

September 12, 1936

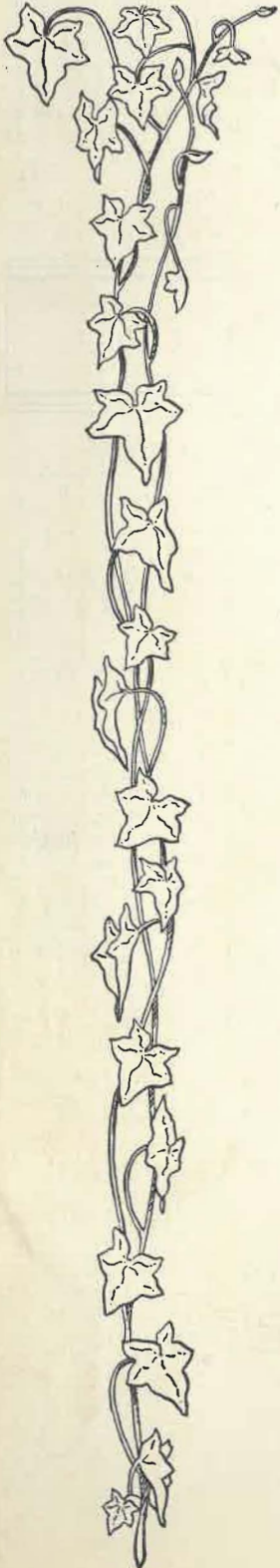
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The Living Church



THE CHURCH OF THE PATRIOTS

From an etching of St. Ann's Church of Morrisania, New York City

(See page 264)

The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....Editor
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Published by MOREHOUSE PUBLISHING Co., 1801 W. Fond du Lac Ave., Milwaukee, Wis. New York Office, 14 East 41st Street. Entered as second class matter at the Post Office, Milwaukee, Wis. Printed in U. S. A.

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



SEPTEMBER

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

CALENDAR OF COMING EVENTS

SEPTEMBER

- 22-24. National Council.
- 29. Consecration of the Rev. W. L. Essex as Bishop of Quincy.

AMERICAN CHURCH UNION CYCLE OF PRAYER

SEPTEMBER

- 21. St. Peter's, Westchester, New York City.
- 22. St. Stephen's, Providence, R. I.
- 23. Corpus Christi, New York City.
- 24. Church of the Advocate, New York City.
- 25. Trinity, Brooklyn, N. Y.
- 26. Good Shepherd, Buffalo, N. Y.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BARRETT, REV. GEORGE W., formerly director of Religious Education at St. Paul's Church, Oakland, Calif.; is rector of St. Mark's Church, Upland, Calif. Address, 620 Euclid Ave.

JACOBY, REV. ROBERT L., formerly assistant at St. Stephen's and the Incarnation, Washington, D. C.; is senior curate at St. Stephen's Church, Providence, R. I. Address, 114 George St.

HOLT, REV. HAROLD GRIFFITH, deacon, is in charge of Trinity Church, Belvidere, Ill. (C.). Address, 221 Van Buren St.

HOUSSELL, REV. RICHARD R., formerly in charge of St. Barnabas' Mission, Dunsmuir, Calif. (Sac.); is rector of St. Luke's Church, Woodland, Calif. (Sac.).

WEBB, REV. W. ROBERT, formerly in charge of St. Clement's Church, Greenville, Pa. (Er.); is rector of St. John's Church, Franklin, Pa. (Er.). Address, 1151 Buffalo St.

WILLIAMSON, REV. THOM., formerly rector of Trinity Church, Pawtucket, R. I.; is rector of St. Peter's-by-the-Sea, Narragansett, R. I. Address St. Peter's Rectory, Central St.

YEOMAN, REV. EDGAR H., formerly curate at St. Stephen's Church, Providence, R. I.; is assistant at the Memorial Church of St. Paul, Overbrook, Philadelphia, Pa.

NEW ADDRESSES

WHITTEMORE, Rt. Rev. LEWIS B., formerly 557 Madison Ave.; 442 Madison Ave., Grand Rapids, Mich.

BRUCE, REV. HARRY, formerly 144 Weequahic Ave.; 384 Sussex Ave., Newark, N. J.

FORSYTH, REV. JAMES E., formerly Cliff Gardens, Crescent City, Calif.; Box 409, Monterey, Calif.

LANGLOIS, REV. ARTHUR J., formerly 5430 Haverford Ave.; 117 E. Walnut Lane, Germantown, Philadelphia, Pa.

TOPPING, REV. ROBERT C., formerly Anderson, S. C.; 1024 Tiverton Ave., Westwood Village, Los Angeles, Calif.

CORRESPONDENCE

Gloria and Te Deum

TO THE EDITOR: If the clergy would ascertain the rules for the use of the *Gloria in excelsis* at the Holy Eucharist and of *Te Deum* at Morning Prayer, and would follow these rules instead of their own discretion in the matter, devout laity, such as your correspondent of the issue of August 22d, would have less cause for complaint of rarely hearing these two hymns. The rules are simple, and are based on the experience and practice of the Western Church since early times. With one exception, the rule governing the use of the *Gloria* and *Te Deum* in modern Roman use is identical with that of the pre-Reformation Church of England (and of medieval usage in other countries).

The medieval rule was:
 The *Gloria in excelsis* is used at the Holy Eucharist on all Sundays and Feast

CHURCH SERVICES

ILLINOIS

Church of the Ascension, Chicago

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

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill
 THE COWLEY FATHERS
 Sunday Masses: 7:30, 9:30, 11 A.M.
 Week-days: 7; Thursdays and Holy Days, 9:30
 also.
 Confessions: Sat., 3-5, 7-9 P.M.; Sun., 9:15 A.M.

NEW YORK

The Cathedral of St. John the Divine

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

St. James' Church, New York

Madison Avenue and 71st Street
 THE REV. H. W. B. DONEGAN, Rector
 Sunday Services
 8:00 A.M., Holy Communion.
 11:00 A.M., Morning Prayer and Sermon.
 8:00 P.M., Evening Prayer and Sermon.
 Thursdays and Holy Days
 12:00 M., Holy Communion.

St. Thomas' Church, New York

Fifth Avenue and 53d Street
 Rev. ROELIF H. BROOKS, S.T.D., Rector
 Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
 Daily Services: 8:30 A.M., Holy Communion.
 Noonday Service, 12:05 to 12:35.
 Thursdays: 11 A.M., Holy Communion.

NEW YORK—Continued

Trinity Church

Broadway and Wall Street
 In the City of New York
 Rev. FREDERIC S. FLEMING, D.D., Rector
 Sundays: 8, 9, 11 A.M., and 3:30 P.M.
 Week-days: 8, 12 (except Saturday), 3 P.M.

St. Bartholomew's Church, New York

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

Church of the Incarnation, New York

Madison Avenue and 35th Street
 Rev. JOHN GASS, D.D., Rector
 Sundays: 8, 10, and 11 A.M.

Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues
 (Served by the Cowley Fathers)
 Rev. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
 Sunday Masses, 7, 9, and 11 (Sung Mass).
 Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).
 Confessions: Thurs., 5; Sat., 2:30, 5 and 8.

PENNSYLVANIA

St. Mark's Church, Philadelphia

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

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street
 Very Rev. HENRY W. ROTH, Dean
 Sunday Masses, 7:30, 9:30, and 11:00 (Sung Mass and Sermon).
 Week-day Mass, 7 A.M.
 Confessions: Saturdays, 4:15-5:00, 7:15-8:00.

Days, outside Advent, Septuagesima-tide, and Lent (i.e., except when the color is violet); on Maundy Thursday; on every day, festival and feria alike, in Eastertide (except the Rogation Days), in Ascensiontide, and in Whitsuntide.

The *Te Deum* is used at Morning Prayer whenever the *Gloria in excelsis* is used in the Liturgy, except on Maundy Thursday, when the Eucharist is festal, but not the office.

The modern Roman rule is:

The *Gloria in excelsis* is used at the Eucharist on all feast days, regardless of the season, and on Sundays outside the penitential seasons above named; on Maundy Thursday; throughout Eastertide (except Rogation Monday), Ascensiontide, and Whitsuntide.

The rule as to *Te Deum* is the same, with the exception of Maundy Thursday.

The Book of Common Prayer provides two alternatives to *Te Deum*: *Benedicite*, a Sunday canticle, suitable for Sundays when *Te Deum* is not used, and *Benedictus es Domine*, admirable for use on weekdays. The rubrics provided for the use of a hymn in place of *Gloria in excelsis*. These alternatives should be used only when *Gloria* and *Te Deum* are not of traditional use. If the clergy would follow these simple rules, the laity would know what to expect; and we should not have the anomaly of hearing a hymn at an early Eucharist on Sunday, and *Gloria in excelsis* at a choral celebration later on the same day (as if the *Gloria* were less appropriate at a "low celebration" than a choral); nor would Sunday Matins be defaced and robbed of its festal character by having *Benedictus es* substituted on an occasion when the use of *Te Deum* is called for by the age-long tradition of the Church. There is less objection, on the ground of precedent, for substituting *Benedictus es* for *Benedicite* on "violet" Sundays, as the revised Roman Breviary uses the latter as the Sunday canticle during Septuagesima and Lent (but not in Advent). "What Rome does" is not of obligation for Anglicans "because Rome does it," but will usually be found a safe rule to follow in *rebus liturgicis*, because Rome in these matters follows a good, well-established, intelligent tradition.

The rules quoted above furnish sufficient variety to satisfy those who like change, without putting the congregation at the mercy of the individual taste of the officiant.

Attendance at the forthcoming School of Liturgical Prayer at Kent School would be illuminating to the clergy and of reflected benefit to the lay worshippers of their congregations. (Rev.) THOMAS J. WILLIAMS.

New York.

The Prayer Book Gospels

TO THE EDITOR: I most heartily agree with the Rev. W. C. White [L. C., August 22d] that our present Prayer Book is a good one and the best any Church has. It might be very interesting to know that the Prayer Book Collects, Epistles, and Gospels of the State Church of Sweden mostly conform with the English Prayer Book except for some Sundays during the Church year.

Both the American and the Swedish Prayer Book have the same Gospel for the 4th Sunday in Lent, Jesus feeding 5,000 men, St. John 6, but I can't understand why this story is repeated for two more Sundays in the English Prayer Book: the 7th Sunday after Trinity and the Sunday before Advent. Couldn't we have some other Gospels for those two Sundays in the American Prayer Book?

The last Sunday in the Church year in the State Church of Sweden is called the Sunday of the Last Judgment and the text for the Gospel is from St. Matt. 25:31-46: "When the Son of man shall come in His glory," etc., and it is ended with the 46th verse: "And these shall go away into everlasting punishment, but the righteous into life eternal." Part of this Gospel is printed, up to the 40th verse, for a Saint's Day in the American Prayer Book, but never or seldom read, because we have regular Epistles and Gospels on those days.

(Rev.) WILLIAM TULLBERG.

Rockford, Ill.

The Use of Incense

TO THE EDITOR: May I have the hospitality of your columns for assistance? I am making a study of the use of incense, particularly in the American Church, and am most anxious to find written evidence of the very first service at which incense was used within the American Church.

It seems now that service must have been held at Old St. Albans', New York, some time before 1877, but the parish has been long out of existence and it has so far been impossible to verify this or find the actual date. Without such confirmation my data are of course incomplete.

If any of THE LIVING CHURCH FAMILY can help with this or give any historical data concerning the early use I would be deeply grateful. The crucial period is of course between the 60's and 70's, especially through the years of the "ritualistic controversy"; also of course any more recent information would be a great help. ELSIE DOUGLAS.

Somesville,
Mount Desert, Me.

Republicans and Democrats

TO THE EDITOR: I suppose that we who are convinced Republicans among the clergy should get greatly excited over the letter of the Rev. C. G. Hamilton in THE LIVING CHURCH of September 5th. . . .

Mr. Hamilton's attitude toward Mr. Landon and the Republican party reminds me of a story that the old Presbyterian minister here in Dayton tells on himself. The Rev. Dr. Ervin has been minister here for 54 years, and has been a Republican at least as long. He says that during the last Presidential campaign, when he remained a Republican, a Democratic friend said, "Dr. Ervin, I believe that you would vote for the devil if he were a candidate on the Republican ticket." Dr. Ervin replied, "Yes, I would, because in that case I would know that His Satanic Majesty had reformed, and left the Democratic party."

I am sure that no party is perfect, and that it is for the best of the country to turn the party in power out of office at least every eight years. It is also true that both of the major parties (and probably the lesser ones, too) have some pretty narrow-minded regulars. (Rev.) NEIL E. ANNABLE.

Dayton, Ky.

Religion of Japanese Students

THE IMPERIAL University of Tokyo is one of the best equipped educational institutions in the world. Five thousand students were recently questioned as to their religion. The replies were as follows: Confucianists, 6; Shintoists, 8; Christians, 60; Buddhists, 300; Atheists, 1,500; and Agnostics, 3,000. Of 30,000 students in the government universities, 27,000 are reported as having no religion.



**SUMMER IS STILL
IN THE
SWIM
AT
CHALFONTE-
HADDON HALL**

There's sun in the surf in September, and the beach at our door gives daily proof that summer is still going strong. Come, join the cabana colony there, made up of Chalfonte-Haddon Hall guests. Play and swim. Tan on the sand. Prolong a vacation frame of mind.

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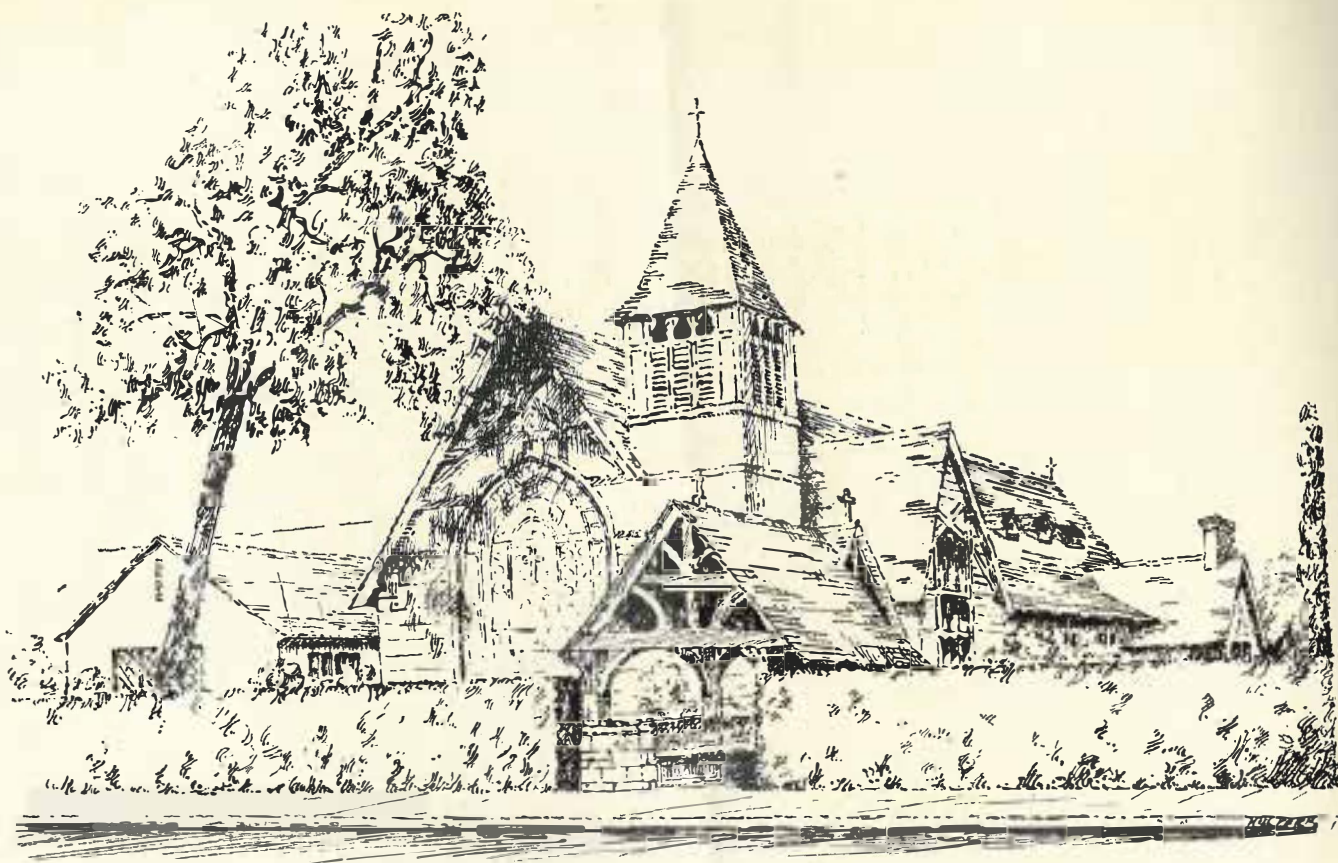
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ST. AUGUSTINE'S-BY-THE-SEA, SANTA MONICA, CALIF.

THIS beautiful sketch of the site of the Los Angeles laymen's conference which met last month is from a pen-and-ink drawing by F. H. P. Parr. It is reproduced in *THE LIVING CHURCH* by permission of the Los Angeles "Churchman."



VOL. XCV

NEW YORK AND MILWAUKEE, SEPTEMBER 12, 1936

No. 11

EDITORIALS AND COMMENTS

A United Religious Front

In place of a leading editorial this week, we publish the concluding part of an address made by the editor last week at the Midwest Institute of Human Relations, held under the auspices of the National Conference of Jews and Christians at Lawrence College, Appleton, Wis.

HERE IN THIS Institute of Human Relations are met together representatives of three great branches of organized religion. Where but in America could such a meeting be held? In most other parts of the world the poison prejudice of anti-Semitism or of anti-Catholicism or of anti-Protestantism would make such a gathering impossible.

