

# The Living Church



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# The Living Church

Established 1878

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

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 ..... Devotional Editor  
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 ADA LOARING-CLARK ..... Woman's Editor

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## Church Calendar



### AUGUST

- 18. Ninth Sunday after Trinity.
- 24. St. Bartholomew. (Saturday.)
- 25. Tenth Sunday after Trinity.
- 31. (Saturday.)

### CALENDAR OF COMING EVENTS

#### AUGUST

- 28-September 2. Brotherhood of St. Andrew Convention at Sewanee.
- 29-September 2. Evergreen Conferences.
- 30-September 2. Young Women's Conference, Adelyarood.

### CATHOLIC CONGRESS CYCLE OF PRAYER

#### AUGUST

- 26. Calvary Church, Flemington, N. J.
- 27. Convent of St. Anne, Kingston, N. Y.
- 28. Holy Trinity, Pueblo, Colo.
- 29. St. Barnabas' Free Home, Gibsonia, Pa.
- 30. Community of the Transfiguration, Glendale, Ohio.
- 31. Society of St. John the Divine, Toronto, Canada.

## A good time to go to Europe!

**T**HE EASTWARD rush is now over — liners are uncrowded and off-season rates apply.

Send for free calendar of fall events, steamship, and travel literature. We will be happy to aid you in your plans.

## THE LIVING CHURCH TRAVEL BUREAU

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## Clerical Changes

### APPOINTMENTS ACCEPTED

DEACON, Rev. W. HAROLD, formerly rector of St. Luke's Church, Malden, Mass.; to be rector of St. Mark's Church, Fall River, Mass., effective September 1st. Address, 94 Eastern Ave.

KELLY, Rev. HENRY ERSKINE, formerly rector of St. George's Parish, Bridgeport, Conn.; is rector of St. Michael's Parish, Litchfield, Conn., since July 14th.

PATTIE, Rev. JOHN R., formerly rector of Trinity Church, Alliance, Ohio; to be rector of Christ Church, Warren, Ohio, effective September 1st. Address, 458 High St., N.E.

SMITH, Rev. ERIC A. C., formerly vicar at All Saints' Church, Sterling, Colo.; to be vicar at St. Matthew's Church, Grand Junction, Colo., effective September 1st.

### NEW ADDRESS

GRIFFITH, Rev. G. TAYLOR, formerly 5830 S.E. 41st Ave., Portland, Ore.; in care of Mrs. Willard Dashiell, R. 1, Box 141, Holyoke, Mass.

### SUMMER ACTIVITY

EYLER, Rev. ARMAND T., vicar of Christ Church, Valdosta, Ga., is supply rector of Christ Church, Savannah, during August.

### RESIGNATION

BARBER, Rev. MILTON A., S.T.D., for more than 28 years rector of Christ Church, Raleigh, N. C., resigns due to ill health. Effective, September 1st. Dr. Barber was made rector emeritus of the church and voted a special honorarium.

### NOTICE

CONVENTION SECRETARIES—When sending journals, please address to: Diocesan Library, 2428 S.W. 19th Ave., Portland, Ore.

## ORDINATIONS

### PRIESTS

PENNSYLVANIA—The Rev. NELSON WAITE RIGHTMYER was advanced to the priesthood by Bishop Taitt of Pennsylvania in St. Paul's Church, Chester, July 19th. The ordinand was presented by the Rev. Thomas L. Harris, and the Rev. Stanley V. Wilcox preached the sermon. The Rev. Mr. Rightmyer is assistant at the Church of St. Luke and the Epiphany, Philadelphia, Pa.

SOUTHWESTERN VIRGINIA—The Rev. WALTER WILLIAM CLEM was advanced to the priesthood by Bishop Jett of Southwestern Virginia in St. John's Church, Waynesboro, Va., July 25th. The ordinand was presented by the Rev. John J. Gravatt, D.D., and the Rev. Harry Lee Doll preached the sermon. The Rev. Mr. Clem served St. John's, Waynesboro, during his diaconate and now becomes its rector.

### SHRINE MONT

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## CORRESPONDENCE

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

### The New Church in Haiti

**T**O THE EDITOR: In sending you an account of the consecration of the Church of the Holy Name of Jesus, on the island of La Tortue, I have in mind two purposes. The first is to express my deep appreciation of the gifts of many members of THE LIVING CHURCH FAMILY which made possible the building of this church and then to tell of the occasion itself. I know your space is valuable and I will not repeat the story I tried to tell last December of the loss of the very modest chapel that had been built on this island under the moving spirit of the Ven. Elie O. Najac, archdeacon of the North (Haiti). It signified not only the loss of the chapel but also of the holdings and possessions of practically every member of the congregation. Re-building seemed absolutely hopeless.

