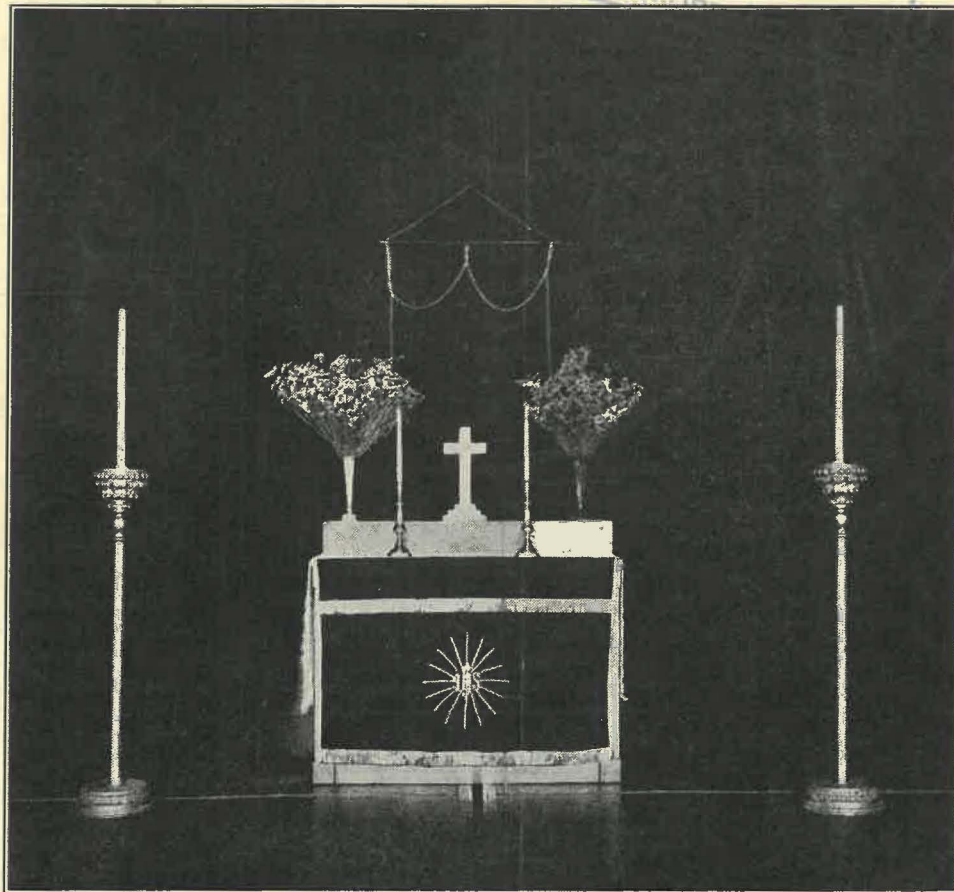


The Living Church

COLLEGE LIBRARY
RECEIVED
AUG 27 1934
HARTFORD




ALTAR ON BOARD U. S. S. LEXINGTON
The Lexington is one of the largest airplane carriers in the Navy

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. }
 CLINTON ROGERS WOODRUFF } ..Associate Editors
 ELIZABETH MCCRACKEN }
 REV. WILLIAM H. DUNPHY.....Literary Editor
 REV. GEORGE L. RICHARDSON, D.D. Devotional Editor
 ADA LOARING-CLARKWoman'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

- 19. Twelfth Sunday after Trinity.
- 24. St. Bartholomew. (Friday.)
- 26. Thirteenth Sunday after Trinity.
- 31. (Friday.)

SEPTEMBER

- 1. (Saturday.)
- 2. Fourteenth Sunday after Trinity.
- 9. Fifteenth Sunday after Trinity.
- 16. Sixteenth Sunday after Trinity.
- 19, 21, 22. Ember Days.
- 21. St. Matthew. (Friday.)
- 23. Seventeenth Sunday after Trinity.
- 29. St. Michael and All Angels. (Saturday.)
- 30. Eighteenth Sunday after Trinity.

CALENDAR OF COMING EVENTS

AUGUST

- 7-September 1. Sewanee Summer Training School.
- 13-24. School of Prophets, Evergreen.
- 17-21. Social Justice Conference, Adelynrood, South Byfield, Mass.
- 31-September 3. Chicago Young People's Conference, Lake Geneva, Wis.

SEPTEMBER

- 3-7. Priests' Institute, Kent School, Kent, Conn.
- 10-14. Autumn School of Sociology, under auspices of Catholic Congress, at Adelynrood, Mass.
- 12. General Synod of Church in Canada at Montreal.
- 16. Western Colorado Conference.

CATHOLIC CONGRESS CYCLE OF PRAYER

AUGUST

- 27. St. Francis', Rutherfordton, N. C.
- 28. St. John the Evangelist, Boston, Mass.
- 29. Holy Trinity, Pueblo, Colorado.
- 30. Sisters of the Transfiguration, Glendale, Ohio.
- 31. Society of St. John the Divine, Toronto, Canada.

SEPTEMBER

- 1. St. John's, Norristown, Pa.

Clerical Changes

APPOINTMENTS ACCEPTED

BARROW, REV. EDWARD G., curate of St. Andrew's Church, Buffalo, N. Y., has been granted leave of absence to act as priest in charge of St. Mary's on the Hill, Buffalo. Residence, 3105 Main St. Office, 86 Vermont St., Buffalo.

LAWSON, REV. ROBERT, in charge of St. James'

Church, Detroit, to be rector of St. Luke's Church, Ypsilanti, Mich.

MUELLER, REV. ANTON A., rector emeritus of St. Alban's Church, Sussex, Wis.; honorary canon of All Saints' Cathedral, Milwaukee, Wis., September 4th. Address, 1122 W. Hayes Ave., Milwaukee.

SANT, REV. J. FRANCIS, rector of St. Luke's Church, Ypsilanti, Mich., has resigned to become assistant minister of Christ Church, Detroit. Effective September 15th.

WOOD, REV. EDMUND B., priest in charge of the Church of the Advent, Cape May, N. J., to be rector of St. Timothy's Church, Roxborough, Philadelphia. Effective October 1st. Address after that date, 5720 Ridge Ave., Philadelphia.

SUMMER ACTIVITIES

PORTER, RT. REV. NOEL, Bishop of Sacramento, is spending the month of August at Lake Tahoe.

BRUCE, REV. EDWARD M., of Dresden, Germany, will supply at St. James' Church, Florence, Italy, during September and October while the rector, the Rev. KYLLIAN A. STIMPSON, is in America. Canon Stimpson's address from September 1st to October 13th will be Sunrise Camp, Minocqua, Wis.

CAMPBELL, REV. THOMAS C., rector of St. John's Church, Jamaica Plain, Boston, supplied during July at St. James' Church, Florence, Italy.

DERR, REV. MORRIS W., non-parochial priest of the diocese of New Jersey, residing in Lewisburg, Pa., conducted the services in July at the North-eastern Federal Penitentiary.

KINSOLVING, REV. WYTHE, preached and spoke twice over the radio and frequently at the Public Institute at Charlottesville, Va., and preached several times during July in Halifax, Va., his birthplace, returning to Richmond August 1st.

RESIGNATIONS

JENNINGS, REV. ALLEN D., as senior curate of Trinity Cathedral, Cleveland, Ohio. Effective September 1st.

WRIGHT, REV. THOMAS F., as rector of St. Jude's Church, Fenton, Mich. Effective August 31st.

Books Received

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

HARPER AND BROTHERS, New York City:
We See Jesus. By William Pierson Merrill. \$1.00.

Beyond Damascus. A Biography of Paul. By F. A. Spencer. \$3.00.

CLERICAL RABATS AND COLLARS

Cashmere \$2.00. Fine Silk \$2.50.

Serge \$2.00. Suiting \$3.50.

ANGLICAN (single band)

Linen (height 1 1/2-2) \$2.75 per doz.

Linen (height 2 1/2-2 3/4) \$3.00 doz. (Special)

Cleanable Fabric (1 1/2-2 in.) 3 for \$1.00.

ROMAN (double style)

Linen (height 1 1/2-2-2 1/2 in.) \$2.75 per doz.

Cleanable Fabric (1-1 1/4-1 1/2-1 3/4-2) 3 for \$1.

Choir Collars (Sizes 10 1/2 to 14) \$2.75 doz.

Effective at once, all goods sold on cash basis or C. O. D.

CENTRAL SUPPLY CO. WHEATON, ILLINOIS



FLEMING H. REVELL CO., New York City:
Religion and Revolution. By Adolf Keller, D.D. \$2.00.

Kingdom Come. By Hugh Redwood. \$1.00.

Chimham and His Khan. Retold by William Bancroft Hill. \$1.25.

McMILLAN, J. & A., LTD., Saint John, N. B.:
The Revolt Against Mechanism. By L. P. Jacks. \$1.00.

Waters of Comfort. By Rev. R. G. Hickman. \$1.00.

ROUND TABLE PRESS, New York City:
The Religious Faith of Great Men. By Archer Wallace. \$2.00.

SCRIBNER'S SONS, New York City:
The Heritage of Freedom. By James T. Shotwell. \$1.75.

PAPER COVERED BOOKS

DANIEL, C. W. CO., London:
Religious Brevities. By Rev. J. Coulson Skot-towe. One shilling.

Need Funds? FOR YOUR CHURCH!

We'll help you Raise Money



If you need money for your Building Fund, Missions, Church Repairs, Charities or any other purpose, let us help you. We have successfully aided many churches and church organizations in raising up to \$500.00 and more. Our plan is easy to operate. All church members may cooperate and benefit. A minimum of supervision is required. Start immediately. We are an old, reliable company. Write for details. No obligation.

ARTISTIC CO.
 300 Way St. Elmira, N. Y.

— SPECIAL SALE —

Leather-bound Copies of

JOHN KEBLE'S

The Christian Year

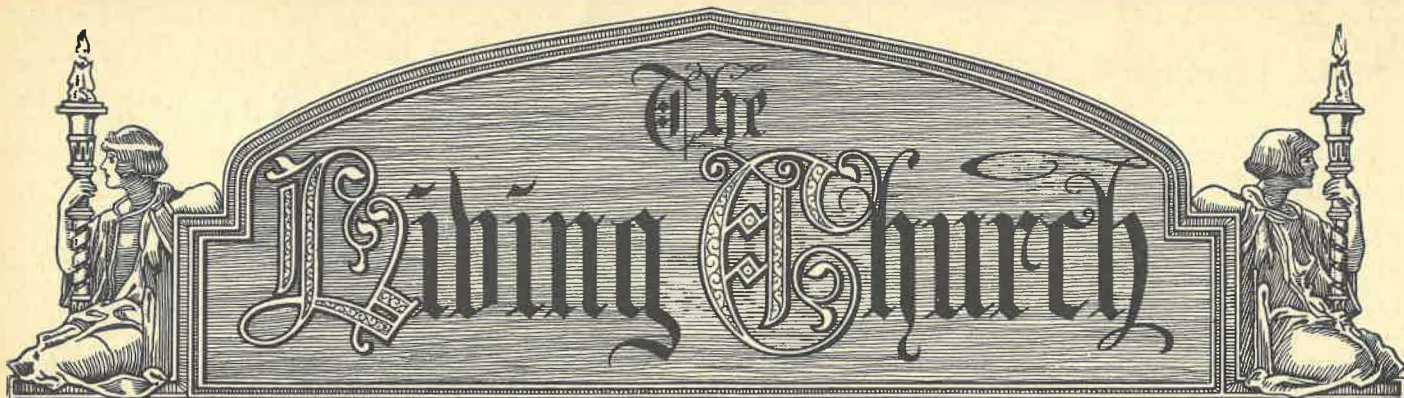
Formerly \$2.00 and \$1.50; now 75 cts. each, *postpaid*, as long as our present stock remains.