The fact that it is possible in this country means that we have a unique opportunity that we cannot afford to lose. Prof. William Adams Brown has pointed out that Protestantism and Catholicism alike are purer and finer when they are brought into contact with one another and so forced, as it were, to be on their good behavior. So it is with Christianity and Judaism. Each is at its best when it lives in close proximity to the other and honestly endeavors not only to tolerate but to appreciate the other.

But it is not easy to maintain such an attitude of friendliness and co-operation. The history of our own country is dotted with outcroppings of feeling against the Jews and against Roman Catholics and against Negroes and, in some cases, where they are in the minority, against Protestants. Such outcroppings must be banished from our national life. America is a broad and tolerant land, but there is no place in its tolerance or in its breadth for organizations devoted to narrowness and intolerance. The Ku Klux Klan and the Black Legion must be rooted out. Any organization, secret or open, that fosters intolerance and hatred, whether on racial, religious, or class lines, is a threat to the liberty and freedom of our country and has no place within its territorial limits.

But tolerance is not enough. The forces of organized religion must work together, shoulder to shoulder, and assume once more a responsibility for modern civilization.

Communism and Fascism are positive things. They have many of the qualities of religion in them. They appeal to fundamental instincts in man's nature. If they are not to win

the day at the cost of liberty and democracy and the dulling of the image of God within us, then the forces of organized religion must cease to be on the defensive and must move forward all along the line in a positive coördinated attack.

AS A BASIS for such an advance against the forces of materialism and worldliness I urge Catholics, Protestants, Jews, and all right thinking persons within this land of ours who recognize any allegiance, however shadowy, to God and conscience, to form a united front on some such program as the following:

(1) *Root intolerance out of our national life.* The Black Legion and the Ku Klux Klan represent only one kind of intolerance. Those who would set labor against capital or capital against labor, those who talk about class consciousness and the special rights of the proletariat as well as those who talk about the sacredness of private property as above human welfare, are alike enemies of religion. Those who, like William Randolph Hearst and other patrioteers, see Red in every point of view that differs, however slightly, from their own, are likewise a threat to organized religion. Those who would tear down what is simply because it is and without any plan for building something better are no more dangerous and anti-religious than those who would keep what is simply because it is without respect to whether or not it is good and just.

(2) *Break down the war complex.* Have you noticed how insidiously the public point of view toward war has changed in the past 18 years? In 1918 we all said, Thank God, the war is over; there must be no more war. In 1920 we said, There must be no more war and in order to prevent it we must be prepared against it. A little later we said, We hope there won't be any more war but if it does come we must be ready for it. Still a bit later we said, If war comes we will be ready for it. Now we have dropped the "if" entirely and we are saying, "When war comes . . ."

What a dangerous psychology that is! Only a few years ago we confidently looked forward to a world at peace. Now we take it for granted that within a few years at most the world will be at war. And the worst thing about it is

that we are increasingly complacent about that probability. We no longer fight against the idea of a world at war; we resign ourselves to it and we prepare for it.

RECENTLY President Roosevelt made a startling proposal in regard to world peace. He suggested that the actual rulers of the chief nations in the world—Hitler, Mussolini, Stalin, Lebrun, and himself—should meet in personal conference to discuss disarmament and peace and to consider the seeds of war.

Why should not the Christian religious heads of the world hold such a conference as that? The Pope would, of course, be the logical convener and presiding officer. He would invite (without thereby implying any modification in the claims of his own communion) the Patriarchs of the Orthodox Churches, the Archbishop of Canterbury, the Primates of the Scandinavian Churches and of the Anglican Churches in the British dominions and in the United States, the heads of the dominant or State Churches in other European lands, the Moderator of the United Church of Canada, the President of the Federal Council of Churches in America—in short all the chief Christian leaders, Catholic, Orthodox, and Protestant, in the world.

A fantastic and visionary idea? Possibly. But is the picture of the Pope conferring with the Archbishop of Canterbury and the president of the Federal Council of Churches any more fantastic than that of Hitler and Stalin, Mussolini and Roosevelt, sitting about a conference table? This is a time for the breaking of precedents. And what a powerful influence for world peace if, as a result of such a conference, Christendom could speak out with a single thundering voice on this matter that is so practical and so vital to the whole world!

Whether through this method or some other, organized religion must insist that there be no more war. Professor Einstein rightly observes that if only a small proportion of the population were determined that there would be no more war it would be impossible for governments to wage war. No one else seems to be interested in breaking down the war complex; it is up to organized religion to do it.

(3) *Destroy the idolatry of the State.* Patriotism is a great and noble thing, if it be truly and nobly conceived. But in recent years it has only too often been perverted to a narrow and soul-destroying nationalism. We see this extreme nationalism in its true nature as idolatry when we look at the more absolute states of Europe. It is harder to see the same idolatry creeping into our own national life, but it is present nevertheless and it is a potent threat to our very civilization.

Worship of the State, with its votaries vested in red, brown, or black shirts, its creed of national self-sufficiency, and its ritual of teachers' oaths and compulsory salutes to the flag, is just as definitely a violation of the First Commandment as was the worship of Moloch or Baal in ancient times. If organized religion is to recapture civilization it must first destroy the idolatry of the State, and substitute for it a sane and balanced patriotism.

(4) *Build a religious social order.* We are not so much concerned with the development of a new social order as with the return of religious concepts to a central position in society. It is not for religion to say that the social order shall be capitalistic or non-capitalistic any more than that it shall be expressed through the medium of a republic or a monarchy. It is for organized religion to say that it shall be a society in which a man can honestly and openly live

according to the tenets of the Ten Commandments and the Christian summary of the law, and in which society operates on those same principles.

HERE is a four-point program in which all right thinking men and women ought to be able to unite. Indeed, if our religion occupies the central position in our life, as it ought to, and if organized religion is to play the part that it should in the future of our nation and in the world, we must unite on some such platform as this. The time has passed, if it ever existed, for shutting ourselves up within walls of prejudice. Protestant, Catholic, and Jew can no more hold aloof from one another in the modern world than can the nation maintain a policy of splendid isolation.

There are vital differences between Catholics and Protestants, and even more vital differences between Christians and Jews. It is right that we should remain loyal to our deepest and most sincere convictions in these fundamental questions of our faith, but underlying these differences are some even more essential points of agreement. Chief among these is the fundamental belief in the Fatherhood of God and in the Brotherhood of Man—the doctrine that man is created in God's image and destined to eternal life in His presence.

The time has come for us to take vigorous united action, based upon the highest concept of man as revealed and developed in the main stream of Jewish and Christian history and tradition.

Have we the courage to go forward, shoulder to shoulder, in a bold advance in the name of our common God against the evil forces of the world that threaten to overthrow not only organized religion but the very image of God in man?

Toward Better Human Relations

WE HAVE just returned from attendance at the Institute of Human Relations held at Lawrence College, Appleton, Wis., under the auspices of the Chicago Round Table, an active local group within the National Conference of Jews and Christians. This was the last of three such institutes held this year in the East, the Middle West, and the Rocky Mountain region, thus giving interested persons from three parts of the country an opportunity to attend. In the past two years there has been but a single Institute of Human Relations held at Williamstown, Mass.

We cannot commend these institutes too highly. Each of them this year has brought together from 200 to 700 priests, ministers, rabbis, social workers, and interested lay men and women. Taking the three conferences as a whole, the representation has been fairly equally divided between Roman Catholics, Protestants, and Jews. All have had splendid programs and have resulted in mutual understanding and good will.

Although the general attendance was good, members of the Episcopal Church were conspicuously lacking, at least at the Appleton conference. Not more than one or two of our clergymen attended, and perhaps half a dozen lay people. However two of the Sisters of the Holy Nativity were present, thus providing a visible example of the religious life in the Anglican communion. Next year we hope that more of our own people will recognize the value of these inter-faith institutes and will attend them, learning at first hand how stimulating and inspiring they can be. Their presence and participation in the discussions will not only be of value to them, but will reveal to others the unique position that we hold

in Christendom as heirs to both the Catholic and the Protestant traditions.

The object of these institutes is not to try to conceal or gloss over differences nor to try to convert individuals from one religion to another. It is rather to recognize the differences, to explore areas of conflict between the various religious groups, to develop better understanding of one another, and to plan ways in which Catholics, Protestants, and Jews can work together for the welfare of their several communities and the enrichment of American life. The National Conference of Jews and Christians is dedicated to the belief that the American principle of religious freedom implies that each of these divergent groups may live together in harmony, amity, and coöperation.

In the midst of the turmoil of our national life, the revelations about the Ku Klux Klan and the Black Legion, and the many attempts, open and concealed, to set race against race and religion against religion in this country as they have been set against one another in Europe, the National Conference of Jews and Christians has gone about its work quietly, sincerely, and patiently, knowing that it has a long-time educational job and that only through persistent effort can it achieve its aim of maintaining the American principle of freedom and tolerance.

The National Conference of Jews and Christians and the local Round Tables through which it works in many of the larger cities of the country are tremendously worth while and deserve the support and enthusiastic coöperation of Churchmen. Here is a way in which we can work with Roman Catholics, Protestants, and Jews without in any way compromising any principle or weakening our witness to the Catholic Faith. We urge Churchmen everywhere to support this movement. It is the most effective kind of insurance against the waves of intolerance that have submerged so much of Europe, and for the maintenance of the American way of democracy and tolerance in this country.

Add It Up

FEW BOOKS in recent years have made as much impression as Sinclair Lewis' novel, *It Can't Happen Here*. The WPA theater project has just announced that it will produce a dramatic version of the story simultaneously in its theaters throughout America. As a fictitious (and artistically overdrawn) picture of the development of Fascist tendencies already at work, it is much better done than its English counterpart *The Second Year* by the Catholic writer, Storm Jameson. Many of us have delighted in Lewis' Episcopal clergyman who does his bit in the concentration camps. Thus, the passage in which the local magnate says of the chances of getting "a strong man in the saddle" that "it just can't happen here" and Doremus Jessup observes how "the softly moving lips of the Reverend Mr. Falck were framing, 'The hell it can't!'"

We introduce these religious references into the picture not merely because the Christian religion has already learned (to its sorrow) that it can no more safely flirt with Fascism than with Communism, but also because it would seem that such an alliance is at least not inconceivable. There is the increasing use of antisemitic language in Fr. Coughlin's speeches, and the hysteria of his following as seen at the Cleveland convention of the National Union for Social Justice, which was larded well with the language of piety. A Maryland delegate proposed: "Resolved that we give thanks to the mother of the Rev. Charles E. Coughlin for bearing him." Mr. Roosevelt was flatly accused of being in league with

Moscow, *et cetera*. The bankers were condemned with the same credit-reform expletives that were employed by Hitler and Rosenberg prior to 1932.

And now comes a press dispatch from Rome, quoting Bishop Joseph Schrembs of Cleveland as saying: "Fr. Coughlin wants some protection for the laboring classes and their families. Fascism has now given it to Italian workmen. If American capitalists were not so short-sighted they would also advance in order to save their country from Communism."

How does all this add up? There is no clearly marked espousal of Fascism in any of this, although the Bishop's words are susceptible of a construction that will cause uneasiness to many. The unjust and misrepresentative attack on Jews by Fr. Coughlin, which Dr. Frank Gavin of the General Seminary so ably refuted [L. C., August 29th], is another example of the same dangerous tendency.

America is a broad and tolerant land. But one thing that we cannot afford to tolerate is racial and religious intolerance.

Through the Editor's Window

LIVY, the Office Cat, is very proud. For while he was sitting quietly on top of the Editor's bookcase, licking a paw that was decidedly inky as a result of overturning the Editor's inkpot, in came the postman with a letter for him. And from no less a personage than the Dean of a Cathedral! It is written that a cat may look at a King, but that a cat should receive a letter from a Dean is unprecedented. At Livy's request, therefore, we hereby publish the letter, as follows:

Mr. Felis Niger Livy,
THE LIVING CHURCH,
Milwaukee, Wisconsin.

Dear Livy:

I note with pleasure that you have lately assumed oversight of the Editorial Sanctum of THE LIVING CHURCH. I consider Mr. Morehouse and his associates most fortunate in having your calm presence. I know that you will not be impressed by a vociferous parson, and that the stuffed shirt will find little recognition in your breast.

It may be that you will not be disposed to dogmatism in the editorial columns, and I rather look forward to your influence there. No one like a feliphile can appreciate what a stabilizing influence a cat is in any household—editorially or ecclesiastically.

You will become familiar, no doubt, with the regular speakers of the Church, and I gather you will not be impressed with those who are inclined to emphasize the demerits of this dear Church. THE LIVING CHURCH is an ideal place for you to dispose your serenity, and I think it is always well that you have selected it as your abode.

I once had a cat who, while he was sympathetic with my own work, would not allow any bishop to lay hands on him. I don't counsel you to shun bishops, but I am quite certain that the wise bishop will give you the respect which is your due.

May you live long and may Mr. Morehouse and his office flourish under your wise and capable supervision. With good wishes for thrice nine lives, I am,

Your friend and admirer,
HIRAM R. BENNETT,
Dean.

The Cathedral Church of St. John,
Wilmington, Del.

ACKNOWLEDGMENTS

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

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EVERYDAY RELIGION

A Little Place of One's Own

HORACE has a line which runs: "*Hoc erat in votis: modus agri, non ita magnus.*" That is to say, "I always did want a little place in the country."

The other day, a New York Elevated motorman made his last run. For 50 years, since the days of "dinky" steam locomotives, he had run his train safely above the roaring streets. A million stops and starts. Millions of lives in his care. At the Battery, the Brotherhood held him ten minutes late while they tacked banners on his cab, made speeches, and took pictures. All the 72-year-old hero had to say was, "My wife and I are going to take a little place in the country."

In that time of abomination we call the Great War, I sat by a sergeant of artillery now home for the third time in hospital. It was hard to imagine that this gentle man had worn out upon the enemy several batteries of howitzers, receiving as evil as he had given. I couldn't get him to talk of war. It was an obscene topic to him. All his admiration for America centered on the fine incubators we make. He wanted my judgment, not on the outcome of the War but on whether he should start his little chicken farm (with his one remaining arm) with Red Orpingtons or White Leghorns. When I put in a word for Wyandottes, he looked at me as if to say, "You're a man after all, even if you did go to the University!"

I must be careful not to start the old controversy between town and country. St. Augustine, on whose day I write this, would be against me there; and yet—in Hippo or even in Rome he had not to endure the screech of brakes, the bawling of outdoor and indoor loudspeakers (indeed they are loud!), the backfiring of trucks, or the nagging of electric bells.

I suppose it is as sentimental to wish the world back to little places in the country as it is to hope for the return of the guilds and household crafts. Perhaps it is only a tired man's nostalgia, his dream of the home farm as a decent place to prepare for death. And yet, I wonder if many spoils, stratagems, and wars are plotted by men who tend little fields and raise food for themselves and others.

Just now, a good many Christian writers are beginning to be contemptuous of "pacifism." I suspect that they are for the most part city men. I hope it is just a passing fancy. If you live in a city flat you may philosophize about your unknown neighbor's sudden departure either to war or to death-on-the-spot, but the philosophy isn't so clear where your neighbor is helping you to doodle your cut hay against a storm. It was true peasantry that caused a German prisoner to say to me, "I'm afraid our high-angle fire killed a lot of good farmer boys. It hurts me like hell to see what we did to their *barns*, and how we ruined their *top-soil* for a lifetime."

It is true that our Lord loved the Holy City but He didn't say much about it, and He wept to find it so unholy. Most of His talk was of growing things and of life in the open country. When "pacifism" is made fun of, I turn to Him and see no approval on that peasant Face.

It is hard for a country-bred parson to feel that a city slum parish is right. He feels a bitterness about getting his wan children to sing—

When I consider Thy heavens, even the work of Thy fingers;
The moon and the stars which Thou hast ordained—

when all they have to consider is the soot from a couple of round-houses, or flashing into their wretched bedrooms the pitiless and devilish winking of an electric sign about somebody's whiskey!

What is the moral of all this? I don't know. I just know how much I'd like to feed up a lot of sickly youngsters on our milk and potatoes; and teach them where the black raspberries grow. And I wonder how God and the Church can make it up to some people: the men who creep in telephone conduits, and walk track in subways. And all the girls who forever run the elevators in department stores, calling out the floors as they go.

The Church of the Patriots*

By the Rev. Edward Charles Russell

Rector, St. Ann's Church, Morrisania, New York City

ST. ANN'S of Morrisania, New York City, is the patriotic shrine of the "penman" of the Constitution of the United States, the Hon. Gouverneur Morris. His was the hand that actually wrote the Constitution and his classic brain gave it its final form and finish, so that according to Theodore Roosevelt in his life of Morris, in the National Statesmen series: "The Constitution as it now stands comes to us from the hand of Morris." Furthermore Morris played a very important part in the framing of the Constitution, speaking on the subject more often than any other member of the committee whose work it was.

Gouverneur Morris in addition to his great work on behalf of the Constitution was Washington's Minister to France during the French Revolution and stayed in Paris during that time, thereby winning the distinction of being the only foreign diplomat to do so. According to Roosevelt, Gouverneur Morris as our Minister to France performed with great distinction the most difficult task ever committed to one of our diplomats at a foreign court.

St. Ann's of Morrisania, where this great man lies buried, nestles in a thickly populated east side part of New York City, at East 140th street and St. Ann's avenue. St. Ann's property covers a city block and is part of the original farm of Jonas Bronck, who bought the land from the Indians for a few trinkets and after whom the Bronx is named.

St. Ann's churchyard has been used for 120 years and the present church was erected in the year 1841 in honor of St. Ann the Mother of the Blessed Virgin Mary and in memory of Ann Carey Randolph, wife of Gouverneur Morris and descendant of the Princess Pocahontas.

Among others buried at St. Ann's are Lewis Morris, a signer of the Declaration of Independence, Judge Morris, first governor of the state of New Jersey, Mary Walton, mother of patriots and Ann Carey Randolph.

Two very distinguished sons of the Church have been rectors of St. Ann's, the late Bishop Arthur Cleveland Coxe and the present Bishop Stevens of Los Angeles. Next year is the 150th anniversary of the framing of the Constitution and it is hoped that some recognition of this shrine of the "penman" of the Constitution will be made by the people of the United States and particularly by our Church to preserve so valuable a link with the founding of our nation.