THE LIVING CHURCH FAMILY quickly came to their assistance. Governmental authorities permitted the cutting of such timber as might be necessary. Certain merchants in Port de Paix, such as Mr. Abegge, a Swiss, the Busse brothers, Germans, contributed cement in generous quantities. Archdeacon Najac was his own architect, contractor, master mason, carpenter, the animating spirit of the entire enterprise.

I was told that I should be surprised when I saw the result, and I was surprised to learn that such a church, with a rectory adjoining, could be built for less than \$500. It was truly a wonderful achievement, one from which THE LIVING CHURCH FAMILY can take great satisfaction.

Port de Paix is a full day's automobile journey from Port au Prince and it is over no Lincoln or Dixie Highway. Ordinarily one arrives somewhat *fatigued*. And the Sunday services beginning at 4 A.M., if one should attend that Mass, come too soon after to relieve the fatigue. At 9 o'clock, confirmation, High Mass. In the afternoon calls to receive and a small entertainment by the children of the school. After that visits to return or less one would be lacking in the social conventions that are so carefully observed in Haiti.

At 3:30 A.M., Monday morning: "Archdeacon Najac, Archdeacon Najac; it is half past three. It's half past three." So the call was repeated again and again, in French, until someone awoke and brought response to the captain of the motor boat that was to take us to La Tortue before the customary high winds should arise and make the crossing more or less unpleasant. We reached the island soon after 6 and took up immediately our climb to the plateau where the chapel had been erected. Not the least interested of the party was the little fox terrier "Pierre" that always accompanies the Bishop on his visitations. And a close second to "Pierre" was Charles Ritchie, one of our candidates for Holy Orders, making his first trip to the North and to see at first hand some real missionary work, work that he will be eager to do himself some day. He was my lay chaplain for this particular occasion.

It was over soil that spoke aloud of the past, of buccaneers, of pirates, of Napoleon's brother-in-law Le Clerc who came over to put down the slave insurrection. There are ruins that we visited in the afternoon which are said to have been of a palace he occupied

when he was stricken with malaria. Afterwards he died of yellow fever.

It was a busy morning, wherein the following services were held one after another, with the utmost dignity and reverence on the part of all participating: A service of laying the corner-stone; consecration of the Church of the Holy Name of Jesus; baptism of infants; confirmation; marriage; the Holy Eucharist—six in all.

In the afternoon, I saw some of the work of Archdeacon Najac. There was the little girl, possibly nine years old, whose life he saved a few years ago. She had fallen off her little donkey while going for water at the spring, broken her arm close to the shoulder, and there was no doctor to whom she could be taken for the proper setting of the bone. Her father and mother considered it the work of some evil spirit that the accident had occurred. Almost two weeks after the accident they came to Archdeacon Najac. He saw the child's peril and took her at once across the channel, to the hospital at Port de Paix, too late to save the child's arm, barely in time to save her life. It was pitiful to see that little stump of an arm hardly three inches long.

There was a man, too, who had neglected some insignificant wound to his hand and it was in terrible condition when he showed it to us. The archdeacon told him to come to the rectory at once and he would give it attention. There, sitting before the archdeacon as he would sit before some thoroughly qualified surgeon, his hand was washed, an anti-septic solution applied, the hand carefully bandaged, and direction was given that he should come over to Port de Paix at once for proper treatment.

Such is the work of this missionary that you have helped and it is going on all the time, quietly, modestly, unpublished abroad. And there are others who are doing the same kind of work in every missionary field. For help to this particular field all our gratitude goes out to THE LIVING CHURCH and its splendid Family.

✠ HARRY ROBERTS CARSON,  
Bishop of Haiti.

Port au Prince, Haiti.

### Lay Administration of the Chalice

**T**O THE EDITOR: Since some of the Synods will be meeting early this fall, there is a matter which ought to be called to the attention of the deputies who attend the provincial gatherings.

Memorials from the diocese of Southwestern Virginia and the diocese of Michigan were presented to General Convention on the subject of The Lay Administration of the Chalice in Holy Communion. And General Convention referred this question back to the provinces for discussion and further report to the next General Convention. Perhaps the matter can best be presented by quoting from the *Journal* of General Convention:

The Bishop of Michigan presented the report of the Special Committee of the House of Bishops on the licensing of lay readers to pass the Chalice, together with the following resolution which was adopted:

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

*Resolved*, the House of Deputies concurring, that

*Whereas*, in accordance with action taken at the meeting of the House of Bishops held in Davenport, the Chair appointed a Committee to consider and report on the subject of licensing Lay Readers to pass the Chalice in the administration of Holy Communion. The Committee appointed consisted of the Bishops of Michigan, Alabama, and Los Angeles. The subject was considered by your Committee in the form of an Amendment to Canon 26 entitled "Of Lay Readers" offered at the last General Convention and read as follows:

"At the request of a Parish Priest, acting with advice of his Vestry, the Bishop may license a Lay Reader to pass the Chalice in the administration of Holy Communion."

