of Riverina, the Bishop of Gippsland, and the Rev. Dr. Micklem, rector of St. James' Church. On July 16th a spectacular procession of witness was arranged from Christ Church to St. James' Church, the route being through Sydney's main thoroughfare.

The centenary celebrations not only brought responses of gratitude for the past hundred years' work of the Oxford Movement but created also a new determination to go forward in the endeavor to extend the influence of the Catholic Faith.

"Press Freedom" Anniversary Service Planned At Church By New York Journalists

NEW YORK—The 200th anniversary of "the freedom of the press" will be observed at St. Paul's Church, East Chester, October 28th. The church was founded in 1665.

This date is the anniversary of the election of an assemblyman at which the candidate, who was the choice of William Cosby, then governor of New York, failed of election. The victor was Lewis Morris, and the defeated candidate, whom Governor Cosby had favored, was William Forster. The polling place for the election was in East Chester.

Governor Cosby ordered news of the result of the election suppressed. Despite this order, John Peter Zenger, then editor of the New York *Weekly Journal*, published the story. He was tried and acquitted after a brief imprisonment.

The Rev. W. Harold Weigle, the rector, and the vestry of St. Paul's will commemorate the acquittal of Zenger. The Publishers Association of New York City has appointed a committee to attend the celebration. This consists of Louis Wiley, Victor F. Ridder, John Barnhart, Kenneth Hogate, and C. C. Lane.

A pageant representing the election and the trial is being planned. Clarence A. Manning, junior warden of the church, is chairman of the parish's commemoration committee.

Church Workers Among Colored To Meet in Charleston, W. Va.

PHILADELPHIA—The tenth provincial conference of Church workers among colored people in the province of Washington will meet at St. Philip's Church, Charlestown, W. Va., the Rev. C. R. Dawson, priest in charge, October 11th to 13th.

The special conference preacher at the opening service will be the Rev. A. A. Birch of St. George's Chapel, Washington, D. C. The president of the conference is the Rev. E. C. Young, Th.D., of Philadelphia, and the secretary is the Rev. Tollie B. Caution of Harrisburg, Pa.

Southwestern Virginia Youth Divide Diocese Into Districts

ROANOKE, VA.—Counsellors and officers of the Young People's Service League of the diocese of Southwestern Virginia divided the diocese into five districts to facilitate the work of the league. Miss Pearle M. Young of Bluefield is president. Other officers are: Miss Doris Ewers, Lynchburg, vice president; Miss Carolyn Oglesby, Roanoke, secretary, and Thomas D. Lewis, Jr., Amherst, treasurer.

New Savoy Chapel Chaplain

LONDON—The Rev. Cyril Leonard Cresswell has been appointed chaplain of the Savoy Chapel, in succession to the Rev. H. B. Chapman, who died in April. The Savoy Chapel is the private chapel of the king in right of his Duchy of Lancaster.

Church Services

California

Church of the Advent, San Francisco

261 Fell Street, HEMlock 0454
REV. K. A. VIALI, S.S.J.E., Rector
Sundays, 8, 10, 11 A.M., 8 P.M.
Daily, 7, 7:30, Tues., Fri., Holy Days, 9:30.

Illinois

Church of the Ascension, Chicago

1133 N. LaSalle Street
REV. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses 8:00, 9:15, 11:00 A.M., and
Benediction 7:30 P.M. Week-day Mass, 7:00 A.M.
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

Massachusetts

Church of St. John the Evangelist, Boston

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

New York

Cathedral of St. John the Divine, New York City

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

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8 and 11 A.M.

Church of St. Mary the Virgin, New York

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

Holy Cross Church, New York

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

Pennsylvania

St. Mark's Church, Philadelphia

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

Wisconsin

All Saints' Cathedral, Milwaukee

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

† Necrology †

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

WALTER LOCK, PRIEST

LONDON—The Rev. Dr. Walter Lock, for nearly 60 years a notable figure at Oxford University and for a long time warden of Keble College, died August 13th at the age of 87.

As a theologian he was distinguished by his all-round knowledge of exegetical scholarship.

Immediately after the World War, Dr. Lock took a leading part in the raising of funds for distressed professors in Austria and Germany.

Dr. Lock, who was emeritus professor of Divinity at Oxford since 1928, when he retired as canon of Christ Church and Lady Margaret professor of Divinity, wrote extensively on theological subjects. After having been warden of Keble College for 23 years, he lectured on divinity from 1919 to 1927.

He was born July 14, 1846, the son of H. Lock, solicitor of Dorchester. His education was at Dorchester Grammar School, Marlborough College, and Corpus Christi College, Oxford. He became a scholar at that college and later both Hertford and Craven scholar. In 1869 he became a fellow of Magdalen College; moderator, 1875-76; proctor, 1882-83; examiner in

honor school of theology, 1885-87, and examiner in theological tripos at Cambridge, 1897-98.