"Let us now praise famous men and our fathers who begat us."

* See cover picture.

THE SON of God became the SON of Man in order that the sons of men might become the sons of God. —*St. Augustine.*

The Bed of Procrustes

By the Rev. William G. Peck, S.T.D.

I HAVE ALWAYS disliked the idea of going to bed. As a boy, like other children, I nightly strove to put off the hated time of departure to the last possible moment. On summer evenings, having said my prayers and having been properly kissed by my mother, I would carefully listen to her footsteps descending the stairs. Then I would creep out of bed and go to the window for entertainment. Upon two nights in the week the entertainment was magnificent. I do not know how many American visitors to London have discovered the Islington Market: it has become famous in more recent days as a place where one may buy anything from an old bird-cage to an old master. But in the far-off times to which I refer, it was chiefly important as a cattle market.

Ours was a double-fronted house, on a road which was much used by drovers on market days, and from my bedroom window I could see hundreds of sheep and oxen passing. And what fierce excitement was mine, when the oxen turned skittish and dashed along the pavement, frightening pedestrians out of their wits!

Upon the remaining evenings of the week I would simply stare out of the window at whatever happened to pass, glad enough if I could see a few children playing. I did not know of that other boy who had grown up in Edinburgh and had then lately written down his memories of just such bed-time regrets as mine:

"And does it not seem hard to you,
When all the sky is clear and blue,
And I should like so much to play,
To have to go to bed by day?"

When I grew old enough to please myself, when I was far away from the old home and a landlady was paid to do my lordly bidding, I seldom went to bed until 3 o'clock in the morning. I read and read, night after night. But I got married. My habits were subjected to a searching criticism, and I was compelled to submit to a more reasonable timetable. But even now I am not an early rooster, though there are black mornings in mid-winter, when the Lancashire air is cruel and the bitter rain is falling, and when, as I am on my way to say Mass, I sometimes wish that I had spent more hours in bed. I suppose that this signifies that the first bloom and vigor of youth are past.

I HAVE been led to this mood of reminiscence by hearing of an incident which lately occurred in my parish. A lady who is one of our communicants had been attending a week-evening service in church. She lives some distance away, but has to pass through part of the parish on her way to and from our services. (And may I explain that an English parish is a definite geographical area.) Upon this particular evening she had remained in church for some time after service, and it was nearly 10 o'clock when she made her way homeward through the narrow streets.

She saw some children playing in the dark, cold night. Had it been summer time, she would have seen nothing unusual in this, for our streets swarm with youngsters up to unthinkable hours when the weather is warm and the nights are light; but it was winter time, and these were the only children visible. She paused and spoke to them.

"Isn't it rather late for you to be playing in the street?" she asked.

"Yes," replied the oldest, a girl.

"Where do you live?"

"In that house over there."

"And are your mother and father at home?"

"Yes. Having their supper. We've had ours."

"Then why don't you go to bed?"

"We can't."

"Can't! Of course you can."

"No, we can't."

The lady was baffled. She could not imagine what untoward domestic difficulty had arisen to make it impossible for these children to go to bed. They had parents. They had a home. They had had a supper of sorts, even if it had probably consisted only of bread and margarine. Why were they playing in the chilly street, *unable* to go to bed? She gave up the problem, and prepared to go on her way, saying only to the children that they all looked very tired. But the oldest girl had by this time got over her first shyness, and was ready for conversation.

"Yes," she said, "we are all tired. But father has only just got home from work."

The lady was faced again with the original mystery, and she returned to the attack.

"Well," she said, "but can you tell me what that has to do with your playing in the street so late on a night like this?"

"Why," replied the girl, as if the explanation were really too tiresomely obvious to be needed, "don't you see? We have to wait for father and mother to go to bed."

"I don't understand," said the lady.

The girl gave her a glance such as a school-teacher might bestow upon a backward child.

"Don't you see?" she explained. "We have to wait for them, because they sleep in the bed, and we can't go to sleep until they get out of the way."

"Then where do you sleep?" asked the lady.

"On the hearth-rug," said the girl, quite simply.

I PERCEIVE that my case has been different from theirs. I have declined to go to bed because I wished to stay up. They stayed up because it was physically impossible for them to go to bed. Mother, father, and four children lived in one room; and the children must wait for the passing of mother and father into the only bed to make room on the floor for their young repose. In that house, it was found, there were several families, with 14 children among them. I do not know how the others managed, but this was the *ménage* of one English family; and there are thousands of such cases in our big industrial towns. There are laws, there are inspectors—indeed, for the poor there is already all the lack of privacy and personal dignity that the worst sort of collectivism could impose. But the laws and the inspectors cannot overcome the sheer weight of fact; and the fact is that this sort of thing is the best we can do for masses of our people, given the social and economic assumptions that we accept.

Those four children slept on the floor, because we are content to believe that an economic bed of Procrustes is our natural and necessary resting place. That is to say, we think

it right and proper to measure and mold humanity by a particular system, rather than to accept the human requirement as the criterion of the system. We imagine that men must necessarily fit a given order, instead of seeing that the order is so devised as to fit the needs of men—not the whims and fancies of particular persons, but the needs, the essential, native needs of the humanity which God has created.

We have, I say, contented ourselves with a bed of Procrustes. That interesting gentleman, according to the ancient tale, was a robber in Attica. Perhaps in the modern world his address would have been somewhere in London, E. C., or possibly Park avenue, New York. But he had never heard of these modern and wider fields for such gifts as his. He had a den of his own somewhere in Attica. And he possessed a bed. Upon the bed he placed his victims. If they were too short to fit the bed, he stretched them on the rack until they were the proper length. If they were too long, he lopped them down to the required size. He would no doubt have explained that he was only anxious that their comfort should be secured: he would not like to think that his guests lacked a bed of the right size. And, so the old story goes, he carried on his public services, until Theseus arrived and made an end of him. If I remember aright, it was a deservedly sticky end.

The modern Theseus has not quite arrived, and our Procrustes is still carrying on, entertaining an ever-increasing proportion of the human race upon his comfortless couch. He has managed to convince them that the great purpose of the universe cannot be served by any other means. Mankind exists for his bed. If any misguided half-wit from the economic underworld ventures to suggest that it would be a good idea to make beds to fit men, Procrustes is deeply distressed. The idea seems almost blasphemous. The sacred tradition must not be broken; and he continues to make men fit his bed, racking and lopping away to his heart's content.

As some readers may be disposed to ask, at this point, what on earth I am talking about, I will come to the moral without more delay.

IT IS a commonplace of economic intelligence that the material problem of the world today is one, not of scarcity, but of abundance. Yet men are suffering hunger and penury. Millions are existing in want. They have inadequate food; cheap, shoddy clothing. Their homes are shabbily furnished. Their houses are mean. They live in neighborhoods which are grim and depressing. But there are even worse things.

As the earth's abundance makes us all poorer, our humanity comes in for more scathing treatment. We have seen that little children cannot go to bed, because there is no bed to which they can go, until father has removed his feet from the hearth-rug. But father and mother are now under increasing danger of stern moral rebuke for having any children at all, in their circumstances. Birth-control is the thing, for the age of plenty! Having to burn the food, or to refuse to grow it, because we can grow it too easily, we see at once how sinful it is for parents to have babies who might require that food. And really, it has now become scandalously disloyal to the cause of decency for people to get married. Yet we may take consolation from the probability that the attempt of the nations to sell in each other's markets the goods which they will not empower their own people to buy, will soon bring about a war which will blow most of this troublesome human race out of the world. With this radical adjustment of man to the system which he has accepted, Procrustes should be satisfied!

The simple truth is that we have an economic arrangement

designed to fit a condition of scarcity, in which a localized capitalist industrialism fortified by half-developed machinery, carried on with more or less success by dealing with a world which could consume its manufactures. What we now have is a world that is sowing, reaping, building, and manufacturing, by means of a vastly improved machinery. And every day brings us nearer to the end of the mere "machine age," and to the full noon of a different thing—the "power age." But we still have a *financial* system which has grown fat and strong in the old days, and has now become sacrosanct. It must not be disturbed. It must not be questioned. It is assumed that when the Spirit of God moved upon the face of the waters, and God made order and beauty where had been the void, what was in His deep, divine purpose was the present financial system. It was for this that the morning stars sang together and all the Sons of God shouted for joy. It is to this system that men and women and little children have to be adjusted. For this they must often suffer the pangs of hunger. For this men must rot, when the world has learned how to perform the worst drudgery of economic toil without their assistance. For this young men and maidens must deny their human love. For this parents must go childless. For this the peoples of the earth must suffer themselves to be eventually obliterated by poison gas.

Here is the modern bed of Procrustes. But Theseus is on his way. There is high rumor of his coming. He will find a stiff contest awaiting him. But the liberties and the manhood of men depend upon his victory.

Going to Church

HOW OFTEN we hear the phrase "you don't have to go to Church to be good"! It is usually uttered by those who are seeking to justify their absence from the House of God. The underlying spirit may frequently be questioned.

Of course, there are many people who are living perfectly good, clean, moral lives who do not belong to any Church or who seldom, if ever, go to Church. No one can deny this. There are several questions these folks, however, should ask themselves: "Where did I get my ideals of morality, goodness, and truth?" "To whom am I indebted for all those conditions of life that make it possible for me to live the good life I am trying to live?" If they are honest they must admit that they are tremendously indebted to the Christian Church, not only for the spread of these lofty ideals, but also for its influence in social life and in their communities which makes such living possible.

A person may be "good" apart from the Church, but he cannot be a good Christian and stay away from Church. Being good and being a good Christian are by no means the same thing. Christ may or may not be in the first, but He must be in the second. To be a good Christian necessitates a deep conviction of the need and value of the Christian program and necessitates a very real participation in the support and spread of that program. One may live according to Christian morality and be greatly commended for so doing, but unless he is definitely, positively, and actively participating in the building of Christ's Kingdom he can lay no claim to being one hundred per cent Christian. In our thinking we need to differentiate between these two and we must decide whether we merely want to live a good, moral life, taking everything the Church has to give and giving little or nothing in return, or whether we want to be part and parcel of Christ's program and cooperate with His Church in order that His Kingdom might be established. It is perhaps possible to live a good life and never go near a Church, but it is not possible to live a good, Christian life in the highest sense and completely ignore Christ and His Church.

—Rev. Granville Taylor.

Some Seminary Difficulties

By the Rev. Bernard Iddings Bell, D.D., Litt.D.

Canon of St. John's Cathedral, Providence, R. I.

IN A PAPER published in *THE LIVING CHURCH* last week, I tried to present for the consideration of Church people a necessary reform, and one entirely practicable, in the method of examining those who desire to be priests in the Episcopal communion in America. National examinations, uniformly conducted—to ascertain the grasp of the facts about religion possessed by ordinands, but not their orthodoxy (which each bishop must continue to determine on his own responsibility), would do away with a somewhat scandalous laxness, make easier the labors of the ordinands, and insure a better quality of priest. If such a reform is to be made, as is to be desired, it must be by action of the whole Church in General Convention, under the leadership of the episcopate. What value there might be in this contention, I pointed out in that paper, came from a large correspondence, and many personal discussions, with bishops, theological educators, and priests who recalled their own days of training—correspondence and discussions that came my way because of some articles I wrote two years ago, after a summer spent in studying theological education in England. From the same sources have come suggestions of other reforms, too, which can be made not by the general Church but only by the theological seminaries themselves. With these other possible improvements, this paper is briefly to deal.

It should be said at the outset that nothing can be more foolish, or unjust, than to suppose that the teaching in the seminaries of the American Church is in the hands of self-satisfied professors, reasonably erudite but with little sense of practical realities, who are content with what they are doing to and with the young men who study under their direction. I have never heard, for example, more penetrating self-criticism in any educational circle than that to which I listened for three hours one evening last March, offered by the Dean and Faculty of the General Theological Seminary; and my letters from such dons elsewhere are in similar vein. Whoever may be satisfied with our present procedure in training ordinands, it is not the theological faculties.

And yet, one cannot wholly absolve these gentlemen from blame in continuing things as they are, changing nothing save by way of minor and insignificant reform. The chief trouble with them may be described as a false modesty, induced by timidity. They seem to be afraid: afraid of the bishops, whom they often regard as unreasonable autocrats, intent on ordaining unsuitable men and resenting the discovery of unsuitability or lack of vocation by seminary supervisors; afraid of their boards of trustees (in which respect they are like all American teachers in every sort of school); afraid of their students, lest these may "go on strike" or "leave the school" if a reasonable discipline be required or if laxity be restrained by more than a gentle "I wish you wouldn't"; more than a little afraid, one is regretfully led to believe, of the possible discontinuance of their institutions.

This academic timidity seems quite unnecessary, if one may judge from what is revealed by the letters and confidences of other than the theological professors. Most of the bishops with whom I have discussed these matters regret the too little competent and fearless advice given them about their candidates by deans and faculties, not any superabundance of the

same; and if there be an occasional bishop who is unreasonable, resistance to him would almost certainly send the seminary's stock up, not down, not only with the Church at large but with the House of Bishops itself. Again, the priests who have written and talked with me—there have been a great many—almost universally complain that the life, work, and, above all, the spiritual discipline of the seminaries when they were students was dreadfully lax, and that their ministry since has suffered from it. They do not now hold their former preceptors in any high respect, precisely because those mentors were once much too easy-going with them. They say they did not greatly honor such lax leaders even when they were seminarians. And it is pointed out frequently that nowadays, when there are many more men seeking ordination than can be accepted, there would seem to be no excuse for faculties and deans allowing a few lazy and truculent students to scare them into less rigidity than they deem wise. As for the boards of trustees, I have yet to meet or correspond with a member of one who has not bewailed a lack of aggressive leadership from those who are the educational administrators. The first great need, if we are to have better seminaries, is that deans and faculties in those seminaries get over their inferiority complexes, take command of their own institutions, and do whatever they have a mind to do. Problems are not solved, in any department of life, unless and until those in command pluck up courage, take a few risks, and go about the solution of the same.

ONE easily recognized difficulty in the way of the seminaries is that the greater part of those who enter them as students have not had preparation in those departments of knowledge prerequisite for theological study.

This is true even when the young men hold Bachelors' diplomas, for the simple reason that American collegiate education has become so debased, or at least so diffused, that a Bachelor's degree in Arts does not mean much in general, nor anything in particular. One can get a degree from many institutions with no mastery of technique or substance worth speaking about; and even from our best institutions one may be graduated with little or no knowledge of the theological prerequisites. Before undertaking seminary work—so our professors therein mostly are sure—a man should have a good knowledge of the Bible in English, an ability to read Greek accurately, a fair training in philosophical method, and some notion of the leading systems of philosophy (chiefly the writings of Plato, Aristotle, Spinoza, Kant, Descartes, and a modern or two), and a reasonable survey knowledge of the history of European culture from the days of the Lord Himself to this present time. One or more, sometimes all of these, are lacking in the knowledge of almost every man that enters our training schools.

They are as truly pre-theological requisites as chemistry, biology, and physics are pre-medical requisites. There was a time when medical schools in this country took men untrained in such subjects, and tried to brush their students up in them while they were doing medical study proper; but those days are long over. Those in charge discovered that they could quite easily make prospective students study such things in college, or, if they had not done so, go back to college and do

work in them after taking a degree, before ever they were allowed to enter the medical schools. Our theological seminaries can be equally particular if they desire.

Why should not our seminary heads agree that, after June 1938, no student may be accepted who cannot pass a satisfactory entrance examination in the subjects enumerated above, the examinations to be set either by an inter-seminary committee or by the new national board of theological examiners, if the Church sets one up? Then Biblical criticism can be handled without bothering with those who cannot tell a Greek noun from a Greek verb or those that have never read the Old Testament in English. Then Church history can be taught to those that have some notion of the secular history with which it is inextricably intertwined. Then theology can be taught without pause to make sure that the students know philosophy (for theology is an attempt by philosophers to systematize and interpret the results of revelation and of religious experimentation). I have yet to find a seminary professor that does not groan over the unnecessary difficulties for him, and for his students, that spring from lack of proper pre-seminary training. Well, then, why should not the seminaries do something to remedy these deplorable omissions?

THE SEMINARIES are commonly faulted, too, because their graduates have very little "practical knowledge." Particularly, it is said that they cannot preach; and again, that they do not know how to run parishes. This criticism chafes those in charge of the seminaries. They think it most unjust. They say, quite rightly, that one cannot teach either homiletics or parochialia as it were *in vacuo*. The only way a man can learn how to run a parish is while he is actually engaged, preferably in a minor capacity, in running one. The only way to learn to preach is by actually preaching, under criticism.

Again the medical school parallel is illuminating. So much, and only so much, of practising technique can be lectured about. Therefore, after the school must come the internship. A man must practice medicine, under competent supervision and with benevolent criticism from his elders and betters. Why should it be different with priestcraft?

It is not the seminaries that are at fault in respect to lack of practical efficiency in their graduates. It is the fault of the bishops, who have permitted the diaconate to disappear, except nominally. If the bishops will not insist on their men serving proper diaconal curacies, where they can be watched by the rectors, and perhaps assisted by a diocesan supervisor of young ordinands—if they do not make possible such curacies and such supervision, then on them be the blame for the slipshod work of their clergy. This is what the seminary people for the most part know to be true; and they say it freely enough among themselves. Why should they not say it loudly to the Church as a whole, instead of meekly taking the unjust blame that people heap upon them?

In this connection it has even been suggested that the seminary course might well be shortened from three years to two, with the expectation that the bishops will then put their candidates into proper curacy training for a last year before ordination, as well as during the diaconate. This might well be done, especially if the seminaries took only properly prepared men, and also if they lengthened their instruction year from eight months to ten.

The seminaries are also accused of not training their young men in the elements of the spiritual life—of being content to talk with them about religion but not much to train them in the practice of religion—of neglecting the whole mat-

ter of an adequate discipline in the life of prayer, meditation, and sacrament. In respect to this, they cannot plead that it is not their business, for it is, and their chief business.