In the opinion of your Committee, this subject should receive much more general consideration before action is taken by the General Convention, and therefore offers the following resolution:

*Resolved*, that the proposed amendment aforesaid be referred to the Synods of the various Provinces, with the request that they give this whole subject careful study and consideration and report their findings to the next General Convention.

*Attest*: CHARLES L. PARDEE, Secretary.

The House of Deputies concurred in the foregoing Message on the Twelfth Day.

It is interesting to note that the Church in China (*Chung Hua Sheng Kung Hui*) at the last General Synod adopted a resolution approving the request of the Bishop of Hong-kong to license lay readers to assist with the administration of the chalice.

It is to be hoped that this matter will have full discussion in our Synod meetings.

(REV.) ROBERT A. MAGILL.

Lynchburg, Va.

### "A Criminal Enterprise"

**T**O THE EDITOR: The Italian government, led by Mussolini, is preparing to make a murderous assault upon the ancient Christian nation of Abyssinia. Is it not imperative that the Christian forces of the world make a united protest against such a criminal enterprise?

Such a protest might have no effect upon the Nietzschean Mussolini, but it would at least serve as an expression of the Christian opinion of the world in the face of such an outrage, and serve also to remove some of the stigma attached to the Church on account of its association with previous wars.

Such a protest might be made directly, and also through an appeal to Pope Pius XI, spiritual leader and director of the Italian people, to use his influence to prevent the attack upon Abyssinia.

ALAN GANN.

Los Angeles, Calif.

### Glossing Over Roman Heresy

**T**O THE EDITOR: Mr. Marshall is right in his assertion (L. C., June 22d) that the doctrine of Papal Infallibility is heresy, and that "it is necessary, *a priori*, in any discussion of reunion with Rome, that this modern Roman heresy should be frankly dealt with." And I submit further, that we shall get further with Rome in any future negotiations to this end, if we boldly state the facts, instead of glossing it over, as so many do. It is better diplomacy. When two nations undertake to settle the disputes between them, the first step on either side is to present the maximum of their claims. Then comes friendly discussion, with the ultimate modification, withdrawal, or satisfactory elucidation,

tion of the points at issue. So it must be with the Churches. It may not be humanly conceivable, but it is divinely possible, that Rome may some day so re-define her present conception of infallibility as to make it a characteristic of the whole Church speaking through her primatial head, instead of the characteristic of a specific individual speaking to the Church and instructing it. But she never will do this, nor will she make any other concession of vital importance, unless we frankly, boldly, and charitably assert the principles for which we stand. We upon our part must also make concession, but no concession will be of any avail if we hesitate to state the vital points at issue.

The same principle applies to our negotiations with the Protestant Churches. As long as so many of our prominent bishops, professors of Divinity, and rectors of parishes insist upon assuring them that there is no issue between us, that the Prayer Book does not mean what it so plainly says, or that we are ready to change it all, so long the goal of unity must remain beyond our reach.

(Rev.) LEFFERD M. A. HAUGHWOUT.  
Great Kills, Staten Island,  
New York City.

#### The Presiding Bishop

TO THE EDITOR: I have received letters from three of your readers in connection with my communication (L. C., August 3d) accusing me of "casting slurs" upon, and belittling the office of the Presiding Bishop. I must confess that I am unable to see precisely in what way I have offended, but should appreciate the courtesy of your columns to make the point clear.

The office of Presiding Bishop is one created by the General Convention of this Church for the fulfillment of certain definite functions. As the Bishop selected by his brother bishops to be "*primus inter pares*," both his office and its holder are entitled to the respect and reverence of every clerical and lay member of this Church.

To use the name of the Presiding Bishop in connection with the criticism of one of his fellow bishops by a member of the Chapter of his own diocese, upon a matter which is no possible concern of either of them, and in addition to discuss his relations with another Church, and in a paper published in another country, seemed to me to be, irrespective of good taste, a gross breach of ecclesiastical etiquette, and a slight to the Presiding Bishop that ought to be held up to public reprobation.

If this is belittling or casting a slur upon the Presiding Bishop of the Church, I can only offer my profoundest apologies. We are not all infallible—even Canons.

Seaford, Del. (Rev.) JOHN R. CROSBY.

#### "The Holy Isle of Lindisfarne"

TO THE EDITOR: I wish to congratulate you upon the publication (L. C., June 1st) of the very excellent article entitled *The Holy Isle of Lindisfarne*, by the Rev. Ernest E. C. Eلفord.