A few bound in green leather; the remainder in red leather.

John Keble wrote the famous Assize Sermon that stirred the English Church world at the beginning of the Oxford Movement; he also wrote a book of Christian Year poems that was a best seller when it was first issued and has continued a favorite among Churchmen everywhere. A poem for every Sunday and holy day in the Church Year, and one for each of the Occasional Services in the Prayer Book.

Order direct from

Morehouse Publishing Co.
 Milwaukee, Wis.



EDITORIALS & COMMENTS

Problems of General Convention

GENERAL CONVENTION is only two months away. With eight issues of *THE LIVING CHURCH* remaining before the Convention assembles in Atlantic City on October 10th, we plan to devote most of our leading editorials to a summary and brief discussion of some of the principal questions to come before the Convention. Among these important questions, of which we shall discuss as many as possible, are the following:

- The Primacy of the Church
- The Budget and Program
- Clergy Placement (including questions of ordination, unemployment, and retirement)
- National and World Problems
- Provinces and General Convention
- Alien Rites
- The Name of the Church
- Christian Unity
- Women in the Church (including questions relating to deaconesses)
- Negro Work
- The Marriage Canon
- Revision of Boundaries of Missionary Districts

We have already named a dozen of the chief questions to come before the General Convention, and as we have noted that only eight issues of *THE LIVING CHURCH* remain before the opening of the Convention, it will be seen that our treatment in these editorial discussions will have to be very concise. Indeed if we are to cover the subjects at all we shall have to confine ourselves to stating the problem as clearly as possible and suggesting one or two possible lines of action to be taken. In so doing we wish to make clear in advance that we are not endeavoring to lay down any legislative program, or to dictate what General Convention should do in each of these matters. The courses of action that we shall suggest are tentative suggestions only. They are designed to arouse the Church to the problem under discussion, and offer something tangible that may be accepted, improved upon, or rejected, rather than as planks in a legislative platform. Indeed the editor reserves the right to change his own views on these subjects and he will welcome letters for publication setting forth other methods of

attacking these problems with a view to finding satisfactory solutions wherever possible. In each case we shall try to be guided by the welfare of the Church, rather than the advantage of any group or party within the Church.

There is one problem of the greatest importance, the discussion of which we shall defer until one of the issues just before General Convention. This is the question of clergy unemployment and related matters. In order to secure as up-to-date and accurate a view of the state of the Church in this regard as possible, *THE LIVING CHURCH* has just mailed a questionnaire to all of the clergy in continental United States, similar to the questionnaire mailed by *The Living Church Annual* in 1931. The results of this questionnaire will be tabulated in an issue the latter part of September, and our editorial discussion of that subject will be based upon those returns.

1. The Primacy of the Church

SOME WEEKS AGO Dr. Frederic S. Fleming, rector of Manhattan's Trinity parish, created a mild stir in the daily press by including in his annual report the suggestion that the Episcopal Church should have an Archbishop. Curiously enough, at about the same time a similar suggestion was being made overseas in the Scottish Church by its leading weekly, the *Scottish Guardian*. Says this periodical:

"A Primus appointed under our present system is without any real power, no matter how strong his own personality. . . . Cabinet government may answer in the State, and democratic control of matters financial may be desirable, but in things spiritual the Church Catholic needs leadership such as we in Scotland deliberately prevent our Primus from exercising. We have lost the vision of the Kingdom and have become a kind of republic with government that is timorous and not very sure of itself. We lack that dignity and proper pride that follows in the train of bold leadership."

Fortunately the American Episcopal Church does not suffer from the lack of leadership of which the *Scottish Guardian* complains. As a matter of fact, Dr. Fleming notwithstanding, we really have an Archbishop. Our Presiding Bishop already performs virtually all the functions of an Archbishop and

many more besides. It is not the power, but only the title, jurisdiction, and permanent tenure of office that we have withheld from him.

As to the title, we freely grant that it is a matter of relative unimportance. We suppose the President of the United States could function equally well if his title were that of Presiding Mayor, and the King of England could no doubt perform his constitutional duties if he bore the title of First Alderman. But if we grant that the title is relatively unimportant, then why go to the trouble of finding one that will minimize the dignity of the Primacy of our Church in the eyes of the world? Why not give our Presiding Bishop the title which has been that of similar Church dignitaries since the early centuries of Christianity, that is almost universal in the Anglican communion, and that was specifically urged upon the Churches of our communion by the Lambeth Conference of 1901? There are already fifteen active Archbishops in the Anglican communion. Is not the Primate of our Church entitled to equal rank with these?

In the matter of jurisdiction, our present practice is indefensible. The Presiding Bishop has jurisdiction in his own diocese, but is given little opportunity to exercise it; he has no jurisdiction in New York, where he is supposed to perform most of his duties. He cannot even officiate in the Church Missions House chapel of right, but only by courtesy of the Bishop of New York. When he has an important spiritual announcement to make, such as the call to the Church-Wide Endeavor, he must borrow a pulpit from one of his brother bishops, or from himself as a diocesan bishop, to do so.

BUT the important thing is not the title, nor even the jurisdiction, but the task of the Primate. Since this is not the time to elect a Presiding Bishop, and therefore no personalities can be involved, this is a good time to call the Church's attention to the impossible task that the present canons impose on the Presiding Bishop and some of the limitations incident thereto.

By law the Presiding Bishop is required to fulfill the many functions of Primate, president of the National Council, and diocesan as well. No one man is physically and mentally capable of meeting all the requirements of three exacting positions, and only a genius would be fitted to exercise the three combined. Two magnificent men have fallen under the strain of it, and it remains to be seen if anyone can last out six years of it and return to diocesan work with health unimpaired.

The Presiding Bishop should be a center of unity and loyalty for the Church, a spiritual head and leader whose voice should challenge and arouse, a father-in-God to the bishops, the Primate of a great communion. Instead, our arrangement compels him to devote most of his time to administering the affairs of the Church Missions House. He becomes confused in the minds of many with the head of a political administration, with policies to draft and enforce, and to defend against those who disagree with them. When his voice is raised on behalf of spiritual concerns, the cynical hunt for the dollar mark. Unless he is a trimmer, his policies are bound to offend large sections of the Church and influential individuals, so that at the end of six years he gladly retires from the criticism and strain. This is the necessary lot of those who administer the affairs either of Church or State, but it should not attach to the office of Presiding Bishop, which should be above the spite of individual critics or the attacks of partisanship.

It seems to us that while the Presiding Bishop should continue to be the president of the National Council, yet that presidency should be rather an honorary one than an active headship in matters of business and finance. Let the Presiding Bishop head the National Council by all means, preside at its meetings and guide its general policy, but let the canons clearly confer upon the executive vice-president, who need not be a bishop and indeed might better be a consecrated layman, the direction of the Council in these matters and the carrying out of all secular details of administration.

Another limitation under the present canons practically compels choice from among those who live close to New York, who are thoroughly conversant with the affairs of "281," who are young and strong, and who either have a small diocese to administer, like Delaware for instance, or plenty of suffragans like Long Island. There should be a wider choice for Presiding Bishop.

OUR OWN SUGGESTION, which we offer for what it may be worth, is the following:

1. Divide the diocese of Washington, ceding all territory in Maryland now included in the present diocese of Washington to the diocese of Easton.

2. Give the Presiding Bishop the title of Archbishop of Washington, with jurisdiction in the District of Columbia and the primacy of the Church. Let the election of the Archbishop be by the House of Bishops, subject to the confirmation of the House of Deputies, and let any bishop or priest in the Church be eligible to such election. Let the salary be the same as the salary now provided for the Presiding Bishop, and the term be for life, subject to compulsory retirement at an age to be agreed upon, probably 72.

3. Let the Archdiocese of Washington elect a Suffragan Bishop with delegated authority to administer the affairs of the Archdiocese, his salary to be paid by the diocese.

4. Let provision be made for other suffragans to the Archbishop for special purposes, such as jurisdiction over groups of congregations having alien rites, or racial groups, the number of such suffragans not to be limited to the two permitted by present canons.

5. Let the Archbishop be *ex officio* president of the House of Bishops and the National Council, but assisted in the latter position by an executive vice-president, without right of succession, who would head up all the business and financial affairs of the Church.

Needless to say the scheme outlined requires considerable change in the Constitution and Canons, both of the general Church and of the diocese of Washington. It could not be accomplished overnight, but if there were a sincere desire for it, and if the national Church and diocese of Washington were willing to cooperate in it, the difficulties could be overcome and the plan put into effect in due course, perhaps at some time when the Presiding Bishopric and the Bishopric of Washington both required to be filled.

If the diocese of Washington should prove unavailable for this purpose, there are other possibilities, such as the following:

1. The diocese of Connecticut has the first claim historically to the permanent primacy, being the first diocese in America to have a bishop. The present year, in which the 150th anniversary of Bishop Seabury's consecration is being celebrated, would be a particularly appropriate time to inaugurate such a plan. In order to preserve historical continuity and at the same time avoid making the Archbishop

the head of a large diocese in addition to his national duties, Connecticut might be divided by setting off a new diocese, centering perhaps in Bridgeport or New Haven. In that case the name Connecticut should be retained for whichever diocese is used as the primatial see, because of its association with Bishop Seabury.

2. The diocese of Delaware, with only about 5,000 communicants, is admirably adapted to serve as the permanent seat of the Archbishopric.

3. The Archbishop's diocese might be located in the middle west, since the tendency of population, including Church population, is in that direction. Perhaps the diocese of Northern Indiana, which like Delaware has less than 5,000 communicants, might serve the purpose, or a new diocese might be erected, centering in one of the smaller urban areas, such as Evanston, Ill., or Racine, Wis.

4. The practice followed in Canada and some other parts of the Anglican communion might be adopted, namely, that the Archbishop be elected from among the diocesan bishops and take his title from the see held at the time of his election. In that case his diocesan jurisdiction might be delegated to a Bishop Coadjutor, who would succeed him as Bishop of the diocese, but not as Archbishop.