A seminary is not merely a graduate school for theological studies. It must not be chiefly concerned with turning out scholars. Its first task is to graduate those who are grounded in saintliness. By that is not meant that its young men should be pious prigs, for a prig is by no means a saint. A saint is one who lives so close to God, by prayer, meditation, and sacrament, that he is not of the world, however much he may be in it. The saints may be, and frequently have been, very practical people, with their feet firmly on the ground: but their hearts must be in heaven, even while they attend to the humdrum tasks of earth. We need parsons who are practical people and hard workers at routine tasks, and who, also, are as learned as their various mental equipments may make possible; but the one deepest requisite for a successful clerical service of God and man is that the minister shall live very close to God—both for the sake of his own personal attraction of men Godward and also that he may teach the laity how to come at the peace and strength of Heaven while sojourning in this difficult earth.

Now God-consciousness is something that comes almost never except by earnest search for God. A patient placing of one's self at God's disposal, a regularizing and simplification of one's life, a systematic receiving of God's grace in God's appointed ways; these are absolutely necessary for spiritual health. The priest, to be effective, must become and remain a spiritually disciplined man; and therefore the prime business of a seminary—more important than anything else it tries to do—is the training of ordinands in the art of spiritual discipline.

IT IS in this, their most vital labor, that our present seminaries are most lamentably failing to do the right thing by their students. There is not one single seminary where this fundamental work is being adequately looked after. Nor can the deans and faculties blame anyone but themselves for the casual, undisciplined, unsupervised, haphazard spiritual lives their young men for the most part lead.

Even in this respect, it should be understood, the seminaries are not ignorant of the facts, or other than troubled by them. What they too often do is to make excuses to themselves for that which is.

They say that the American theological student will not submit to a discipline imposed from outside himself. He is an independent young gentleman who resents being required to be regular at public prayer, or expected to receive the Sacrament systematically, or forced to make a daily meditation, or coerced into giving up amusements and social affairs during term-time, or more than gently requested to keep the greater silence from 10 at night till after the morning service, or regimented in quiet days once in a while or in an occasional short retreat. Instead he will attend the Eucharist or prayers only when he feels like it; will get up and go to bed as suits his own pleasure; will scorn the meditative practice; will go about town to theaters and parties when he likes, even in Lent; will talk all night if it seems good to him, or play the radio; and he looks on quiet days and retreats as silly. And when a fast day of Prayer Book requirement comes, he will scorn the food in commons and go out and buy himself a beefsteak, just to show that he is a free-born American citizen. So, to one's astonishment, one is told by many seminary authorities. "Therefore, since the students simply will not submit

to any restrictions," they ask, "how can it be expected that we should discipline and train them in spiritual culture, even though the lack of it will make them ineffective and frequently unhappy priests?"

The answer would seem to be three-fold.

First, such gentlemen as may indeed take that attitude have obviously no vocation to the ministerial office. Heaven deliver Holy Church from conceited young priests, each given to expressing his sublime young self, each out to save the world by his own personality. The one thing that attracts people to God and holds them to Him when attracted, is God Himself. It is of the essence of bad priestcraft that the minister shall obtrude himself between the people and the Deity. If a seminarian will not submit himself to such a way of life as magnifies God and minimizes himself, he ought to be sent home as quickly as possible, not permitted to set the standard of seminary life. Secondly, it may be inquired, is the usual American youth unwilling to submit himself to discipline? One does not notice it at West Point or Annapolis. Nor do the throngs of young men, many of them very able, who are entering the Roman priesthood resent discipline. Nor do those training in hospitals for medicine or nursing indulge in such finicky independence. Where discipline is seen as a professional prerequisite, it is welcomed. The American young man has at least a modicum of common sense. Thirdly, the one most common complaint leveled at the seminaries by their younger alumni and their present students is that there is next to no discipline, or, if any, that it is made a matter of personal choice, which puts too heavy a burden on the neophyte.

It is hard to avoid the conclusion that the lack of discipline is due to faculty and administrative timidity rather than to an inherent unwillingness on the part of seminarians to learn their trade. The young men enter expecting discipline. Reluctantly they come to acquiesce in a "graduate school" atmosphere, which many of them regret while students and which almost all of them deplore when, out in the world, they discover what they have missed.

IN MANY WAYS our seminaries are extraordinarily good. The ability of their staffs in academic matters is much better, for instance, than in similar institutions in England. Their defects come: first, from their taking men inadequately prepared in Bible, Greek, philosophy, and history; secondly, from their assuming responsibility for training in homiletics and pastoralia that is out of their proper range; thirdly, from their lack of systematic spiritual culture. These defects are not peculiar to any "brand of Churchmanship." They are defects of all the theological colleges. They are defects that can be remedied only if the administrators abandon their fearfulness and set about improvement. Such improvement seems possible before too long a time, because of the healthy restiveness of the various deans and teachers. In their very real desire to do the right thing by their men, they need the active encouragement of the bishops, of the reverend clergy generally, and of the laity.

Peace and Preparedness

THE WORLD wants, the world today demands, the Peace of God. If the best we can do is to advocate the peace of expediency; the peace of preparedness, which is the peace of preparation for wars yet more mighty and terrible, we are going to lose the leadership in moral issues which has been our especial glory in the days that have been.

—Bishop Barnwell.

CHURCHWOMEN TODAY

Ada Loaring-Clark, Editor

Home Study of Holy Scripture

THE FORWARD MOVEMENT COMMISSION continues to give us daily Bible readings for *devotional* purposes. The Society for the Home Study of Holy Scripture and Church History, of which the Rt. Rev. Philip M. Rhinelander, D.D., is president of the board of trustees, the Rev. Robert J. Gibson, secretary, and the Rev. Dr. William Bishop, director of studies, gives us three courses for our regular *study* during this fall and winter. Prayer and Bible study are the two most important factors in the preparation of a would-be disciple. The Society for Home Study is 50 years old and has now been established in Washington, in connection with the National Cathedral. Thus it has a position of advantage for carrying on its work such as it had never known before.

The society's valuable library is now housed in the east cloister of the Cathedral and is closely connected with the valuable collection belonging to the Cathedral library and the College of Preachers. It is the desire of the trustees to have the society minister in every possible way to the help of those who may wish to carry on the study of the Bible or Church history in their own homes, under competent guidance and direction; and that this collection of books, numbering more than 7,000, should be fully used for this purpose. Not only are readers welcome at the library at all times, but under certain conditions these books of the Smiley collection may be taken out for use at home.

Miss Sarah F. Smiley founded this society. She was a devout Churchwoman who had experienced in her life the spiritual guidance and inspiration derived from the study of Holy Scripture, and was desirous of helping others to share the same experience. In her purpose and effort Miss Smiley was a pioneer.

There are certain advantages in studying by the method of correspondence that can be realized in no other way:

1. It is a personal method.
2. It allows time for research and reflection on the part of the student.
3. There is no restriction as to age or amount of previous training and study.
4. Confidence on the part of the student is evoked and encouraged.

In a word a real need is met by the correspondence method which can be met in no other way. For the fall and winter of 1936-1937 choice is offered by the following three courses:

1. *St. Paul the Missionary* (Acts of the Apostles, chapters 15-28), by Dr. Bishop (24 weeks).
2. *Organized Christianity Since the Reformation*, by the Rev. Cornelius S. Abbott (26 weeks).
3. *The Constructive Teaching of the Collects, Epistles, and Gospels for the Sundays of the Christian Year*, by the Rev. Canon Arthur S. Rudd (27 weeks).

A nominal fee of \$1.00 is charged for registration in each course. Application should be made to the Rev. William S. Bishop, D.D., 1912 Belmont road, Washington, D. C., and must be received by him not later than September 19th. Weekly studies will be issued, beginning with September 25th.

Ethiopia's Religious Future

By the Rev. Samuel A. B. Mercer, D.D., Ph.D.

Professor of Semitic Languages and Egyptology, Trinity College, University of Toronto

EVER SINCE her beginning in the time of the great St. Athanasius of Alexandria, the history of the Ethiopic Church has been a stormy one. No sooner had she established herself as the national religion in Abyssinia (Ethiopia) than she was faced with the quarrel about the doctrine of the two natures of Christ—a quarrel which ended in her being branded “heretical.” Less than 30 years after this quarrel there was introduced into Ethiopia an extreme form of Alexandrian monasticism, which has ever since limited the usefulness of the Church. Then in the 6th century occurred her first martyrdom at the hands of the Jews, an event which ushered in the “Dark Age” period of the Ethiopic Church, from the beginning of the 7th until the end of the 15th century. And, finally, just as the sorely afflicted Church began to show signs of endurance and saintliness, in the works of saints, scholars, and renowned rulers, the cupidity of another part of the great Church Universal gave rise to a persecution which has continued, with varying degrees of intensity and mildness, until the present day. Besides all this from within, there were the enemies from without—the pagans of Africa and especially the Mohammedans of every century since the time of the terrible Gran, Emir of Harrar. Thus like the great Apostle, she has been in perils of robbers, in perils by her own countrymen, in perils by the heathen, in perils among false brethren.

In the reign of John II of Portugal, two of his subjects, in search of a short passage to India, became interested in Ethiopia. As a result of this, Queen Helena, then regent of Ethiopia, in 1507, sent an envoy to Portugal to solicit aid against Gran and his Mohammedans. The Portuguese sent a commission which remained in Ethiopia until 1523, which aided in the defeat of the Mohammedans, and which ended by demanding the conversion of Ethiopia to the Roman Catholic faith. This the emperor Claudius (Galawdewos) refused. Rome now stepped in by sending a Portuguese ecclesiastical mission under Nunez Oviedo, who was made Patriarch of Ethiopia, and who in response to Ethiopian resistance, placed the whole Ethiopic Church under a spiritual ban. This was in 1559.

For the time being the task of “converting” the Ethiopic Church was abandoned. However, Philip II of Spain stirred up new zeal with the result that various attempts were made to land Roman Catholic priests (disguised in various ways) in the country, but without much success, until in 1603 Pero Paez quietly settled in the capital, opened a school, and began a work of diplomatic ecclesiastical insinuation which resulted in the conversion of the Emperor himself. In spite of a general and serious rebellion, in which the converted Emperor was slain, his successor was converted by Paez, and a royal edict was issued compelling all Ethiopians to become Roman Catholics. Rebellion continued; but so did Paez, and with such success that in 1626 official submission of the Ethiopic Church was made to Rome. But Rome was never popular in Ethiopia, and in 1632 the national Church was restored. The only other serious attempt to “convert” the Church was made in 1702, by the Franciscans, but without success. From that time until the accession of Menelik II in 1889, Roman Catholic missionaries in Ethiopia have met

everywhere with stern and severe opposition, especially under the reigns of Theodore and John IV.

Non-Roman missionary work was begun in Ethiopia by Samuel Gobat, who later became a bishop in the Anglican Church. He and others (mostly Germans and Swiss) sent out by the Church Missionary Society, as well as recent Swedish and American missionaries, have had the effrontery to “convert” members of the national Ethiopic Church. Gobat was forced to leave the country in 1838, and all missionaries were expelled by John in 1886. Since the time of Menelik missionaries have been tolerated only as teachers and nurses, or as chaplains to foreign groups. At the present time the Anglican Church is represented by a chaplain who is also commissioned to observe and learn the ways and customs of the native Church with a view to a better understanding and closer coöperation between the two Churches.

QUITE RECENTLY, and before the Italo-Ethiopian war, the work of the Roman Catholic Church in Ethiopia was organized in the following way: An hierarchy of the Ethiopic rite was established by Pius XI in 1930. The Pope gave the Roman Catholics of the Ethiopic rite a bishop of their own, who at present is Mgr. Chidame Mariam Kassa. He resides in Eritrea, and, according to recent statistics has about 28,000 laity and 76 priests under him. Besides the Ethiopic rite, there is a Latin rite, with, of course, its seat (until now, at any rate) also outside Ethiopia. This rite is under the care of four Apostolic vicariates and two Apostolic prefectures. The Latin rite comprises about 11,000 souls. These, of course, are foreigners.

The Italian conquest of Ethiopia has created a number of new problems for the Roman Catholic Church, which is now at liberty for the first time to exercise its mission in perfect freedom. The problems are twofold—on the one hand to resume and intensify its missionary activities among the natives, and on the other hand to meet the religious needs of the Italian colonists and workers who are expected soon to settle permanently in the country. The first group of problems is now being studied by the Sacred Congregation for the Propagation of the Faith. Extensive plans are being laid for spreading Roman Catholicism throughout Ethiopia and a band of missionaries are now being trained for this purpose. The Dominicans and the Capuchins, who are already known for their school and hospital work in Ethiopia, will supply the bulk of the new missionaries. They are to be provided with all the means necessary for extending their work into the most primitive and most distant regions. The problem of providing religious assistance for the white colonists is already partly solved by the presence in Ethiopia of large numbers of military chaplains.

One of the measures at present under discussion in the Vatican City is the redistribution of the East African territory among the various Apostolic Vicariates and Prefectures. For example, the prefecture of French Somaliland will probably be deprived of its Ethiopian territory. The whole of what is in future to be known as Italian East Africa, that is, Ethiopia, Eritrea, and Italian Somaliland, is to be divided into

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Catholic Ceremonies and Catholic Faith

By the Rev. Frederic Hastings Smyth, Ph.D.

THE SOLEMN RITUALS and splendid pageantries of the Catholic Church are one of the most generally accessible and widely known characteristics of her life in the world. It is also true, that in spite of their universal presence and in spite of the fact that many good expositions of Catholic ceremonies exist, they usually remain vaguely incomprehensible to Protestants and to other persons outside the Church.

The liberal Protestant attitude toward ritual has, of recent years, become relatively tolerant. But this does not indicate that a real understanding of it has become more general. Protestants, indeed, in their very liberalism often betray a patronizing attitude toward Catholic adherence to "forms and ceremonies." It is said that if such things help many people, then by all means they should be retained by them. The implication here is the not altogether pleasant one that the "many people" who have need of "such things" are on a slightly lower intellectual level than those other people who, in their pursuit of pure religion, can dispense with them.

On the other hand, many a Catholic, if he be unexpectedly called upon to justify logically and rationally the Church's insistence on a meticulous observance of her traditional ceremonies in her public services, may find this a difficult problem. He can urge the esthetic argument for beautiful ceremonies and this has a certain weight. However, it is not very cogent to an outsider who is often contending that a complicated and still unfamiliar beauty is for him a distraction rather than a help in the more serious business of worship and prayer. Perhaps, also, the Catholic too often falls back upon urging a passive acceptance of what is customary or prescribed by the authoritative wisdom of the Church. He too often urges that ritual is not of primary importance, hoping thus to disarm opposition. Ritual therefore should be accepted without too much thought. But I think the outsider who urges in reply that as far as he can judge from universal observation, Catholic ceremonies appear to be held by the Church, if not of "primary importance," at least of very great importance, is somewhat nearer the truth than is our hypothetical Catholic himself. The fact is that the traditional ceremonies of the Church are of an importance in her life which it would be difficult to exaggerate. Those who would lightly slur them over have missed a profound truth. Therefore it may not be superfluous briefly to repeat some of the reasons for this importance.

First of all, the outward glory of the Catholic liturgy sets forth the inward glory of the Catholic Faith. This outward manifestation is therefore as inevitable, once the inward glory has been grasped and experienced, as is the opening of a flower when once the root and stalk of a flowering plant have established themselves. If this be true, it is also salutary to point out that the inward glory of the Faith must first be realized before any ritual can emerge which may be described as vital. Roots and plants precede flowers. The great religious art of the Church of the Middle Ages, her cathedrals and stained glass, her paintings and sculptures, her music and her gorgeous vestments, all contributing parts of her rituals, leaped up from the inner heart of a burning faith. Therefore we should more often insist than we now do, that to rear gothic cathedrals to the skies and to surround church services with magnificent ceremonies, if the Faith from which these things first

flowered be no longer present in its integrity, is, to say the least, a very doubtful activity. Roots produce flowers, but flowers once detached from roots seldom reproduce those roots again. Rather, they wither and die. We are woefully mistaken if we imagine that any beautiful outward apparatus of the Catholic life, if it be merely cunningly devised by modern architects and artists, or reconstructed through scholarly researches of Gregorian Societies, will somehow once more automatically fill itself with that inward reality which, centuries ago, first gave it birth. For an external beauty, which is not growing naturally and irrepressibly from an inward faith, reminds one of nothing so much as of cut roses dipped in wax. Ritual for ritual's sake, still worse for the sake of mere esthetics, is deplorable.

WE CAN still maintain, however, that the inward beauty of the Faith when it has once taken firm hold, must express itself in an outward and visible beauty which is necessary because it is inevitable. We may go further and say that in some sense Catholic ritual is indispensable to the fullness of the Faith. If it be analogous to a flower upon a deeply rooted plant, it may indeed be argued that the flower is not as essential as is the root. But just as roots precede flowers, so also do flowers appear before seeds. Flowers in their beauty are essential parts of an organic life cycle and if they be picked before the seeds mature, this life cycle may be interrupted. English Protestant-minded reformers of the 16th and 17th centuries definitely rejected many truths which had borne fruit in beauties of Catholic ceremonial. Just as definitely, they also rejected these ceremonies, not at all because they considered them unimportant or matters of indifference, but because they considered them very important indeed. They believed—and this belief has been justified in the event—that systematic destruction of flowers often prevents the continued existence of any given species of plant. Destroy the flowering of Catholic ceremonies, they argued, and new roots will fail to form. Old roots of the Faith will more easily be made to diminish and to disappear. With similar reasoning, but with opposite intention, many Catholics within the Anglican communion today would be better advised if they frankly insisted that their revived ritual practices do indeed correspond to ancient and partly abandoned truths now once more realized afresh.