As vicar of one of the few American churches dedicated in honor of St. Aidan, three years ago I made a pilgrimage to some of the places associated with St. Aidan. My brief stay on the island of Lindisfarne was made memorable and profitable by the kindly offices of the learned vicar, the Rev. Mr. Eلفord. He personally conducted me all over the island, told me all he could in the short time at my disposal, and allowed me to snap his picture on the reputed site of St. Aidan's grave, though he had never seen or heard of me before.

Again, I must commend the publication of

this admirable article, both on account of the information it contains and on account of its splendid literary quality.

(Rev.) HERBERT B. SATCHER.  
Cheltenham, Pa.

#### Recommends New College

TO THE EDITOR: I think you ought to be told: in the Library of the University of Virginia here, catalogs of all universities and colleges are on file, arranged alphabetically, and next to the catalog of Luther College, Iowa, is that of Loyola University, New Orleans—the latter seeming to loom over the other as though waiting to pounce. Certainly there should be a P.E. college in the L's to go between the two as the traditional *via media*.

NASH K. BURGER, JR.  
University, Virginia.

#### Glamorous Language

TO THE EDITOR: The Churches are beginning belatedly to talk plain English. They are awakening to the appalling menace to our future from our proposed expenditure of upwards of a billion dollars of taxpayers' hard-earned money this year for further preparedness for war. The Federal Council of Churches *Bulletin* says this "stamps our present government as the most military-minded in the peace time history of our country." We are madly rushing on to disaster as did the nations before 1914.

The word billion means little to most people who add three ciphers to a million, and know no more than children what it is. One should abolish the use of the word and say slowly, "a thousand million," and then think of throwing away a dollar a minute for a thousand million minutes and find by figuring that this would take over nineteen centuries!

We have been dealing so largely in billions in our calculations that most people have surrendered all sane thought about it and have no more imagination than children in dealing with hard facts. The glamorous language used about the sword, even by those who condemn its use, fails to convey the ghastly, harsh reality. The modern sword is only an ornament or symbol. The trim West Point graduates whom the President addresses will use no glittering uplifted sword but steel tanks, machine guns, poison gas when, as marshalling scripted customers and producers, they choke and mangle other conscripts and producers equally innocent in the futile fashion of 20 years ago.

Boston, Mass. LUCIA AMES MEAD.

#### "Stupid and Irreverent"

TO THE EDITOR: Allow me to raise a strong protest to the paraphrasing of the Easter hymn in connection to the Church of the Resurrection (L. C., July 20th). To my mind it is both stupid and irreverent.

After having spent a good many years in China, I came back to this country to find a home at this little church and love it. On the last Sunday in June there were not more than a dozen people in the congregation. They had moved to the country for the summer.

The beautiful Church of St. James is only a few blocks away and the clergy there are always most Christian in welcoming strangers.

To my mind that superior attitude of some in our branch of the Church does no end of harm. "See how these Christians *love* one another." . . .

(Miss) MARGARET BENDER.  
New York City.

#### The Clergy and Economic Issues

TO THE EDITOR: In the article *The Clergy and Social and Economic Issues*, by Dr. Milton Steinberg (L. C., June 29th), Dr. Steinberg has given as reasonable an argument for the use of the pulpit in presenting these issues as I have read.

The question, however, comes to mind, just how much good is effected by such use? And is not some of this passion for airing one's social and political views in the pulpit due to impatience with the slow and toilsome road Christ has set before His followers, both clerical and lay?

I have no way of gauging the proportion of persons in any given congregation who heed the sermon, although I suspect it of being a rather small fraction; if, however, a pastor knows his people intimately, would not the correction of wrongs be brought about more effectively by private conversations with them? Few there are who can withstand the gentle admonitions of a saint.

ELLEN K. MAHAN.  
Quogue, Long Island, New York.

#### A Bread-Loafer's Wish

TO THE EDITOR: The remarks of Paul Wissinger (L. C., June 29th) together with my return after a number of years' absence to this somewhat unique summer school has aroused a desire that the Church should be represented, should be available to the members of the student body and to the faculty.

Miles from any city, surrounded by mountains, immersed in studies, the students nevertheless are peculiarly open to influences other than intellectual. The "definiteness and security" of the Catholic faith is hungered for, but oftentime people are absolutely ignorant that it can be obtained outside of the Roman Church.

It is too late this year for any registration, for in the matter of sleeping accommodations there is standing room only. Some year I hope a missionary-minded, intellectually sure, sincerely human priest or brother will take a course here, or be on the ground and give these writers and students the opportunity to learn something about the One Holy Catholic and Apostolic Church.

A Bread-Loafer,  
(Miss) ELLEN L. BURNAP.  
Bread Loaf, Vt.