THE name of Dr. Rudolf B. Teusler, whose death is chronicled this week, will ever remain bright in the annals of the Church. Giving up a promising medical career in Richmond in 1900, Dr. Teusler went to Japan to take charge of the little hospital which had been founded nine years before on the mission property in Tokyo's city district of Tsukiji, adjoining the Cathedral and just across the street from St. Paul's Middle School. The career of the hospital since its foundation had been a checkered one, under American and Japanese doctors, but in a decade Dr. Teusler built it up into the best institution of the kind in the Orient, despite the handicap of inadequate buildings and equipment. When, in 1911, the Emperor bestowed upon him a token of esteem and approval, it was no idle gesture but the recognition of the important part that St. Luke's, under Dr. Teusler's leadership, had come to play in the national life of Japan.

In 1923, while Dr. Teusler was absent in America on furlough, the hospital itself and every building connected with it suffered total destruction. But work had already begun on a magnificent new hospital, the solid foundations of which resisted the earthquake shocks. Dr. Teusler immediately returned to Japan, taking with him a quantity of supplies of all kinds, and his promptness and efficiency in building up a system of emergency relief won the gratitude of the population.

Ten years later, on June 4, 1933, the opening of the first two units of St. Luke's International Medical Center in Tokyo marked the realization of a dream that had guided Dr. Teusler's thoughts, prayers, and work, since the day he undertook his medical missionary work. The Medical Center, as long as it stands and serves a suffering humanity, will be a continuing monument and memorial to the man who, seeing in his Master the Great Physician in whom was to be found both physical and spiritual health, devoted his life to ministering tirelessly to his fellow-man, regardless of race or nationality. The spirit of that ministry is perhaps best exemplified by his words at the time of the opening of the new hospital: "The building of a great medical center in Tokyo is meaningless unless every phase of its work is permeated through and through with Christian ideals and Christian practice."

The Laborers Are Few

By the Rt. Rev. Thomas D. Jenkins, D.D.

Bishop of Nevada

WHERE AND WHO are the unemployed clergy? In February I advertised for an unmarried priest, and received to my appeal response from one available man. Since then by some effort I have secured two such young priests (both from the General Theological Seminary). During a recent month I have been out looking further for three or four more who would agree to come out, remaining celibate for three years and working for a small salary—albeit more than I received in my first two incumbencies. The excuses offered by some with whom I have communicated are in no sense heartening to a missionary bishop:

Nevada is a long way from where the old folks live; or the youth has promised to marry as soon as he has an appointment; or there is a lot of missionary work in his own diocese; or the salary is too meager; or have you good libraries and are the churches well equipped; or do the people pay the salaries regularly; or your long journeys are what I wouldn't like; or could I say daily Mass (this not a mid-west man); or your hot summers and cold winters would kill me off; or would the clergy house have a bath room and running water; or who would pay my way out; or what chance of promotion would there be; or, as one said, "I believe it would be a big sacrifice to go to Nevada" (then don't come), etc. But at last I met one dear farm-bred fellow who had done a good bit of hard climbing to reach the priesthood who said, "I believe I'd like to go, the job sounds interesting."

Now of course in looking for the men I need others have come to my notice. One, who was highly recommended by his present diocesan, unfortunately gave me three references, all of which advised adversely. Five others were offered me by another bishop, three of whom he described as "the lame-ducks" of his staff. Still another offered me two men who would be agreeable to my Churchmanship (as though the love of souls didn't matter). Two bishops offered me of their best, but the "best" were unwilling to surrender present prospects.

Of course the difficulty is in the type of men I seek. Nevada will really require for many years a few of the Lord's finest freemen if the ground is to be covered and the poor are to have the Gospel preached to them. Having married myself and raised a substantial family, it is far from my mind to say clergy should not marry. In fact I know some should. But is it unreasonable, I submit, to expect young men to give a few years to ground work, taking what comes and accepting what is given. My ten years in missionary work before taking a parish were years of discovery for which neither money nor position could provide a substitute.

It may be the fault of the bishops, it may be the fault of the seminaries, or of both, but certainly when men with college and seminary degrees confess that they know nothing about religious education—as some have to me lately—something is wrong and somebody is responsible.

Or where a man has been known all through his course to have been erratic, undisciplined, and individualistic and is then passed on with commendation something is wrong and somebody is responsible.

Or where young ordinands evince no interest in the missionary enterprise it looks as though their training had been for feeding and folding that part of the flock which stays put; or, to change the figure, for defense only. Unfortunately for that kind of Churchmanship the orders from headquarters are for offensive warfare and not for inaction. The field must be enlarged and the work extended, or what remains won't be worth having.

Should conditions continue, as obtain today, during the primary training for the priestly vocation, the Church will not have fewer but more priests for whom it will be difficult to provide work.



The Sanctuary

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

The Spirit Giveth Life

READ the Epistle for the Twelfth Sunday after Trinity.

NOT LONG AGO someone criticized the passages of Holy Scripture chosen for the epistles during this season of the Church Year on the ground that they are taken from obscure and difficult parts of St. Paul's writings, and are almost impossible for the average hearer to profit by or understand. Possibly this epistle was one of those to which the criticism was applied; justly, no doubt, because it is a difficult passage in which the average hearer would find it hard to see any meaning. It meant a lot to St. Paul, however. He had passed from the Old Covenant (the Jewish) to the New Covenant (the Christian) and to him it was literally a passage from death unto life.

The words "written and engraven in stone" and the reference to the face of Moses when he came down from the Mount take us back to the twentieth chapter of Exodus, and the giving of the Ten Commandments on Sinai. That was, says St. Paul, a glorious thing. Every student of the spiritual development of the people of Israel recognizes that the moral law of which this is the central core was a great advance over the standards that prevailed in the earlier and more barbarous stages of this remarkable race. Yet glorious as it was, St. Paul describes it as a "ministration of condemnation" whose end was death ("the letter killeth"). The new faith in Christ, he was never tired of saying, had delivered him out of this condemnation and given him life through the Spirit.

Evidently here we have two ideals of religion. The first looks on the world of men as something like hands employed in a factory with God as the Great Superintendent. There are rules and regulations which must be obeyed. Disobedience brings a penalty. The other is the ideal of a family in which God is the Father and they are His children. Obedience is not a matter of legal compulsion, but of love. This new conception which St. Paul believed to have been brought to him and to all mankind through Jesus Christ is certainly more glorious, as he says, than the earlier one. Yet we are bound to say that thousands of people who call themselves Christians still conceive of religion under the old guise of a law. They think of themselves as bound by certain rules of conduct, largely prohibitions. They have never grasped the thought of religion as a personal relation in which the motive is not the fear of a penalty when the law is broken, but grateful love for blessings and benefits bestowed in such a measure that it passes knowledge.

How true it is that "the letter killeth"! That is to say, it puts an end to spiritual freedom and smothers out the joy of creative coöperation with the infinite purpose of God. It binds men down to a treadmill of duty done under stress and constraint. Upon the sensitive conscience it lays a burden too heavy to be borne because the man to whom the spiritual life means nothing but legal requirements is surrounded by the dread of failure; there is always something that may have been left undone. Against this we have set in glorious contrast the assurance that the "Spirit giveth life." We are set free forever from the external law which is bondage, and a new motive takes its place, while a new power becomes available to enable us to attain the ideal. All this Christ has done for us and through the Sacraments of the Church has given it a real and practicable embodiment. Let us fix our thought steadily upon this truth and we shall know the courage and strength that come from the confidence that "our sufficiency is of God."

"Such trust have we through Christ to Godward" and offer thanks and praise for the gift of the Holy Spirit through whom our service becomes perfect freedom.

CHRISTIANITY does not consist in abstaining from things which no gentleman would think of doing, but in doing things which are unlikely to occur to anyone who is not in touch with the Spirit of Christ.

—Rev. H. R. L. Sheppard.



Churchwomen Today

Ada Loaring-Clark, Editor

ONE OF OUR CHURCHWOMEN, a very active member in a Character Builders Club, which is a club of young married Churchwomen who are striving not only to build up their own characters but to make their children strong in body, mind, and spirit, has something to say to us on this very important subject—one which all women with little children must consider.

Character Building
Margaret W. (Mrs. W. H.) Clement says:

"Thoughts breed deeds,
Deeds breed habits,
Habits form character,
Character makes the man."

"In the beginning God said: 'Let us make man in our own image.' God is the architect, the mother is the builder. When do we begin to build character? We are realizing more and more that pre-natal influence in the development of the character of our children is of the utmost importance and that the child learns more, by imitation and the development of the intuitions in the first five years of its life, than it does in the next twenty years. Parents' thoughts become the child's thoughts, their acts the child's acts; and throughout adolescence character is being formed.

"Three principal factors which, perhaps, determine character are heredity, environment, and will. From *heredity* we receive tendencies and inclinations which influence our lives for good or ill. The power of heredity is tremendous. It determines, in a large measure, our attitudes and actions. *Environment* has much to do in forming character. Our surroundings, associates, and relationships always modify and even overcome the forces of heredity. But the strongest and most determinative factor of all is the power of choice. This, expressed through the *will*, has the power to develop, modify, and direct the forces of both heredity and environment.

"The Bishop of Tennessee has told us that: 'Civilization is a state of the spirit, a sense of honor, of man's responsibility to God.' As civilization is largely dependent upon the home, so the home must realize its dependence upon God. The home must be built upon God's standard of life which is *Faith* in Almighty God, our Father: *Hope* that He will never forsake His children: and *Love* God's greatest gift to man. Character, then, may reach its highest expression in the observance of our twofold duty toward God and toward our fellow man.

"If civilization is to fully realize the more abundant life, generation after generation must continue to be re-born into higher mental and spiritual appreciations. 'We must be born again'; our system of economics must recognize not greed and selfishness, but God's law of 'bearing one another's burdens'; sharing with one another our spiritual gifts as well as our material gains. This life of sacrifice and service is the life that each one must seek to express first by example and then in the teaching of his children."

A PAMPHLET, called a syllabus for parents and for Church school teachers, entitled *Training Children in Christian Living*, has just been prepared by Mr. and Mrs. Leon C. Palmer. It is issued by the Brotherhood of St. Andrew (Church House, 202 S. 19th street, Philadelphia. Price 25 cts.). Individuals, study classes, or parent-teacher groups will find this useful to supplement the two-year course of lessons, *Christian Living Series* (Morehouse Publishing Co., Milwaukee. Eight books, 25 cts. each). Fifteen chapters direct consideration to matters of vital moment to those having the privilege and responsibility of training little children in Christian living.

Insistence on the integrity of the home and the faithful fostering and care of the physical, mental, and spiritual life of our children is imperative for the successful continuance and building up of a strong Christian nation.

