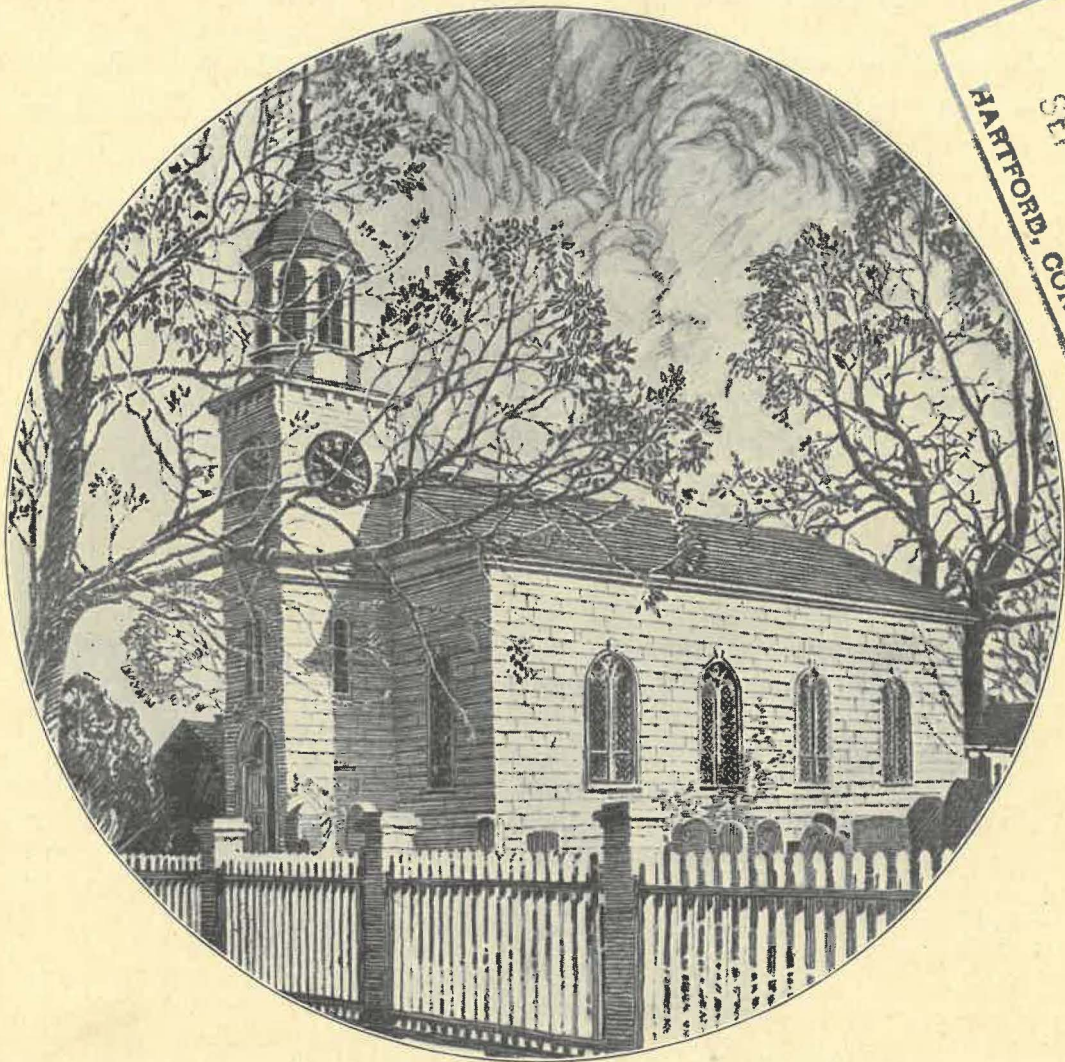


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Church Calendar



SEPTEMBER

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

CALENDAR OF COMING EVENTS

SEPTEMBER

- 10-14. Autumn School of Sociology, under auspices of Catholic Congress, at Adelynrood, South Byfield, Mass.
- 12. General Synod of Church in Canada at Montreal.
- 16. Western Colorado Conference.
- 16-18. Ohio Clergy Conference, Gambier.
- 17-20. Clergy Retreat, sponsored by the Brotherhood of the Way of the Cross, Adelynrood, South Byfield, Mass.
- 18-19. Western Nebraska convocation, Scottsbluff, Nebr.

CATHOLIC CONGRESS CYCLE OF PRAYER

SEPTEMBER

- 17. St. Paul's, Springfield, Ill.
- 18. Trinity, Easton, Pa.
- 19. Holy Cross, West Park, N. Y.
- 20. Grace, Louisville, Ky.
- 21. Christ Church, LaPlata, Md.
- St. Peter's, New York City.
- 22. Corpus Christi, New York City.

Clerical Changes

APPOINTMENTS ACCEPTED

CAINE, REV. S. ATMORE, formerly assistant at the Church of the Advent, Boston, Mass.; to be priest in charge of St. Margaret's Church, Brighton, Mass., effective September 15th. Address, 434 Washington St.

CHAMBERS, REV. BENJAMIN DUVALI, formerly rector of Cunningham Chapel Parish, Millwood, Va.; to be rector of Westover Parish, Roxbury, Charles City Co., Va.

GURNEY, REV. GEORGE L., formerly rector of Gethsemane Church, Sherrill, N. Y. (C.N.Y.); to be priest in charge of Trinity Church, Canastota, and St. Paul's Church, Chittanooga, N. Y.

(C.N.Y.). Address, 324 S. Peterboro St., Canastota, N. Y.

HURST, REV. EDWIN W., formerly priest in charge of Trinity Church, Mount Airy, N. C.; to be priest in charge of St. Stephen's Church, Erwin, N. C.

MEADOWCROFT, REV. RALPH S., formerly curate at Christ Church, Rye, N. Y.; to be rector of St. Mark's Church, Islip, L. I., N. Y. (L.I.).

WORTHY, REV. A. L. M., formerly rector of St. Mark's Church, Erie, Pa. (Er.); to be rector of St. Paul's Parish, Monongahela, and in charge of Trinity Mission, Monessen, Pa. (P.). Address, 625 4th St., Monongahela, Pa.

NEW ADDRESSES

DEACON, REV. PERCY R., formerly 487 Hudson St.; 612 W. 112th St., New York City.

FERRIS, REV. E. S., formerly 12 Cleveland Place; 247 East Avenue, Lockport, N. Y.

MOORE, REV. ARTHUR C., formerly 1828 W. Montgomery Ave.; 5227 Pulaski Ave., Philadelphia, Pa.

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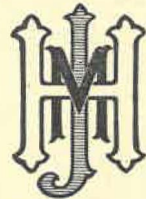
RESIGNATIONS

CHAMBERS, REV. FREDERICK H. J. C., as rector of Christ Church, Pittsford, N. Y. (Roch.); to take up work in the Church of England. Address, 147 Earls Road, Southampton, England.

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Anglican Archbishops

TO THE EDITOR: Allow me to correct some slight errors in your recent article concerning Anglican Archbishops (L. C., August 18th).

There are sixteen Anglican Archbishoprics: two in England, two in Ireland, one in Wales, four in Canada, one in the West Indies, one in South Africa, four in Australia, and one in New Zealand. At the present moment two of these Archbishoprics are vacant—Wales and (Eastern) Canada.

In all parts of our communion the titles of the Archbishoprics are fixed except in three of our Canadian ecclesiastical provinces. The diocese of Rupertsland is a fixed Archbishopric, Archbishop Stringer being the third Archbishop and the fourth Bishop of that see. The first Bishop (Dr. Anderson) was not an Archbishop.

In Wales, the West Indies, and New Zealand, the Archbishop may be the Bishop of any diocese within his province, but no matter what see he may hold he will be called Archbishop of Wales, Archbishop of the West Indies, or Archbishop of New Zealand.

Here in Canada (with the exception of Rupertsland) the title of Archbishop is continually shifting. We have had Archbishops of Ontario, Montreal, Toronto, Ottawa, Nova Scotia, Algoma, Huron, Caledonia, and New Westminster.

It is difficult for a Canadian Churchman to understand the American prejudice which prevails against the title of Archbishop. It can hardly be due to thinking that the title is particularly High Church, for many who bear the title are decidedly Low Church—those in Ireland, for example. The same might be said of several of our past and present Canadian Archbishops.

Halifax, N. S.

W. E. ENMAN.

TO THE EDITOR: So long as the American Church was without any cohesion, or very much coöperation, among its numerous dioceses, we could flounder along. But ever since we created a national Church organization, and established eight provinces, it has been increasingly apparent that we needed a regular ecclesiastical plan; not a political central committee composed of one "Presiding Elder, and eight Presidents."

It is just as easy to ask General Convention for one "Archbishop and Primate, of the United States, and eight Archbishops," to occupy the eight Archiepiscopal provinces we now have, as to ask for one Archbishop.

Why should anyone object to a necessity? *Archiepiskopos* (which is Greek, not Latin; therefore not "papistical," as the "Liberals" (?) are quoted as claiming) literally means Chief Bishop. Can anyone reasonably claim that our Presiding Bishop is not Chief Bishop and Primate, or that the Presidents of our eight Archiepiscopal provinces are not the Chief Bishops thereof.

Come, let us reason together, saith the Lord. I pray that all schools represented in General Convention will unite in putting through the proposed canons; so that the American Church can occupy the places in the Lambeth Conference to which she is entitled.

W. ARTHUR MACDUFFEE.
Kansas City, Mo.

"Crucifying Christ in Our Colleges"

TO THE EDITOR: I cannot but take exception to the review of Dan Gilbert's *Crucifying Christ in Our Colleges*, which appeared in your issue of August 11th over the initials "A. D. K."

I have recently read this book, and have been much disturbed by it. Since reading it I have talked with several men who are much more conversant than I am with the teaching and conditions in our universities of today, and each one corroborates the contentions made by Mr. Gilbert in the book mentioned; namely, that some of the professors in our universities deliberately try to upset and destroy the Christian faith and ideals of their students.

Mr. Gilbert protests against such attitudes on the part of men whose salaries are paid by tax-payers whose children are having their faith thus destroyed.

It is true that colleges and universities are not nurseries. It is also true that young people of eighteen and nineteen years of age are not mature men and women. Science and philosophy can be truly taught in a well-balanced way without undervaluing Christian faith and morals. But science and philosophy taught by atheistic materialistic professors who, it is charged, use their classrooms as places of propaganda for atheism, free-love, and sex-immorality is the basis of the protest made in the book under discussion.

"A. D. K." claims that Mr. Gilbert uses *University Off the Track* as one of his main sources. Mr. Gilbert's references to that book are exceedingly few, while his references and quotations from many other text books and reference books outnumber these many, many times.

"A. D. K." states, "They (the universities) simply refuse to accept the responsibility of guarding the welfare, moral, spiritual, and intellectual, of students." If this is so, it is one of the best arguments I have ever heard in favor of sending our boys and girls to smaller colleges which are definitely Christian, rather than to universities which are definitely irreligious.

Chicago, Ill. (Rev.) EDWIN J. RANDALL.

Against Intinction

TO THE EDITOR: In this week's (August 25th) number of THE LIVING CHURCH I read a letter from the Rev. Lewis H. Webster in which he asks: "What, if any, are the arguments against it (intinction)?"

May I suggest as one, and it seems to me, important argument against it, that the Author of the service, the Shedder of the Blood and Head of the Church, gave the cup to His disciples and told them it is His Blood and they are to *drink* it. Not only that time but at all times of the holding of the service.

He knew the conditions of 1934 as well as the conditions of 33 and He didn't mention germs.

I would like, what I've never found among advocates of intinction ready to tell me, to find one who will tell me plainly, if he really believes the contents of the chalice when he gives it to the communicant, to be the Blood of Christ, could that Blood possibly carry harm, in any form, to the communicant?

Would a germ coming in contact with that

Blood contaminate the Blood, or would the Blood cleanse the germ?

When the Son of Man comes, shall He find *faith* on the earth? . . . I do not find the laity as lacking in faith as the clergy. . . .