#### Poem Wanted

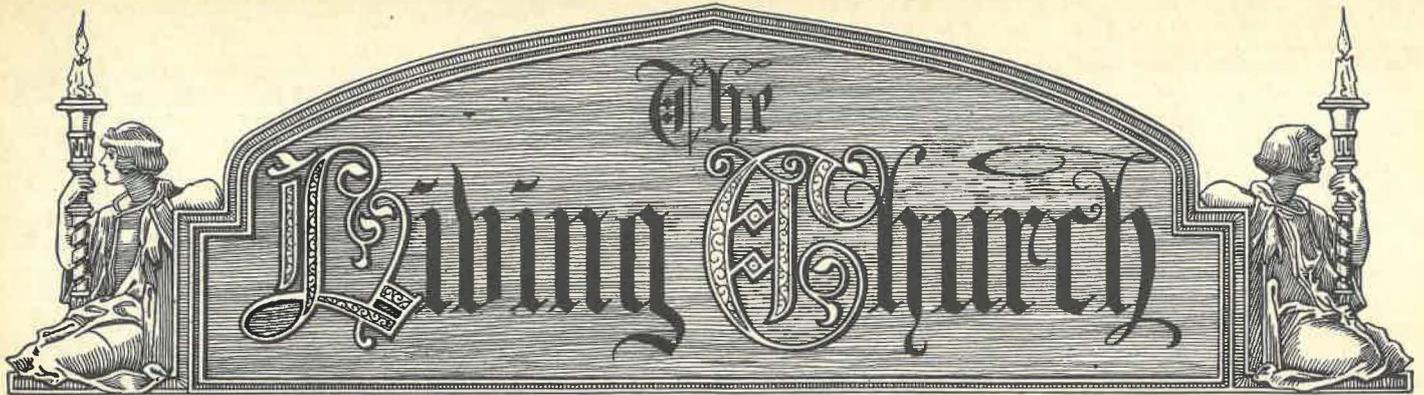
TO THE EDITOR: Mrs. Kilbourn had such success in finding the two poems she wrote about in your correspondence columns that I am hoping your readers may help me to find a poem I have been looking for for years. I thought I had read it in the *Holy Cross Magazine* sometime between April, 1920, and November, 1922, but must have been mistaken as I have been unable to locate it there.

The poem was written in Old English (which may have been transcribed), and had several verses. The first of which went something like this:

"Is the way long? I say not so,  
No way is long where friends do go  
In loving converse, sweet and low,  
And all the way I have with one  
My Lord's dear company."

May I add that I think Brother Gouverneur's S. B. B. article, Faith and Work (L. C., June 29th), is most inspiring and puts one in mind of the dear Poverello of Assisi's humble beginning in God's service, and glorious achievement for the honor of His Name.

(Mrs.) KATHARINE R. DAVIS.  
Bolton Landing,  
Warren Co., N. Y.



## EDITORIALS & COMMENTS

### When Not in Rome

**M**OST PERSONS hear very early in life that old adage: "When in Rome, do as the Romans do." The little girl or boy, ready to start out to the birthday party of a neighbor, is admonished to "do what the others do." Mothers, and even fathers, dread anything "peculiar" in the behavior of their children, particularly when away from home. Fortunately for their peace of mind, children are for the most part inclined to be conventional; they usually wish to do what the others do. The difficulty is to persuade them to do differently, when occasion demands this. Some children, needless to say, dislike conformity from their cradles; their whole idea would seem to be to do, when in Rome, what the Romans do *not* do. These children have their devoted grown-up friends, who find them particularly interesting; but they are a great care to their fathers and mothers—especially their mothers. The reason is plain: one never knows just *what* they *will* do.

Men and women remain childish in many ways. They retain some of the charming characteristics of children: their sweetness, their eagerness to please, their delight in something new. It is easy for these, wherever they may be, to "do what the others do." That desire to be different, which certain other children have, also is often carried into maturer life—to the pleasure of some of the community and the exasperation of others. When in Rome, grown-ups, like children, do what the Romans do—or they do not.

It is a surprising fact that people frequently think they are in Rome, metaphorically speaking, when they are not there at all. They conform, when they need not, even in the interests of good manners; and they refuse to conform without any real cause. No one, apparently, said anything to them in their ductile years about what to do when *not* in Rome. So they are obliged to do the best they can without the benefit of that early training which is so valuable to all of us.

We see them at all seasons of the year, in various places; but perhaps they are more in evidence in summer, at summer conferences, than at most times and in most places. There is the woman, for example, who not only wears the "conference cap" herself, but who insists that every other woman shall

wear it, even when not in chapel or on the conference grounds. A hat will not answer. Of course, many of the other women will do as she urges, though she is not a Roman and they are not in Rome. But there will always be two or three who will stand out against her. And there may be a militant one who will actually go into the chapel itself quite uncovered—not even a hat. The result is that there is discussion quite unrelated to the subject of the conference. The Apostle Paul is quoted: I Corinthians, chapter 11, verse 5. This leads to controversy. But it is nothing to the controversy which ensues when a professor in one theological seminary is quoted in support of one position, and a professor in another theological seminary given as the authority for the opposite position. "What are our seminaries coming to?" Both sides will ask the question with a sigh. And each will mean something diverse, but derogatory.