The Need of Disunity

By Howard R. Patch

Professor of English, Smith College

ON EVERY SIDE we find evidences of the passion for Christian reunion. To restore the Body of Christ to harmony with itself is, we read, the first need for the Church. Ministers are introduced openly or surreptitiously into alien pulpits, and pressure is brought on everyone to let down the bars, to scrap differences, and to get together. The father went halfway to greet the prodigal son. Let the fold go all the way for the lost sheep.

Now the idea that the Body of Christ can get into such disharmony with itself that its members are vitally cut off from one another is a metaphor that needs to be revised or it can lead to profound skepticism. To approach the problem from another angle, why seek to take back the prodigal who after all does not want the fold except on his own terms? In an unguarded moment T. S. Eliot writes as follows: "It would be very poor statesmanship indeed to envisage any reunion which should not fall ultimately within a scheme for complete reunion; and, in spite of mirth, 'reunion all round' is the only ideal tenable." The essay on Lambeth which contains this passage is fine; but in these lines I am afraid that Mr. Eliot pontificates a little. He deliberately refers here to the amusing satire written by Ronald Knox, which bids us to be comprehensive, nay, broad, enough to include the Hindu, even the atheist, in our schemes. But however sound be Mr. Eliot's main contention, he is here evading the real point of Mr. Knox's essay—that there can be no actual organic reunion on a basis of contradictory beliefs.

The force of this point was recently brought home to me in a controversy which took place in a neighboring parish. A member of the vestry there, a delightful and in many ways able fellow, had started to make over the life of the parish as far as he could by bringing influence to bear on his rector and the congregation. I heard him talk over the situation quite frankly.

"In the first place," said he, "we have too many services. These weekday Communion mean extra expense in coal and electricity. They help to tire out the rector. He needs an assistant as it is, and he certainly needs sleep. In the second place, we need more dynamic sermons."

"What sort of sermons?" I asked.

"Sermons that deal with the problems of the day—the situation in California, Fascism, and so on. Our rector goes in for a lot of mystical stuff that has no meaning for our time."

"He preached about sin last Sunday—the sin of pride, I think it was."

"Yes, now I ask you!" He snorted at me, and settled down in his chair. "What in the name of the Lord does sin or pride mean to anybody in this day and age! I tell you the whole terminology is forgotten. It is based on a false and medieval psychology. Pride, for example, is sometimes the result of a healthy condition of the body. It is in any case beneficial. It creates a good morality—cleans up city streets, cleans up the home, makes people look smart and dress well, makes them take pains to do a good job at their work."

"Produces our fine American society!" I added with perhaps clumsy irony. What could I say? The man needed an elementary course in ethics. But the Episcopal Church has rather neglected its duties in this regard.

"Our Church people have the whole thing upside down. Our first job is to look out for our politics and our community. Then we can have some worship. And incidentally I hope they have comfortable churches by that time."

"Comfortable pews, you mean?"

"Yes," said he. "You can't rest easily in them. I am sure of one thing and that is that Almighty God does not want us to get down on our knees. That is primitive and barbaric."

"You do believe in prayer, however?"

He thought a moment. "As every modern man does. On the one hand, an infinite God, of course, has no use for our prayers. He knows what we want before we ask. He would hardly change the Divine plan at my request."

"You do not then believe in prayers for healing?"

He looked at me to see if my question were quite ingenuous. Then he shook his head. "Of course not. Does any intelligent person today? . . . I was going to say—on the other hand, I believe that prayers do us good. They inspire us to attain what we ask for."

"Was Christ under a delusion then in His ideas on prayer?"

Again he looked carefully at me. "He was of course under the delusions of His day. Bishop Gore pointed that out with reference to Old Testament scholarship."

"How about the miracles?"

"Why do you ask me these questions?" He stood up, a handsome and typical American. He was athletic, successful in business, idealistic. His face showed a fine sensitiveness. "You yourself cannot believe, in miracles. You know as well as I that they are accretions to the New Testament. I suppose they represent the fakes of priestcraft in the Middle Ages in part."

"What about Torrey's early dating for the gospels? Surely some of those stories of miracles are pretty early."

"Well, my boy," said he patronizingly, "I suppose some are genuine, based on hypnotism. But I don't think there's an intelligent soul alive today who believes in miracles as our grandfathers believed in them."

"What on earth do you mean by 'based on hypnotism?'" I asked.

"Mental suggestion was what I meant." He waved his error aside. "But all that is unimportant. It is part and parcel of the old theological approach to religion: all wrong, dead wrong."

"Is it wrong to worship Christ?"

"What point is there in it? If He were God Himself He couldn't be interested in it." He smiled at me.

THEN you don't believe that Christ is God?" I felt we ought to settle this point definitely.

"What do you mean by that? Christ Himself brought up the quotation, 'I said ye are all gods,' or something like that. How can we tell what it means to be a god? This all represents the old approach, theological, worthless. We must clear out the rubbish."

"Why are you an Episcopalian anyway?" I asked him. "The whole stand of the Church, the Prayer Book, everything contradicts you."

"Does it? Well, we'll make it over. We'll rewrite the Prayer Book. But the Church does not contradict me. My son went to a bishop the other day to get a job. Jim, you know, was ordained a year ago. Well, the Bishop asked him if he minded letting Presbyterians or Congregationalists receive Communion. 'I stand by our rubric,' said Jim. 'What for?' asked the Bishop. 'It was written before outsiders wanted to take Communion with us. And then another point. I want you to play with your parishioners—literally play with them, not preach at them. Play golf, have tea with them, drop theology.' That was what he said. Oh, that's the way bishops talk now. Every one at heart is intensely liberal these days. And that's the only way the Church will become effective. God does not want worship but service of our fellow man. Our work is our ritual."

"How do you know all these things you're so militant about? I understand you have made your rector abolish these extra services."

He stood up. "Oh, yes, I finally persuaded the man. His wife admitted that getting up early had a bad effect on his nerves. He

is the nervous type. So he cut them down to one, and the vestry abolished that. Holy Communion, you know, can grow to be a superstition like anything else."

I, too, rose. "My dear man, it is marvelous! You are a prophet. You are an Episcopalian and I am an Episcopalian. But I know one thing. We do not belong to the same Church or the same universe or the same God. For the first time in my life I can understand why they burned heretics in the Middle Ages. They were thinking of the harm they do to others. Why don't you found a sect of your own? Like the Methodists or Holy Rollers, go out and preach your own ideas, tell your creed and get some followers. . . ."

"Oh, we have no creed," said he with a touch of fervor. His eyes were fixed on a distant vision. "But we don't need a sect. We are taking the Church with us. Look as far back as Mrs. Humphrey Ward's novels and then look at our modernist conferences. Look at the name 'Liberal Catholic' for the High Churchmen. Look at Bishop Parsons and Bishop Scarlett and the union services and all the rest of it. Oh, it's exciting to see the dawn come over the hill. Ask any Episcopalian, and you'll find he agrees with me. Your good, sane, healthy man of today doesn't want prayer and hymns. He wants social service. He doesn't want theology, fine-spun distinctions that no one gives a tinker's damn for—he wants action! Look at the Bishop of Liverpool and L. P. Jacks! Look at nine-tenths of the people in your own congregation over at Middletown! Why, our name is legion!"

The new heresy, I thought. Like the old it is based on ignorance and bad thinking and half-truths. But unlike the old it forms no sects or cliques but swallows up everything in one indiscriminating mess. It stands for everything and nothing. St. Paul recognized that divisions must come to make clear the truth. God give us disunity!

EVENING HYMN

AS NOW the brooding wings of night
Encircle land and sea,
Great Lord of all the worlds of light,
We lift our hearts to Thee.

Thou gav'st the beauty of the morn,
The blessings of the day,
The daily strength for burdens borne,
The light upon our way.

Give now, we pray, the boon unpriced,
As falls the freshening dew—
A clearer vision of the Christ
Who maketh all things new.

Enlighten Thou the world's dark night,
Its wayward ways and mind,
O Son of Man, Immortal Light,
Thou Lover of mankind!

FREDERICK P. SWEZEY.

A WORLD MAN VISITS A CHAPEL AT EVENING

CHRIST'S ALTAR LIGHT is burning; oh, my world
I leave you and your bickerings outside
Racing your crazy orbit; you have whirled
Too fast a pace today! How I have tried
To keep in tune; how miserably I failed
To catch the stark, mad rhythm of it all;
Like temple traders, how my critics railed
And jeered to see my back against a wall.

But here is peace; the evening's hallowed calm
Pervades this place; my soul now finds a way
To rest itself; the silence is a balm
Which heals my poor, maimed spirit as I pray:
My dreams are precious and the cross' power
Surrounds this shrine to bless my sunset hour.

JAY G. SIGMUND.

Books of the Day

Rev. William H. Dunphy
Editor



THE CRUCIFIXION OF LIBERTY. By Alexander Kerensky. Translated by G. Kerensky. New York: John Day Company. Pp. 406. 1934. \$2.75.

SOME MYTHS die hard. In particular there is the popular notion, assiduously cultivated in many quarters, about pre-Bolshevik Russia as an "Asiatic despotism," completely lacking the elements of civilized government, ruled by an autocrat surrounded by feudal magnates who owned all the land and enslaved and terrorized countless millions of peasants under the knout, with the help of an utterly reactionary and unscrupulous Church. This absurd picture can scarcely stand in the light of the keen analysis (backed by facts and figures) of Alexander Kerensky, a lifelong opponent of despotism (whether white or red), and head of the provisional government which overthrew Tsarism. In an interesting survey of recent Russian history, while frankly depicting the sins and blunders of the old régime—against which he waged so relentless a fight—he proves the existence of a real culture, a gradual course of social and economic betterment, and a steadily growing movement toward freedom, which found concrete expression after the first revolution, only to be crushed in cold blood by the Bolsheviks. The peasant was rapidly coming into his own, before Bolshevism reduced him to serfdom. One interesting observation of the writer is the amazing progress in the industrialization of Russia before the rise of Bolshevism—e.g., the production of Russian industry leaped from one and one-half billion gold rubles in 1905 to eight and one-half billions in 1916—without the terrorism and starvation of the five-year plan. And whereas liberty was destroyed in "enlightened" Germany almost without a blow, in "backward" Russia its destruction cost twenty-five million lives—and the battle is not yet over.

The writer concludes with the need for political and social democracy to recover a living faith, an absorbing and driving passion, if it is to combat the threat of Bolshevism, Hitlerism, and Fascism. He does not grasp clearly—though at times he appears to glimpse from afar—the truth that such a faith, based on the inalienable rights and the infinite value of the individual—can only be firmly maintained on a religious foundation, in particular the dignity of human nature conferred by the Incarnation. Despite this omission, we have here one of the few profound and authoritative books on modern Russia.

W. H. D.

THE ANALYSIS OF LEADERSHIP. By Herbert Hensley Henson. New York: Oxford University Press. 1934. Pp. 27. \$1.00.