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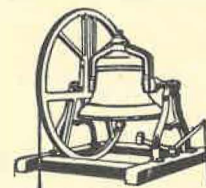
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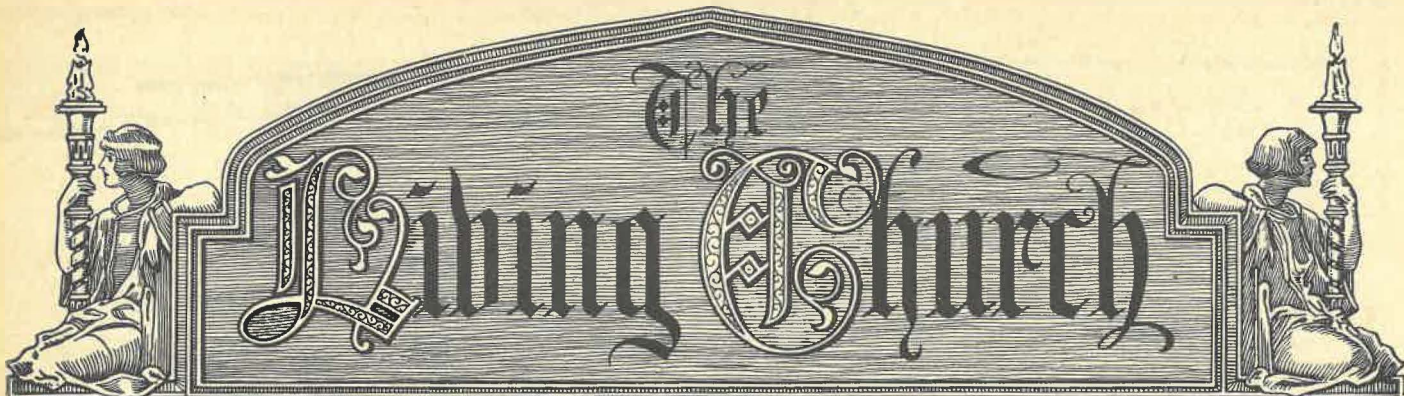
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EDITORIALS & COMMENTS

Church Union in California

UNDER THE HEADING "Aqueduct Leads to Church Union," we reported in the news columns in our issue of July 28th a unique situation in California's missionary district of San Joaquin. Briefly, the facts are as follows:

Since the opening of the Los Angeles aqueduct by which the water from the Owens River in Inyo county, California, has been diverted, the farms of that vicinity have either dried up or passed out of private ownership. The resulting loss of population has embarrassed the work of all religious bodies operating in that county and negotiations have therefore been taken up with the water and power board of the city of Los Angeles for the purchase of church property rendered useless by this diversion. As a result, certain combinations of church work were effected in order to concentrate religious activities to a few centers and release other church property for sale to the city of Los Angeles.

One such combination involves the uniting of the Methodist congregation in the town of Lone Pine and the congregation of our own Trinity Church. According to the report published in our news columns:

"The terms of the union prescribe that the title to Trinity Memorial Church which is to be the house of worship of the united congregation shall remain vested in the Bishop of San Joaquin. The Methodist chapel will be moved to the church lot and converted into a parish hall. The pastor will be the Methodist minister resident in the neighboring town of Independence and now in charge of the congregations in Independence and Lone Pine, and whom the Bishop of San Joaquin will license to officiate in Trinity Church. The Sunday services of the united congregation are to be in accordance with the Book of Common Prayer. The Bishop retains the right of visitation."

With no wish to adopt an obstructionist attitude toward any constructive effort in the direction of Church unity, we nevertheless confess ourselves somewhat concerned over this experiment. We have had some correspondence with Bishop Sanford of San Joaquin with regard to the matter. He has

been very generous in acquainting us with the pertinent facts and has stated that "properly the merger is not an experiment in Church unity, though it may helpfully promote that cause. My wish has been to secure for the community pastoral care and religious leadership which I am in no position to furnish and to retain through the use of the Church's formularies and personal contact with the Bishop as much of the Church's influence as possible."

But whether the merger be one dictated by questions of economy or some other reason, the project is actually an experiment in Church unity and as such the whole Church has a vital concern in it. That being the case it seems to us that the Church as a whole should have been taken into the confidence of Bishop Sanford in making these arrangements. A bishop is not justified in inaugurating a radical departure from the universal practice of the Church on his sole judgment and responsibility. Particularly is this the case in a missionary district which is a ward of the national Church.

THE MAIN QUESTION, naturally, is what is to become of the communicants of the Church who have now become a part of this united congregation? What provision is to be made for them to receive the sacraments? In reply to an inquiry in this regard, Bishop Sanford has written:

"About the Eucharist, when I visit the congregation, in person or by representative, there will be a celebration of the Holy Communion. The Methodist minister in charge will follow his present custom as to the times of administering the Communion. The Methodist office for the Communion is not greatly different from the office in the Book of Common Prayer."

Apparently Bishop Sanford assumes that it makes no difference to the Church whether a priest or a Methodist minister celebrates the Holy Communion for our people. If that is true then the entire case for the historic episcopate falls down and our Church may as well recede from the position she has always held on this question. In short, she ceases to be a Catholic Church.

The fact that Bishop Sanford has licensed the Methodist minister as a lay reader does not alter this fact. In the first place such licensing is in clear violation of Canon 26, which says in so many words, "Such license shall not be granted to any but a male communicant of this Church." In any event, a lay reader cannot celebrate the Holy Communion—whether according to the Methodist rite or our own—and indeed his duties and privileges are very definitely limited in the same canon to the reading of Morning and Evening Prayer (omitting the Absolution), the Litany, and the office for the Burial of the Dead, together with the delivery of sermons if he be specially licensed for that purpose by the Bishop.

There are a score of other objections that might be raised to the Lone Pine experiment, which Bishop Sanford reports is also in process of being worked out for the mission station at Bishop. We refrain from raising them now (though we may do so later), because we are convinced of Bishop Sanford's good faith and we want to look at the experiment he is attempting as constructively and sympathetically as possible.

For the moment, therefore, we limit our comment to the fact that the experiment seems to involve a repudiation by Bishop Sanford, on his own sole responsibility, of one of the fundamental principles for reunion laid down, first by the American Church in the "Chicago Quadrilateral," and later by the whole Anglican Episcopate in the Lambeth Quadrilateral. One of the four cardinal points in those statements was that the sacramental ministry must be safeguarded by the preservation of the historic episcopate. That Bishop Sanford never intended to precipitate, by this action of his, a national issue that may become an international one, we do most certainly believe; but that he has done so seems equally plain. For the sake of caring for a lone congregation or two, he has compromised the whole world-wide Anglican communion. He has taken an action that, it seems to us, demands, in the interest of possible Christian reunion and for the avoidance of disaster thereto, a review and some definite utterance by the House of Bishops at its October session. It is hard to see how such review and utterance is to be avoided if the whole Anglican approach to reunion is not to be so compromised as to lose all of its distinctive character and value.

WITH THE DEATH of Edwin S. Gorham an important link with the Church of former days is broken. Mr. Gorham was more than a prominent Church publisher; he was the veritable personification of the attributes that the Church expects of her faithful laymen.

Edwin S.
Gorham

In his younger days Mr. Gorham made of his New York book store a rallying place for clerical and lay Churchmen of every sort and condition. Within the four walls of his little shop impromptu debates and discussions that would have done credit to General Convention were not infrequently heard. Through all of these the genial personality of Mr. Gorham made itself felt and his unwavering loyalty to the faith of the Church was as a foundation rock.

No official clearing house for Church information could have surpassed the informal bureau over which Mr. Gorham presided. Did some young candidate want guidance in his theological studies? Mr. Gorham would point the way for him. Was a large metropolitan parish in need of a clerical supply at short notice? Mr. Gorham would obtain one. Was some lonely missionary in the West desirous of renewing his

enthusiasm by returning to serve as assistant in an established Catholic parish? Mr. Gorham would find an opening for him.

It is said that in his vigorous days Mr. Gorham was never content with performing his routine Sunday duty but was always present at two Masses at the Church of St. Mary the Virgin. Not only on the greater saints' days but on many an ordinary business day he would assist at the Holy Sacrifice before going to his busy office to face the cares that lay before him. The Catholic Faith was the guiding star of his life and the light that illuminated the Christian home over which he and his devout wife presided. When increasing age and infirmity made it impossible for him to continue his former active life, the light of that Faith did not diminish but grew steadily brighter until at last it showed him the way through an open door into the larger life that held for him neither fear nor uncertainty but the fuller realization of those things that he had known all of his life and toward which his every activity had been oriented.

And now, like David, Edwin S. Gorham has "died in a good old age, full of days, riches, and honor." The riches are not those of this earth but the treasures that a righteous man lays up for himself in heaven; the honor is that of one who lives on in the memories of older Churchmen and whose name represents for younger generations an ideal and an incentive worthy of their striving.

"The righteous shall be had in everlasting remembrance." May he rest in peace, and attain the bliss of everlasting light.

GENERAL JOHNSON some months ago nearly precipitated a minor international "incident" when, in his blunt manner; he declared that the thought of Hitlerism in Germany made him "physically sick." Today many an American suffers the same sensation without looking beyond the borders of his own country. One has only to read the news from New Orleans, where Huey Long's comic opera has now taken on more serious aspects, to realize that Louisiana's would-be dictator is even more objectionable than most of the European variety. A Hitler, a Mussolini, or a Stalin, whatever one may think of his aims and methods, is at least guided by the welfare of his country and his people as he conceives it; but it is almost impossible to discern any motive with even a tinge of nobility in the antics of the "Kingfish." Heretofore, Louisiana has had the sympathy of the rest of the nation because of its long-suffering tolerance of Long, but the time for sympathy is now past. It is now incumbent upon that state, if it does not wish to forfeit its own self-respect as well as that of the rest of the nation, to find a way of eliminating its ridiculous spoiled boy from public office and political control before he throws any more monkey wrenches into the machinery of government. The decisive manner in which the theatrical plottings of Aaron Burr were broken up a century ago set a precedent for dealing with self-centered politicians whose ambitions get out of bounds and demonstrated that there is no place in the American scene for such individualists. That fact is as true today as it was in the early nineteenth century.

ACKNOWLEDGMENTS

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Salvation Through Sociology

By the Rev. Theodore O. Wedel, Ph.D.

National Secretary for College Work

I HAD the privilege recently of listening to a sermon by one of the famous liberal preachers of America. His subject—duplicated no doubt in hundreds of pulpits that same Sunday morning—was Christianity and the New Social Order. A vitriolic indictment of capitalism, particularly of the profit motive in business, an indictment, almost as eloquent, of the individualistic Christianity of the centuries of tradition, with its tragic entanglements in dogma and doctrine, and its failure to heed the simple ethics of the gospels—all this followed by an apocalyptic vision of a warless world, in which men would build at last a Kingdom of God on earth, put the teachings of Jesus to a real pragmatic test, and bring religion out of the clouds of mere mystical contemplation down to the level of our communal humble life. It was a powerful sermon. The congregation obviously went away moved.

Yet, I confess, I myself was left in a critical mood. Somehow the preacher's message had not taken away the winter of my discontent, nor washed away the dross of worldly desires in my heart of hearts. Something, to me at least, was wrong. What exactly was it? To object to a rebuke of the sins of the contemporary world would not do, of course. Eloquence cannot outsoar the truth there, surely. Nor could one object to a vision of God's Kingdom on earth, though critical doubts could spring up with regard to the details. Utopias are so hard to describe convincingly—even economic and political Utopias. It is all a problem of ends and standards. And here the preacher was himself tempted to apply the worldly yardstick which he had decried in his attack on capitalism. The assertion, once more, that Christianity had been in the past all too content to rest its oars upon the Dead Sea of Orthodoxy was at least true in part. Most of us are hearers of the word only. But the glib assumption that the centuries of Christian life and thought, the Church in its medieval glory, the communion of saints now in heaven, slowly gathered together out of this world's painful pilgrimage—that all this should have been a mistake because it failed to prevent war, or to solve the problem of the gold standard, in a word to bring religion down to the level of a supposedly simple Gospel ethics? I repeat, to me there was something wrong.

To argue out into simple clarity the great issues of Christian sociology is impossible in a brief essay. I, too, have read Troeltsch, Weber, Tawney, and Niebuhr, and know quite well that I am wrestling with an awesome subject. Most of us meet with arguments regarding it daily—as we sit in our church pew, or read our newspaper, or wonder what we think of a pacifist parade, or how we should vote on the N R A in the next election. On the one side is the overpowering challenge of our times—a society clamoring for release from false gods, a congregation of the poor demanding human rights in a world of plenty, a ferment in the political capitals of the world that makes the imperialism of the days of Waterloo look small. No one surely ought today to sit at his ease in Zion. Yet, on the other hand, we are witnessing the astounding fact that the very movements which are apparently most idealistic in their social vision are farthest removed from religion. Russia, militantly atheistic; Germany, with its Hitlerism, worse than atheistic. Nor, when the issues are fully thought through, is this antagonism between secular idealism and Christianity a temporary affair. It seems that even our ideals cannot easily serve two masters. "Render unto Cæsar the things that are Cæsar's, and unto God the things

ONE MAY conceivably vote the Republican ticket and still remain a Christian —so says the Church's new secretary for College Work, who believes that salvation requires a society of Christians rather than a Christian society.

that are God's" may still be true, even though we recognize more fully that the first half of Jesus' saying contains a command as well as the second. Certainly those of my clerical friends who are more and more concerning themselves with social reform are saying less and less about God. Christianity, in

anything like its traditional form, increasingly seems to them a hindrance rather than a help. It is "opium for the people," a substituting contentment and piety for the revolutionary incitement to reform. Among the students in our American universities, mass meetings for pacifism and a New Social Order are multiplying, while the appeal of the Church is falling upon increasingly deaf ears. Utopia can call itself a Kingdom of God. Its prophets can quote Scripture for their purpose. The Gospel of the New Social Order can paint pictures of an Apocalypse compared with which the Book of Revelation seems like gimcrack tinsel.