**T**HEN THERE IS the priest who will not wear Eucharistic vestments. Were he simply to say that he preferred not, but would wear his surplice, no "situation" would be created. But too often he says a great deal more. Again there is discussion of what he has said about vestments, instead of the topic of his course at the conference. The Ornaments Rubric is quoted. Its deletion likewise is quoted. This leads to controversy. Then sundry rectors and bishops are quoted. More controversy, of a warmer sort. "What are the clergy and the bishops coming to?" This question will be put by both sides, each side meaning the particular rectors and diocesans with whom they do not agree.

It should be said without delay that the debated matters cited are debatable. But a summer conference consists of a week or ten days at the most; and its members have come together to debate some other subject, announced in advance. The purpose of the conference is nullified if this is made impossible or secondary. And many a conference is thus made of none or little effect. That "cap" discussion, for instance, marred a conference on social justice. And the controversy on Eucharistic vestments weakened a conference on the reunion of Christendom.

When are we *not* in Rome? Some one may be asking this

question. The answer is simple: when we are somewhere else. That woman who started the agitation about the "conference cap" might well have recollected that at least two or three in any sizable group would not wish to wear it, and that at least one would be present who would make an issue of it. A conference is not a child's birthday party, its object merely agreeable play. Each person present really need not be advised or expected to "do what the others do."

As for the priest who refuses to wear Eucharistic vestments, we venture to think that he can, if an experienced pastor, do it without creating undue excitement. He is *not* in Rome. And he really might remember that the conference is not an occasion for random conversation. Anything strikingly "different" here is more serious than the behavior of the non-conforming child at the birthday party.

On the other hand, good and conscientious people sometimes conform from a sense of courtesy when this is not required of them. There are the men and women who, when at conferences, receive the Holy Communion, though not members of the Church; often, not members of any religious body. They do this, they will explain, because "others are doing it." Once in a while, one of them will actually quote the old adage: "When in Rome, do as the Romans do." But they are *not* in Rome. Here is a realm in which the requirements are far indeed above the requirements of good manners. Convention does not enter in here.

It all comes down finally to a distinction between the fundamental and the superficial; between the great and the small; between the spiritual and the temporal. Surely there was never a father or a mother anywhere, among the thousands who admonished their children with the old adage, who had in mind any conformity except a conformity to social conventions of the less momentous kind. "When in Rome, do as the Romans do" meant to play the games with the others at the birthday party; to partake of the refreshments served, eating only so much as "the others" ate; to be pleasant and friendly to all—which it was hoped "the others" would also be. In more serious matters, no responsible person ever said to youth: "Do what the others do." No; they said rather: "Do what is right."

Of course, many persons think it right to make an issue of something which, to onlookers, may appear to be small and superficial and temporal. To those making the issue, it is seen as large and fundamental and spiritual. What then? We must respect them, of course; and we must try to be amiable as well as patient. We may even wish that they *were* in Rome. But plainly, they are *not*; their scruples do not permit them to conform.

We should not find it hard to respect them; for the reason that we may very likely appear to them, sooner or later, as they now do to us. In short, life is made up of times when we are in Rome, and times when we are *not*. The urgent duty of us all is to know where we are—or try to—and behave accordingly.

### Instruction for Marriage

SINCE the adoption of the canonical requirement that the clergy "shall within their cures give instruction both publicly and privately on the nature of Holy Matrimony, its responsibilities, and the mutual love and forbearance which it requires," rapid strides have been made by the Church in the important matter of pre-marital education. Social service departments, both national and diocesan, have given splendid leadership through the publication of material to help the clergy meet this requirement, and particularly through the sponsor-



—AS IT WAS IN THE BEGINNING—

—Philadelphia Record.

ship of such books as Dr. Floyd Van Keuren's *Outfitting for Spiritual Marriage*. Individual priests and parishes have also made notable contributions.

Since last fall St. Mark's Church, Grand Rapids, Mich., of which the Rev. H. Ralph Higgins is rector, has been maintaining a Marriage Consultation Bureau and Institute that has already held five sessions and given a comprehensive course of instruction to some fifty young people. We are advised that the instruction was most enthusiastically received and the whole experiment has proved admirably worth while.

The course of instruction is divided into four sections as follows:

(1) Physical Instruction. This class is taught by an approved physician and deals with the physical basis of sex and the problems of correct sexual adjustment. This instruction is offered to the young men and young women separately.

(2) Mental Instruction. This class is taught by a competent instructor and deals with the mental phases of the marriage relationship. The importance of correct mental attitude is especially stressed.