OUR OWN AGE is beginning to recognize the value and the dearth of leadership, but seldom has so thoughtful a study been made in recent times as that which the Bishop of Durham has offered us as to the meaning of "leadership," the elements which combine in it, and the circumstances which favor its emergence in society. Particular, but by no means onesided, emphasis is laid upon moral and spiritual qualifications. The threat to individuality found in Bolshevism and kindred systems and in the increasing secularism of our age, is frankly faced, and the truth is driven home that "Individuality has risen to its full potency, and flowered most richly, when quickened and disciplined by religious faith."

THE NEW DEALERS is an entertaining, gossipy, journalistic, partisan account of the personnel of the Roosevelt Administration. It is by a Washington newspaper man who calls himself The Unofficial Observer. Beginning with the synonym, "The New Deal," he carries the gambling nomenclature somewhat too far, but he makes his meaning clear. (New York: Simon and Shuster. \$2.75.)

C. R. W.

NEWS OF THE CHURCH

Reichsbishop Dictator Of German Churches

Germany Jailing Pastors Defying
Authority of Nazi Leader and
Rejecting Synod's Decision

BERLIN—In the face of protests of representatives of the Bavarian, Württemberg and Hanover state Churches, Reichsbishop Müller August 9th in a dramatic session of the National Synod was made dictator over the Protestant Churches in the individual states of the third reich.

Secret police were reported to have arrested a large number of clergymen who August 12th defied the Reichsbishop's authority as dictator. They read from their pulpits a bitter denunciation of the Nazi Church leadership. A manifesto, issued by opposition pastors at Hamburg the day after the meeting of the National Synod, declared the Synod's proceedings invalid according to Church and secular law. The manifesto was considered an open declaration of war against the Reichsbishop.

Dr. August Jaeger, Commissioner for Protestant Churches, said the concentration of power would aid pacification within the Church.

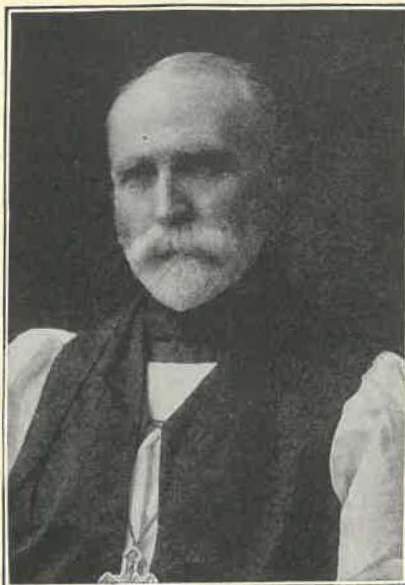
All pastors were directed to take an oath of loyalty to Chancellor Hitler, at the same time promising complete obedience to Reichsbishop Müller. The Synod completed its work by transferring its own power to legislate to the Reichsbishop.

Opposition leaders said they would refuse to obey any of these laws or to take the oath. They are expecting imprisonment and persecution. It was brought out during the debate that 800 pastors already have been suspended or otherwise punished for opposing the present régime.

National Pilgrimage To Cathedrals Closes

LONDON—The National Pilgrimage to the Cathedrals, which combined visits to the cathedrals with gifts to ease the burden of unemployment in the distressed and derelict areas, came officially to an end July 14th. The deans and provosts of over 40 cathedrals coöperated in appealing for support for the Pilgrimage, which lasted two weeks.

At Canterbury, about 3,500 pilgrim tickets were sold during the fortnight, and the estimated number of ticket-holding pilgrims who visited the Cathedral was about 14,000. The number of people who did not buy tickets, but most of whom contributed something toward the pilgrims' box for the unemployed, must have been three times as many. The total receipts at Canterbury Cathedral from all sources amounted to about £570.



THE LATE PRIMATE OF CANADA

Primate of Canada Dies Following Short Illness

**Most Rev. C. L. Worrell, D.D., Succumbs
in Halifax Hospital**

HALIFAX—The Most Rev. Clarendon Lamb Worrell, D.D., Primate of All Canada, died in a hospital here August 10th after an illness of three weeks.

Archbishop Worrell, in addition to his duties as Primate of Canada, was Archbishop and Metropolitan of the province of (Eastern) Canada and Bishop of Nova Scotia.

Rector Injured, Parishioner Killed In Laramie, Wyo., Car Accident

HOLLYWOOD, CALIF.—The Rev. Dr. A. H. Wurtele, rector of St. Thomas' Church here, was seriously injured in an automobile accident recently near Laramie, Wyo. Other occupants of the car were Mrs. Jane Tolson, one of Dr. Wurtele's parishioners, who was killed, and Mrs. D. F. Mackenzie who was bruised.

Chicago Choirmasters Elect

CHICAGO—The Chicago Diocesan Choirmasters' Association announces the election of Robert Birch, Church of the Redeemer, as president for the coming year, succeeding Roger Tuttle of St. Bartholomew's Church. Other newly elected officers are: vice president, Stanley Martin, St. Mark's Church, Evanston; secretary, A. J. Strohm, St. Paul's-by-the-Lake, Rogers Park; treasurer, James Millerd, Trinity Church.

Tentative Quotas For 1935 Announced

Figures Total \$2,070,000, Compared
With \$3,400,000 for 1934; Budget
Has No Items for Debt Repayment

NEW YORK—Tentative diocesan quota figures for 1935 have been announced by Lewis B. Franklin, treasurer, National Council. These have been determined by the method approved by the last General Convention, being based on the "current expenses" of the parishes and missions of each diocese for the years 1928 to 1933, using a sliding scale of percentages and adjusting to the nearest even figure.

The total of \$2,070,000, which compares with \$3,400,000 for 1934, is based on the action of the National Council in recommending to General Convention a budget for 1935 totalling \$2,700,000 and allowing \$630,000 for income from trust funds, United Thank Offering, and miscellaneous sources, leaving to be raised by the diocese \$2,070,000.

The budget of \$2,700,000 contains no items for the repayment of debt. If such an item is added to this budget by action of General Convention, the total figures would of course be increased.

General Convention must pass not only on the budget but on the method of determining quotas and the figures are therefore tentative both as to total and as to the quotas of the several dioceses.

The 1935 quotas for the various provinces are: province of New England, \$324,400, compared with \$530,000 for 1934; province of New York and New Jersey, \$593,900, compared with \$962,900 for 1934; province of Washington, \$421,500, compared with \$692,500 for 1934; province of Sewanee, \$146,500, compared with \$247,400 for 1934; province of the Midwest, \$294,400, compared with \$494,000 for 1934; province of the Northwest, \$85,500, compared with \$141,000 for 1934; province of the Southwest, \$92,600, compared with \$154,000 for 1934; province of the Pacific, \$107,200, compared with \$174,200 for 1934; foreign \$4,000, unchanged.

Modern Churchmen's Conference

In England September 3d to 8th

LONDON—The Modern Churchmen's Conference will meet at Selly Oak, Birmingham, from September 3d to 8th, to discuss The Bible and the Modern Man. On September 3d, the Dean of St. Paul's (Dr. Inge) will give his presidential address on The Use and Misuse of the Bible. Other speakers during the conference will include the Bishop of Birmingham, Principal Lofthouse, Principal Webb, Dr. Elliott Binns, Prof. F. C. Burkitt, Prof. Bethune Baker, Professor Raven, Professor Foakes-Jackson, Dr. Major, and Canon Streeter.

Laymen's Conference At Atlantic City

Call for National Federation of
Church Clubs Meeting Issued by
President, John D. Allen

CHICAGO—A call for the annual laymen's conference sponsored by the National Federation of Church Clubs has been issued by John D. Allen, president of the federation. The conference will be at Atlantic City, October 8th and 9th, just prior to General Convention.

In issuing the call, Mr. Allen asked bishops to give the federation their opinions on the best method for developing lay activity in the Church.

"It is quite evident," Mr. Allen says, "that the laity of the Church have not in the past and are not now doing all that they could to further the work of the Church. The Church has no really effective laymen's organization at the present time, comparable to the Woman's Auxiliary."

It is expected that the Presiding Bishop will be the principal speaker at the conference banquet the evening of October 8th. Oscar W. Ehrhorn, New York layman, vice president of the federation, is chairman of the conference committee.

Hawaiian Hospital Given \$4,000

HONOLULU—An anonymous gift of \$4,000 recently was received by the Church Hospital on the island of Molokai, a memorial to the late Robert Shingle, Jr. This will provide an X-ray machine, laboratory equipment, and other much needed supplies.

"THE APOSTLES' CREED"

*A Simple Explanation
of the Christian Faith*

BY

REV. S. C. HUGHSON, O.H.C.

Second Printing

A simple, brief statement of the meaning of the Apostles' Creed, sentence by sentence, has long been needed. This little book gives it in compact form, and in the plain language of the man in the street.

It Can Be Read in Thirty Minutes

Price 5 Cents

HOLY CROSS PRESS
WEST PARK, N. Y.

New York City Church Receives \$260,000 Legacy

NEW YORK—The legacy of \$260,000, left to St. Thomas' Church by the will of Margaret Crane Hurlbut, has been received. Mrs. Hurlbut, who died on June 13, 1933, left an estate of \$2,189,259. While it had shrunk somewhat, sufficient remained to pay all the bequests named, with a residue of \$473,040. Mrs. Hurlbut was a social worker of prominence and a devoted member of St. Thomas' Church.

E. O. Adomeit Heads Houghteling Forum

CHICAGO—Eric O. Adomeit, of St. Margaret's Church, Windsor Park, has been elected president of Houghteling Forum,

a conference group of Chicago laymen. Other officers elected are: vice president, Jesse Walworth, Wilmette; secretary-treasurer, Arthur Osterholm, Chicago.

EDWIN S. GORHAM, INC.

Established 1900

BOOKS: THEOLOGY, RELIGION, DEVOTIONAL
BIBLES, PRAYER BOOKS, HYMNALS, ALTAR
BOOKS, PARISH REQUISITES.

Information on Request.

18 West 45 Street,

New York

Charles J. Connick
Designer and Worker
in Stained Glass
919 Hancock Street Boston

**"people of wealth lead the way in
the purchase of annuities"**

states a recent authoritative article in the
magazine *Today*

In some cases annuities have been issued at a cost to the purchaser of a million dollars or more. Men and women of wealth, to whom the best investment advice is available, are turning to annuities for safety and larger income than can be derived from high-grade securities. Individuals with moderate resources are wisely following this example.

More annuities have been issued by this Corporation during the past year than ever before.

The Corporation makes its facilities available to the clergy, lay officials, and lay workers of the Protestant Episcopal Church and members of their families. Inquire of the

Church Life Insurance Corporation

20 Exchange Place, New York

200 Prominent Men In National Group

Committee Issues Call and Program for Strengthening Moral and Spiritual Forces

NEW YORK—More than 200 nationally known leaders in religious, educational, and character-building organizations, under the leadership of Walter W. Head, chairman, form the National Committee on Religion and Welfare Recovery which has just issued a "Call and Program for strengthening and undergirding the moral and spiritual forces of the nation."