I NDEED, anyone reading the signs of the times can predict that making its peace with the social gospels of our day is going to be for the Church a decisive problem. The temptation to make an alliance with one or another of them is certain to be almost overwhelming. And to oppose such an alliance will be a thankless task, almost certain to be misunderstood. It will look like condoning the evils of society. The Church has plainly often sinned in this direction, forgetting its duty to rebuke the world. Yet the task of differentiating the Christian religion from the secular social gospels of our day is one which will have to be undertaken, unless the Church is willing to become a mere propagandist machine for Prohibition, or the New Deal, or the philosophy of socialism, ideals which, when closely examined, may turn out to be no less temporal than the gospel of the divine right of kings which once held even the Christian world in thrall. To be sure, with a Christian social philosophy, rightly apprehended, and coming as the crown and glory of the life of Christian men and women, I have no quarrel. Of course the Christian message is not one of "rugged individualism." But a Christian society begins precisely by being Christian. Except by being born again, so once it was believed, we have no entrance into it. Like many another humble searcher for light, I hail the experiments in social theory launched by the Anglo-Catholic prophets of our day. The only danger (apart from details) that I see in their message is that its negative side, differentiating it from its rivals, will be overlooked and its superficial resemblances will be too eagerly seized upon.

Anyone wrestling with the question of social reform must sooner or later come upon the problem of standards. It is here, as I have already hinted, that our current idealism is vague and uncertain. Just what kind of Utopia do you want? Is prosperity for all the final goal—an egalitarian society of abundance? Prosperity is unquestionably an economic good. From an ethical or religious point of view it may easily be a danger. The Hebrew prophets at least often found it such. And as for equality? A lack of charity is for the Christian a sin; inequality of poverty or wealth is not. A St. Francis of Assisi stands as a biographical refutation, let alone Jesus Himself. Divide the world's goods by whatever scheme you can invent; you may not have achieved anything whatsoever by way of spiritual progress. Worldliness is not a monopoly of the rich. In fact, socialistic dogma, with its hatred of private property, may be destructive

of the very basis upon which a freedom from worldly cares rests. Even St. Francis was once willing to become the owner of a mountain, his private sanctuary for prayer and meditation. A Russian collective farm may be the scene of envy and jealousy quite as readily as a feudal manor, with master and man separated by law of caste. Intellect and charm and beauty of stature are unequally divided also—an inequality which is probably the cause of as much envy as any amount of injustice in the economic realm. In a word, it is a certain wholesome indifference to property status which the law of religion teaches when it is honestly otherworldly. Christianity has never sentimentally tried to defy the natural law of inequality violently. It has transcended it in the higher law of brotherly love. Slave and freeman, Greek and Jew, rich and poor, emperor and clown have knelt at the same altar rail. Charity and bearing one another's burdens is a very different thing from taxing the rich out of existence or seeing to it that high and low live in the same kind of houses.

ALL THIS does not mean, of course, that the never-ending struggle to achieve economic betterment is wrong. The point is, however, that such a goal, while good on its own level, is still a very limited temporal goal. It may be smashed to pieces when it confronts the real demands of a living God. No economic order can really say, "Take no thought for the morrow." An eternal goal does play strange havoc with worldly ideals even at their best. That is why religion is both so disturbing and so finally satisfying.

Consider such a thing as pacifism, a social ideal which seems obvious. Yet it takes but a moment's thought to see that from the point of view of a nation's inner character, peace may be an evil as well as a good. It is an external condition, good in its own right, but not therefore superior to judgment. It may lead to Epicurean indulgence instead of to heroism. It may produce "lovers of peace" like a Jay Gould or a Jim Fiske in our own Civil War, who, in comparison with the fighting soldier, are moral vultures. Robert E. Lee, killing but not hating his enemies, can remain for our nation a patriot saint. I am not intending my comments to be a final solution for the debate on pacifism. I am merely illustrating my thesis that a secular idealism is limited to its own standards. To equate those standards off-hand with those of religion is—for religion at least—sheer folly.

But let us suppose that you can agree upon your concrete picture of a new social order, limited as this must be to merely secular adjustments. How, even then, are you going to produce it? We hear much talk in these days of a new collective society and the necessary eclipse of "rugged individualism." I have, in a way, no difficulty in understanding this, nor a necessary quarrel with it. Restraints there must be in any social grouping, and if freedom is abused, collective authority is compelled to step in. That is the business of government. What I do not understand is how the multiplication of collective restraints should be hailed as a sign of moral progress. It may merely be a symbol of dire necessity—a symbol of the breakdown of invisible restraints and inner control. In America it may symbolize the change from a pioneering society to one of compact complexity. With any such analysis a realistic observer need not quarrel, though he may call to mind the truth of the saying, "A corrupt society has many laws." Even a prohibition law would never have been called for in a temperate nation. So far as I can see, one could still conceivably vote the Republican ticket in the next election and remain a Christian. Certainly the suggestion that a "collective" society will work a change in human nature, will eradicate the profit motive, I view with grave suspicion. It indicates a sentimental trust in political machinery which a Christian philosophy of human nature should easily find fallacious. It forgets that as soon as we talk about motives we penetrate the hidden recesses of the human soul, and to change this, no easy external manipulation will serve. "Given a world of

knaves," so Carlyle once satirized a sentimental faith in democracy, "to produce honesty from their united action?"

In fact, behind much of the social thinking of our day there lurks a naïve assumption that a wholesale redemption of society can take place by some magic trickery, particularly a mere meddling with private property. "It is the desires of men, not their possessions," says Aristotle, "which need to be equalized." God's retail business is forgotten—that slow painful progress of the individual human soul in the endless discipline of self-denial. "For from within, out of the hearts of men, proceed evil thoughts," says Jesus. And it is the retail business of redemption that religion has always considered its first task. The goal of the Church, a social thing, is surely still a communion of "saints." "When you get your perfect Republic," says John Ruskin, "see that you have at least one saint to put into it." And in dealing with the souls of men, the Church stands on solid ground. Christianity has always faced evil in the human heart realistically. Yes, it even has a Doctrine of Original Sin, in our day, alas, often forgotten. Yet the soul's experience of itself is all on the side of proof—the daily discovery that relaxing spiritual vigilance leads down and not up, that only a thin veneer covers selfish desires even in the heart of a bishop. History, too, can offer corroboration. Permit just one generation to grow up without the restraints of discipline in home and school and Church, and you can see a civilization crumble.

ONE MAY REALIZE that in stressing the retail business of salvation one may seem to be returning to the pietistic formula of the Puritan centuries. A denial of a sacramental philosophy did lead, in Calvinistic environment, to a reduction of religious experience to a subjective individualism. One may go further. One may admit that the Kingdom of God is inevitably social. The Sermon on the Mount and the twelfth chapter of the Epistle to the Romans constitute its sociology. It is concerning the proper entrance to that Kingdom that all the contention arises. In the Christian tradition, this has never been by violence. It must come by way of Repentance and Faith and Joy in the Holy Ghost. And these are personal conquests, victories in that "civil war in the cave" forever going on in the souls of men. Even social betterment is dependent upon saving remnants, upon leadership, upon men able to withstand social pressure and to obey God rather than men.

Would it not make a difference if we substituted for the phrase "a Christian Society" the more challenging words, "a Society of Christians"? To mistake a political collectivism for such a society, or as a necessarily successful step in its direction, is tempting but wrong. The trouble with mere collectivism is that it has no goal beyond itself. Just what are you collecting? Society, as it must begin with personality, must end with personality. That is where our industrial society has made, perhaps, its great mistake, which a State collectivism may simply repeat. Violate the God-given value of a single human soul and even a State may become, in the light of an eternal standard, a worthless thing.

In wrestling with the problem of the Church's attitude toward social reform, the Prohibition experiment should clearly be instructive. One may waive, for the sake of the argument, the question whether the goal which Prohibition had in view was a proper one—whether, namely, total abstinence is really superior to the virtue (and it is a virtue) of temperance.

Let us suppose that the goal was the right one and that a collectivist attempt to achieve it was properly tried. Why did it not succeed? Certain answers are fairly obvious. It was trying to change human nature from the outside, by force, by mere legal compulsion. And curiously enough, this very dependence upon external machinery seemed to weaken the inner restraints which, once brought to power, would have made the external restraints unnecessary. A social code of temperance, the gentleman's ideal of moderation and decency, is not to be created by magic. It is a thing of slow growth, of painful progression

from a retail to a wholesale business. It depends upon the working of invisible forces which cannot be legislated into existence and which appear in no statistical balance sheet. "What distinguishes the superior man," says Confucius, "is his work, *which other men do not see.*" Indeed, the existence of a single model individual, imitated by the general public, may go farther to produce a true reform in manners than an army of policemen. Likewise, in reforming a selfish industrial order, those who want to change the system from without may find themselves facing a great illusion. You may curse the economic "profit motive," but it lies deep in the human heart. In fact, compared with some of man's more bestial instincts, it is not the worst. Hitler's Germany is in these very days exhibiting the ease with which actual barbarism may rise to the surface. "There are few occupations," says Samuel Johnson, a quite unsentimental Christian, "in which a man may be so innocently employed as in the making of money." Place before men the lure of an apocalyptic social order, of an easy escape from the long and costly discipline of self-denial, and we may find ourselves, like Russia and Germany, living in the midst of a tyranny. We have indeed been chastised with whips. We may yet be chastised with scorpions.

This essay admittedly offers no solution to the immediate social problems of our time. I have not even spoken of the Church's own social genius, of its plain duties in watching over the sanctity of the home or over amusements, of the many ways in which social service is a duty and a privilege. But "social service" does not pretend to be a substitute gospel for that of the New Testament. Though it may look as if the Church were shirking its responsibility if it does not plunge daily into the maelstrom of detailed social reform, it is in such refusal to compromise with merely temporal idealism, be it of the old order or the supposedly new, that it may render its greatest service to social reform itself. The world needs nothing so much as a vision of final ends, of God and the Eternal, in the light of which this world becomes, paradoxical though this be, a fashion which passeth away, yet which is at the same time sacramentally full of meaning. It needs to return to a valuation of human life in terms of a sacred humanity, a valuation which no secular order fully venerates, but which the Church has fostered through long centuries of secular change. It needs to cling to the hard truth, be it disillusioning or not, that men cannot be brought to their feet before they have been on their knees. Above all it needs to find evil where it exists—in your heart and mine. There may still be joy in the presence of the angels of God over one sinner that repenteth.

By way of postscript I append a quotation from Aristotle. It has the merit of showing that ours is not the first generation which has wrestled with the socialistic dream. It has the further merit of suggesting that the tradition of classical antiquity which for centuries guided Christian philosophy in its ethical and political thinking is at one with Christianity in opposing a sentimental gospel of Utopia. The quotation follows:

"Legislation against private property may have a specious appearance of benevolence; men readily listen to it, and are easily induced to believe that in some wonderful manner everybody will become everybody's friend, especially when some one is heard denouncing the evils now existing in states, . . . which are said to arise out of the possession of private property. These evils, however, are due to a very different cause—the wickedness of human nature."

COME LORD JESUS

EVEN SO, *Lord Jesus, come!*
Life and death have found Thee room:
As by faith I lift Thee up
In the Broken Bread and Cup,
Love that will not let me go
Share this Calvary I know—
Some is Thine and some my own—
Even so, Lord Jesus, come!

LILLA VASS SHEPHERD.

"Over Against the Treasury"

By the Rt. Rev. Robert Nelson Spencer, D.D.
 Bishop of West Missouri

DR. DAVID STARR JORDAN says somewhere that he walked with a little girl in a garden. Because she was a very little girl, the distinguished educator accommodated the conversation to his companion. He recited the lines about the goblins that get you if you don't watch out. The little girl was not impressed. "There isn't such a thing as a goblin," she said. "Perhaps there isn't such a thing as any thing," remarked the philosopher in Dr. Jordan. The eyes of the little maid eagerly searched the garden. "Oh, yes, there is such a thing as any thing," she cried. "There is such a thing as a squash!" In the little girl's rejoinder was the sum and substance of Reality.

I know that I shall be challenged when I say that there is Reality in our most holy Religion. But Reality there is. Money is real. It is one of the realest things in our world, and it is, at the same time, a necessity of God. We are not agreed on all the angles of the *kenotic* theory. But we know that our Lord emptied Himself of non-necessity of money. In His last week, in the Temple, He saw such base use of it that it sickened His soul. Must He look upon it again? He has but a few days to live; and He knows it. May He not be spared the sight of money? No, He must have it, or He is defeated. What else can it mean that, straightway from that ugly sight of money basely used, He must go until He sits "over against the treasury," watching the people dropping in money? Has the humiliation of that ever struck you, my friends? You know that your vestrymen do not do it. When they walk up the aisle with the alms basin, they avert their eyes. They do not watch what you put in. It is the "loose offering," and they can count on other income. Besides, it is not good manners to look. But "the King of Glory," of whom they have just sung in *Te Deum*, has to look. He has to count His pennies. We are sorry that it is so; but it is so. It is Reality to Him. Every little mission is a Reality. Every pupil in the mission school is real. Every bed in the hospital, every Bible Woman in China, every teacher in the Dark Forest. I wonder if He does not sometimes try to say: "Please pass by My baby pictures. That Raphael is lovely, and so is that one of Leonardo's about The Last Supper. But, oh, turn past them quickly to that picture of My humiliation 'over against the treasury.' The Last Supper saves you when you faint; *but the other saves Me and My Work.*"

One day we haggled for an hour and a half over a little matter of money. A partition separated us from the Lord's Table. It was for Him we needed it, and a number of us could have given it personally. Then someone said: "Let's go to lunch; we aren't getting anywhere." When the check in the restaurant was presented, men grabbed for it. Many a man wanted to be a good fellow that day, and pay the score. I said, "Strange that no one grabbed for His check, over there, near to His Table!" And it is strange. Strange that a luncheon check is more real than Everyman's Offering! Strange that no man is instinctively a good fellow—a good fellow who wants to keep his end up with God!