(3) Economic Instruction. This class is taught by an expert in this field and deals with some of the major problems of income—budgeting, family spending, etc.

(4) Moral and Spiritual Instruction. This course is taught by a qualified leader, generally the rector himself, and deals with the moral and spiritual bases of happy married life. The aim is to impress upon candidates for marriage the importance of a healthy moral and spiritual home life.

The course of instruction, which is offered as frequently as demand requires, is given on a non-sectarian basis and is in fact a community project, though it is thoroughly grounded in Christian principles. Application for admission may be made by any persons contemplating marriage within a reasonable time and there is no restriction as to race, class, or religious creed. Completion of the full course to the satisfaction of the instructor entitles the student to receive an appropriate certificate,

which is conditional upon a physical examination by a competent physician.

The St. Mark's Marriage Consultation Bureau meets an urgent social need and the plan is one that may well commend itself to adoption in other communities. Pre-marital instruction is not a cure-all, but when properly given it does go a long way to avoid the tragedy of unhappy marriages.

**Restoring Old Bruton**

**P**ARISH APPEALS, however worthy, are not ordinarily admitted to our editorial columns. But the appeal of Bruton parish church in Williamsburg, Va., is one for which we may well make an exception because Old Bruton, "the court church of Colonial Virginia," is much more than a parish. Its venerable history and its location in the colonial village that is being so remarkably restored through the vision of the Rev. Dr. W. A. R. Goodwin and the generosity of the Rockefeller family combine to render it in a special sense a national memorial.

Indeed, Bruton Church is one of the most valuable historical monuments in the nation, for it not only stands for a glorious past but continues to render a valuable service. The Holy Communion is celebrated in the church every Sunday, and other regular services are held through which the Church helps to minister to the sixteen hundred students of the College of William and Mary, to the community, and to the visiting public.

Bruton stands unique among the colonial churches of America. It was built in 1710 and the transepts and intervening part were built and paid for by the General Assembly. Pews were provided for the Governor, his Council, and members of the House of Burgesses. Every distinguished man connected with the government of colonial Virginia from the completion of the present church in 1715 until the Revolution worshipped in Old Bruton. As the successor to the church at Jamestown, as the spiritual home of the patriot statesmen who worshipped there, and as an historic witness to the influence of spiritual ideals upon the life and thought of the patriot fathers, Bruton makes a unique appeal to the sympathetic interest and cooperation of the American people, and especially of American Churchmen. Indeed, one bishop has gone so far as to say that "Bruton is the noblest monument to religion in America."

In order to restore Bruton parish church properly an appeal is being made for \$25,000. THE LIVING CHURCH is glad to endorse that appeal and will be happy to open its columns to such contributions as our readers care to send. Checks may be made payable to THE LIVING CHURCH RELIEF FUND, marked "For the Restoration of Bruton Church," and mailed to the office of publication; or they may be sent directly to Dr. Goodwin, Bruton Parish Church, Williamsburg, Va.

**ANSWER TO CORRESPONDENT**

F. H. W.—Canonically speaking, there is no bar to permitting baptized members of sectarian denominations to be sponsors for infants baptized in the Church. It is, however, manifestly inappropriate, since one of the promises that the sponsor makes on his own behalf is to "take heed that this child, so soon as sufficiently instructed, be brought to the Bishop to be confirmed by him." If the godparent has not done this on his own behalf it can hardly be anticipated that he will do so on behalf of his godchild. It seems to us that the clergy ought to do everything in their power to discourage the practice of permitting non-Churchmen to act as godparents.

**ACKNOWLEDGMENT**

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

RUSSIAN THEOLOGICAL SEMINARY IN PARIS

I. N. B. . . . . \$ 20.00

**Everyday Religion**

**A Daily Rule of Life**

Of perennial interest is that oldest of English novels, *Robinson Crusoe*. Why? It fascinated our childhood to see what the hero could salvage from the wreck, and with what ingenuity he fitted out his stockaded cave. But behind that the real theme is, How desperate it is for a man to live alone. How we thrill with Crusoe when he discovers the footprint on the sands. Another man! Will he share the life, or will he refuse? Black man Friday rescued at the risk of life, in order to rescue white man Crusoe from the insanity of living alone! It is a parable. Browning says:

"For I a man, with men am linked,  
And not a brute with brutes; no gain  
That I experience must remain  
Unshared."

VII. SHARE

**T**HE GOSPEL is news—the perennial novel of the ages—the true story of how God came as a Man to rescue man from the horror of being alone. In our Lord Jesus, the Father offered to share Himself with any who will receive Him.

The disciple has never learned his lesson until he learns from Christ to *share*.

Share what? Share life.