Included among the members of the National Committee are 36 bishops, 31 pastors, priests, and rabbis, 20 college presidents, educators, and editors, 79 national officers of Church benevolent boards, and 45 prominent laymen—Catholics, Protestants, and Jews.

EPISCOPAL CHURCH MEMBERS

Members from the Episcopal Church include:

Bishop Abbott of Lexington, Bishop Ablewhite of Marquette, Bishop Booth of Vermont, Bishop Brewster of Maine, Bishop Cook of Delaware, Bishop Freeman of Washington, Bishop Hobson of Southern Ohio, Bishop Johnson of Colorado, Bishop Longley of Iowa, Bishop McCormick of Western Michigan, Bishop Mikell of Atlanta, Bishop Parsons of California, Bishop Spencer of West Missouri, Bishop Sterrett of Bethlehem, Bishop Taft of Pennsylvania, Bishop White of Springfield, Bishop Wilson of Eau Claire.

While current evidences of economic recovery are welcomed, the Call proclaims "a growing conviction that the great scientific, economic, and social development of the times may prove of doubtful permanent value unless there can be commensurate development of moral and spiritual resources."

N. Y. Cathedral Rose Window Described

NEW YORK—The July number of *Art*, monthly magazine published by the American Federation of Arts, contains an article about the rose window in the west end of the Cathedral of St. John the Divine, by Adélaïde de Béthune, a Belgian Roman Catholic. Mlle. de Béthune, a visitor to the Cathedral, was so deeply impressed by the rose window that she wrote the article. *Art* has as its frontispiece a colored reproduction of the window. The designer and maker of the rose window was Charles J. Connick.



CHURCH VESTMENTS

Cassocks, Surplices, Stoles, Embroideries, Silks, Cloths, Fringes

CLERICAL SUITS

Hats, Rebats, Collars

Specialists in Church Vestments and Embroideries for half a century

COX SONS & VINING, Inc.

131-133 East 23rd St., New York

Education, Not Policing, Held Need

CHICAGO—Education rather than policing is the present need with regard to movies, the Rev. William D. McLean, rector of St. Mark's Church, Chicago, believes. Commenting on the Legion of Decency in a statement to his parish, Fr. McLean sees in the movement a danger of "crusade psychology" which will drive the public to banned movies rather than keep them away. The modern novel should be subjected to the same educational process as the movies, said Fr. McLean.

ANN EMERY HALL

... A Residence of Distinction ...
for women attending

the University of Wisconsin

Do not leave the selection
of your room to "chance"

Illustrated booklets mailed upon request

265 LANGDON STREET
MADISON, WISCONSIN

Prie-dieu for Clergy



Appropriately simple and dignified. WORK-MANSHIP: the best. THE TOP: sufficiently broad and correctly slanted for ease in using books and making notes for meditation. A SHELF: for books and papers. A KNEELER: folding type. Price: moderate.

AMMIDON & CO.

31 S. FREDERICK ST., BALTIMORE, MD.

The Living Church

General Convention Daily

A Church daily sponsored by THE LIVING CHURCH for the purpose of presenting a detailed view of General Convention to Churchmen. Whether you stay at home, or attend General Convention, you can follow closely all important action of the two Houses, and the Woman's Auxiliary.

----- Fill in the coupon and mail it at once. -----

THE LIVING CHURCH,
1801 W. Fond du Lac Ave., Milwaukee, Wis.



....., 1934.

Enclosed is 65 cts. for which please enter my subscription to THE LIVING CHURCH GENERAL CONVENTION DAILY.

Please enter my subscription to THE LIVING CHURCH GENERAL CONVENTION DAILY, and 17 copies of THE LIVING CHURCH, beginning with the issue of September 1st. I am enclosing my remittance of \$1.50.

Name

Address

.....

If you plan to attend General Convention and wish the DAILY sent to your Convention address, fill in space below:

Convention Address

.....

.....

All subscriptions payable in advance. No charge orders accepted.

British Broadcasting Series on Missions

"The New Christendom" Title of 11 Monthly Talks Designed to Survey Entire Scope and Aim

LONDON—In September, the British Broadcasting Corporation will begin the broadcast of a series of 11 monthly talks, entitled *The New Christendom*, and designed to "survey the whole scope and aim of modern missionary enterprise."

They are to be heralded by a wireless discussion between Lady Hosie and C. G. Ammon on *Are Missions Worth While?* Sir Evelyn French, proprietor of the *Spectator*, September 23d will describe the present world scene in relation to Christian missions. Prominent representatives of the Roman Catholic and the Free Churches will follow.

The English Church will be represented by Canon Stacy Waddy. The Archbishop of York hopes to be able to bring the series to a conclusion with a talk in July, 1935.

C. of E. Men's Society Chairman

LONDON—The Archbishops of Canterbury and York, as presidents of the Church of England Men's Society, have appointed the Bishop of Ely (Dr. B. O. F. Heywood) chairman.

Church Union Takes Steps To Aid Parishes Desiring To Re-purchase Advowsons

LONDON—The Church Union has taken a practical step toward assisting those parishes that are desirous of re-purchasing advowsons which have been acquired by party trusts.

The Union is prepared to advance sums of money to certain parishes which have not yet raised the re-purchase price. Such loans will be repayable over a stated term of years, and will bear interest, after the first year, on the outstanding balance at advantageous rates. The advances will be secured upon any property which the parochial church council may hold, or upon the personal bond of two or three reputable citizens, or the Bishop.

Massachusetts Cathedral Farm Model Made by Unemployed Man

BOSTON—In the large window of the library of the Cathedral Church of St. Paul, a model of the Cathedral Farm has caught the attention of the passing throng on one of Boston's busiest shopping streets. It is the work of one of the unemployed architects, made as a grateful acknowledgment of the hospitality extended during the past two years by the Cathedral Church to unemployed architects and engineers.

Litany Desk Dedicated

ORR'S ISLAND, ME.—A solid oak litany desk, and white fall for the pulpit were dedicated and blessed in All Saints' Chapel, Casco Bay, Orr's Island, on the feast of the Transfiguration by the Ven. John deB Saunderson, Ph.D., priest in charge. The litany desk was given by the nieces of Emma DeCoursey Holt in her memory; and the pulpit fall was the gift of Miss Edith Wharton-Bickley in memory of Louise Taft Wharton-Bickley.

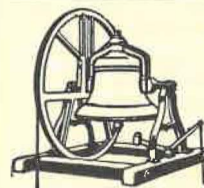
ST. HILDA GUILD, INC.

CHURCH VESTMENTS ALTAR LINENS
Ecclesiastical Embroidery
Conferences with reference to the adornment of Churches
Old Embroidery Transferred
147 E. 47th Street NEW YORK
Telephone: Eldorado 5-1068

CATHEDRAL STUDIO

Established 40 years. Church embroideries, exquisite Altar linens, etc. Stoles from \$8.50. Burse and veil from \$10. Surplice from \$8. Cope from \$70. Damask Mass set from \$60. Silk chasuble from \$80. Complete line of pure Irish linens and Church fabrics by the yard. Embroidered emblems ready to apply. Altar Guild Handbook, 50 cts.

L. V. Mackrille, 11 W. Kirke St., Chevy Chase, Washington, D. C., Tel. Wis. 2752



**MENEELY
BELL CO.**
TROY, N.Y.
AND
220 BROADWAY, N.Y. CITY
BELLS

Every Churchman Needs THE SPIRIT OF MISSIONS For General Convention News

For many other good reasons too, but this year, with information, before, during and after General Convention, the magazine is actually indispensable.

The gratification of your own need, too, will further the laudable ambition of *The Spirit of Missions* to add 5,000 new members to its family between now and General Convention, opening October 10th.

Will you be one of the 5,000? Then send your order now, with One Dollar (\$1.25 Canada) and your subscription will begin with the current issue.

THE SPIRIT OF MISSIONS

Church Missions House

281 Fourth Avenue

New York, N. Y.

† Necrology †

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

RUDOLF BOLLING TEUSLER

TOKYO—Dr. Rudolf Bolling Teusler, 58, head of St. Luke's Hospital here, the foremost American medical enterprise in the Orient, died August 10th of heart disease.

The life-story of Rudolf Bolling Teusler is substantially that of St. Luke's International Hospital, an Episcopal Church missionary enterprise of which he assumed charge in 1900 when it was a mere shack with 10 beds but no other equipment, and out of it created one of the outstanding medical and surgical centers in the Orient.

Occupying a square block in the heart of Tokyo, St. Luke's embraces every feature of modern hospitalization including a nurses' training school, the first organized in Japan, clinics, a department for the study and treatment of Oriental diseases, a special department for the care of children, a pre-natal clinic, and the largest X-ray equipment in the Far East. The institution has under its care, at the request of the Japanese Home Office, the welfare of the public school children in one of the largest sections of Tokyo, and is famous for its medical and surgical work in the East from Australia to Northern Siberia.

Dr. Teusler for many years has been a member of the staff of the United States embassy in Japan, and the official physician of many of the other foreign embassies in the Japanese capital. He was a pioneer in preventive medicine in Japan as well as in child welfare and public health methods. Many well known Americans as well as Japanese and Chinese and other foreigners of note in the Orient have been treated at St. Luke's, one of whose patrons is the Emperor of Japan, who, by public decree and a substantial monetary contribution, testified to his appreciation of the value of the service which Dr. Teusler and the hospital have rendered to the people of Japan. Some of the most distinguished statesmen and publicists of Japan are members of the board of trustees of St. Luke's.

Born in Rome, Georgia, October 25, 1876, Dr. Teusler was graduated from the Medical College of Virginia in 1894 and immediately thereafter began the practice of his profession in Richmond. From 1896 to 1900 he was assistant professor of Pathology and Bacteriology in the Virginia Medical College. In the latter year he became interested in the plans of the Church for a worthy hospital in Japan, and, abandoning his medical practice and college affiliations in Richmond, he volunteered for service in Tokyo, arriving in that city in February, 1900.

With rare genius for organization he took hold of the one-room shack which was then St. Luke's, a unit in the mission of the American Church under the super-

vision of Bishop McKim. By 1923 he had built up an institution whose fame had already spread through the Far East. Then the earthquake of September 1, 1923, completely wiped out the institution. Characteristic of the zeal with which he imbued his staff, Japanese and American, is the story of how, when the first shock rendered St. Luke's unfit for service, the nurses and physicians carried the patients into the foundations of a projected new building close by, and through a tragic night, while fires raged all about them and over them, protected the patients in blanketed coverings by pouring accumulated rain water over them. Not a single patient of the hospital was lost in the catastrophe.

Characteristic also is the story of how Dr. Teusler, in the United States at the time of the earthquake, at long distance was able to improvise a hospital on the ruins of his wrecked institution, which rendered invaluable assistance in the weeks following the disaster.