Depend upon it, my friends; Everyman's Saviour is asking for Everyman's Offering because He needs it so desperately. He is going through the land. I must give heed to Him. I must not let Him pass without help. I must give way to His most need:

"I'd not give way for an Emperor,
 I'd hold my road for a King—
 To the Triple Crown I would not bow down—
 But this is a different thing.
 I'll not fight with the Powers of Air,
 Sentry, pass Him through!
 Drawbridge let fall, it's the Lord of us all,
 The Dreamer whose dreams come true!"

He will pass our way, and His dreams will come true, if we help Him in His hour of need.

Bits of American Church-Lore

By the Rev. Edgar L. Pennington

THE REV. JOHN URMSTON, missionary appointed to North Carolina, dreads the prospect of an ocean journey with his family on an unprotected vessel. He writes to the Society, September 28, 1709:

"I hope my Aversion to go for Carolina in the Princess Anne will not be imputed to want of Zeal for the good of Souls, when you know that I did not without difficulty prevail with my Wife, sometime before I was chosen Missionary, to go with me beyond Sea: she is a tender and timorous poor Creature, hath never been upon the salt water and has a strange notion of my undertaking. . . . As for my own part I should as freely expose myself to all the Hazards that may attend the aforesaid Ship in her Voyage as any man, but it wou'd be a great Affliction to see my Wife and little babes at the mercy of a Cruel enemy, which is too much to be fear'd did we go in her; for she might as well Sail along the Coasts of France as go North about or round the Cape in Virginia, I know that at this time of the Year there always are many Privateers lurking about Shotland (?), so that it is very improbable a single Ship of what force soever should escape 'em; the Russian and Green Land Merchants will tell you as much, I hope the Honble Society will have more regard for their Missionaries and their families than those forlorn poor wretches, the Palatins; I never expected to be sent without Convoy;—the dangers of the Sea are many in time of War and there are those that have been carried into France notwithstanding they had a strong safeguard, six or more Men of War with them."

FROM THE LETTER of the Rev. Francis LeJau, of Goose Creek, South Carolina, August 8, 1709, it would seem that another good priest has gone wrong:

"Mr Marston has thought fit to be sworn an Attorney and practises the Law, I did what I cou'd to dissuade him but in vain."

THE REV. GEORGE ROSS, of Chester, Pennsylvania, in a letter to the S. P. G., March, 1709:

"I desire to know whether or not the Society expects from their Missionaries the Names of those that have been reclaim'd from Immoralities by their Ministry, if they do tho' I am unwilling to publish to the World who have been reputed immoral, yet you shall have a Catalogue of such persons, as soon as you please to require it."

MARY OF NAZARETH

THE SUNNY hills of Galilee
Smiled down in reverence,
Our Lady Mary lay asleep
In hallowed innocence.

The child of holy Wisdom, she
Before the world began;
The Virgin-gate by whom the King
Of angels entered Man.

Still far ahead the sorrowful road
Of humble love she trod;
Still far that hushed triumphant hour
When Mary cherished God.

May she whom Jesus held most dear,
Blessed for endless days,
The boast of saints in joy, accept
Our love and reverent praise.

FLORENCE R. MENTER.



The Sanctuary

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

"Seek Ye First His Kingdom"

READ the Gospel for the Fifteenth Sunday after Trinity.

THE LAKE OF GENNESARET is desolate now, by the account of travelers, but in our Lord's day it was a gay as well as a busy place. Populous and thriving towns and prosperous fisheries made it a center of activity, but more than that, it was a summer resort of considerable popularity. On its shores were to be seen the villas of rich foreigners—Romans and Greeks, and men of other nations whom military or commercial positions had brought to Palestine. Their balconies and terraces were the scenes of revels which were common talk in the streets of Capernaum and other lakeside towns. They formed a social group in which pleasure not always of the highest character seemed to be the one end to be sought in life.

It was this that gave point to the parenthesis in our Lord's discourse uttered, as scholars believe, somewhere on the hillside from which in the distance the blue waters of the lake and the houses on its shores were clearly visible. "After all these things do the Gentiles seek"; "what shall we eat or what shall we drink or wherewithal shall we be clothed" were the supreme interests that filled their days. There is a touch of scorn in the words of Christ, and we can imagine His listeners following His gaze and beholding in imagination the aimless and fruitless existence of these holiday makers which they had so often been able to observe. It served to point the contrast between a life absorbed in such concerns and the high level to which He summoned those who were to be His disciples. "Is not the life more than the food and the body than the raiment?" Our Lord is careful to explain that these things have their place and their use. They are not to be despised nor rejected. "Your heavenly Father knoweth that ye have need of all these things." Yet they cannot be the goal of life for the followers of Him who bore our griefs and carried our sorrows, who humbled Himself even unto death that we might live the true life, that for which God has destined us. They are secondary, subordinate, relatively unimportant to those who take Him for their Master.

Right thinking men and women well know how unworthy the life of the mere pleasure seeker is. Yet it has its temptation for us all. Nor can we be unaware that in our day it holds in thrall multitudes of men and women. We are not bidden as Christians to reject pleasure, comfort, and material possessions, but we are sharply warned to keep them in their proper place. We must fight against the seduction of luxury and materialism because in the first place it is destructive of character, and in the second place it is destructive of brotherhood. To those who worship Christ as Lord there is something appalling in the careless selfishness of those who lavish money on their own pleasure and adornment while millions of their fellows are without the very necessities of life, not only in our own land, but in every part of the world. Our Lord summons us to an ideal of social order which puts first the aims of the Kingdom and the righteousness of God. He rebukes that restless and anxious seeking for those material ends which are so eagerly sought after in our modern life.

We have in the Kingdom of God an ideal strikingly different: social, unselfish, spiritual. Christians are called and the Church exists to make that ideal a reality. All men seek some end; "they seek—seek ye!" The goals are as far apart as Heaven is high above the earth.

"Let me learn to abound,
let me learn to suffer need,
in whatsoever state I am
therewith to be content.
For nothing earthly, temporal, mortal,
to long nor to wait."

(Bishop Lancelot Andrewes.)

Taking Unity Seriously

By the Rev. William Adams Brown, Ph.D., D.D.

Administrative Chairman, Universal Christian Council for Life and Work

A FEW MORNINGS ago I was reading at my morning devotions a book by a well known English Churchman. It was a meditation on the Seven Words of the Cross. The book was attractively printed, and furnished, like most contemporary books, with a jacket that brought persuasively before the reader the reasons why he would do well to purchase it. There was a portrait of the author, accompanied by an abbreviated Who's Who. There was a statement of the price, a very reasonable one measured by current commercial standards. There was a promise to the reader of light on his present problems: Is there a God? Is God good? Has life a meaning? And so forth. In short the book looked just as you or I would have liked our book to look if we had been so fortunate as to write one.

And yet—and yet—somehow the contrast between that gaunt figure on His lonely cross and our life of convention and comfort kept coming in between me and the page. How can we hope for a hearing for our message when it is given in terms that suggest so flagrant a contrast between the thing said and the manner of our saying it? We invite men into the presence of the Infinitely Holy One and the first thing that strikes the eye is our own portrait. We tell the story of Him who gave His life that we might live—at so much a volume. We speak to men of the reality without which the world itself could not exist for a moment, as we might conduct a debate on the weight of the atom or the velocity of light. And men watching us at our work say to themselves: Doubtless they find these things interesting, but we are facing serious issues and cannot spare the time. They miss the "Woe is me" of Paul, the "Here stand I. I can do no other" of Luther.

It is a contrast, I repeat, which meets us everywhere. It is involved in the nature of the Church as an institution. It affects every one of us who are its ministers. We are engaged, every one of us, in a struggle for existence, and if we are to survive we must play the game. So we bargain, and invest, and advertise, and argue, just like all our neighbors who are manufacturers, or bankers, or publishers, or professors. And we carry all the time at heart the haunting memory of the young Man crucified, who had no home that He could call His own and who ended His life on the Cross.

What is true of individuals is true of causes. They too are part of a great competitive machine that goes on and on and turns round and round with the ceaseless revolution of the wheel of life. Whether one be president of a seminary, or secretary of a foreign board, or officer of a state or local federation, everywhere one faces the struggle for existence and must compete with others for the attention and the support of the public. Even the movement for unity is no exception.

Most of the time we take this paradox for granted. When a man like Karl Barth reminds us of it in particularly searing and uncompromising terms, we say: "Oh well, he is an extremist! These Germans, they can never see both sides of a question." And having said it, we turn to the next begging letter to be written and the next personal appeal to be made. Somehow the bills must be paid. Somehow the institution must be kept going. Somehow the work must go on.

But at night and in the early morning, the question recurs. Is it really worth while? Can this thing we call Christianity be presented in no more worthy a way? And when we have realized our aim, is this all that we have to show for our toil?

NO LESS than five major organizations are working for Christian unity—and one of the most difficult tasks is getting these five to work together in harmony. ¶ Is there any lesson in that situation for Church people who are sincerely seeking to heal the broken Body of Christ?

THE present writer has been feeling these questions with particular intensity because, as chairman of the administrative committee of the Universal Christian Council for Life and Work,¹ he has been spending the year with people who have been taking the matter of Christian unity seriously.

Responsible as we have been for ultimate decisions, we have been forced by the logic of circumstance to consider the basic questions which underlie all our Christian effort. Is the thing we are trying to do really worth while?

What we are trying to do is to interpret to the men who name the name of Christ what they have in common so that in this world of misunderstanding and bitterness, selfishness and fear, they may realize that they are in fact brothers and, realizing it, be able to act together for ends that are larger than self.

At one point at least during the past year the attempt has justified itself to those who have engaged in it. Facing, as we have had to do in our contact with our German fellow-Christians of different schools of thought, difficult questions which put friendship and confidence to the strain, we have discovered that there is in fact a common Christian life, supremely precious, and that the discovery of the presence of this life in others can break down barriers that seemed insuperable and not only maintain the consciousness of brotherhood unbroken but make possible its expression in common action.

But the tragic fact remains that the places where contact is being made and the demonstration of unity is being given are so few; that for so many in every country the old position of isolation and indifference seems natural; that the call for international brotherhood and good-will so often beats in vain against ears that have been deafened by a nationalistic propaganda which is constantly making its appeal through the radio and the press.

What, then, can we do who believe in the unity of Christians to translate this faith of ours into deed?

One thing I am sure we must do. We must simplify and concentrate. We have been trying to do too many things; or, if that is too much to say, we have been trying to do too many things in isolation. We do not impress people as men who are dominated by a single unifying purpose.

And what is true of us as individuals is true equally of the movements we represent. Here again it is true that there are too many of them; or, if not too many, that they are too isolated. There are no less than five major forms of the movement for Christian unity,² each living its own life and making its own appeal as if they were the only ones. Much of our time during the past year has been spent in trying to give these movements a speaking acquaintance with one another, to persuade them that instead of being rivals they are friends, more than friends, members of a single family. I do not say that we have made no progress. I believe we have made very real progress, but the cost in time, in labor, in patience, in surrender of other things that are more important, has been not only back-breaking, but heart-breaking.

¹ A small committee appointed in the fall of 1932 to serve as a policy-determining committee of the Universal Christian Council. Other members are Dr. G. K. A. Bell, Bishop of Chichester; Dr. V. Ammundsen, Bishop of Haderslev; Dr. Charles Guillon; Dr. Erich Stange; and the secretary, Monsieur Henry Louis Henriod.

² The International Missionary Movement, the World Conference on Faith and Order (Lausanne), the Universal Christian Council for Life and Work (Stockholm), the World Alliance for International Friendship Through the Churches, the International Young People's Movement (Y.M.C.A., Y.W.C.A., the World Student Christian Federation).

I repeat, we have got to simplify our objective. What is it we are trying to do? The simplest and the most obvious thing in the world. We are trying to help people to realize (and Christians first of all and most of all) that all men are brothers because all alike are sinful and so imperfect children of the good God.

We have got to simplify our objective. We have also got to deepen it. When I retrace the ground that we have traveled during the quarter century of the unity movement; when I go over the literature we have produced, and recall in imagination the debates in which we have participated, I am appalled by their academic character. I seem to be back in the classroom of the seminary during the first ten years of my work as a teacher. We discuss the differences of our beliefs and the arguments of the theologians in support of each of the contrasted positions as if by that approach it were possible to reach our goal. And I should be the last to say that these discussions are wasted and that in the struggle for life the theologian has not as good a right to his bread and butter as the lawyer or the banker.

BUT ALL THIS is on the surface. None of it reaches to the heart of things. We shall never make real progress toward our goal of unity until we realize that what matters in the last analysis is not what we say or what we think, or even what we do, though all these are important, but the way we *feel*. It is in our emotional attitudes that the root of all our differences is to be found—the way the Frenchman feels about the German, and the German about the French, and the American about the Japanese, and the white man about the Negro, and the Christian about the Jew. If you *feel* that a man is a liar and a thief and are convinced that he must always remain so, no change of outward relationships will make any real difference. Let us admit that you are right, that the man you dislike and distrust has been in the past both liar and thief and is so today. Was it not for just such men that our Saviour, Christ, lived and died? And what made Him Saviour was just this, that though He saw that they were sinners, He believed that they had it in them to become saints; and before they dared to believe it of themselves, He believed in them. The first and the last and the only finally effective step toward Christian unity is the contagious example of personal repentance.