So much for the intimate and organic connection between a glorious external ritual and a glorious inward faith. But there are other weighty reasons for maintaining the use of traditional Catholic rituals. For instance, one of the chief characteristics of the Catholic life is its orderliness. It is a full and rich life. In some ways it is even a complex life. But it is ordered. Catholics move with sureness and poise through the disordered pathways of that natural world which is still unreclaimed by our Lord's redeeming activity. Catholics know whither they are bound. They have a definite plan, a definite goal. Out of the relative chaos, social and material, which swirls around them, they are actively ordering their own lives and their personalities according to a divinely ordered pattern. Furthermore, in the midst of social disorder, the Church sets forth in microcosm a human social order corresponding to and informed by the divine mind. Therefore, the sedately

ordered rituals of the Church show forth outwardly and symbolically that ideal inward personal and social order with which the Catholic religion informs all life.

AGAIN, the Catholic religion is before all else the religion of the Incarnation. It is the religion of the Eternal Word made flesh. It is therefore a religion intensely of the life of this world as well as of the life of the world to come. Hence a "spirituality," so-called, which looks upon the physical world as irrelevant or, worse still, looks upon matter as an actual impediment to the fullest development of the spiritual life, must be denounced as false. We are not disembodied spirits. We are body, soul, and spirit, all inextricably woven into unified personalities. Catholic ritual bends the material world, as man must bend his body to the worship of Almighty God. Thus, glorifying the material world, the Church lifts it up to heaven. In this respect the Church follows the principle defined by the Athanasian Creed, which, in speaking of the Incarnation, says: "Who, although He be God and man: yet He is not two, but one Christ; One; not by conversion of the Godhead into flesh: but by taking of the manhood into God." Thus, the Catholic ceremonies, concerned as they are with physical beauties, stand for this central truth: out of the contingent materials of this present universe of time and space are fashioned eternal values which can find their abiding place within the very Presence of God.

Another characteristic of Catholic worship may be noted in this connection. Such worship is not confined to words, to ideas, or to individual or corporate spiritual aspirations. It is above all and over all an act. It follows the great drama of our redemption. The life, death, and resurrection of our Blessed Lord are eternal facts. They are not merely events of a remote history to which we can now look back in imagination and from which we can draw inspiration for the present. On the contrary, every Catholic Mass is a reëmergence into time and space and here and now, of the very events of our Lord's life which find their redeeming climax on the hill of Calvary. Thus every Altar becomes for us a Bethlehem, a Gethsemane, a Golgotha, a Garden of the Resurrection; and as such, the Altar appeals not only to our minds and spiritual imaginations, but to our senses, just as surely as these great events appealed to the senses of the Disciples and of the holy women 2,000 years ago. In giving us our central act of worship, the Mass, our Lord said: "Do this as a memorial of Me." The word used, "memorial," means vastly more than a mere inward calling to remembrance. It is a word appropriate to an outward objective act, a "showing forth of the Lord's death until He come." Catholic worship is an act, a drama, and the ceremonial ritual of the Church preserves this indispensable truth.

Lastly, the Catholic religion is a corporate religion. With a jealous watchfulness, the Church preserves her corporate organic continuity both in the historical time process and at any given time throughout the world. The Church, in an actual and not merely figurative and symbolic sense, has ever been and is now the extension of the Incarnation. She is the extension of the Incarnation both in time and in space. The faithful, as individuals, are blood brothers in the Faith, fellow members one of another within the Body of Christ. The outward rituals of the Church are the visible emphasis of this inward organic unity.

Everywhere, under all conditions, under every sun, Catholic Christians of whatever race or color, unite in the same, or closely corresponding, beautiful outward acts in

their worship of God. Amidst the most diverse activities in the world, in the most varied environments, here at least we are one; and we are one in the greatest and most central activity of life, realizing in a brotherhood of active worship our corporate relationships with God. And in addition, throughout 20 centuries of Christian experience, the greatest saints, the greatest minds, the most beautiful characters, whether at home in palaces, in cottages, or in city slums; whether worshipping in soaring cathedrals, in wayside chapels, or in open fields, our brothers in the Faith have united in these same acts of worship.

THIS, it should be said in passing, is the reason why Catholics are so careful to adhere to historic ceremonies only, to those which grow logically and with organic continuity out of the Church's storied past. No newly invented ceremonies, however "helpful" or edifying or esthetic they may be, correspond in this matter of continuity with the mind of the Universal Church. For the ceremonies of the Church are bonds of activity as well as of thought and of faith. The pageantry of the Catholic Church, begun 2,000 years ago in a Life in Palestine, sweeps down across the centuries and flowing on beyond the surge of time, storms the eternal heights of heaven, where angels, saints, and holy ones fall down before Him that sitteth on the throne, where the four and twenty elders cast their crowns before the crystal sea, where the incense of prayer rises as from golden bowls, where all creation rests not day nor night from its great Trisagion: Holy, Holy, Holy, is the Lord God, the Almighty, which was and which is and which is to come; and where we too, as fellow members of the Catholic Church Triumphant, continuing what we have begun here in earth, shall one day take our own part in this heavenly pageantry of the sons of God.

Ethiopia's Religious Future

(Continued from page 270)

five Apostolic prefectures, coinciding with the five governments into which Italy has already divided it for administrative purposes.

The religious future of Ethiopia will depend largely upon the way in which Rome proceeds to "convert" the Church. It has been repeatedly said by political leaders in Italy that the British Empire has been taken more or less as a model for the new Roman Empire. If this be so the report from the Vatican City is probably reliable, namely, that "anything that might savor of an attempt to impose the Catholic religion on the natives by force will be sedulously avoided." In other words, by peaceful penetration, the Ethiopic Church may well become a national Uniat Church; otherwise the "conversion" of the ancient Ethiopic Church may prove almost as difficult in the future as in the past. Rome is wise and can wait. The differences between the teaching, rites, and ceremonies of the Ethiopic Church and those of the Italian Roman Catholic Church are neither numerous nor great. If Italy remains master of Ethiopia, the Church of Ethiopia will probably in time grow accustomed to Rome and be "converted."

ANSWER

THE SCENT of violets long gone to dust,
The music passed that will be silent never,
Show me we shall not die, but surely must
Find violets and song somewhere forever.

CHARLES BALLARD.

The Church's Treasures

By the Rev. Desmond Morse-Boycott

THERE WAS a memorable occasion when, pale in face and panting with fear, the writer of this article made obeisance over a dusty table in his classroom, to receive six of the best from a thick walking stick administered by an irate clerical-schoolmaster. His offence was a mixture of class pride, selfishness, and jealousy.

It happened this way. My schoolmaster, besides running his own school, took a deep interest in poor boys, and used to invite them to play cricket with us. That reduced our personal inningses (selfishness); it aroused our class prejudice (pride); and it annoyed us to think that there could be, for our master, any other pebbles on the beach than ourselves (jealousy).

I now understand my dominie's predilection for the poor child. He felt the same about them as St. Lawrence did, who, when ordered to produce and hand over the Church's treasures, pleaded for a little time to get them together and at length triumphantly marched up with all the poor, halt, lame, blind, and cripples he could find, declaring, with magnificent courage: "These are the Church's treasures."

I have done 16 years' work in a slum parish, and prefer the slum boy to any boy in the world.

Drift away though he may, he never forgets. A little, red-haired youngster carried my bag to the station, 16 years ago. I said, "If I should return to work here, be one of my boys." He became one, and then drifted out of my life. Now he writes from Scotland, and sends money he can ill afford, to help my work.

Gratitude is deep in the slum child's heart. Once I found a good job for a boy. His words of thanks were few, but he saved his pocket money until he had got five shillings (worth five pounds to a grown-up) and bought me a cigarette case, which is still among my treasured possessions.

Of course they can disappoint. I have spent about £3,000 in training individual slum boys at public schools. They all wanted to be priests! They have become a railway clerk, a lawyer's clerk, a grocer, a factory-worker, a soldier, and a Roman Catholic seminarist, training for the priesthood. But, when I see the mark left on their characters by public school

training, I am happy, for each was at the outset a potential street corner lounge.

I have trained a number of older lads for Holy Orders. Two are priests, one of them working adventurously in the Australian Bush. A good dividend. A third wants to begin again, after becoming a schoolmaster and then a brilliant young journalist. Another became a monk.

What about girls? Here I haven't much to say, but one of them is an Anglican nun, with a lovely, sunny face, and spends her life in the country, working among children.

I like the slum boy's willingness to share. They would often give me chip potatoes from their scanty suppers, or bits of ice-cream wafer, melting into nothingness, or licks of toffee apples. One of my "babes" was one day howling because he had lost his pocket knife. An older boy immediately gave him his own "for keeps."

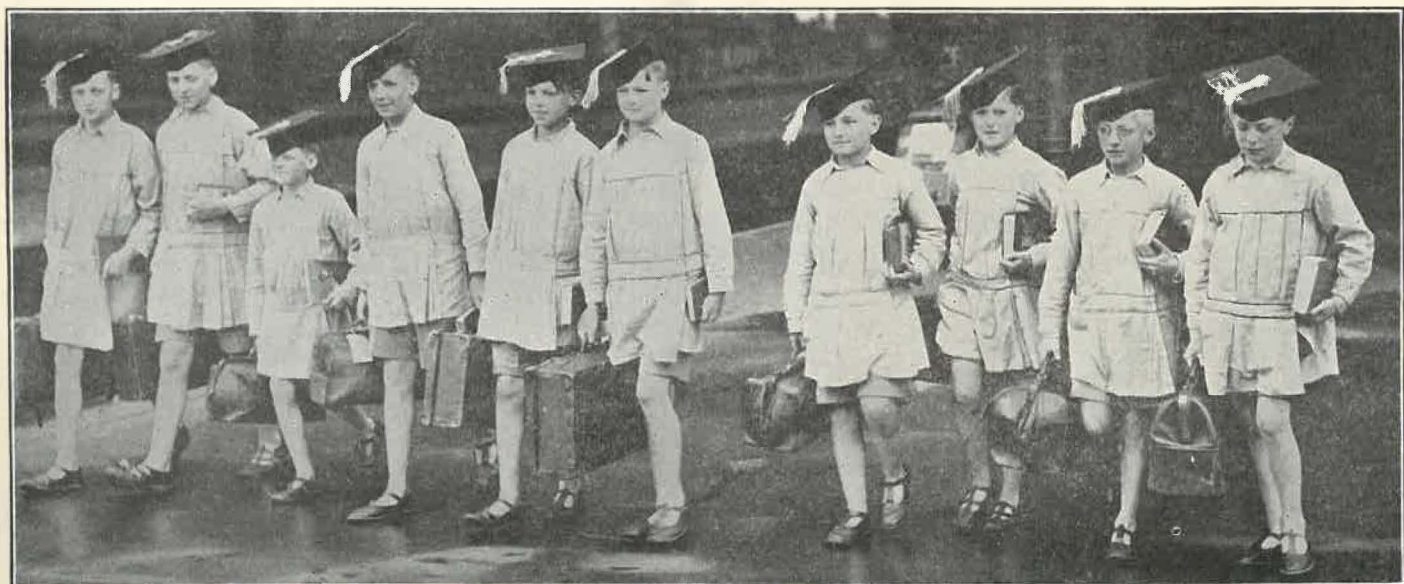
I LOVE their letters. Of course I get heaps now, during the holidays, because my tumultuous work has grown into a song school, the only one for poor boys in Great Britain. It is called St. Mary-of-the-Angels, and is near Dick Whittington's Stone on Highgate Hill. There I live with slum boys, as many as I can get, from *any* slum. But they go back home for holidays, out of their blue smocks and mortar-boards, into their sometimes scanty raiment. Does the school make them superior? No. It gives them a life to live and a job to do, while they are care-free youngsters, and that makes them different, not stuck up.

On these holidays they write to me, but I think I will quote from the letters of long ago, before I was their schoolmaster, and therefore critical of composition and fists.

"I hope you are all right, and I am all right," writes W. "I am in your study writing this letter and it seems very lonely without the fire, and without you. I seem to be getting into a lot of trouble now. I am shivering all the time with cold. Good-bye now."

The boy who became a monk wrote the following:

"Better late than never, but you know how much I hate



A GROUP OF FR. MORSE-BOYCOTT'S "TREASURES" ON TOUR

writing letters, and I hope you will forgive me. You might have wrote to me. You know how much I hate writing letters. *Puer amicos fideles habet.* The boy has faithful friends. [He was learning Latin.] About that problem of the chap who was going to St. Ives with the wives and cats. Is the answer 2,893 or 1? Love to all."

He was rather a wag, and wrote the following: "I thank you very much for your poetical and somewhat grousy letter. I have already heard of Erasmus. I think he plays for Yorkshire. I always mix him up with Ruskin the Channel swimmer. Devon's runner-up in scenery is London, with its gas-works, warehouses, fried-fish shops, and timber-yards. There, I have made an effort to be poetical and descriptive. I am trying all my hardest to be a good boy."

There's a fragrance in these old letters which prevents me destroying them, though they have multiplied alarmingly as the years have rolled by.

THE SLUM BOY is amazingly honest, and if he isn't honest he is generous. That is to say, he either won't steal at all, or he steals and gives away. One of my boys once bought me a beautiful pipe for Christmas out of his own money. He gave me a pouch to go with it. He stole the pouch. I know, because his mate told me years after. He was with him when he did it. I find things out in the long run. I now know who killed a duck at camp, although every one of my boys swore they hadn't done it, and were furious at having to pay its owner, who incidentally kept the corpse. He might have left it for our dinner.

I once spent an evening going into all the little shops in my district and buying penny boxes of matches, to find a particular brand, which a boy swore was ten-pence a packet. It was only eight-pence. And yet, while one boy will steal your pennies, another will save them. I gave a boy six-pence for fares while he was running errands. He walked to save my pocket.

OF COURSE, living with boys all day and every day, one gets to know from A to Z who are weak and who are strong, but I am confident that, given good influences and a good spanking after the first inevitable offence, the slum boy grows up as honest as the day is long. And he does not "mump." Many a gift has been refused point-blank when a boy has thought me too hard-up to give it.

But what I like most is his magnificent humor. A favorite game in my school is "pinch Father's pipes." I have to ransom them at a penny a time for the missionary box. I like those little liberties. They turn a school into a family. I like to encourage repartee, even when it sounds like cheek. Cockney wit is justly famous.

Sometimes I peer into the future, and wonder what is in store for my youngsters 20 and 30 and 40 years on. A boy's will is the wind's will, and the thoughts of youth are long, long thoughts. But they are gloriously happy now. And one thing I know for certain.

The suburban child, the middle-class child, the child of gentle birth, charming though they are, and all "God's chillun," lack one thing the slum child has deeply rooted in his being, a pathetic, wistful love of those who, in the bleak and narrow days, do him a little good turn. Prove this for yourself. Talk to any elderly slum mother, or old working man. Get them to speak of their childhood. They will say at once, "I used to know a Mr. So-and-So. Rare kind he was to me."

Politics

By the Rt. Rev. Edward L. Parsons, D.D.
Bishop of California

NO ONE needs to be told that we have entered upon a presidential campaign which is bitter in spirit and in the course of which vast numbers of wild, extravagant, and false statements are going to be made in regard to various candidates. Now, the Church has no business to inject itself into such a campaign on one side or the other. Except in some great emergency, or in the interests of some exceptionally important legislation dealing with essential welfare, the Church has no business to enter into practical politics at all. Its concern is altogether deeper. It has to do distinctly with the fundamental principles which underlie political and social action.

Consequently, when we come to a campaign of this kind it is the Church's business, or the business of those who represent the Church, only to point out some of the principles which should guide our action. I want to speak of three.

(1) *Keep your head.* To read some of the papers and to hear some of the talk, one would suppose not only that we are dealing in this campaign with very fundamental and important political and economic matters but also that our whole national life, our integrity, and security of every kind is at stake. To read many party utterances, from major and minor parties alike, one would suppose this is the final death struggle of Americanism. But it is amusing, as well as sobering, to realize that all parties alike claim that theirs is the best American way. A Christian ought to keep his head.

(2) *Keep your temper.* One of the saddest features of the present campaign is the hysterical bad temper which many people are showing. A Christian, above all others, ought to be good-tempered, courteous, and considerate of political opponents. There is no place for such a thing as angry, vituperative, malicious condemnation. Even the worst politician of an opposing party has people who think he is great. Hitler and Mussolini are genuinely adored by many people. The scale of values of many politicians is not ours but most of them are trying to do their jobs well. Let us, therefore, in our discussion of campaign matters, avoid the petty, the personal, the malicious, and talk as Christians should.

(3) *Keep your vision.* The Christian ought to approach all political and economic questions, as every other question in life, from the Christian point of view. He should know definitely that he must vote not for his own profit but for the common welfare and for all those things which may help us along a little, even if ever so little, toward a society which is more like the Kingdom of God. He should think through what he is voting for. He should think through to the ultimate meaning of the more or less transient and insignificant measures which are at the forefront. Always his ideal, the Kingdom of God, ought to count.

SIGHT

I SAW the foxglove bend to meet
A bee's minutely feathered feet
As wind's light fingers trail across
The emerald fronds of tufted moss.

And though I stood an alien
To the delight which drew me then,
I knew a moment brimmed with awe
For the immensities I saw.

LOUISA BOYD GILE.

Church Art and Sociology

By Ralph Adams Cram

IS THERE a basic connection between beauty in art and rightness in sociological thought? Certainly there is, for if there is anything in human life, whether of thought or action, whether in art, philosophy, religion, or in the social, industrial, economic, or political organism that is ugly or even unbeautiful, then it is of the wrong shape, without validity, and it ought to be abolished. Most of the products and institutions of the present phase of civilization fall under this condemnation, if, that is, they are of time and not of eternity. Certain forces, realities, have lasted over from earlier periods in human history, and though the time-spirit, faithless to precedent, has done its best to void them of essential quality (and with a large measure of success) they are still there, "in escrow," so to speak, and are always at call. "The Crown is in commission," to use an ancient phrase.