Undismayed, Dr. Teusler prepared plans

for a new and greater St. Luke's. Prominent Japanese citizens and officials supplemented the assistance he received from the Church and from prominent people in the United States. The Emperor of Japan enlisted as a patron of the institution, and in September, 1933, in the presence of a great throng in Tokyo, headed by a personal representative of the Mikado and including all official, social, and commercial Japan, the present St. Luke's was formally dedicated. In all the intervening years since 1900, Dr. Teusler had been absent from his post but once, except on his necessary trips to the United States in connection with the work of the hospital. That occasion was the period from 1918 to 1921 when he was the Commissioner of the Red Cross in Siberia with the Allied forces. For his services in this and in other capacities he received the Order of St. Vladimir from Russia, the War Medal from Czechoslovakia, and the Order of the Rising Sun from Japan.

Aside from his work as director and administrator of St. Luke's, Dr. Teusler

Church Services

ILLINOIS

Church of the Ascension, Chicago

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

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sunday Masses: 7:30, 9:30, and 11 A.M.
Evening Prayer, 7:30 P.M.
Week-days: 7, Thurs. and H. D., 9:30 also.
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

NEW JERSEY

All Saints' Church, Atlantic City

8 So. Chelsea Avenue
REV. LANSING G. PUTMAN, Rector
Sundays, 7:30 and 10:45 A.M., and 8:00 P.M.
Tuesdays, Thursdays, Fridays, and Holy Days.

NEW YORK

The Cathedral of St. John the Divine,

Amsterdam Avenue and 112th Street
New York City

Sundays: Holy Communion, 8. Morning Prayer, 10. Holy Communion and Sermon, 11. Evening Prayer and Sermon, 4. Week-days: Holy Communion, 7:30 (Saints' Days, 10). Morning Prayer, 9. Evening Prayer, 5. Organ Recital, Saturdays, 4:30.

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; Sat., 2:30, 5, 8.

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.

NEW YORK—Continued

Church of the Ascension, New York City

Fifth Avenue at Tenth Street
SPECIAL MIDSUMMER SERVICES
Sunday evenings 8:00
The Rev. DONALD B. ALDRICH, D.D., Rector
will preach on
"ADVENTUROUS RELIGION"
8 A.M.—Holy Communion.
This church is open all day and night.

Holy Cross Church, New York

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

St. Bartholomew's Church, New York

Park Avenue and 51st Street
REV. G. P. T. SARGENT, D.D., Rector
8 A.M., Holy Communion.
9:30 A.M., Junior Congregation.
11 A.M., Morning Service and Sermon.
Holy Communion, Thursdays and Saints' Days,
10:30 A.M.

St. James' Church, New York

Madison Avenue at 71st Street
THE REV. H. W. B. DONEGAN, Rector
Sunday Services
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon.

PENNSYLVANIA

St. Mark's Church, Philadelphia

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

was famous as a surgeon, and his skill in this capacity put demands upon his professional services from all parts of the Orient. He made it a rule throughout his career to devote all his fees for outside professional work to the uses of the hospital, and lived simply in the Japanese capital on the modest stipend of a missionary of the Church. He spoke the Japanese language fluently, and his motor car, bearing the coat of arms of the United States on either side, was a familiar sight in the streets of Tokyo. In addition to his work as director of St. Luke's, Dr. Teusler also exercised general supervision over the Episcopal Church Hospital of St. Barnabas, at Osaka.

He was a member of the commission to provide post-graduate training in the United States for Japanese students, of the Asiatic Society, the American-Japan Society of New York, and of other medical and fraternal organizations in the United States and the Far East.

Dr. Teusler was a cousin of Mrs. Woodrow Wilson. He married, July 20, 1898, Miss Mary Stuart Woodward of Richmond, Va. His widow and four children survive him.

MRS. LOGAN H. ROOTS

NEW YORK—A cable received at Church Missions House announces the death on August 4th, at Kuling, China, of Eliza Lydia McCook Roots, wife of the Bishop of Hankow.

Mrs. Roots, the daughter of the Rev. John McCook, D.D., for many years rector of St. John's Church, Hartford, Conn., was born in that city October 22, 1869. She received her schooling in the Hartford High School and was one of 50 women sent to the mission held under the United Thank Offering of 1898.

For a number of years she was one of the most prominent women missionaries in Central China. After her marriage in 1902 to Bishop Roots, she continued to give most of her time to evangelistic work and was a great help to the Bishop in meeting the many administrative problems constantly coming before him.

In recent years she had not been in good health but was unwilling to leave her work in China and come to this country. Besides the Bishop, Mrs. Roots is survived by five children: the Rev. John McCook Roots, Dr. Logan Holt Roots of the Church General Hospital at Wuchang, Sheldon, Frances, a teacher in St. Hilda's School at Wuchang, and Elizabeth; and two brothers, Dr. John B. McCook of Hartford, Conn., and Judge Philip J. McCook of New York.

The funeral service was August 9th, upon the arrival of the Bishop who had been in this country and in England when he was called home by the gravity of Mrs. Roots' health.

MISS GERTRUDE SCHMID

WHITE PLAINS, N. Y.—Miss Gertrude Schmid, organist of Grace Church here for 45 years, died July 22d after a brief illness. A Requiem was said July 25th. Interment was in White Plains rural

Classified Advertising RATES

- Births, Deaths (without obituary), Marriages, Church Services, Radio Broadcasts, Retreats: 20 cts. per count line (10 lines to the inch).
- Resolutions and Memorials, 3½ cts. per word, including one-line heading.
- All other classifications, 3½ cts. per word where replies go direct to the advertiser; 4½ cts. per word including box number and address when keyed in our care to be forwarded by us.
- Minimum price, \$1.00.
- No time, space, or cash discounts on classified advertising.

ANNOUNCEMENTS

Died

HARDING—Entered into rest July 25th, NATHANIEL HARDING, only son of the Rev. F. H. Harding of Milledgeville, Ga., and the late Estelle Cotten Harding. Age 17 years.

Memorial

ALLEN LEVERETT SMITH

In tenderest memory of my beloved son, ALLEN LEVERETT SMITH, who entered into life eternal August 19, 1929.

"The Eternal God is thy refuge, and underneath are the Everlasting Arms."

Rest eternal grant unto him, O Lord, and let light perpetual shine upon him.

Resolution

RT. REV. WILLIAM FREDERIC FABER, D.D.

For well nigh twenty years the Rt. Rev. WILLIAM FREDERIC FABER, D.D., has been the beloved Diocesan of Montana.

His keen care for his clergy, his unremitting kindness, and unswerving sense of justice, and fairness never left him, and Father in God he really was to his people.

Clergy and laity alike mourn the loss of one dear to them by many indissoluble ties.

God grant him a well-earned rest, and may He grant to those who mourn his loss, His peace and benediction.

Signed by the Members of the
Standing Committee,

REV. GEORGE HIRST,
Chairman.

And by all the clergy at the funeral.

ALTAR BREAD AND INCENSE

ALTAR BREAD AND INCENSE made at St. MARGARET'S CONVENT, 17 Louisburg Square, Boston, Mass. Prices and samples on application.

ALTAR BREADS—Orders promptly filled. SAINT MARY'S CONVENT, Kenosha, Wis.

ST. MARY'S CONVENT, Peekskill, New York. Altar bread. Samples and prices on request.

BOARDING

General

HOLY CROSS HOUSE, 300 East Fourth Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting room and roof. Terms \$7.00 per week including meals. Apply to THE SISTER IN CHARGE.

Health Resort

ST. ANDREW'S REST, Woodcliff Lake, Bergen Co., New Jersey. SISTERS OF ST. JOHN BAPTIST. For women recovering from acute illness or for rest.

Houses of Retreat and Rest

SAINT RAPHAEL'S HOUSE, Evergreen, Colo., under the care of the Sisters of St. Mary. Address, the SISTER IN CHARGE.

BOARDING—Continued

Houses of Retreat and Rest

SISTERS OF THE HOLY NATIVITY, Bay Shore, Long Island, N. Y.; also 1748 Roosevelt Ave., Los Angeles, Calif.

LENDING LIBRARY

MARGARET PEABODY LENDING LIBRARY for the distribution of Church Literature by mail. Return postage the only expense. For catalog and other information address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

LINENS AND VESTMENTS

FINE LINEN, 90 cts. to \$3.10 per yard for all Church uses. Transfer designs for embroidery, 25 cts. per set. Samples, etc. MARY FAWCETT CO., 812 Berkeley Ave., Trenton, N. J.

MISCELLANEOUS

CRUCIFIX especially designed for a children's corner with a wrought iron fixture for votive flowers or candle, \$12.50. ROBERT ROBBINS STUDIO, 859 Lexington Ave., New York, N. Y.

NOTICES

THE 1934 GENERAL CONVENTION, Atlantic City, N. J., October 10-26. Please apply for information to REGINALD R. BELKNAP, Diocesan Director, General Convention Committee, Central Pier, Atlantic City, N. J.

POSITIONS OFFERED

Miscellaneous

CARTOONIST, for General Convention Daily. Churchman living near Atlantic City, or going to Convention in October, who can do this type of drawing, send sample of work to THE LIVING CHURCH, 1801 W. Fond du Lac Ave., Milwaukee, Wis.

RETIRED CLERGYMEN, or others desiring to increase their income, wanted as representatives of THE LIVING CHURCH. Liberal commission for new subscriptions. Write for further information and supplies. THE LIVING CHURCH, 1801 W. Fond du Lac Ave., Milwaukee, Wis.

POSITIONS WANTED

Clerical

PRIEST DESIRES POSITION, permanent or temporary. SIDNEY DIXON, Elkton, Maryland.

PRIEST, sound Catholic, 13 years in present parish, desires change. Clean record. Best references from Bishop and associates. Wishes Catholic parish. Available October 1st. DAVID BARRE, 1216 West First Ave., Columbus, Ohio.

Miscellaneous

DAUGHTER OF A LATE BISHOP wishes position as House Mother in school. Preferably in the East. Address W-147, THE LIVING CHURCH, Milwaukee, Wis.

DEACONESS offers immediately, or September, to parish lacking finances, services for maintenance. C-146, THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST, CHOIRMASTER, accustomed to boy and mixed choirs, recitalist, conductor, desires change. Churchman, thoroughly efficient. Modern organ desired. Address, G-111, THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST, CHOIRMASTER, teacher desires position in Catholic Anglican parish. Teaches piano, organ, and theory, beginning or advanced. Churchman. Address: RAY S. MACDONALD, A.A.G.O., 800 B Ave., Coronado, Calif.

TEACHER OF MUSIC, English, Dramatics desires position. Living and moderate salary. Long experience. Friends school. Address, F-148, THE LIVING CHURCH, Milwaukee, Wis.

cemetery. The rector of Grace Church, the Rev. Reginald Mallett, officiated.