Here again, thank God, I am not speaking by hearsay. We have seen the thing happen again and again. "While he was a great way off," we read, "the Father met him." And where Christians have dared to follow God in His forthgoing faith and love, hearts have been changed and new relationships made possible.

What is true of individuals might be true also of nations if one could be found to make the venture. From time immemorial there has been one unvarying rule in international politics. Of two possible ways to think of another country, choose the worst. Of two possible courses of action, choose that which your neighbor state will find most disadvantageous to it. Why not for once try the other way? Give your enemy the benefit of the doubt. Find out what would further his prosperity and help him to achieve it. What might not this change of attitude do to the present relation of France and Germany, of Bulgaria and Jugoslavia, of America and Japan? Of all the graces of which the French are rightly most proud, the *beau geste* is the one of which they are proudest. What a *beau geste* France might make today if she dared to be true to her best self.

BUT HOW is this change in national psychology to be brought about? There is only one way. It is by changing the attitude of the individual units of which the nation is composed. We must begin with our own hearts. And when the right spirit is there, we must multiply points of contact with others of like mind. That is the justification of our elaborate machinery, and its only justification.

And we must begin at home. If there is one conviction more than another that I have brought home from my year's work for unity, it is this: that we shall never have an international Chris-

tianity worthy the name until we have a national Christianity that is really Christian, any more than we can have a foreign missions that is worthy the name till we have a united Church in America, in Germany, and in Great Britain. Unity, like charity, begins at home. It begins within and works out. It begins with the few and reaches out to the many. It begins as faith, which begets love; and out of faith and love hope is born; and by hope, and hope alone, can we be saved.

All this means that we must enlist for a long campaign. One of the most encouraging results of the year's work has been the organization and systematic development of what we have come to call the International Study Conference. The International Study Conference is a group of scholars and teachers of many different countries and branches of the Christian Church who have banded themselves together for a systematic study of the Christian way of life and of the steps through which Christian principles can be brought to bear upon all phases of our individual and social life. They include men of very different theological and philosophical belief and widely contrasted social program. But they are at one in believing that it is in Christianity, and in Christianity alone, that the solution is to be found for our social ills and the dynamic that will apply this solution when it is found. This year they are to concentrate on the Christian view of the nation. In each country groups are organizing for this common study and, when they have formulated their views, these will be forwarded to Geneva to serve as the basis for the discussion of a representative international conference whose results in turn will be sent back to the different countries to serve as the stimulus for further study.

There is much that we may hope to accomplish by such concerted study: intellectual difficulties that can be cleared away, misunderstandings that can be removed, basic agreements that will be revealed. But it will fail of its purpose unless those who engage in it keep clearly in mind the conditions already pointed out and hold to them rigorously. What we need primarily is not intellectual agreement, though the more we can get of it the better; it is not a common social program, though so far as that is practicable it is to be welcomed; it is not a single all-embracing organization, whether federal or organic, though simplification and unification of machinery is most desirable, indeed even essential. What we need is the strengthening of our consciousness of Christian brotherhood, the deepening of our sense of personal humility, the enlargement of our faith in the possibility of moral transformation in the life of men and of nations, and courage to take the risks of our faith.

I repeat, we have enlisted for a long and arduous task, a task too great to be achieved by human strength alone. Here Barth has a word to say of which we shall do well to take heed. But God who alone can give the victory is not far away in some distant heaven. He is not the *deus absconditus* of the mystic or the transcendent deity of high Calvinism. He is the God and Father of our Lord, Jesus Christ, who has revealed Himself in a human life as the God of prevenient love and who even now is saying to every one of us: "Fear not; for it is your Father's good pleasure to give you the Kingdom. If ye have faith as a grain of mustard seed, ye shall say to this mountain: Be thou plucked up and be thou cast into the sea, and it shall be done."

WHEN THE first train ran up over the new branch of a western Nebraska railroad, some years ago, the present Bishop of Western Nebraska, then known all around the countryside as Mr. Beecher, the missionary, rode in the engine cab with the engineer and the fireman, and looked with interest at the route over which he had been driving a horse for several years.

Forty cars behind him, riding in the caboose, was a missionary of another persuasion. The freight train arrived at the end of the new line, Mr. Beecher congratulated his companions, and went on into the town. A few minutes later, up came the other minister from the rear of the train and greeted the crew, "Well, gentlemen, here I am, the first minister in this town." "Sorry, Parson," said one of the men, "but Mr. Beecher just stepped down from the engine. You'll have to go some to keep up with him."

The Canons of the Church

By Origen S. Seymour

Chancellor of the Diocese of Connecticut

AS WE ALL KNOW, there gathered in the little Glebe House at Woodbury, Conn., in March of 1783, a group of brave clergymen who chose the Rev. Samuel Seabury to be their Bishop, and sent him forth to England to secure episcopal consecration. On the 14th of this coming November (1934), the 150th anniversary of the consecration of Bishop Seabury at Aberdeen will be celebrated. Bishop Seabury returned to find the Church struggling, through its representatives, to decide on how it should go about the establishment of an ecclesiastical organization. The story of the struggles that lasted from 1784 to 1789 is intensely interesting, but can only be touched on here.

At a meeting of delegates held in Philadelphia from July 28 to August 8, 1789, a committee composed of one deputy from each of the states there represented was appointed "to prepare a body of Canons for the government of this Church." These representatives were from New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina. Prior thereto and at a meeting of delegates from the same states, held in Philadelphia in June, 1786, a "Preliminary Constitution" had been proposed and tentatively adopted. This had been previously recommended at a meeting of clerics and laymen held in New York City on October 6 and 7, 1784, where representatives from Massachusetts, Rhode Island, and Connecticut, in addition to those states mentioned above, were present. This was in no sense a Convention as we use the term today—"The greater number of these deputies were not vested with powers for the binding of their constituents, and, so far as the records disclose, the only action they took was the issuance of a recommendation to the churches in the several states to unite under a few Articles to be considered as fundamental."²³

Except at the first gathering of deputies in 1784, the "Eastern Churches," as they were called, namely, Connecticut, Rhode Island, Massachusetts, and New Hampshire, had not taken part. The reason for this was that the delegates from the other states were not then prepared to accept the thesis so stoutly maintained by Bishop Seabury, that no action of a unicameral House, consisting of both clergy and laity, had authority to adopt a Constitution, Canons, or a complete organization, in an Episcopal Church.

Bishop Seabury was fundamentally opposed to lay representation in the councils of the Church. They were not represented in the councils of the Church of Scotland nor in the convocations of the Church of England. (In England, however, Parliament made the laws for the Church, and the laity had their voice as members of Parliament.) For the common purpose of unity, Bishop Seabury waived this point, but insisted that there must be a coordinate chamber, a House of Bishops, and that any attempt of the clergy and laity to exercise a power of veto over legislation adopted by a House of Bishops was a derogation of the episcopal office that could not be tolerated. The difference was finally adjusted, mostly as Bishop Seabury desired, and the representatives from the "Eastern Churches" attended the adjourned and first General Convention of the Episcopal Church in the United States in September, 1789. Then was held the first meeting of the House of Bishops. This was now possible by reason of the fact that Bishops White and Provoost had been consecrated by the English Bishops. A Constitution was adopted, and became the first Constitution of the American Church. It

THIS IS THE CONCLUSION of the article on canon law by Mr. Seymour. The first section, tracing the development to the Revolutionary War, appeared in the last number of THE LIVING CHURCH.

consisted of nine articles. It is of supreme interest to note that the substance of each of the original articles, with the single exception of Article III, are to be found in our present Constitution and that they in turn are found in the Con-

stitutions and Canons of 1604.

It is stated in a resolution adopted at this first Convention "that a complete order of Bishops, derived as well under the English and Scottish line of episcopacy, does now subsist within the United States of America," etc., and that "the said three Bishops are duly ordained to do every proper act and duty of the Episcopal office in these United States, as well in respect to the consecration of other Bishops, and in the ordering of Priests and Deacons, as for the governing of the Church according to such Rules, Canons, and Institutions as now are, or hereafter may be duly made and ordained by the Church in that case." I emphasize the words "*Canons and Institutions as now are*" because it makes clear the continuity of the canon law that exists and always has existed in the Holy Catholic Church.

THE FIRST DIGEST OF CANONS was adopted in August, 1789. They were ten in number, and the story of Canon No. 2 is of peculiar interest, because it was recommended to our Church by the Archbishops of Canterbury and York as a condition of their consent to the consecration of the second and third American bishops. This canon has remained a part of our canons and is today to be found in practically the same form in Canon 13. Canon 3 is now Section 2, sub-section i, of Canon 18. Canons 4 and 6 are now contained in Canon 8; Canon 6 being very much in the same words, particularly so as to the recommendation of the Standing Committee. Canon 7 became unnecessary as soon as the several dioceses were organized. Canons 8, 9, and 10 are to be found elsewhere in our present canons.

This first Digest was superseded by the adoption of seventeen canons October 16, 1789, all but two of which are part of our present Digest. The most important action of this Convention was the adoption of "The Book of Common Prayer," and as showing the relations of our Church to the Church of England; the Preface contains the oft quoted sentence, "In every Church, whatever cannot be clearly determined to belong to doctrine, must be referred to discipline; and that this Church was far from intending to depart from the Church of England in any essential point of doctrine, or worship, or further than local circumstances require." Students of our Church history, have cited this as irrefutable proof that the common ecclesiastical law governing the Church of England and the Canons of 1604 were, *ipso facto*, adopted by the American branch of the Anglican communion, and retained the same authority after the Revolution which they had possessed before. Much has been written on this subject also, which it is unnecessary to rehearse. If there remained any doubt about it, it would seem that the action of General Convention in 1814 should put this dispute forever at rest. The House of Bishops and the clerical and lay deputies at General Convention in 1814 united in the following declarations:

"It having been stated to the House of Bishops that in reference to property devised before the Revolution to Congregations belonging to the Church of England and to uses connected with that name, some doubts having been entertained in regard to the identity of the body to which the two names have been

²³ Bishop White; Preface to *Journals of General Convention*, 1817. Rt. Rev. W. S. Perry, D.D.

applied; the House thinks it expedient to make these declarations and to request the concurrence of the House of Clerical and Lay Deputies therein, *viz.*: That the Protestant Episcopal Church in the United States of America is the same body heretofore known in these states by the name of the Church of England, the change of name, although not of religious principles in doctrine or in worship or in discipline, being induced by a characteristic of the Church of England, placing the interest of the Christian Churches under the sovereigns to which, respectively, their allegiance in civil concerns belong. But, it would be contrary to fact for anyone to infer that the discipline exercised in this Church, or that any proceedings therein, are at all dependent on the will of the civil or ecclesiastical authority of any foreign country."²⁴

AS JUDGE HOFFMAN defines it, "The *discipline* of the Church of England embraces the establishment and prescribing of the Book of Common Prayer to be used throughout the realm; the adoption by ministers of, and subscription to, the Articles of Faith; the regulation of rites and ceremonies by canons and rubrics; and just as fully and as absolutely did it comprise the whole body of the ecclesiastical law by which the Church in all other particulars was controlled and directed. That this whole body of discipline was the rule of the Colonial Church . . . is a point which admits of no dispute. . . . When we find no discrimination made between what of discipline is binding and what is annulled, the conclusions seem irresistible, that this law, with necessary modifications, retained the same authority after the Revolution which it possessed before."²⁵

To this might be added what Thomas Addis Emmett argued in the case of the Rev. Cave Jones:

"In all the deliberations of the convention, the object was the perpetuation of the Episcopal Church, on the ground of the general principles which she had inherited from the Church of England and of not departing from them except as local circumstances required, or some very important cause rendered proper. To those acquainted with the Church of England, it must be evident that this subject was accomplished on the ratification of the Articles" (our Constitution).²⁶

The resolution of General Convention in 1814, reflected the attitude already adopted at the first diocesan convention (if I may so use the word diocese) in Maryland in 1783, and in the Constitution of South Carolina in 1786; in the Fundamental Articles of Pennsylvania in 1784, in Massachusetts in the same year, and in almost identical language in New Jersey in 1786; and in New York in 1790.

A letter written by Dr. Abraham Jarvis, later the second Bishop of Connecticut, dated May, 1786, wherein he expresses the views of the clergy of Connecticut, reads:

"In the planning and growth of the Church in America, I have always understood that the Church of England was propagated and enlarged. Now, as our Church was in her origin a part, and is in her formation the image of that Church, if we still adhere to the worship and doctrine, is it not proper (the question may be whether it is not needful), to declare so authoritatively?"

It is thus that we arrive at the answer to the question, whence comes the canon law in the American branch of the Anglican communion.

²⁴ *A Half Century of the Legislation of the American Church* by Rt. Rev. W. S. Perry, Vol. I, p. 409.

²⁵ Hoffman, *Law of the Church*, p. 40.

²⁶ "Report of the Case" between the Rev. Cave Jones and the Rector (of Trinity Church) and Inhabitants of the City of New York, etc., by Matthew L. Davis, New York, 1813.

THE POVERTY of some of the little churches in India is beyond the power of the average Churchman to imagine. One priest writes to a friend: "I have thirteen churches in my district, and every single one of them is absolutely bare. . . . My people do not get even one decent meal a day. They keep their church clean and do the necessary repairs, but they cannot do more."