Dr. Lock was appointed select preacher at Oxford in 1889 and 1890 and the following year at Cambridge.

During his earlier scholastic and theological career he had been assistant to the Professor of Humanity at St. Andrew's University and for 10 years tutor at Keble College. In 1880 he was appointed sub-warden of Keble College and remained as such for 17 years, when he was named warden. He was Ireland professor of the Exegesis of Holy Scripture from 1895 to 1919 and for many years he was a member of the Hebdomadal Council.

Dr. Lock, in addition to writing and editing many books, also was the general editor of *Westminster Commentaries on the Bible*. He was editor of *The Christian Year* and *The Lyra Innocentium*.

T. G. MCGONIGLE, PRIEST

TORONTO—After an illness of four months, the Rev. Canon T. G. McGonigle died recently at his home here, where he had been living since his retirement from the parish of Newmarket about five years ago.

Born in Londonderry, Ireland, he was educated in Durham University, England, and was ordained by the Bishop of Ripon. He held several curacies in England before coming out as a missionary to the western part of the United States. After five years there and five years in the diocese of Albany he came to Canada. The

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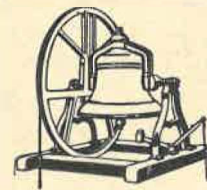
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The problems of organization and administration of Church schools, large and small, are briefly and adequately discussed in this book. The book is a practical guide to the organization and administration of religious education in the parish, including special departments (such as the home and the pre-school); worship; week-day and vacation Church schools; pageantry, dramatics, recreation; building, equipment, supplies, finances.

last 16 years of his active ministry were spent in Newmarket. During the World War he was chaplain of the 127th battalion of York Rangers and was overseas from 1916 to 1918 inclusive.

Canon Hedley conducted a private Requiem Mass for the family. The service at the grave was in charge of the Rev. Frank Brunton, a former Newmarket parishioner and now priest at Bradendon, Fla.

WALTER M. WHITEHILL, PRIEST

HANOVER, MASS.—The Rev. Walter Muir Whitehill, rector of St. Andrew's Church here, died after an operation for appendicitis in a Brockton hospital, August 8th.

Fr. Whitehill was born in North Attleborough, Mass., April 16, 1881, the son of the Rev. John Whitehill, a minister of the Congregational Church, and Elizabeth A. Whitehill.

He graduated from Harvard in 1903, engaged successfully in business for many years and, after graduating from the Episcopal Theological School, was ordained to the priesthood by Bishop Slattery in 1926. Fr. Whitehill served as curate of the Church of the Advent, Boston, and as rector of Emmanuel Church, Manville, R. I., before returning to Massachusetts as rector of the Hanover parish in 1927.

Funeral services were in St. Andrew's Church, Hanover, on August 11th. The Rt. Rev. Henry Knox Sherrill, D.D., assisted by the Rev. Spence Burton, S.S.J.E., officiated. Clergy of the diocese, vested, attended. Burial was in Hanover Centre.

Fr. Whitehill is survived by his widow, Florence M., and by one son, Walter Muir, Jr., of Barcelona, Spain.

WYLLYS E. DOWD, JR.

GREENWICH, CONN.—Wyllys Edmund Dowd, Jr., engineer and vice president of the Foster-Wheeler Corporation, died here August 14th of pneumonia. He was 56 years old.

Mr. Dowd, president of the Yale Engineering Society, president of the Round Hill Club stables, a governor of the Round Hill Club in Greenwich, and chairman of the Stone Trust Corporation of New Haven, succumbed at his home on Lake avenue where he maintained a year-round residence.

He was graduated from Sheffield Scientific School, Yale, in 1900, and had been connected with the Foster-Wheeler Corporation for the past 27 years.

He is survived by his widow, Mrs. Anne Elizabeth Clement Dowd, whom he married in 1927 at the Church of the Heavenly Rest, New York; a son, Clement Dowd, a daughter, Nancy Dowd, both of Greenwich; and two step-children, John A. Knowles, Jr., of Greenwich, and Robert Clement Knowles of Cohasset, Mass.

Mr. Dowd, who had lived in Greenwich for the past five years, was active in his company until he was stricken about six months ago. The funeral was held August 18th at the Church of the Heavenly Rest, New York. The Rev. Dr. Henry Darlington, the rector, officiated.

EDWIN A. HODGSON

NEW YORK—Funeral services for Edwin Allan Hodgson, for more than 50 years editor of the *Deaf Mutes Journal*, who died August 13th of a cerebral hemorrhage in the Bancroft Hotel in Worcester, Mass., while on an automobile tour of New England, were held here August 16th at St. Ann's Church.

Mr. Hodgson, who was internationally known for his work in the education of deaf mutes, was instrumental in founding the National Association for the Deaf, which now has branches in all the principal cities of the United States. He also served as a delegate to international conventions of the deaf held abroad and was decorated by the French government for his work in the education of the deaf. He was for many years senior warden of St. Ann's Church, which he helped the late Dr. Thomas Gallaudet to found as the first church exclusively for the deaf in this country. He was a trustee of the Church Mission, in which capacity he had much to do with the operation of the Gallaudet Home for Aged and Infirm Deaf at Wappinger Falls, N. Y.