Miss Schmid was the daughter of the late Dr. H. Ernest and Eugenia Prendhomme. Dr. Schmid was the founder of the White Plains Hospital, of which he was director for many years. Miss Schmid's maternal grandfather gave the land on which Grace Church and rectory stand. Two sisters survive her: Permetta Schmid Goodmand and Mrs. H. E. P. Squire.

Dornakal Has 36,475 Communicants

DORNAKAL—Dornakal, the South India diocese where the American missionaries, the Rev. and Mrs. George Shriver, are working, now has 36,475 communi-

EDUCATIONAL

COLLEGES AND SCHOOLS FOR GIRLS

California

THE BISHOP'S SCHOOL

On the Scripps Foundation. Boarding and day school for girls. Preparatory to Eastern Colleges. Intermediate grades. Modern equipment. Caroline Seely Cummins, M.A., Vassar, Headmistress. Rt. Rev. W. Bertrand Stevens, President, Board of Trustees. Box 20, La Jolla, Calif.

District of Columbia

National Cathedral School

Thorough college preparation for girls 10 to 19. General course with music, art, and dramatics. Boarding and day students. Hockey, riding, and tennis. Catalog on request. Bishop of Washington, Pres. of Bd. of Trustees, Mabel S. Turner, Prin., Mt. St. Alban, Washington, D. C.

GUNSTON HALL

SCHOOL for girls in National Capital. General academic and college preparatory work. Two years college course. Special courses in Art, Music, Expression. Home Economics, Commercial. Established 1892. Catalog on request. Mary L. Gildersleeve, Mary B. Kerr, M.A., Principals. Richard N. Mason, Bus. Mgr. 1916 Florida Avenue, Washington, D. C.

Iowa

St. Katharine's School

DAVENPORT, IOWA

Church School for Girls under the direction of the Sisters of St. Mary. College preparatory and general courses. Also Junior Department. Hill-top campus and cultured home atmosphere inductive to high scholastic attainments. The art department is exceptionally strong. 51st Year. Tuition rates very moderate. Terms arranged. Write for catalog, address:

The Sister-in-Charge, ST. KATHARINE'S SCHOOL, Davenport, Iowa

Maryland

1832 HANNAH MORE ACADEMY 1934

The Maryland Diocesan School for Girls. Accredited. College Preparatory and General Courses. Music. Art. Modern equipment and methods. Reasonable rates. Athletics. Riding. Address: Principal, LAURA FOWLER, A.B., Box L, Reisterstown, Md.

New Jersey

ST. JOHN BAPTIST SCHOOL FOR GIRLS

A Boarding and Day School for Girls In the Country near Morristown Under the care of the Sisters of St. John Baptist College Preparatory and General Courses, Music and Art Ample Grounds. Outdoor Life For catalog address THE SISTER SUPERIOR, Mendham, New Jersey

cants. There are 144,998 baptized persons, 13,172 baptized within a year. One column in the diocesan report which never appears in American Church statistics is headed "Able to Read." Of the 180,000 members, 35,421 are able to read.

COLLEGES AND SCHOOLS FOR GIRLS

Continued

New Jersey

St. Mary's Hall on the Delaware

Episcopal boarding school for girls. College preparation emphasized. General, Secretarial courses. Music, art. Capable sympathetic teachers. Simple, wholesome school life. Supervised sports, riding, golf, swimming. Lower school. 98th year. Moderate cost. Write for Catalog.

EDITH M. WELLER, B.S., Principal, Box E, Burlington, N.J.

New York

ST. MARY'S SCHOOL

MOUNT ST. GABRIEL Peekskill-on-Hudson

Boarding School for Girls

Under the care of the Sisters of Saint Mary. College preparatory and general courses. New modern fireproof building. Extensive recreation grounds. Separate attention given to young children. For catalog address The Sister Superior.

WILLIAM SMITH COLLEGE

FOR WOMEN

Geneva, New York

Co-ordinate with Hobart College. Four year Liberal Arts course leading to the degrees of A.B. and B.S.

For catalog and information address Faye Huntington Klyver, Ph.D., Dean

North Carolina

THE VALLE CRUCIS SCHOOL FOR GIRLS

Diocese of Western North Carolina. Beautiful and healthful situation in the mountains. Arts and Crafts, Music, Domestic Science, Nature Study and College Preparatory Courses.

Scholarships offered to girls of ability. Regular fee \$500.00. Scholarship fee for 1934-35, \$250.00. Apply to MRS. EMILY TOLL HOPKINS, Valle Crucis, North Carolina.

Wisconsin

KEMPER HALL Kenosha, Wis.

A Church School for Girls with a modern plan of education.

College preparatory and general courses. High scholastic record, strong faculty. Prepares for colleges East and West. General courses include: Domestic Science, Music, Sculpture, Painting, Costume Design, Interior Decoration, Emphasis on Current Events in relation to History.

Development of leisure interests by full athletic program as well as Dramatics, Choir, Studio, Music, Shop, etc.

Junior School—Grades 3 to 8. Progressive methods.

For catalog address

The SISTERS OF ST. MARY Box 27-K Kenosha, Wisconsin

SCHOOL FOR GIRLS—CANADA

THE BISHOP STRACHAN SCHOOL COLLEGE HEIGHTS, TORONTO, CANADA

Established over 67 years President, The Lord Bishop of Toronto A CHURCH OF ENGLAND RESIDENTIAL AND DAY SCHOOL FOR GIRLS Enlarged Accommodation—Kindergarten to Junior and Senior Matriculation—Household Science, Art, Music, Physical Education with indoor and outdoor sports. Fees for boarders \$700 per annum. Principal: Miss E. M. Lowe, B.A. Vice-Principal: Miss Rosseter, Cheltenham and Froebel Institute For Calendar apply to the Bursar.

COLLEGES AND SCHOOLS FOR GIRLS

Continued

Wisconsin

Milwaukee - Downer College

Milwaukee, Wisconsin

An Accredited College for Women

Full four-year courses leading to B.A. and B.S. degrees. Academic Programs, Home Economics, Music, Art, Speech, Occupational Therapy.

LUCIA R. BRIGGS, A.M., LL.D., President

For Bulletins, address the Registrar, Room G

SCHOOLS FOR BOYS

New York

CATHEDRAL CHOIR SCHOOL

NEW YORK

A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the services in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the close. Fee—\$250.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address

THE PRECENTOR, CATHEDRAL CHOIR SCHOOL, Cathedral Heights, New York City

TRINITY SCHOOL

139 WEST 91st STREET, New York

FOUNDED 1709

Primary, Grammar and High Schools—Prepares for All Colleges 226th Year Begins Monday, Sept. 24th

THEOLOGICAL SEMINARIES

Massachusetts

THE EPISCOPAL THEOLOGICAL SCHOOL

Cambridge, Massachusetts

Affiliated with Harvard University

Dean H. B. Washburn 3 Mason Street

New York

The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.

Fourth-year course for graduates, offering larger opportunities for specialization.

Provision for more advanced work, leading to degrees of S.T.M. and S.T.D.

ADDRESS THE DEAN

Chelsea Square New York City

Virginia

The Virginia Theological Seminary

Alexandria, Virginia

Address THE DEAN

THE RELIGIOUS LIFE**Edited by Arnold Pinchard****40 cts.**

"This is a book which parish priests will find extremely helpful in performing their obligation to speak regularly and frequently of the Religious Life. . . . The subjects treated are: The Revival of Religious Orders, The Religious Life, The Active Life, The Contemplative and Enclosed Life, and Vocation."
—*Holy Cross Magazine*.

CHRISTIANITY AND THE MODERN CHAOS**By W. G. Peck****\$1.00**

"These challenging and earnest lectures which now form a part of the Washington Cathedral Series . . . interpret the relationships of Christianity and society in the midst of the present chaos and difficulty, in the light of Anglican teaching. . . . It is a capable statement of well known truths and of the position of the Church to which the lecturer belongs."
—*Boston Evening Transcript*.

THE FACE OF CHRIST**Earliest Likenesses from the Catacombs****By C. C. Dobson****\$2.50**

"A book of considerable interest. It deals with the portraits of Christ and the attempts made by artists of all time to depict His features. Much scholarship combined with a trained critical insight has gone to the making of this book."
—*The Green Quarterly*.

IMAGINATION AND RELIGION**By Lindsay Dewar****\$1.50**

"[The book] deals, as the title indicates, with the imagination in religion and worship and is a most fascinating and suggestive treatise. Dewar, who two years ago collaborated with Dr. Cyril Hudson in the admirably helpful *Psychology for Religious Workers*, brings to his study in the imagination not only a religious, but also a broad psychological background."
—*The Witness*.

GOD, MAN, AND SOCIETY**By V. A. Demant****\$2.00**

"This volume is a clear statement of facts based on a long, patient study of conditions. . . . It is a thought-provoking analysis of the structural dislocations of modern society. It traces them to their roots. It will certainly help a reader to a deeper understanding of the true nature of the present world crisis. It clearly answers the Communist contention that the Christian religion is only a social opiate."
—*The Christian-Evangelist*.

THE PILGRIMAGE OF A SOUL**By E. M. Almedingen****80 cts.**Author of *From Rome to Canterbury*

"This imaginative and beautiful essay is full of memories of very varied kinds and of the insistent urge to find a spiritual home which led this writer to this Church of England. Miss Almedingen has unusual originality and a haunting literary style."
—*Church Times*.

Postage Additional

RECOLLECTIONS**By Boyd Vincent****\$2.00**

"Bishop Vincent has written a history and biography as interesting as a romantic novel. Told in terse, colorful manner, it gives a glimpse of Ohio life from an entirely new angle. Packed with arresting details, it whets the appetite for more and stimulates further reading. . . . Written with picturesque skill and a loving, tolerant spirit, it is more than worth reading."
—*Cincinnati Times-Star*.

A SMALL PART**By John Newton McCormick****\$1.75**

"The Bishop traces, in a style wherein an always kindly wit blends with scholarly knowledge, the part played by his forebears in American affairs; his own part in the life of the Church and the nation, and especially his experiences in Europe during the World War, where he served as the personal representative of the Episcopal Church in the war zone."
—*Grand Rapids Chronicle*.

CHARLES HENRY BRENT**By Eleanor Slater****\$1.50**

"We have here, not a complete record of Bishop Brent's life, but a study of his work and character, written with deep understanding and affectionate sympathy. . . . I wish every one of our clergy might read this little book, with its story of a man who did great things, did them in a great way; always as a humble follower."
—*BISHOP FISKE in The Living Church*.

TEXAS GEORGE**By Arthur B. Kinsolving****\$2.00**

"This is a welcome addition to the lengthening list of biographies of Bishops of the American Church. The book is comparatively brief, but quite adequate. . . . Dr. Kinsolving has painted a very human picture of a man whose large heart measured up to his unusual stature, and who was known and loved by all sorts and conditions of men throughout the length and breadth of the Lone Star State."
—*Historical Magazine of the Episcopal Church*.

**MOREHOUSE PUBLISHING COMPANY****MILWAUKEE, WIS.**