Holy Matrimony

By the Very Rev. Vesper O. Ward

Dean of the Cathedral of Our Merciful Saviour, Faribault, Minn.

THE MARRIAGE SERVICE, which is sacramental in its implications, assumes that the contracting parties are accepting a Christian obligation, and that they have a steadfast purpose to lead the rest of their lives in loyalty to that obligation. However, we need to emphasize the fact that one cannot isolate the responsibilities of marriage from the philosophy and practice of his secular life.

Admitting the fact that religiously indifferent folk often experience a great sense of exaltation in the blessing given in the marriage service, it should be remembered that this supply of grace is not sufficient for a whole married life. It is a promise that if married couples seek God's grace regularly by prayer and worship, and sacrament, it will be abundantly bestowed upon them. To neglect this obligation is to court spiritual impoverishment in individual and family life. Not only does loyal cooperation in the life and worship of the Church make married life richer and happier by linking it with the unseen and the eternal, but such cooperation creates an atmosphere in the home which is the best means of nurturing children in an ever enlarging experience of filial love and friendship with God.

Serious studies of marital problems make it reasonably clear that divorces are mainly confined to men and women who are not regular Church attendants, and that divorce is relatively rare among those who are regular worshipping members of the Church. It seems clear that the problem is chiefly confined to those who are outside the pale and direct influence of the Church.

When a couple asks a minister of this Church to solemnize a marriage, it is assumed that they will obey the canon of the Church which enjoins that, "If one party to a marriage so grievously offend the other that the security or permanence of the home is imperiled, it shall be the duty of the offended party to lay the matter before a minister of the Church; and it shall be the duty of such minister to labor that the parties may be reconciled." Ministers should make it especially clear that parties to a marriage should not wait for extreme emergencies to develop, but that in all problems involving their happiness, the minister of the Church stands ready to give spiritual guidance and counsel.

It is my conviction that the Church is not primarily interested in alleviating the symptoms of a sick society. Her obligation goes much deeper. She must deal with the causes of the sickness. She must sound the emotional wells of human nature, direct the will to power, and sublimate the dynamic and conflicting urges that drive men to dare and to achieve. Only so can we ever have a society that will function in the interests of the common welfare. Such a society is essential to the ultimate conditioning of the individual.

The whole problem of pre-marital instruction and marital counseling can best be approached on the basis of a supreme conviction that the Church is not only an institution which links us with our kind in love and brotherhood, but that she is a vast corporate force which extends throughout the ages—past, present, and future. On this basis, a marriage has cosmic significance.

Our Defense of Christianity

I CANNOT HELP sometimes wondering whether we may not be making the mistake of relying too much upon the secular weapons of argument and reasoning in our defense of Christianity against attack. Was it not the Christian character, plainly to be seen growing in the lives of men, which gave the Christian Church of early days its power? Have not Christian lives today more real force than all our arguments? And, if this be true, is it not our first business, while we train a limited number of men to be experts in theology and apologetics, to prepare the greater number "to preach the Gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised"?

—Church of England Newspaper.

Saxon Relics in a Surrey Church

By Olive I. Ward

MODERN CANTERBURY PILGRIMS are familiar with the story of the Pilgrims' Way leading to the shrine of St. Thomas à Becket, which many of them still visit year by year. At Canterbury also is St. Martin's Church, where Bertha, the French wife of Ethelbert of Kent, worshipped before the coming of St. Augustine in 597 A. D.

St. Martin's, East Horsley, has been linked with Canterbury since its earliest beginnings, when in 1036 the manor was presented by Thored, one of Canute's thanes, to the Archbishop of Canterbury "for the use and support of the table of the monks of Christ Church, Canterbury." Situated in the midst of one of the most beautiful of English counties, through part of which the Pilgrims' Way still runs—"a grassy track today it is"—East Horsley, until recently a tiny village, has of late years become a considerable residential district. Its ancient parish church, however, like so many in this and other counties, retains the features of days gone by, notwithstanding numerous restorations which have shorn it of some of its former glories.

Repairs having become essential to save the tower from collapse, the stucco which had obscured it for over a century was stripped off last summer. A Saxon lancet window was then brought to light over the west doorway, and soon afterwards an opening was discovered in the south wall, which proved to be the outlet of the flue of a priest's oven. Its shape is that of a pointed arch, roofed with Saxon tiles set in the flint stones of the tower. It extends downwards inside the wall to the top of a window of later date, at which level traces of floor beams and blackened stonework indicate that there was formerly a priest's chamber, with the fireplace of which the flue connected. These chambers were provided for the use of the visiting priest, and the fireplace served also for the baking of the sacramental wafers. Very few of these ovens still survive, though traces of fireplaces and chimneys are to be seen at Lincoln Cathedral, Chester and Rochester, and at St. Sepulchre's Church, Holborn, London. That at East Horsley is a very fine example, and its discovery is of great archæological interest.

St. Martin's also possesses some exceptionally fine brasses, that of John Bowthe, Bishop of Exeter (d. 1478), being the only known brass depicting a bishop in profile. Another brass commemorates Robert de Brentyngham, brother of that Bishop of Exeter who was largely responsible for the beautiful west front of the cathedral. Bishops Manor, Horsley, was presented by Henry I to the see of Exeter, and among the Bishops who lived here was Lacy, who, according to Leland, "lay some tyme at this house, Hen. V and VI. He was Dene of the Kings Chapell at the Battle of Agincourt."

A complete set of Charles I Communion plate, still in regular use, is another of the treasures of this little Surrey church. Two Cromwellian flagons, valued at £1,000 each, have been placed for safe keeping in the Loan Court of the Victoria and Albert Museum, South Kensington, London.

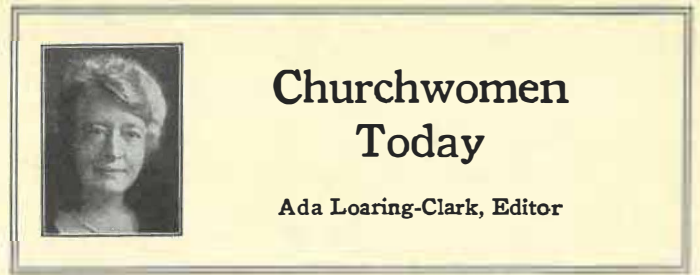
VIGIL

THE VIGIL LAMP burns low,
Its power spent,
As altarward I kneel,
On prayer intent.

The loyal little flame
Tugs at its store,
One final flicker gives
And is no more.

I could not leave my Lord
With vigil gone,
So, gratefully, in its stead
Kneel on.

MARCELLE DUFFÉ.



Churchwomen Today

Ada Loaring-Clark, Editor

WE ARE ALWAYS INTERESTED in the Holy Cross Liberian Mission and particularly in the work of the sisters who are busily engaged in evangelizing, educating, and caring for the sick, each a problem that still needs aggressive attention. One of the sisters writes to tell us that she goes every week to take the catechumen's class at Koihimba. "Usually," she says, "about twenty people come, they are very friendly and listen well. There is no palaver-house in the town, so a very straight looking chair is set for me in an open space between the houses, and there everyone gathers. The first business is to mark the register and the attendance cards of which they are very proud. They keep them, bringing them to the class, and it is no easy matter in the dark, by the light of a kerosene lamp which some small boy waves in front of me, to keep correct record. The people crowd all around, leaning heavily on my shoulders—one finds palm oil marks all over one's linen afterwards—and thrusting grubby cards from all directions. The interpreter clears a small space in front of me, and the people stand quietly for the teaching.

"One day I spent half a day in the town, arriving without an interpreter in the afternoon, staying until after the class at night. My chief object was to get into closer touch with the people, and also to practice some Gbande. The chief had a small one-roomed house prepared for me, so that I could rest out of the glare of the sun, and everyone came in to see me. It was a most entertaining afternoon—I think for them as well as for me! The problem of polygamy is a very difficult one. The chief himself listens to the God-palaver, but is handicapped by multiple wives."

Another sister writes from Bolahun where she has been taking a little holiday in what is called the summer-house, a bungalow a short distance from the convent. She says: "I can see men working on the new school house, only the window shutters and door are to be fixed now. It is but a few yards away from the other house and has a tiny kitchen built at the back. We are so proud of that kitchen; it will help us keep the house tidy. The girls are keen and interested in the school and the big ones have asked to be allowed to sleep in the new house, and the small ones with Granny in the old one. I shall try this plan and see how it works when the new house is dry and fit for use." The chief of the Gbande tribe, a Mohammedan, gave the land for the center of the mission in the village of Mosambolahun.

ALITTLE CHAPEL is being built below decks of H. M. S. *Sussex*, for the use of the Duke of Gloucester, son of King George, when he sails in her to Australia this fall. It is, on normal occasions, a baggage room and is probably the first chapel to be built on a light cruiser.

Royal Duke's Chapel
Sussex-wrought iron will be used for some of the fittings. The altar rail supports will be of this treasured ancient metal. The silver lamp, bought with the 1921 Efficiency Prize money which came to the ship, is mounted on a gnarled and twisted bracket of this antique metal. The old craftsman who wrought it years ago would be pleased to see its little red glowing windows put to such reverent use.

IN THE CHURCH the common human bond of brotherhood is intensified. Two people who are disciples of the same Saviour are therefore saviours one of another! For they owe to the world what they have found in the world. All Church members must, by very position, be pioneers, reformers, brothers.

—Rev. Samuel S. Drury, L.H.D.

Books of the Day

Rev. William H. Dumphy
Editor



JESUS CHRIST: HIS PERSON, HIS MESSAGE, HIS CREDENTIALS.
By Leonce de Grandmaison. Vol. III. Pp. 10-523. \$3.50. New York: Sheed and Ward. 1934.

THE THIRD VOLUME of Fr. De Grandmaison's valuable work aims to bring into clearer light the person of our Lord and the motives supporting our faith in Him, in His teaching, and in the mighty acts by which He achieved our salvation. The author has the findings of modern scholars at his fingertips, but he is cautious about accepting unproved speculations and assumptions, which not a few independent scholars treat as axiomatic. He offers a scholarly and reasonable defense of the miraculous, of revelation, and of prophecy, especially in connection with Jesus Christ. He takes issue with the mechanistic or naturalistic presuppositions—the offspring of the outworn science of the nineteenth century—under the spell of which so many New Testament scholars still labor.

To say that this work is orthodox and Catholic is not to imply that it is a mere reiteration of traditional beliefs or arguments. Its presentation is decidedly fresh, and exhibits a large measure of originality. The defects of the thoroughgoing eschatological school are clearly shown, and the narrow basis of their position exposed. Cogent reasons are advanced for referring "all these things" which were to be accomplished in this generation, to the destruction of Jerusalem, not to the end of the world. The miracles of Jesus are shown to be directly relevant to His mission—a point which is too often overlooked—and the attempts at naturalistic explanations are shown to be unfounded. There is a valuable note on "Gods who died and came to life again," which brings into vivid relief the original and unique character of Christianity, as does the writer's comparison of the Christian Mystery and the pagan mystery-cults. It should prove a potent antidote against much of the nonsense perpetrated on this subject. This is the work of a real scholar and thinker, and as such is to be prized.

W. H. D.

CREATIVE TEACHING. By John W. Suter. Macmillan. 1934. \$1.25.

THIS IS A NEW edition of a book published originally just ten years ago. It is the most interesting and helpful book on teaching that has appeared during the decade. The style helps to make it so, being written in the form of letters to a teacher. In addition each letter contains suggestions as to the most effective way of doing the thing discussed in language which is delightfully free from the ugly technicalities which mar so many books on teaching. It is addressed not merely to Church school teachers but to all teachers, and the range of subjects covered may be judged from the section headings: Your Job; Your Preparation; Your Lesson; Your Pupils; Your Class; Your School; Your Church; Your Reading; Yourself.

M. C.

I WAS A PAGAN. By V. C. Kitchen. Harper. Pp. 186. \$1.50.

VICTOR C. KITCHEN, advertising man, tells in a most fascinating way the story of his own conversion. Whatever one's feelings toward the Group might be, we find in this book the experience of a man of the world who, through contact with the Group, has changed the center of gravity in his life, as a whole. While self-satisfied, self-asserting, self-important, self-indulgent, self-opinionated, self-seeking, cloaking it all with a veneer of Christianity, he comes face to face with Jesus Christ, redirects his life making it Christ-centered, allowing Him to permeate the whole of his conscious existence. The author has been born again and desires to share his experience so that others may come to the joy and peace that are now his. Christ is now at the helm of his life and purposes keeping Him there. We welcome the book and hope that the author's message may enjoy an audience commensurate with its merit.