MRS. J. C. LIVINGSTON

NEW YORK—Mrs. Louise Bowler Livingston, wife of John Callender Livingston, died August 15th at their residence, 535 Park avenue, after a long illness. Besides her husband she leaves a daughter, Miss Alida Livingston.

A daughter of the late Robert Bonner and Louise Pendleton Bowler, Mrs. Livingston was descended through her father from Justice Metcalf Bowler, Chief Justice of Rhode Island, who represented Rhode Island at the first meeting of the original 13 states. On her mother's side she was a descendant of the Pendleton family of Virginia. She belonged to the Colony Club, the National Society of Colonial Dames, and the Daughters of the Cincinnati.

Mr. Livingston has long been a vestryman of Trinity Church. He and his wife gave to the church a baptistry which was dedicated by the Rt. Rev. William T. Manning, D.D., in February, 1923.

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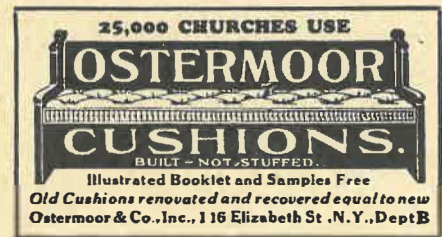
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WILLIAM A. MADDOX

ROCKFORD, ILL.—An automobile accident cost the life of Dr. William A. Maddox, president of Rockford College and a well known Churchman, August 10th. Dr. Maddox, accompanied by Prof. Albert O. Willgeroth, director of music at the college, was motoring from Rockford to Naperville when their car was struck by a freight train at Davis Junction and completely demolished. Both men were instantly killed.

The Ven. F. G. Deis, archdeacon of Chicago, officiated at public funeral services held in the college chapel August 13th.

Dr. Maddox retired early this year as senior warden of Emmanuel Church, Rockford. He had been active in the parish since coming to the college 13 years ago. He was at the time of his death a member of the diocesan department of religious education and for a number of years was a member of the diocesan council. He had been the speaker on several occasions at diocesan functions. He was 50 years of age at the time of his death. Mrs. Maddox survives him.

MISS ELIZABETH A. SMITH

TRENTON, N. J.—Miss Elizabeth Alvord Smith died August 4th at her home here at the age of 84. The burial service was conducted by the Rt. Rev. R. E. Urban, S.T.D., Suffragan Bishop, in All Saints' Chapel of Trinity Cathedral.

Miss Smith was a notable leader in the small band of men and women responsible for the founding of All Saints' more than 35 years ago and was a constant contributor to the growth of the parish in countless ways.

She is survived by her niece, Miss Elita Smith, whom she accompanied to Anking in 1917 while the latter was on missionary service in that field.

MRS. CHARLES T. STOUT

CHICAGO—Mrs. Harriette M. Stout, widow of the late Rev. Charles T. Stout, died at the home of her daughter, Mrs. James D. Rivet, in Oak Park, August 13th. Burial was at Graceland following services at Grace Church, August 15th.

Mrs. Stout has for many years been active in the work of the Woman's Auxiliary of the diocese and in Grace Church, Oak Park. She was at one time an officer of the diocesan clerica. In addition to Mrs. Rivet, one son, Heber G. Stout of Milwaukee, survives her.

MISS ELLEN YOUNG

PATERSON, N. J.—Miss Ellen Young, for 35 years choir mother at Trinity Church, Paterson, died August 12th after several months of ill health.

A native of England, Miss Young came to the United States when a child. During the greater part of her life she had been a resident of Paterson.

Three brothers, Isaac, Alfred, and Robert, and two sisters, Lydia and Henrietta, survive her. The funeral was held at Trinity Church, August 15th.

MISS ELEANOR WELLES

PATERSON, N. J.—Miss Eleanor Welles, a communicant of St. Paul's Church, Paterson, died July 24th after a long illness. The missionary work of the parish was one of her special interests.

Miss Welles was the daughter of Dr. Frederick S. Welles, a surgeon in the Union Army, who lost his life in the service during the Civil War. A sister, Mrs. William Gledhill, a step-sister, Mrs. Garret A. Hobart, the widow of the late vice president of the United States, and several nieces, of whom one is Mrs. David Stuart Hamilton, the wife of the rector of St. Paul's Church, survive her.

The Rev. William L. Griffin, Jr., assistant rector of St. Paul's, officiated at the funeral July 27th. Interment was in Cedar Lawn Cemetery, Paterson.

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STOUT—Entered into rest August 13th, at her home, 226 S. Grove Ave., Oak Park, Ill., HARRIETTE M. STOUT, widow of the late Rev. Charles T. Stout.

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