On the other hand, there is the great and dominant mass of new things that have come into being since the beginning of the 16th century, things that have no roots in history and that stem from theological heresies, philosophical fantasies, political aberrations, sociological blunders, and these are the ideas and their concrete manifestations in time and space, that are marked by essential ugliness. The advance in this direction has been headlong and by geometrical progression, and the past 20 years have seen a phenomenal magnification of the process, perhaps even—and this is most devoutly to be wished—its culmination.

This is not an isolated phenomenon; it has occurred before with almost astronomic regularity. Each period has its birth, maturity, and death. Egypt experienced it three times, Greece once, and the Roman Republic, the Empires of West and East, Medievalism, and the Kingdoms of the Renaissance—Spain, Italy, France, England. It is, however, true to say that, base and ugly as were the circumstances of the several processes of liquidation, never has beauty been so utterly lost as during the last four centuries. From the time of the Hyksos usurpation in Egypt, through the sequent times of social and cultural degeneration in all Europe, some quality of old beauty remained in the arts of the time. Even the Dark Ages that followed the fall of Rome sought for, and even measurably achieved, a modicum of beauty. At least they never forgot it, least of all did they reverse the process and seek for ugliness instead. This, during the past quarter-century, is what we have done.

Did this reversion to prehistoric barbarism (in the matter of beauty and its expression in the forms of art) incite and condition the breakdown and loss of right values in the social sphere, or did this process come first and so, inevitably, bring in the contemporary failure of art and the isolation of its popular substitute from that beauty without which it is not art at all? Which came first, the chicken or the egg? All we know is that the two phenomena coincided in point of time. Probably the plexus of untoward events that began with the pagan Renaissance and the Protestant revolution, continued with the political novelties and the philosophical ephemera of the 18th century and came to perfect unity through the financial and scientific and technological developments of the 19th century, gave birth to a new sort of *Zeitgeist* that worked irresistibly in both categories. When native sense of instinctive beauty finally disappeared about 1830, there was nothing left to condition the fast-growing new system, social, economic,

industrial, and political. Religious sanctions already had been discarded together with tradition and regard for historic precedent. The sky became the limit for individual, corporate, and political activity. The natural result was, in art of all kinds, a novel cult of premeditated ugliness, and in pretty much everything else a tacit conviction that beauty, if there was such a thing, was "something added"; that it had no part in the affairs of serious-minded (i.e., covetous and unscrupulous) men; and that anyway, it did not matter.

CERTAINLY there is a basic connection between beauty in art and rightness in sociological thought. The sculpture of Epstein, the painting of Picasso, the architecture of Le Corbusier, the verse of Miss Stein, the music of the theme song and jazz are pretty good correspondencies to that general sociological condition which confronts us today. I do not mean that if we could get rid of the one we should redeem the other, or vice versa, but I believe that either reform (it would really be a revolution) would help a lot.

Beauty is not just "something added"; it is a basic reality and a test of value. If a concrete thing—theory, idea, principle, institution—is ugly, and shows itself as such when tested by eternal values, then it is a wrong thing and should be done away with.

Let me end on (surprisingly, perhaps) an optimistic note. The culmination of our silly courses in the matter of human relations and institutions, coincides with a growing revolt against the whole system. From Ortega y Gasset and Berdyaev through to Herbert Agar, A. J. Nock, and Christopher Dawson, there are dozens of writers who see where we are, how we got that way, and the paths to a way out. They all realize that action, new, fair, or square deals, and the innumerable technical gadgets that are offered in their daily dozens to save us from our sins, are all impotent unless there is a vital spiritual energy working behind them. As there is nothing of the sort active at present, they count for little, if anything. Dynamic religion is the basic force, and no religion is this if it is not beautiful. We have a religion of this sort and it is not too late to bring it into play.

There is evidence that this process is taking place. Step by step, though very slowly, unity is being achieved from disastrous diversity. If the unity of the Catholic Church can be accomplished (all things are possible to God though not, apparently, to man), redemption will be achieved.

And the same revolt against ugliness, the same acceptance of the test of beauty, is showing itself in the arts. The Congo and mad-house standards of ten years ago are already out of date. The arts here in America have mostly resumed their fine course of development which began 50 years ago and that was only interrupted for a moment by the miasma that blew out of Europe. The Scandinavian countries, which never quite became infected, are going on more strongly than ever. On the principle that "*similia similibus curantur*," the social and political lunacy now afflicting Europe may show its curative powers in the synthetic "art" of Italy, Germany, and France. Yes, in this respect the prospect is brighter than it was five years ago. On the other hand, the time is getting short, while the politicians, newspapers, radio, "pulp" magazines, and the "comic strip" are intensifying their destructive activities. Whatever is to be done would well be done quickly.

BOOKS OF THE DAY

Edited By

Elizabeth McCracken

The Gospel and the Catholic Church

THE GOSPEL AND THE CATHOLIC CHURCH. By Arthur Michael Ramsey. Longmans, 1936. Pp. 238. \$3.00.

CHRIST, say some, was the chief preacher of the Gospel; yes, say we, but He also *was* the Gospel, and is. Likewise the Church, say some, is the chief agency for preaching the Gospel; yes, says Mr. Ramsey, but also the Church is "a part of the Gospel." At least, say we, the relation of the Church to the Gospel should be very carefully attended to, and this book is a valuable pressing of the closeness of relation for all it is worth—not unfairly, but not impartially. Not the obvious Kingdom-Church relation, either. Rather, the Gospel is Christ crucified and risen for our redemption; the Church is the "body" of Christ, sharing "by a more than metaphorical dying and rising again" in the events of the Gospel, a "body" in which the members "die to self" and then really live.

The Church as the Passion and Resurrection perpetuated or eternalized—this seems the thinner, more individual, part of the thesis. The more securely based emphasis on the Church as the Body of Christ, traced sketchily from the beginning (with good use of Mersch, *Le Corps Mystique du Christ*), as the test of all sound Churchmanship and the keynote of all possible Church reunion, is well carried through. Even the episcopate—but not the papacy—belongs in the Gospel, in so far as it means the unity of the whole Body over the individualism of the local.

MARSHALL BOWYER STEWART.

On the Philosophy of Education

READINGS IN THE PHILOSOPHY OF EDUCATION. Edited by Edward A. Fitzpatrick. Appleton-Century. 1936. Pp. xxxix-790. \$3.50.

THE AUTHOR developed the text for this book in his course, "Fundamental Problems of Education," at Marquette University (Milwaukee) where he is dean of the graduate school. It is primarily a textbook for use in similar courses but it is much more than that. It is an extraordinarily well organized and convenient reference summary and should be included in the library of anyone who is concerned with the philosophy of education. The book is distinguished from most of its kind by reason of its inclusion of material from both Catholic and non-Catholic sources. This very comprehensiveness is in marked contrast to many texts representing a secular or a non-religious point of view wherein the contributions of religious thinkers in the field of education are either ignored or dismissed in a cavalier fashion.

A judicious selection of readings from the abundance of material presented in the book together with a serious consideration of the stimulating and suggestive questions which supplement the text ought to do a great deal for those individuals in the Church who have become so enamored of the vocabulary of modern educational philosophy, particularly of the Dewey sort, that they stand in danger of yielding to the seductions of its fundamentally un-Christian thought. ALDEN DREW KELLEY.

A Philosophy of Religion for Students

WHAT RELIGION IS AND DOES. By Horace T. Houf. Harpers. \$3.00.

THIS introduction to the study of the problems and values of religion by an associate professor of philosophy in Ohio University has been written in response to a need. For several years Professor Houf has given a general course in the study of religion to classes which have been composed of Protestants, Catholics, Jews, and skeptics. It is entirely a professorial volume. The convictions in it are general and the author does not take sides. It is a typical kind of book, produced by one who says he meant the treatment to be "informative and expository, realistic and impartial, and more positive than negative." No one would rise from the reading of this book a convinced Christian. Here is no propaganda. It is a sort of "take-it-or-leave-it" book.

The treatise is divided into two parts: one on generic religion

and the other on Hebrew-Christian religion. The approach is modernist in both parts. The book is pretty evenly divided between the two fields.

The part dealing with generic religion is interesting and adaptable to classroom use. It might very well be used in one of those college classrooms which has as its subject, religion. In the study of Hebrew-Christian religion Prof. Houf gives a cursory review of the modern approach to the Old and New Testament, making use of the documentary theories, but adding nothing significant. What he gives in this section is elementary knowledge to scholars, but little known among the general public. Here indeed is the value of a book like this. The author has written a readable account of the results of the critical study of the Bible for the use of the college student and the average reader. They will with this book help to circularize the common knowledge of scholars, which is a recent discovery for the vast majority of the public and Churchgoers. Unfortunately much knowledge taken for granted by the scholarly clergyman, and spoken in an off-hand way in the pulpit and the Bible class, is utterly unknown to most people. Some day it will permeate to the minds of all Churchmen. This is one of the many books which can be used for popularization.

ALBERT E. GREANOFF.

Storm Over the Constitution

DEMOCRACY TURNS TO FEDERALISM. By Irving Brant. Bobbs, Merrill. \$2.00.

THOSE who desire a journalistically well written defense, or perhaps it would be more accurate to say advocacy, of the "New Deal" constitutional position, will find it in these pages from the clever and well-read pen of the chief editorial writer of the St. Louis *Star Times*. He leaves no doubt in the mind of the reader as to what he wants, and if there were any the Secretary of Agriculture, who writes the introduction, supplies it. Just why a trained agriculturist should be selected to introduce a book dealing with constitutional interpretation is not clear, unless it be that the introducer himself is the author of a recent book dealing with the same subject.

Mr. Brant's interesting book, and it is most interesting, suffers from a failure to define terms and from the lack of a political scientific background. Constitutional interpretation is no easy problem to master as is evidenced by the lengthy list of books that have been written about it, not to include the lengthier list of judicial decisions. When I recall the nearly three "five foot" shelves in my own library dealing with the question of "democracy" and the equally long shelves of books on the Constitution, its history, unfolding, and definitions, I hesitate to become dogmatic when writing about either of these subjects, but neither the author nor the introducer of this new volume seems to be bothered by any such hesitation.

There is nothing new in a "storm over the Constitution." We have had one from the beginning and at every critical period in our history. The present one is no more violent than, if as violent as, some of the previous ones. What seems to be wanted at the present time is a much more mobile one, although as has been pointed out by many a writer, to mention only three—Tiedeman, Horwill (an Englishman), and Cerwin—the unwritten constitution has been slowly, but surely, evolved. What Mr. Brant seems to want is the appointment of more pliable "men in black robes," as he likes to call the justices of the Supreme Court. In other words to substitute for the opinion of a majority of nine experienced men the judgment of one man, who may or may not be experienced.

On the title page Mr. Brant quotes Alexander Hamilton's statement made in the constitutional convention of 1787, "The truth is, it is a contest for power, not for liberty." Unconsciously perhaps this appears to be what Mr. Brant wants.

We have in this book a really brilliant piece of writing which cannot be ignored; but it must be read with the thought always in mind that its author writes as a frank, unabashed, well-informed partisan.

CLINTON ROGERS WOODRUFF.

NEWS OF THE CHURCH

Kaneko Speaks at Brotherhood Meet

Japanese Youth Delegate to First St. Andrew Conference of Midwest Province

TWIN LAKES, MICH.—Rediscovery was the theme of a convention sponsored by the Brotherhood of St. Andrew in the Midwest province, held at Camp Houghteling here August 30th to September 5th. A special delegate from the Japanese Brotherhood of St. Andrew was Tadao Kaneko, secretary of the Japanese Brotherhood, who addressed the convention and roused much interest with his description of the work of the Church in Japan.

The convention, under the direction of Robert F. Weber, national chairman of the young men's division; Allan L. Ramsay, Michigan diocesan director of boys' work; and George C. Kubitz, business manager, was not limited to members of the organization.

The leaders at the convention included Bishop Gray of Northern Indiana; the Rev. Canon A. J. Dubois, Jr., of Fond du Lac; the Rev. Messrs. I. C. Johnson of Detroit, Herman R. Page of Dayton, Ohio, H. L. Nicholson of Niles, and George Ridgway of Rockford, Ill.

The daily program included early morning services, courses on Practical Methods in Brotherhood Work, Spiritual Values in Brotherhood Work, general discussion under group leaders, organized recreation, personal interviews, special sports contests, etc. A stunt night and an international night also featured the conference, which it is planned to make an annual event.

High Official Removed by Holy Synod of Jerusalem

LONDON.—Mgr. Meliton, Archbishop of Madeba, was removed from the position of Topoteretes of the Patriarchate of Jerusalem on August 20th, by the Holy Synod. Mgr. Keladion, Archbishop of Ptolemais, the former Topoteretes, was reelected in his place. The Jerusalem correspondent of the London *Times* comments:

"Mgr. Timotheos, the Patriarch-elect, who was chosen in July, 1935, has not yet been confirmed in his office by the government in consequence of the unsettled disputes with the Arab Orthodox lay community. Generally the Holy Synod does not meet between the election and the confirmation of a Patriarch; but the long delay in the confirmation has produced administrative difficulties between the Patriarch-elect and the Topoteretes which have led to this result. The validity of the Holy Synod's action will probably be questioned by the Archbishop of Madeba."



TADAO KANEKO

This picture of the young Japanese Christian leader, who is making an extended visit to this country, was taken at Camp Chickagami, Michigan diocesan summer camp.

Miss A. W. Hull to Head Happiness House, Chicago

CHICAGO—Election of Miss Anne Wester Hull, assistant superintendent of Arden shore summer camp, to be head resident of the House of Happiness, Church settlement in the stockyards district of Chicago, is announced by Mrs. Langdon Pearse, chairman of the board of trustees. Miss Hull succeeds Miss Bertha L. Moore who resigned in the spring to enter social service work in the east.

Miss Hull was for eight years director of girls' work at the Church of the Incarnation settlement in New York, under the late Dr. Percy Silver. She spent eight years with the national department of the YWCA. She was born in Brooklyn and brings to her new work a life-long Church background.

The House of Happiness works among a large element on Chicago's southwest side. The district is considered a training ground for Chicago's gangdom and the settlement has done much to offset the effects of hangouts and joints.

Dr. E. Stanley Jones Arrives in U. S.; Will Speak on Radio

NEW YORK—Dr. E. Stanley Jones, noted missionary-evangelist of India, arrived on the S. S. *Queen Mary* September 7th to take up his duties in the National Preaching Mission of the Federal Council of Churches. Dr. Jones will broadcast a message over WEAf and the NBC red network at 10 A.M., E.D.S.T., on September 13th, the opening day of the mission.

Conference Aids Interfaith Amity

Dr. Kingdon Lists Achievements of Appleton Institute of Human Relations

APPLETON, WIS.—A new feeling of mutual appreciation and recognition of common interests among Catholics, Protestants, and Jews is the result of the five-day Institute of Human Relations that concluded its sessions at Lawrence College September 4th. The institute was the third of its kind this summer, the other two having been held at Estes Park, Colo., and Lakeville, Conn. The registration at Appleton was about 230, but some of the meetings were attended by 700 people.

Among the speakers at the institute here were Edward L. Bernays, Roger W. Straus, Prof. A. R. Radcliffe Brown, Dr. John A. Lapp, the Very Rev. Michael J. O'Connell, Rabbi A. J. Feldman, Dr. Abram L. Sachar, and Clifford P. Morehouse. The chairman of the sessions was Dr. Frank Kingdon, president of the University of Newark.

A Significant Conference

BY DR. FRANK KINGDON

Chairman, Midwest Institute of Human Relations

APPLETON, WIS.—The discussions we have been having here at the Institute of Human Relations have centered about two emphases; first, the interplay of religious differences and their effects upon each other and upon the social group as a whole; and, secondly, the wider economic and social forces that touch upon these differences. These two lines of interest—that is, particular problems of religion—

(Continued on page 285)

Forward Movement Radio Program Completes Year

NORFOLK, NEBR.—For the past year the Rev. O. H. Glyn Lloyd, rector of Trinity Church, Norfolk, and St. Peter's Church, Neligh, has been broadcasting over station WJAG on Monday afternoons as a Forward Movement project.

Questions from the Man on the Street and Answers to Him formed the theme of eight broadcasts. The theme for the eight following weeks was The Incarnation of the Son of God. Other subjects included The Church, Sacraments, Holy Baptism, Holy Communion, Holy Matrimony, Death, Burial, Resurrection, Holy Orders, Deacons, Priests, Bishops.

He has received many letters and inquiries from his "unseen congregation."

World Conference on Peace Sought

International Church Group Urges
Conference of Nations to Do Away
With Grievances and Inequities

BY HENRY SMITH LEIPER

CHAMBY-SUR-MONTREUX, SWITZERLAND (NCJC)—In an atmosphere of impending tragedy and with the almost universal conviction that the world stands on the brink of the abyss of war more terrible in its possibilities than that of 1914-1918, representatives of almost half the nations met here August 14th to 19th, to consider ways by which even yet the catastrophe might be averted. The immediate occasion of the meeting was the annual session of the management committee of the World Alliance for Friendship Through the Churches—an organization born on the very day that the World War was declared.

Most significant of the actions taken by these Christian friends of peace was a call for a new world conference of the nations to "bring under impartial survey the economic grievances and other inequities out of which the anxieties and fears of nations grow and which account in large measure for the fateful race in armaments." The alliance, led by its honorary president, Lord Dickinson, its president, Bishop Ammundsen of Denmark, and its management chairman, Bishop Irenaeus of Novi Sad, Jugoslavia, presses upon the League of Nations this urgent call for a new attempt to avert calamity; but at the same time it asks that the Churches in all lands should "urge upon their respective governments the necessity for such a world conference, whether convened by the League of Nations or under other auspices."

In the opinion of the spokesmen of the Churches, "protective tariffs and financial obstacles to world trade, inability to obtain raw materials and an outlet for excess populations," as well as the "future administration of colonial possessions and mandated territories would necessarily be among the subjects with which such a conference should deal."

After careful consideration, the alliance voted to cooperate with the "Rassemblement Universel pour la Paix" under the leadership of Lord Robert Cecil to be held in Brussels, September 3d to 6th; and the conviction was expressed that the Churches could not refrain from expressing at this emergency peace gathering their convictions with regard to the causes and possible cure of war.