J. H. S.

IN THE OPINION of F. H. Denison, the author of that interesting volume *Emotional Currents in American History*, every Church is a power house where an emotional current of a special type is being generated, with emotionalized phrases and peculiar attitudes of its own. In his opinion, it is not long since these currents were so highly charged with prejudices and mutual antagonisms that an explosion resulted whenever they came in contact. Some of these currents, though dangerous at times, however, are of great value, and supply the power that runs the wheels of the social mechanism. He speaks of the Roman Catholic Church as the great dynamo whose power lines ran through the whole of Europe, carrying the current that maintained the social order. Although she originally created reverence for autocratic rulers, she has so adjusted herself that in America she is probably the most valuable stabilizing agency in the country, generating a strong feeling of reverence for the law, of respect for women, of horror for immorality and divorce, and for all revolutionary movements that threaten the sanctity of the home and the stability of society. By the promise of blessedness and the fear of its curse she keeps quiet and contented large sections of the population that in times of distress would easily be swept into the current of anarchy or Communism, carrying in its current a great mass of dogmas and ceremonial commands and prohibitions which are as highly emotionalized as any ancient tabu. The system is designed to give an emotional content to nearly every act of the daily life, by associating it with prayer or with some religious observance. By creating a conviction of the infallibility of the supreme religious authority, she is able to place a tabu on any new thought that would tend to inhibit the flow of the emotional current. Based on the experience of ages, her psychology is almost unerring. By her assertion that in religious matters her statement of the truth is inerrant she comes into conflict with science. As the cornerstone of her edifice, without which it would collapse, is the conviction that the Roman Pontiff is the sole supreme religious authority. This brings her into inevitable antagonism with other Churches and religions and is prevented from apparent cooperation. In spite of the prejudice and antagonism which she carries, the current which she generated aids greatly the endeavor of the other Churches toward better conditions and a more stable home life.

C. R. W.

A HIGHLY INTERESTING BOOK to have at one's hand is Archer Wallace's *The Religious Faith of Great Men*. It is hard to say which chapter appeals most, although that dealing with the great merchants stands well toward the front. It describes the faith of men like George Williams who founded the Y. M. C. A., Lord Leverhulme, Sir William Hartley, George Peabody, William E. Dodge. These were men of orthodox views of religion, but those views molded and guided their lives. Perhaps the one of most value in these times of transition is the one dealing with Arthur Nash who made a very definite and, on the whole, a successful effort to apply the Golden Rule to present day activities. Another equally suggestive chapter is that on great soldiers among whom are included Wellington, General Gordon, General Lee, Stonewall Jackson, and General Grant. Generally speaking Mr. Wallace has selected only those who might properly be called orthodox, but there are numerous instances where he gives a liberal interpretation. While one may not agree with some of the judgments and interpretations we have a volume that is good reading and most helpful (New York: Round Table Press. \$2.00).

C. R. W.

JOHAN K. WINKLER, author of *Morgan the Magnificent*, has written another highly interesting biography of a financier and his son. This time he has chosen the Stillmans and the National City Bank as the subject of his book which he calls *The First Billion*. Nowadays we are so familiar with billions that we can hardly appreciate the thrill that came with the development of a bank with deposits so large. The story is well told and reads almost like a novel. There was no religious side to either father or son, but if the accumulation of money is romantic then this volume may be termed a romance. (New York: Vanguard Press. \$2.50.)

C. R. W.

HEAVEN IS NOT SO MUCH for us "a yonder" toward which we have to move, as a "here" which we have to realize.

—Bishop Westcott.

NEWS OF THE CHURCH

"Mendicant Friar" Travels 17,000 Miles

Mission Trip of Two and a Half Years Entirely on Faith Made by Rev. W. M. Partridge

AKRON, OHIO—The Rev. W. M. Partridge, one of the three field secretaries of St. Philip's Society for Teaching Missions, is believed by officers of the society to be the only mendicant friar in the country.

Fr. Partridge recently completed a mission trip of two and a half years through 30 different states entirely on faith, according to the Rev. Frederic S. Eastman, secretary of the society.

COVERS MORE THAN 17,000 MILES

On his trip he covered more than 17,000 miles in his old car with his little dog Spot as his sole companion, sleeping in his car wherever night overtook him, doing his own laundry and cooking his own meals and preaching to thousands of people. He has distributed hundreds of the society's pictures on his travels.

Fr. Partridge has been a priest in the diocese of Massachusetts. Some years ago he was forced to give up his work among the poor of Boston because of serious heart trouble. He finally decided to live an outdoor life in a rural section of Connecticut. After several months of such living he was cured and received the urge to start on a long "venture of faith" to carry the message of Christ into the West, and to any with whom he might come in contact on the highways.

"A thing that has made a great impression on me," said Fr. Partridge, "is that the common people everywhere are hungry for God, but do not want a lot of 'flapdoodle' passed off on them for religion. I could tell you stories of how I preached en route to many thousands of people in Cathedral and camp, in prison and hut, and by the roadside and always it was the same—hungry for God."

WANTS OTHERS TO ENTER WORK

Fr. Partridge wants several things. First he wants six or eight men who have faith enough to start out on his basis of faith. Any clergy interested are asked to write Fr. Eastman at 1664 Glenmount avenue, Akron.

Secondly, he needs a new automobile, as his present car is about 12 years old.

Thirdly, he asks the prayers of all who believe in the preaching of the Gospel to the poor.

More Than 400 at Camp Reese

ST. SIMON'S ISLAND, GA.—During the season that closed July 31st, 218 regular campers attended Camp Reese and as many more visitors came in to spend the day or week-end.



EDWIN S. GORHAM

Edwin S. Gorham, Publisher, Dies

Prominent Layman Succumbs at Kent, Conn., in His 84th Year; Active in Business Until Death

NEW YORK—Edwin S. Gorham, publisher and one of the most prominent laymen of the Church, died at Kent School, Kent, Conn., August 27th in his 84th year.

Mr. Gorham had been in the publishing business for 54 years. He formerly was associated with James Pott, severing this business relationship to form his own publishing house in 1900.

SON O. H. C. MEMBER

Mr. Gorham married Caroline F. Miller. They had three children, two sons and a daughter, May. One of the sons, James Henry, is a priest in the Order of the Holy Cross. The other, Edwin, is a New York business man.

His advanced age interfered very little with Mr. Gorham's business activities. He was active up to the time of his death, keeping in contact with his firm through occasional visits.

A very intimate friendship was formed while he was a young man with Linden H. Morehouse, founder of the Morehouse Publishing Company, and a close relationship has always existed between these two leading publishing houses of the Episcopal Church as a result.

Mr. Gorham's New York offices were headquarters in the east for Church literature, and Mr. Gorham was one of the leading Churchmen of New York, respected and admired by all schools of Churchmanship.

CLOSE CONTACT WITH PRIESTS

He had close contact with priests in all parts of the United States and was ever ready to render personal service for them.

The Church of St. Mary the Virgin, New York, loses in his death one of its most ardent communicants.

Mr. Gorham formerly was in business in the section near the Church Missions House, but later moved uptown and for a number of years has been at 18 West 45th street.

The funeral was at Kent School Chapel August 29th.

Lockport, Ill., Parish to Celebrate

LOCKPORT, ILL.—St. John's Church here will celebrate the 100th anniversary of the first service of the Church there this fall. The first feature on the program will be a meeting of representatives of the Woman's Auxiliary in the southern deanery September 25th. Miss Jane Larrabee is chairman of the program committee for the celebration.

Baptism of Virginia Dare Reënacted During 350th Anniversary Celebrations

WILMINGTON, N. C.—Fort Raleigh on Roanoke Island, North Carolina, witnessed a scene August 19th that was enacted on the same site 347 years ago.

The Rev. Robert Brent Drane, D.D., retired priest of the diocese of East Carolina and for 55 years rector of St. Paul's Church, Edenton, baptized an infant, Ernestine Daniels Alford, who acted as Virginia Dare, the first white child born in America of English parents. The service was part of a three-day celebration on the island, honoring the 350th anniversary of the first English settlement in America.

The baptism was in a log church erected during the past few months by the government in the stockade of the re-constructed Fort Raleigh. At the same time this log church, built on the spot where the first church stood 347 years ago, was dedicated by Bishop Darst of East Carolina. Among the notables in Church and State who were present were the Governors of North Carolina and Virginia, and the Bishop of Southern Virginia.

Bishop of Honolulu Dedicates Memorial Tablet in Cathedral

HONOLULU—Bishop Littell of Honolulu August 8th dedicated a tablet in memory of the late Bishop Restarick. The tablet has been placed near the high altar in St. Andrew's Cathedral here. It is the gift of the diocesan Woman's Auxiliary.

South Dakota Indians Exceed Whites in Gifts

Proportion is Remarkable in View of Destruction by Drouth of Sioux Reservation Fields

SIoux FALLS, S. D.—The convocation of the Niobrara deanery of the Sioux Indians was held at Greenwood, on the Yankton Reservation, August 19th and 20th. The great booth and altar were built under two trees which Bishop Hare had himself planted.

OFFERING INCREASES

An important point of convocation was the presentation of the offering for general missions. South Dakota is the darkest point in the stricken drought region and the Sioux Indian reservations are literally burned up. Yet the offering was one-third larger than last year. Over \$4,100 was given by these poverty stricken Indians; \$1,000 of it came from the Indian young people. Out of their poverty, the Indians give more proportionately than the white field of South Dakota.

The Most Rev. Adam de Pencier, Archbishop of British Columbia, was a speaker at the convocation.

One of the attractions of an Indian convocation was missing: the Indian horses. The drought has burned away all forage so the delegates were warned not to bring ponies. The Indians came by auto or hitch-hiked. Naturally the attendance was smaller yet over 900 managed to get to Greenwood and more of the chapels of the Indian field were represented than for several years.

HOLY CROSS MAGAZINE

SEPTEMBER, 1934

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This is a last minute notice for those who have put off to "the last minute" placing the order for their **Episcopal Church Series of Lessons**. The material for the October-December quarter is ready to mail now. You should allow two weeks for your material to be mailed to you so that you will receive supplies in time for October classes.

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January-March, "Life and Letters of St. Peter."
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60 cents per year.
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- Student's Note Book** (For Written Work)
40 cents per year.
- For the Teacher**—The Episcopal Church Sunday School Magazine.
\$1.50 per year.

Summer Course 1935

- Beginners' Lesson Leaflet** (Ages 4 and 5)
24 cents per year.
"Some Stories About God, Which the Child Jesus Learned."
- Primary Lesson Leaflet** (Ages 6-9)
24 cents per year.
"Out-of-Doors Lessons from the Gospels."
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- Bible Class Quarterly** (Ages above 17)
28 cents per year.
"Some Representative Men and Women of the Bible."
- Home Department Quarterly**
60 cents per year.
Same topics as Bible Class—see above.
- For the Teacher**—The Episcopal Church Sunday School Magazine.
\$1.50 per year.



GROUP OF ITALIAN CHURCHMEN AT NEW YORK CATHEDRAL

This photograph, showing fruits of the work that is being carried on among the Italians of New York, was taken July 29th in St. Ambrose's Chapel in the Cathedral of St. John the Divine. The work among the Italians was started in 1932 in Grace Emmanuel Church, 214 E. 116th street, by the Rev. F. De Cristoforo. In March, 1934, it was transferred by the order of Bishop Manning of New York to St. Ambrose Italian Mission, 236 E. 111th street.

Pence Plan Completes First Year in Chicago

Total Collections from Containers for Past 12 Months Expected to Exceed \$25,000

CHICAGO—The first full year of operation of the Bishop's Pence plan in the diocese of Chicago will be concluded with the Pence collection on September 9th. A special appeal has been sent out by Bishop Stewart of Chicago to the diocese to turn in the containers at that time in order to complete the year with a large collection.

GRACE SAID IN MANY HOMES

It is certain that the total collected from the Pence banks during the 12 months will exceed \$25,000. Angus Hibbard, chairman of the Pence committee, points out that this means grace has been said 2,500,000 times in Church homes of the diocese as a result of the plan. In many homes, Mr. Hibbard declares, the custom of saying grace and thanksgiving has been instituted for the first time and in other homes it has been renewed.

On the financial side of the plan, social service agencies of the diocese have been aided materially and one-half of the net proceeds have been turned back for parochial uses. In parishes and missions, the returns have been used for various purposes. In St. Bartholomew's, for example, the Pence money is being used to pay off a parish debt; in St. Martin's, it is going to put a new roof on the church.



Scotland Thanked for Gift of Episcopate

EDINBURGH, SCOTLAND—The Rev. C. Clowes Chorley, D.D., historiographer of the American Church, preached a sermon August 5th in St. Mary's Cathedral here as the representative of the Presiding Bishop "to express again our profound gratitude to the Scottish Church for the gift of what has been aptly called a 'pure, free, and valid episcopate.'"

Samuel Seabury was consecrated first Bishop of the American Church in Aberdeen November 14, 1784. He had waited in vain for 18 months in England seeking consecration from English bishops.

"There was something poetic about this," said Dr. Chorley. "America sought a purely spiritual episcopate untrammelled by the dominance of the state—as indeed it is to

this day. There is extant a beautiful letter of the clergy of Connecticut describing their ideal of the episcopate:

"A bishop of Connecticut must in some degree be of the primitive style; he must rest for support on the Church which he serves . . . unornamented with the temporal dignity and without the props of the secular power."

"It was eminently fitting that Seabury's application should be made to a Church which, to quote Bishop John Skinner in the consecration sermon, had ever paid more attention to the Acts of the Apostles than to the Acts of Parliament."

Bishop Booth Conducts Retreat

BURLINGTON, VT.—Bishop Booth of Vermont conducted a retreat for women of Vermont at Rock Point from August 27th to 30th.

Final Opportunity to Purchase At Pre - Publication Price

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This book of convenient pocket size will contain brief biographical sketches of more than 2,000 bishops, clerical and lay deputies and alternates, and delegates and alternates to the Woman's Auxiliary Convention, members of the National Council, etc.

Commemorative Set Of New Jersey Plates

Two Dioceses of State Unite in Approving Project to Aid Corporation; Sets to be Exhibited

(See cover illustration)

TRENTON, N. J.—In connection with the sesquicentennial celebration of the General Convention this year, a series of 20 handsome commemorative plates have been issued. These will be one of the features of the exhibit of the Corporation for the Relief of Widows and Children of Clergymen in New Jersey, at the approaching sessions of the General Convention, opening October 10th, in Atlantic City.

Sale of these unique service plates is sponsored by a New Jersey diocesan committee of which the Rev. Carroll Matthews Burck, of Christ Church, Shrewsbury, is the chairman; and the Rev. Walter H. Stowe, of Christ Church, New Brunswick; the Rev. Thomas V. Wingate, of St. John's Church, Salem; the Very Rev. Arthur Dumper, dean of Trinity Cathedral, Newark, are members. Bishop Matthews of New Jersey and Bishop Stearly of Newark have approved the project.

SALE PROCEEDS GO TO CORPORATION

The plates are made by Josiah Wedgwood & Sons, Ltd., of England in Queensware with the design in mulberry or Staffordshire blue. Proceeds of their sale will go to the Corporation for the Relief of Widows and Children of Clergymen in New Jersey, since it was at a meeting called in May, 1784, at New

Brunswick to consider the revival of this society after the American Revolution that the first steps were taken to unite the Church in America and establish the General Convention.

In the design of the plates the Great Seal of New Jersey is combined with the seals of the Society for the Propagation of the Gospel in Foreign Parts, which sent the first missionaries to the New World and was responsible for the establishment of New Jersey's 20 colonial parishes, all founded before 1800. The seals of the dioceses of New Jersey and Newark are also woven into the border, which has a conventional design of violets, backed by a Gothic edging linking the seals.

ENGRAVINGS OF CHURCHES

In the center of each of the 20 plates is a hand engraved copperplate engraving of a colonial New Jersey Church, from photographic studies of these old churches made by William W. Klenke. Many of the churches, of great historic interest, date back two centuries and are edifices of charm and mellowed beauty.

The parishes represented in the designs are St. Peter's, Perth Amboy, the oldest parish in New Jersey, dating back from 1698; St. Mary's, Burlington, the mother

of all other Episcopal churches in New Jersey, founded in 1702; Christ Church, Shrewsbury, Trinity of Woodbridge, St. Peter's of Freehold, and Christ Church of Middletown, all founded in 1702; St. John's, Elizabeth, founded in 1703; St. Michael's, Trenton, 1704; St. James', Piscataway, 1705; St. Andrew's of Amwell at Lambertville, 1716; St. John's, Salem, 1722; Christ Church, Allentown, 1730; Christ Church, New Brunswick and St. Andrew's, Mount Holly, 1742; Trinity Cathedral, Newark, 1745; St. Peter's, Spotswood, 1756; Christ Church, Newton, 1759; St. Thomas', Alexandria, 1760; St. Peter's, Clarksboro, 1765, and St. James', Delaware, formerly Knowlton, 1769.

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Canal Zone Priest Honored by England

Rev. A. F. Nightengale Made Member of Order of British Empire in Impressive Service at Panama City

ANCON, CANAL ZONE—In the presence of nearly all the clergy in the Panama Canal Zone missionary district and a large number of other persons representing several nationalities on the Isthmus, the Hon. E. A. Clough, His Majesty's Chargé d'Affaires, at the British Legation, Exposition Grounds, Panama City, August 17th presented the Warrant under the King's Sign Manual, and Badge of a Member of the Most Excellent Order of the British Empire to the Rev. Arthur Francis Nightengale, rector of St. Paul's Church, Panama City.

Fr. Nightengale is also priest in charge of St. Alban's Church, Paraiso, C. Z., and ministers to the lepers at Palo Seco, C. Z., and the insane and crippled at Corozal Hospital, C. Z.

Dr. J. H. Hopkins Publishes Book In Memory of His Late Wife

CHICAGO—The story of a happy and useful life together is a book which the Rev. Dr. John Henry Hopkins has written and published privately in memory of his late wife, Marie Moulton Graves Hopkins. Dr. Hopkins has distributed the book among friends of Mrs. Hopkins.

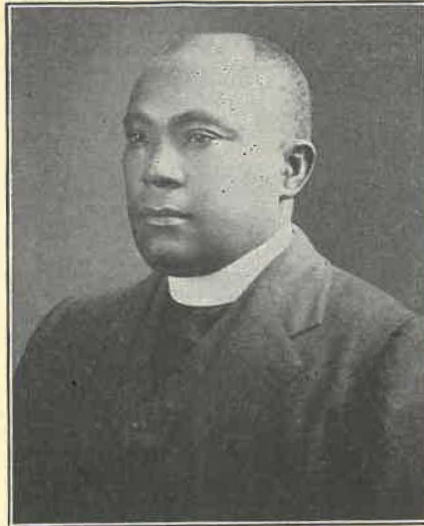
The book is autobiographical in a real sense, because of the close association which Mrs. Hopkins had with Dr. Hopkins in his various fields of endeavor. These include the periods when he was general missionary in the province of the Mid-West; rector of the Church of the Epiphany, Chicago; assistant at St. James' Church, Chicago, and rector of the Church of the Redeemer, Chicago. Mrs. Hopkins was a leader for years in the diocesan Woman's Auxiliary.

S. P. C. K. Secretary Injured

LONDON—Dr. W. K. Lowther Clarke, editorial secretary of the S. P. C. K., met with a serious accident recently. He was knocked down by a car, and, as a result, is suffering from a badly crushed leg. A first operation was successful, and it is hoped that a second operation, necessitating the amputation of the right leg, may be averted. Dr. Clarke is progressing favorably.

Chicago U. T. O. Presentation

CHICAGO—Churchwomen of the diocese of Chicago will make their final presentation for the United Thank Offering triennium on September 27th, at special services at the Church of the Advent. The Rev. Dr. Harold L. Bowen, rector of St. Mark's Church, Evanston, will conduct the meditations at the service.



THE REV. A. F. NIGHTENGALE

Fr. Nightengale, of the Canal Zone, was honored recently by the King of England. He is rector of St. Paul's Church, Panama City, but also gives his time to extra-parochial duties, including ministry to lepers.

Vermont Young People's Conference Is Well Attended; Buildings Filled

BURLINGTON, VT.—The buildings at Rock Point were filled to capacity recently by the young people attending the Young People's Conference. The courses of instruction were especially worth while.

Mrs. Bradley Soule of Burlington was in charge of the girl counselors who acted as advisers to the girls. The Rev. James DeWolf Hubbard acted in the same capacity, with a group of Toc H members, for the boys. Bishop Booth of Vermont was one of the lecturers, and the Rev. Morgan Ashley served as chaplain.

It was decided at the Young People's Conference to form a diocesan organization of the Young People's Fellowship. Albert Bond of Rutland was elected president; David Ripper of Burlington, first vice president; Annie Haurilick of Windsor, second vice president; Jean Adams of Rutland, secretary, and Homer Stuart of St. Johnsbury, treasurer. The Rev. Morgan Ashley was appointed representative from Vermont on the provincial council and adviser to the Y. P. F.

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, and 11 A.M.
Evening Prayer, 7:30 P.M.
Week-days: 7, Thurs. and H. D., 9:30 also.
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

NEW JERSEY

All Saints' Church, Atlantic City

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

NEW YORK

The Cathedral of St. John the Divine,

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

Church of St. Mary the Virgin, New York

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

NEW YORK—Continued

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8, 10, and 11 A.M.

Corpus Christi Church, New York

221 West 69th Street
7th Avenue Subway to 72d Street
REV. LAWSON CARTER RICH, Rector
Sundays: 8, 10:30, 11; 8, Benediction.
Week-days: 7, 5. Also Wed. and Fri., 8 P.M.
Confessions: Saturdays, 8-9 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 A.M., Junior Congregation.
11 A.M., Morning Service and Sermon.
Holy Communion, Thursdays and Saints' Days,
10:30 A.M.

St. James' Church, New York

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

PENNSYLVANIA

St. Mark's Church, Philadelphia

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

WISCONSIN

All Saints' Cathedral, Milwaukee

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

Bishop of Chicago Scores Buchmanism

Charges Group Movement Bears Marks of Pharisaism and That Title is Confusing and Misleading

CHICAGO—Writing in the September *Diocese*, diocesan publication, Bishop Stewart of Chicago declares that the Oxford Group Movement bears marks of Pharisaism and that the title adopted by the followers of Buchmanism is "misleading and confusing."

The Bishop said:

"For years I have watched the development of this strange movement, read its literature, talked with its leaders, listened to its neophytes, analyzed its teachings, observed its influence, watched its results, and stood amazed to find among its enthusiastic adherents men and women for whom I hold a genuine respect.

"That any Churchman should be attracted by it fills me with a 'melancholy wonder.' One need not deny that it has helped many individuals to a life of greater religious reality. That may be equally said of many another queer and dangerous cult. But Buchmanism bears upon it those marks of Pharisaism which Dean Hodges once described as principally two: content and contempt; a megalomaniacal assurance and self-confidence, and a superior contempt for those who do not agree with its own peculiar and oracular theological terms. Its theology, reflecting that of its founder and leader, Dr. Buchman, is a naive fundamentalist Lutheranism; its technique of 'guidance' is trivial and childish; its toadyism to the rich and prominent is vulgar and silly; its spiritual exhibitionism is offensive and dangerous. And most certainly it is not entitled to the name which after several experiments it has designedly adopted—The Oxford Group Movement—a misleading and confusing title which neither its history nor tradition nor discipleship justifies."

Presiding Bishop Back in New York

NEW YORK—The Presiding Bishop officiated at noon prayers at Church Missions House, August 20th, his first day here after his return from Europe. After offering appropriate thanksgiving for the lives and service of the members of the Church Missions House family, both at home and abroad, who had died during his absence, Bishop Perry greeted his associates and spoke of those who had gone on to a larger life. Of each life he spoke with deep thankfulness characterizing it in a peculiarly intimate manner.

While abroad Bishop Perry participated in the convocation of our Churches in Europe, the meeting of the Continuation Committee of the Lambeth Conference, and other gatherings of note. His presence at the Lambeth Continuation Committee meeting marked the first time that a bishop from the Church in the United States has taken part in these deliberations.

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SELBY—Caution is suggested in dealing with A. CLARK SELBY. Further information from Rev. F. H. O. Bowman, Pontiac, Ill.

Died

BLANCHET—Mrs. ANNIE VAN NESS BLANCHET, widow of the Rev. Clement T. Blanchet, D.D., died August 25th after a lingering illness.

Mrs. Blanchet was born in 1850 in New York City, and came from an old New York Colonial family. She was married to Dr. Blanchet in Yokohama by Bishop C. M. Williams and lived several years in Tokyo, where she was actively engaged in missionary work.

Surviving are three daughters, Mrs. B. Lawrence Brown, Mrs. John T. Maylott, and Mrs. John L. Blanchet. Her radiant character made her universally beloved during her fifty years of service for the Church.

WOOLVIN—At her residence, in Wilmington, N. C., in the 61st year of her age, JULIA CARMAN WOOLVIN, widow of the late James Franklyn Woolvin, passed away at 1:47 P.M., on August 8, 1934. Funeral services were conducted from St. John's Episcopal Church, of which she was a life-long member. Services were conducted by the rector, the Rev. E. W. Halleck, assisted by the Rt. Rev. Thomas C. Darst, Bishop of the diocese of East Carolina.

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NOTICE

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

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† **necrology** †

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

J. P. GIBSON, PRIEST

WASHINGTON, D. C.—The Rev. Joseph Patterson Gibson, 64, died August 27th. He was for the past 14 years rector of Christ Church, Chaptico, Md.

He is survived by his widow and three daughters and a son, the Rev. Robert J. Gibson, rector of St. John's Church, Accokeek. The funeral service was in Christ Church, the Rev. George F. Dudley, D.D., of Washington, officiating.

The Rev. Mr. Gibson was born February 5, 1870, at Baltimore, Md., the son of Joseph Gibson and Margaret Fusselbaugh. He received his Bachelor of Arts degree in 1897 from St. Stephen's College, and after attending General Theological Seminary was ordained deacon in 1900 and priest in 1901. He married Elva C. Jennings June 11, 1902.

He was curate of St. Mark's parish, Frederick and Washington counties, Maryland, 1900 to 1901; rector of St. Paul's Church and Christ Church, Calvert county, Maryland, 1902 to 1904; priest in charge of St. Margaret's Church, Wilmerding, and St. Alban's Church, Duquesne, Pa., 1904 to 1906; rector of St. Joseph's Church, Port Allegany, Pa., 1906 to 1909; rector of Deer Creek parish, Darlington, Hartford county, Maryland, 1909 to 1920, leaving there to go to Chaptico.

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SPRINGFIELD, ILL.—The burial of the late Henry T. Rainey, Speaker of the House of Representatives, was conducted August 22d by Bishop White of Springfield at Walnut Hill, Carrollton, Ill., in the presence of the family, President Roosevelt, and a large congregation.

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GLASSBORO, N. J.—Mrs. Paul D. Newell, wife of the rector of St. Thomas' Church here, who was injured by lightning some weeks ago while at Sea Isle City, has returned home from the hospital and is recovering.

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The Episcopal Church

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Examining Chaplain to the Bishop of Southern Virginia

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