WORLD SITUATION REVIEWED

In a review of the present world situation which dealt very realistically with the incipient causes of European conflict, many prominent leaders of world Christian thought were heard, among them Dr. Henry A. Atkinson of New York, Dr. Dexter of Boston, Dr. William P. Merrill of Brick Presbyterian Church, New York, vice-president of the alliance and

Bishop Longley Injured in Automobile Accident

DAVENPORT, IOWA—Bishop Longley of Iowa and Mrs. Longley were injured in an automobile accident at Hammond, Ind., on August 31st while they were en route home from a vacation in the East.

The Bishop suffered facial cuts, shock, bruises, and a sprained back. Mrs. Longley, more seriously injured, suffered a cracked pelvic bone in addition to receiving cuts and bruises. It is feared that she will be confined to her bed for some time.

The Bishop's automobile was badly wrecked.

chairman of the Church Peace Union, Dr. Siegmund-Schultze, former Court Preacher of Potsdam now exiled from Germany, Dr. Julius Richter of the University of Berlin, world authority on the work of the Churches, and others.

There was clear recognition of the divergence of Christian opinion with respect to such matters as the support of the League Sanctions as a preventive of war, the ultimate question of the use of force in military forms, and the treatment of conscientious objectors. The alliance, while expressing no new convictions on these points, did take occasion to reaffirm in earlier action in which it was stated that the Churches of the world should condemn and oppose any war in which their respective governments had not first resorted to arbitration. Only if every possible road to peaceful settlement had been tried first should any Church admit that a nation could justify resort to war. Many would go beyond this; but all members of the alliance are now apparently agreed in going thus far.

Careful consideration was given to the perplexing problem created for the Christian children of so-called non-Aryans in Germany by the announced intention of the Reich government to segregate them from the children of Aryans, although no practical solution for the problem could be discovered.

Despite the frankness with which difficulties were faced and the defeats of the world's peacemakers recognized, the alliance adjourned with a note of firm determination to continue the struggle to preserve and confirm international amity and cooperation by every possible means through the teaching and the work of the Churches.

Schenectady Church Burns

SCHENECTADY, N. Y.—Christ Church here was partially burned September 5th, when defective wiring led to a fire that destroyed the sacristy and choir room. The sacred vessels and vestments were destroyed.

Further loss was averted by the rector, the Rev. William H. Smith, who was awakened by the sound of shattering glass and called the fire department in time to avert total destruction. Damage was estimated to be under \$5,000.

Forward Movement Conference Theme

Japanese Layman to Be Leader at
Conferences of Clergy and Laity
of Southern Ohio

CINCINNATI—The international Forward Movement of Christianity will be discussed at the annual conferences of the clergy and laity of the diocese of Southern Ohio by the conference leaders, who will include a Japanese layman, representative of the Church in Japan, and American bishops.

Tadao Kaneko, secretary of the Brotherhood of St. Andrew in Japan, a leader in the aggressive Forward Movement in his country, has been sent to America for a three months' itinerary by the Church in Japan.

"Few men have known greater leadership or have a more comprehensive knowledge of the Church in Japan than Mr. Kaneko," said Bishop Hobson of Southern Ohio in announcing the program for the conference, which is to be held at St. Edmund's, Glendale.

The clergy conference is to be in session from September 23d to 25th, and the laymen's conference from September 25th to 27th.

Bishop Penick of North Carolina is to be another of the leaders from outside the diocese. Bishop Clingman of Kentucky and Bishop Strider, coadjutor of West Virginia, also are expected to attend the conferences.

Bishop Hobson, who is chairman of the Forward Movement Commission, is in charge of the conferences, assisted by diocesan leaders.

Bishop Penick is chairman of the committee of the National Council on the work of the Church among Negroes. He is well known for his work among the laity, and has in his own diocese one of the most active men's organizations in the Church.

Three New Buildings at Hobart

GENEVA, N. Y.—Extension of the facilities of Hobart College, resulting in the opening of three additional buildings, was announced by Dr. William A. Eddy, president, on September 3d.

The three new buildings are Chase House, with facilities for the two new departments of art and music at Hobart and William Smith College; Brent House, a dormitory; and the Campus Grill, a new restaurant with dining room accommodations for 70 persons.

Oregon Women Open Tea Shop

PORTLAND, ORE.—The Oregon diocese Service League for Women has recently opened a tea shop in the buildings of the Good Samaritan Hospital here. Besides being a convenience to the hospital staff and visitors, the tea shop is planned to aid in raising funds for the advancement of the missionary work of the diocese.

Dr. Burke Arrives in New York City

Fort Yukon Missionary Doctor on Furlough to Recuperate Following Breakdown From Overwork

NEW YORK—Arriving in New York from Alaska September 8th on the Grace liner *Santa Rosa*, was Dr. Grafton Burke, who in 1908 started a hospital up the Yukon River at Fort Yukon and has ever since been its director, the only physician at the only hospital within a thousand miles.

Displaying the wide smile which long since won him his nickname of "Happy," Dr. Burke did not look like a man recently convalescent from a complete breakdown and now on a long furlough for recovery after a combination of most of the worries that can beset a missionary physician north of the Arctic Circle. Worry over diminished support for his hospital did him the most harm. (The hospital has 40 beds and four nurses, 120 in-patients, and nearly 3,000 dispensary cases in a year.)

To Dr. Burke the words, "reduced appropriations," have meant the threat of refusing care to the 15-year-old boy ill with meningitis whose parents brought him on a stretcher 150 miles down the Chandalar River; or the man so bitten by dogs that his head and feet looked as though wounded by shrapnel; or the 9-year-old boy just caught in time, after a 240-mile journey, to prevent his tuberculous condition from developing; or the woman who traveled 150 miles by dog team over a bad trail, for her first confinement; or the engineer, 73 years old, from a river steamer, ill with double pneumonia. His death was practically certain but before it occurred Dr. Burke spent every night for three weeks at the man's bedside, sleeping a few minutes when he could.

Among other events during the year, Dr. Burke received word from Bishop Rowe that budget economies compelled him to cut out \$2,000 for the fuel supply, the amount needed to heat the hospital from September to July. Hundreds of cords of wood are necessary. Between Thanksgiving and Christmas last year for three weeks the thermometer never rose higher than 50° below zero and spent some time at -73°.

The fuel reduction was made up by special gifts, but about the same time there was also a failure of the usual caribou migration which furnishes the meat supply. The hospital uses 150 caribou in a year.

Another disaster was the loss of two boatloads of mail and freight when two river steamers sank a few weeks ago.

Measles swooped down on the village last winter, 350 cases, with the hospital already full, and early this summer an epidemic of flu laid low 200 people, including Mrs. Burke and two nurses.

While the flu was at its height, the mighty Yukon, just breaking up, contrived



NEW BIBLE HOUSE

an ice jam and backed water which flooded the village in places to a depth of eight feet. Some years ago, it may be remembered, the Yukon had caused such erosion that Dr. Burke had the whole hospital, full at the time and weighing 200 tons, jacked up and moved 500 yards farther from the river bank, business continuing as usual during the move.

Mrs. Burke for many years past has taken into her home from a dozen to 20 children for whom no other homes can be found and runs this family as an unofficial adjunct of the mission.

Dr. Burke emerges from the past year still smiling. He will rest for a time and then, as usual on his furloughs, begin study and work in hospitals, maintaining the standards which won him election as a Fellow of the American College of Surgeons. Grafton Burke, Jr., arriving with his parents, enters Dartmouth this fall.

During Dr. Burke's absence, Dr. Robert Caswell Hume of New York City is in charge of the hospital.

American Bible Society Is Now in New Location

NEW YORK—After occupying the old red brick Bible House on Astor place, New York City, for 83 years the American Bible Society is now located in a new home at the corner of Park avenue and 57th street. The building, purchased in 1935, has been altered to provide for the society's activities in supplying Scriptures throughout the world. The society will be the sole tenant.

The new Bible House is six stories high. On the south end of the first floor is the retail store of the Eastern Agency. The entrance and north end contain exhibits and display material designed to picture to visitors the nature, extent, and importance of the society's work. The building will be formally dedicated with a series of appropriate gatherings in November.

\$3,500 Is Given to Council by Indians

Niobrara Convocation Rallies in Face of Crop Failure, Lays Plans for Evangelism Campaign

BY E. B. WOODRUFF

SIOUX FALLS, S. D.—The annual Niobrara convocation of the Dakota Indians was held at Parmalee, on the Pine Ridge Reservation, August 22d to 24th, with a setting of drought, 100 degrees of heat, a dust storm and an incipient prairie fire. On account of the lack of forage for horses, the poverty of the Indians, and the entire failure of crops, the attendance was cut to about 1,500. Yet out of their poverty, these Indians presented an offering of \$3,500 for the missionary work of the National Council.

The young people gave a historical pageant under the direction of the Rev. Rex Wilkes, rector of the Church of the Messiah, Chicago, and the Rev. Vine Deloria of Pine Ridge Reservation.

Realizing that the serious condition of their people will limit the gifts for the program of the Church next year, the Indian laymen, of their own initiative, held a conference and pledged themselves to intensive personal evangelism to bring back the lapsed, reach the unconverted on the reservations, and put new energy into the extension of our influence among the Indian people. Personal pledges were signed promising such individual effort.

Bishop Roberts of South Dakota and the Indian clergy say that the aroused spirit in the face of the appalling drought conditions has given an enthusiasm which has never been paralleled in their memory of Niobrara convocations.

More definitely than ever before this convocation proved the reality of the Indians' spiritual life and their unswerving faith in the message of the Church.

Washington Committee Plans Survey of Religious Training

WASHINGTON (NCJC)—On September 28th a number of prominent leaders in the fields of religion, sociology, and education will meet under the auspices of the Committee on Moral and Religious Training to formulate in detail the comprehensive program of the committee.

Special consideration will be given to:

(a) A nationwide study and survey of the present-day status of moral and religious training arrangements throughout the country—to include trends, recommendations, etc.

(b) An investigation of social study subjects in secondary school curricula to determine the precise needs for the necessary moral and religious training not now provided for children in elementary and secondary schools.

(c) Joint and coördinate integrated and fact-finding studies in religious education, pedagogy, public affairs, the arts and sciences, industry, finance, law and government, etc., for general educational purposes.

Church Army Work in Hawaii Advances

Church Served by Captain Benson
Redecorated; Nine Confirmations
Bring Total to 56

HONOLULU, T. H.—A building turned over to the Church Army by the manager of one of the many Hawaiian sugar camps in which the Church is working has been extensively redecorated under the leadership of Capt. George A. Benson of the Church Army. One Filipino boy made an alms basin and another made a font for the church, which is located at Papaaloo, and friends have secured or made chancel furnishings, installed electric light, mounted a sign-board, and "made the bell in the tower ringable," in the words of Captain Benson.

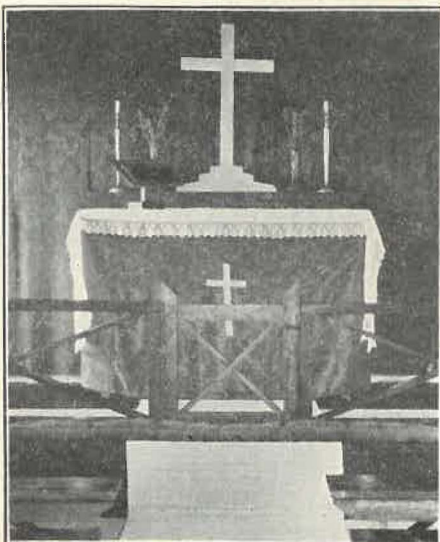
In the Hawaiian *Church Chronicle* of December, 1933, a report of the news of a mission hall being opened at Papaaloo read:

"Mr. Robert A. Hutchison, manager of the Laupahoehoe Sugar Company, has placed at the disposal of the Church Army a commodious and well-located hall on the main road at Papaaloo. The building was erected some years ago by the plantation in a camp of Korean laborers for a church under the Methodist Mission. The Koreans left the district, and the building was moved to its present site near a large Japanese camp, and now vigorous work has started under Captain Bramwell's direction. We are grateful to Mr. Hutchison for this further proof of his unflinching interest and support of the Church work."

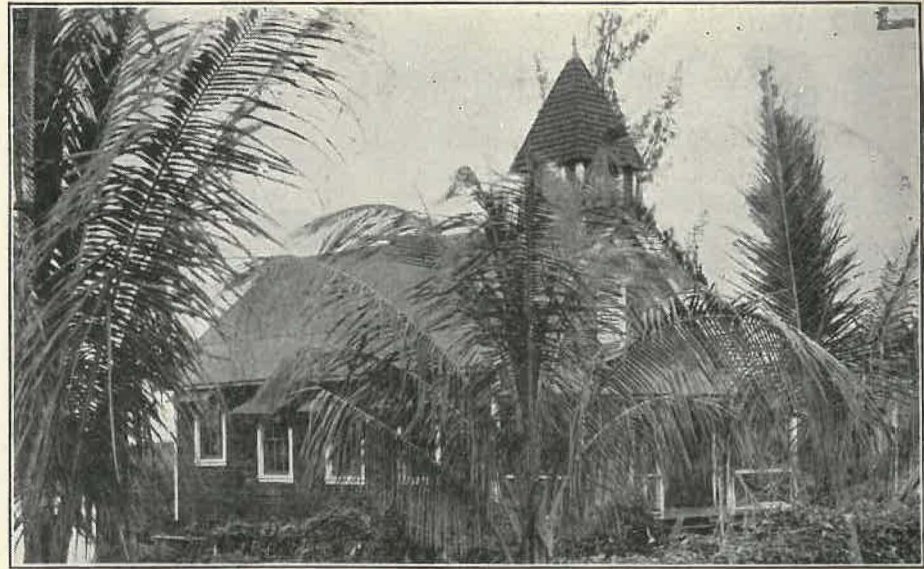
Unfortunately Captain Bramwell had to return to England on account of his health and the work was taken over by Captain Benson, assisted by his wife.

NINE PERSONS CONFIRMED

The progress that has been made is indicated by a service held there only a few weeks ago when the Bishop of Honolulu confirmed nine persons, all Filipinos. Plantation workers are constantly



NEW ALTAR AND REREDOS AT
PAPAALOO MISSION



CHURCH ARMY MISSION AT PAPAALOO

changing, and now in the district where this mission is located there are many Filipinos who are plantation laborers.

Changing conditions do not affect the Church Army officers, and though changes take place, whoever happens to be there, no matter what race, the Church Army officers are on hand taking to them the Gospel.

Those who managed to get into the building on the evening of the Confirmation were surprised to find that the building had been recently painted, and much work done in the interior.

MANY IMPROVEMENTS MADE

Willing workers had been busy, Mr. Hutchison had an Altar made, and besides other things, a gate erected on the main road, making an entrance there instead of having to go through part of the near-by camp. The reredos and Altar frontal of a rich red material are the work of Mrs. Benson.

Besides the regular Sunday service and church school, a lantern service is held each Thursday evening, and so not only by "ear-gate" but also through "eye-gate" the gospel message is brought to these people. The lantern service means much to them and proves a great help in explaining the teaching of the Bible, and also in introducing the Church's service, for prayers and hymns are also thrown upon the sheet.

WORK COVERS WIDE AREA

This is one of three plantations where Captain Benson and his wife are working, covering a wide area, which means much traveling by car and on foot, as some of the camps are off the beaten track.

Into these camps the workers go, holding services in any suitable building available, in cottages, and in the open air, besides visiting their homes and hospitals.

It has been declared: "Where there is a need, the Church Army is there." There are Sunday schools on each plantation, religious instruction given weekly in the government schools either before or after school hours, and clubs of various kinds.

Since the coming of the Church Army

to work along this coastline 56 have been confirmed, during the past five years.

The Church Army officers on this island work under the supervision of the Archdeacon of Hawaii.

English Bishop Suggests Moratorium on 9 Hymns

NEW YORK (NCJC)—The New York *Herald-Tribune* reports, in a London dispatch, that the Right Rev. Henry Albert Wilson, Bishop of Chelmsford, advocated a one-year moratorium August 23d on nine famous hymns which, he said, have been "worked to death." The overworked hymns, in the Bishop's opinion, are:

"O God, Our Help in Ages Past"; "Praise, My Soul, the King of Heaven"; "Now Thank We All Our God"; "All People That on Earth Do Dwell"; "We Love the Place, O God"; "City of God"; "Ye Watchers and Ye Holy Ones"; "The Church's One Foundation"; and "Lead Us, Heavenly Father."

The Bishop also attacked certain hymns as "deplorable" in their teachings. "One of these hymns," he said, "tells us that after death we shall be 'lying each within our narrow bed,' and another tells us that we shall be 'asleep within the tomb.' This conception of churchyards and cemeteries as places where dead people are sleeping may be widely held by ignorant people but it is not the teaching of the Christian religion. It is a lamentable thing that we should be making this prevailing ignorance darker by singing hymns which teach that false view."

To Pray for Peace at Lourdes

WASHINGTON (NCJC)—Acting upon the assumption that Europe is on the verge of another disaster and that nothing but prayer can avert a catastrophe, 18 European bishops are preparing to send pilgrims to Lourdes to pray for peace, according to reports received here.

It is hoped that people from all over the world, including ex-combatants from both sides in the World War, will join in this pilgrimage.

**Work of Leper Hospital
in Addis Ababa Will Be
Continued Under Italians**

NEW YORK—The leper hospital in Addis Ababa, Ethiopia, established in 1932, which is supported by funds supplied by the American Mission to Lepers at 156 Fifth avenue, New York, is being allowed to continue under Italian rule, according to word received by William M. Danner, general secretary of the mission, from Dr. Thomas Lambie, who served as secretary-general of the Ethiopian Red Cross. Dr. Lambie founded the leprosarium, which is maintained in coöperation with the Sudan Interior Mission, for which he is field director.

Sir Aldo Castellani, head of the medical service of the Italian Army, has visited the leprosarium several times and, according to Dr. Lambie, "was delighted" with it. He personally examined every leper.

The leprosarium was used as a hospital for wounded Ethiopians during the war while the lepers were segregated in huts on the grounds. It was untouched during the bombing of Addis Ababa. Dr. Lambie reports that funds are needed immediately in order to continue.

Emperor Haile Selassie was greatly interested in the work being carried on for lepers and laid the cornerstone for the hospital, which was named for him. There are about 100 patients.

**Dean Philbrook to Speak
at Chicago Conferences**

ELGIN, ILL.—The Very Rev. R. F. Philbrook, dean of Trinity Cathedral, Davenport, Iowa, will be the principal speaker at a conference of church school leaders of the Fox River Valley in the diocese of Chicago, to be held at the Church of the Redeemer, Elgin, September 20th, according to announcement by the Rev. Crawford W. Brown, president of the Fox River Valley Institute. Age-group conferences will be a feature of the session also.

A similar session for leaders of the northern deanery will be held at Grace Church, Freeport, September 27th, with Dean Philbrook as the principal speaker.

**Forward Movement to Be Theme
of Western Michigan Meeting**

GRAND RAPIDS, MICH.—The Rev. Canon Gilbert P. Symons of the Forward Movement Commission staff and the Ven. Winfred H. Ziegler, Archdeacon of the extra-metropolitan district of Chicago, are to be the leaders at the Western Michigan clergy conference.

The Forward Movement in the Diocese of Western Michigan is to be the theme of the conference, which will be held from September 14th to 16th at Camp Roger, Bostwick Lake.

Canon Symons is to lecture on the devotional life of the clergy and laity, training in the life of prayer, the cultivation of the spiritual nature. Archdeacon Ziegler will speak on the building up of an active missionary program for the diocese.

**Philippine School
Hurt by Low Funds**

**Lack of \$1.50 a Week Spells Lost
Opportunity to Boy and Church,
Writer Declares**

MANILLA, P. I.—"For lack of three pesos (\$1.50) a month we have callously to ignore the turning point of a boy's life," declares the Rev. V. H. Gowen of St. Anne's Mission, Besao, P. I., in the August number of the *Diocesan Chronicle*, organ of the missionary district of the Philippine Islands. The writer refers to the fact that this year St. James' School, Besao, was forced to turn down three out of four applicants for membership in the school because of lack of funds.

One important part of the school's work, also of great importance in the general work of the Church in remote parts of the Philippines, is the breaking down of prejudices and suspicions which the natives of one valley in this mountainous region entertain toward inhabitants of other villages. St. James' for this purpose tries to distribute its enrolment among as many villages as its cramped budget will allow.

"This term," Fr. Gowen declares, "we have been overwhelmed by applicants, four times as many as we can afford to receive and representing regions with which it is supremely advantageous for the mission to get into touch. For example, five boys are from Malleng, in Abra Province. Between Malleng and Agawa, our most northern barrio, these boys had to make a day's 'hike' through deep jungle. But we could not take all five and yet do justice to applicants from other districts; we shall try to squeeze in three.

"Other boys have applied from Banao, far to the south, in the Mankayan district. Others are from barrios in Besao where, up to now, our foothold has been weak.

"The year's hardest job has been the effort to comb out these boys who wished to put themselves under our influence. All our staff worked at it, and all were exhausted by the need of refusing what, after all, are openings for the Church's mission. There is no substitute in these mountains for our schools in planting thoroughness of conviction; the Igorot's is not a quick mind.

DAY BY DAY TRAINING NEEDED

"Desultory instruction is forgotten almost as quickly as it is given. Day by day religious training, day by day inculcation of the habit of worship alone leave a permanent impress. Yet we have to turn away boys who could multiply incalculably our efforts to leaven the life of the villages which fringe our remote boundaries; we have to let a craving for tinned sardines and galvanized iron roofs and cotton dress-lengths waken these places from witchcraft and the despotic dread of spirits, when we might have wakened them by the Gospel of God's Kingdom.

"The tragedy is the smallness of the sum which settles the issue. For lack of three pesos (\$1.50) a month, we have callously to ignore the turning-point of a boy's life. St. James' could accommodate 50 boarders, not luxuriously but as adequately as their homes accommodate them. We try to keep the num-

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bers down to 30; it is not simple, even with that greatly reduced enrolment, to make ends meet, but if we drop below 30 we destroy the spirit of the school.

"At the beginning of a term we take chances on a few more, knowing that some will grow homesick and run away. But it is a heart-breaking task balancing the claims of the many villages who want to send us their children, heart-breaking to chop in half delegations which have walked such immense distances to seek enrolment, to tell them they must draw lots for places in the school, and inform those who lose that the Church has no room for them. . . .

"May these paragraphs help a few readers to visualize the fact that \$15 a year will give a Christian education to boys from key villages where, if we miss our chance, materialism will succeed in exchanging new ignorances for the old, new, grosser forms of selfishness for those which have bound the people in the ugliness of spiritual sloth for so many centuries."

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Jews Will Continue Work in Palestine

Increase of Colonization Forecast by Zionist Leader; Coöperation With Arabs Stressed

PHILADELPHIA (NCJC)—Arab threats and violence cannot halt Jewish colonization in Palestine, Judge William M. Lewis of the municipal court, and acting president of the Zionist Organization of America, prophesied August 28th. It was the first official statement by Zionist leaders in America since the start of disorders in Palestine.

"The Jewish people," Judge Lewis declared, "recognize that coöperation with the Arab population is essential, but the Jews are equally determined that no amount of violence shall restrain or retard their up-building activities, for Jews feel that in a sense Palestine represents the last stand of an oppressed people, saving itself from destructive forces."

Eighty Jews have been killed and wholesale destruction to Jewish property has taken place since April 19, 1933, Judge Lewis said.

"These events," he continued, "have focused public opinion not only upon the vandalism and murder to which the Jewish community has been subjected, but on the fundamental issues involved in the effort of the Jewish people to reestablish the Jewish national home in Palestine."

Asserting that heavy Jewish colonization started in 1920, he said that as persecution and heavy economic misery pressed ever greater burdens upon the Jews in Europe, the flow of Jewish immigration increased until, in 1935, a total of 61,541 Jews entered Palestine. "By the end of 1935 the Jewish population was approximately 400,000 as against 59,000 in 1919," he declared.

The judge cited immigration statistics to disprove Arab statements that the Jews were displacing them. Since 1922 a total of 250,000 Arabs have entered Palestine in contrast to 225,000 Jews, he pointed out.

Not only have Arabs' wages and standards of living been improved since Jewish colonization, the statement says, but the Arabs have been helped by continually increasing governmental aid to education and sanitation.

"The major part of the land acquired by the Jews," Judge Lewis said, "has been obtained from wealthy absentee landlords, owning land which was mostly pestilential swamp or uncultivated for other reasons.

"These unused death-dealing acres were rendered fruitful by Jewish pioneers who veritably created soil where none existed before.

"The Arabs had centuries of time in which to develop Palestine; they neglected the opportunity because they had neither the will nor the initiative.

"There are still great stretches of land to be rescued from desolateness and to be made habitable for Arabs as well as Jews."

Pastors Denounce Sheriff for Lax Law Enforcement

BIRMINGHAM, ALA. (NCJC)—As an outgrowth of a near-lynching in Huntsville, which climaxed what the local ministers term "a series of disorders showing lax law enforcement," the pastors of the city went into special session and called for the immediate impeachment of the Madison county sheriff, Frank Hereford.

The ministers adopted resolutions charging that "both city and county officers seem to be in collusion with the criminals," and that "the stench of abominable vice conditions in Huntsville has become unbearable. . . ."

Huntsville is a textile mill town of 30,000 in the Tennessee valley of northern Alabama. Its calm was recently disrupted by two days of furor growing out of the attack murder of a local girl who, before she died, described her assailant as a Negro. Her dying accusation sent the rougher element on a rampage which was climaxed when police rescued a young Negro living near the attack scene around whose neck the mob had already twisted a rope.

The town's ministers also passed a resolution commending the Christian fortitude of the murdered girl's parents who were quick to insist that no innocent Negroes be harmed.

Publish Centennial History of St. Mary's Hall, Burlington

BURLINGTON, N. J.—Late in September, when St. Mary's Hall for Girls opens for the new fall term, this historic school will be entering its centennial year.

In commemoration of its 100th anniversary, a history of the school, "The First Hundred Years of St. Mary's Hall on the Delaware," has been written by Helen Louise Shaw, Bryn Mawr graduate and specialist in education, and published by the Society of Graduates.

N. C. Laymen Meet

CHAPEL HILL, N. C.—The Laymen's League of the diocese of North Carolina held its annual meeting at St. Mary's Church, High Point, August 16th. The principal speaker was Bishop Penick, who outlined the objectives of the league for the coming year. There was considerable discussion as to ways of making the work of the league more effective in developing the spiritual life of the local parish. Hobart Steele was elected president, and Burlington was selected for the next meeting.

Vicar Leads Philosophy Class

PONTIAC, ILL.—Two college professors, high school teachers, ministers of other denominations and professional folk of all faiths and of none make up a class in philosophy conducted by the Rev. F. H. O. Bowman, vicar of Grace Church, Pontiac. The class will start its third year this fall. Fr. Bowman lectures to the class at the Dwight home of Mrs. B. A. McClelland, well-known Illinois artist.

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Rabbi Israel Finds Italians Are Happy

But Fascism Has Improved Nation
at Price of People's Soul, He Says;
Freedom Completely Lost

By RABBI EDWARD L. ISRAEL

VENICE (NCJC)—Fascist dictators have fared well during the past year. This I find especially true in Italy when I compare the present situation with that which I discovered last year.

Twelve months ago Italy was mobilizing for the Ethiopian conquest. Mussolini's move was obviously not a popular one, even with his own people. This was evident despite the inability to express it articulately. The assembled troops were a glum, sad-looking lot of fellows. The only enthusiasm I noted was among the youngsters, 12, 13, or 14 years of age, who paraded in mock-military manner and scrawled on every wall the slogan, "Viva il Duce!" with those curiously interlocking V's.

At the cinema there wasn't even a ripple of applause when the news reels showed patriotic pictures. I recall how astonished I was one night in Milan when a propaganda film allegedly explaining the necessity of the Ethiopian campaign was greeted with utter silence. No hurrahs or bravos! No ecstatic cheering such as usually characterizes a populace which feels the thrill of righteous war.

"FASCISM TRIUMPHANT"

Most interesting at that date was the complete absence of pictures of Il Duce himself. Never known for modesty, Mussolini seems nevertheless, just prior to the Ethiopian venture, to have suppressed the showing of his face in news reels or on posters. With his keen sense of the dramatic, he was probably awaiting the psychological moment when the facsimile of his stern countenance would be particularly effective in rallying a recalcitrant nation, bolstering up a losing cause, or leading a victory celebration.

The streets of Italy today bear eloquent testimony to Il Duce's skill as a dramatic artist. In Genoa, a few days ago, I had my first glimpse of the change from last year. Now every available pole or will gleams with the remnants of the Abyssinian victory jamboree. Resplendent posters proclaim, "Viva il Duce," in very bold type. And quite ironically, occasionally—and only very occasionally—in decidedly smaller letters, there is a sort of postscript, "Viva il Re," which not only serves to remind us that there is a King in Italy, but also his relative position.

Here in Venice there are these "victory" evidences, par excellence. On the famous San Marco Piazza, every pillar of the beautiful palaces which surround the square is plastered with a pugnacious picture of Mussolini. And how the hearts of art lovers must be torn by the desecration of historic treasures! For on the exquisite columns of the Doge's palace, one

of the artistic and architectural gems of the world, there are posted these same evidences of "Fascism triumphant."

ITALIANS HAPPIER

Yes, it has been a big year for Il Duce. The military victory in Ethiopia, the diplomatic successes at Geneva, and the defeat of the British "sanctions" and Mediterranean policy—these have obviously intensified the hold of Mussolini. Just as Hitler's successful bluffs have increased der Fuehrer's power over Germany and the Germans.

Italians today are a happier, more placid, and indeed a cockier people than they were a year ago.

I cannot say what lurks beneath the placid surface in the form of economic rotteness. I do know, however, that the amount of public works projects seems to be increasing constantly. From the economic point of view, I think it safe to infer that perils still loom large.

It is as a lover of democracy that I feel the greatest repugnance to the whole system. There is absolutely no political freedom of any sort. You have to be careful how you speak, even in English. I am, for example, not at all certain but that this frank and objective statement which I write may have personal repercussions. You dare not ask your Italian neighbor any question of politics. On the beach at Lido-Venezia a few days ago, we inquired of a 10-year-old girl whether her father was a member of the Fascist party. Her answer was, "Of course, all Italy is Fascist."

This child's assertion is really true for all outward and practical purposes; and practical purposes are what seem to count in this supposedly "best of all possible worlds."

PEOPLE'S SOUL LOST

Fascism has given Italy a vast amount of public improvements of a physical sort. It has coordinated railroads, hotels, and banks. It has cleared slum areas and built parks. But it has required in return the free soul of the people—and it has paid the masses a most paltry money wage for their labor.

At best it can be described as a despotic paternalism. To the real democrat it is enslavement and exploitation.

The children of Italy are being trained, like those of Germany, not to miss freedom, and to regard political despotism as a normal and desirable condition. This is the reason that once Fascism becomes firmly established for a generation, it will be most difficult to uproot. The moral slave doesn't long for freedom. On the contrary, he fears it. Like the morphia addict, he who is in the thrall of despotism from his youth cannot hazard life without it. Like the moral pervert, he develops a philosophy in which he becomes convinced that his perversion is normality, and that the rest of the world is perverted. That is what these teachings are doing to the youth of Italy and Germany. It will be a far from easy matter to restore them once more to a sane love of freedom. Let America, therefore, take heed before it sells its own soul.

our discussions of differences we either tone down our discussions until they have no reality because they are not expressing our real convictions, or else, if we do give expression to those immediate convictions, we become so angry, so heated, that the intelligent discussion is lost. We have realized in this institute that a group of people of strong convictions may speak all that is in their hearts, may realize all the differences that exist between them, and still continue the discussion on an intelligent basis. Even though at times there have been sharp differences of opinion, even though there have been many demands for the floor at the same time to refute one position or another, there has never been a moment when the fundamental good feeling of the conference has been lost. We are all going away, perhaps strengthened in our convictions, but cer-

tainly with a wider understanding of the other fellow's point of view; and that we have achieved without anger, without heat, without there being at any time the threat of the breakdown of good relations.

NEED TO REBUILD EDUCATION

Another contribution has been the realization that we need a reconstruction of educational approaches to this question of intergroup relationships. It is true enough that education has to busy itself with the training of the mind, the getting of certain fundamental facts into people's experience. But education fails in a world as complex as ours if it doesn't teach people to live together successfully, if it doesn't train people in social attitudes, if those who pass through the educational process are not more ready to understand and cooperate with their fellow men. The busi-

ness of education, as I have good reason to know, is already complex. Educational institutions are being pressed on every hand by groups who want to exploit some difference or other. With all the varieties of educational theories in the air, I should be the last to bring any additional complexity into the picture. But I would feel we have failed to educate for democracy if we failed to train good citizens, in the sense of men who are able to cooperate with one another, men who, in spite of differences, are still able to build a society in which human values are dominant and the right of every man to his own life is maintained.

Another emphasis that has come out of our discussion has been the emphasis on the work of social agencies as important social forces. We think of social agencies more or less in welfare terms. We think

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SINCLAIR—Caution is recommended in dealing with a man traveling under the name of Edward Sinclair, who is said to represent himself as an Oxford graduate who took deacon's orders many years ago and is now about to be accepted for the priesthood by the bishop of a Texas diocese. Investigation proves that this story is untrue. He is almost six feet tall, weighs about 180, athletic figure, bronzed face. Looks 40, says he is 51. Further information may be obtained from the Rev. W. G. Christian, St. Paul's Church, Meridian, Miss.

Died

CAPRON—FANNIE LITTLEFIELD, wife of the late Rev. Cyrus Kemper Capron, in Upper Montclair, New Jersey, on August 9th.
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of them as bringing certain benefits to the underprivileged, supplying opportunities to those who otherwise would have no opportunities. But there is a wider implication of social service agencies; it is the co-operation of the whole community to take care of the less fortunate in the community. In other words, the social agency represents the united effort of a whole community; it represents the community spirit. And if it can be that, then it is giving expression in very definite form to this kind of coöperation of which we are thinking. You can't get Jews and Catholics and Protestants to unite on a question of dogma or on a question of interpretation; each has the expression of his own faith. But there is an area in which there can be co-operation, and that area is in the service of our own society, in the defense of principles of social justice, in the guarantee of civic rights. These principles and the effort to maintain these principles, this effort for the practical expression of the

emancipation of human life—this kind of effort the three groups can share. Where they never can be united in dogma they may be united in the effort for the betterment of their fellow men.

Then I think we all realize after this institute that there will have to be in our country, as elsewhere, a frank facing of the difficulties that confront it. There can be no doubt in the minds of those who have thought about this problem that economic pressure aids in strengthening group prejudices and that when economic stress and strain is greatest, the power of prejudice over the minds of men is greatest. That is, you can have tolerance in the best sense only when you have security. When insecurity comes, then intolerance follows. We are not going to establish our group relations on a satisfactory basis until we have taken care of some of the fundamental human problems, the guaranteeing of economic security as far as we can to those who share in our common life. Until

that is done, we shall find the waves of intolerance coming in with the waves of insecurity.

Perhaps there is something deeper than anything I have spoken of which has come out every once in a while during this conference. We have come to those moments when we have realized that there was a deep, persistent unity of spirit that was binding us. When the speeches or the discussions touched upon some of the deeper aspects of the human spirit, the higher ideals of human life, we have had moments when we have forgotten that we were Jews or Protestants or Catholics and only remembered we were a group of people who were all united in the service of a great ideal. In those moments we have known that deeper unity which, after all, is the spiritual bond which binds all of us together. This is one of those experiences that belong to a man's inner life, and only the coming days can tell what it will mean to our common life.



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