Life is invisible. No one knows just what it is. It is a mystery. It is recognizable by its outward tokens. Here are some tokens:

1. Nearness. You must draw *near* in body to another in order to share life. If bodily nearness is denied you must send: a messenger, letters, thoughts, prayers, substitute gifts.
2. Transference. To share, means to transfer the values of one life into another.
3. The Motive. Here is where our Lord "turns the world upside down." Before He comes, the motive is earthly: get all you can away from others for yourself. The motive we catch from Him is: give yourself away all you can for others.
4. The Medium. Any medium will do, whatever will carry the current.
  - a. Thoughts. Share the other's mind. Put yourself in the other one's mental place. Read his thoughts and think with him.
  - b. Feelings. Share the emotions which gladden or hurt the others. Feel with them.
  - c. Work. The other one often has too heavy a load—more than man, or one group, can lift. Put your shoulder to the wheel.
  - d. Partake. Nothing can substitute for the divine arrangement whereby when we break bread together—physically and in spirit—we begin to share. Company = eating bread together.
  - e. Spend your wealth on the others. Your wealth is tokened by:
    - (1) Personal talents. (I need the help of an artist right now.)
    - (2) Influence. Another man has a leverage which I cannot apply.

(Continued on page 132)

# The Mountain Province of the Philippines

By the Rt. Rev. Paul Matthews, D.D.

Bishop of New Jersey

NO WORDS of mine could possibly picture the majestic and compelling beauty of these vast hills, with lofty peaks and almost bottomless abysses. We traveled a road that seems just to cling desperately at dizzy heights; crossing lofty narrow "saddles" between the peaks, and rather giving one the feeling that you must dash across them to keep from plunging into an abyss on either side, with such a panorama of mountain masses to right and left that it made me almost wish that for the time I were "wall-eyed" and could see both ways at once!

Fr. Wilner is a wizard of the road, guiding his car (which gave at times some evidences of nervous fright) with the calm assurance of an air-man. He can keep that car on the road with never a side-slip which would have meant in countless places disaster and death. He just kept a firm hand upon it and spoke to it kindly from time to time.

I confess that it was a bit like taking a lesson in tight rope walking, only on a rope that was as sinuous as a snake, and at many of the turns one could almost meet oneself coming back! It may be 150 kilometers from Baguio to Sagada, but that road should be measured sideways and not merely fore and aft; every now and again the road gives a wriggle and you a shake and you find yourself, much to your surprise, still on the road and still alive.

All this while this good "genius of the hills" is keeping up a lively and cheerful flow of conversation, with occasional bursts of song. It is an experience to be conducted through cloudland by this good father and I am sure that with almost any other driver you could "go fa-ther and fare worse!"

Is there anything anywhere in the world like those marvelous rice terraces? They seem to be climbing the great escarpments like some great living creatures; set there by the hands of some gigantic magician. When the sunlight floods the valleys the vivid color reflected from their still pools with the verdant rice shoots covering their surfaces gives the effect of a mantle of soft but gorgeous velvet, while their supporting walls of time-worn stone are themselves beautiful with moss and clinging vines. They are like stupendous gardens far lovelier than any perfectly kept formal garden I have ever seen; for they are not stiff or formal, their symmetry lies in the curving beauty of their contours which follow the swelling curves of the great slopes to which they cling. They are veritable hanging gardens.

How we climbed, on and up, further and further into the mountain fastnesses, through fragrant forests of pine, mingled with tree ferns and other tropical growth; the road too narrow and the turns too sharp for two-way traffic, and so controlled by gates which only open to the traveller when no wagon, truck, or car is coming the other way.

We had good luck at the gates, and were not held up for long at any point, and all the gatekeepers, mostly young women, were smiling and friendly. My impression of the "hill people" is that they are a very kindly folk, and they are a most comely race.

When we finally wound our way up over heights, which

*THESE IMPRESSIONS were written by Bishop Matthews after his recent visit in the Philippine Islands. They were published in the Mountain Province "Churchman."*

seemed when we looked at them from a distance, as though they could not be surmounted by any road, and, speeding through grotesque limestone formations, that looked like ancient guardian

sentinels petrified by magic, Sagada, lying in a lovely vale with the higher hills about it, burst upon us.

Our welcome was a royal one, detachments of boys and girls evidently on the lookout as outposts greeted us with rousing cheers as we approached, and the church bell was ringing out its peal of welcome as we neared our journey's end.

All the mission staff was there to greet us, and one of the chief delights of this memorable visit was to meet these splendid people. The missionary workers in the field here and elsewhere in the Philippines are in my judgment considerably superior to most of the Church workers I know at home. They are exceptional people without exception. I have the feeling very deeply that our work at home would be much more effective than it is, if manned and planned as well as in this far off field.

I should say from what I was able to see of our work in the Island of Luzon that in the work of our missionaries we can feel and see the real life of the Church, and that glowing with a richer vitality than in our somewhat self-satisfied home parishes.

At Sagada I felt like shouting Luther's hymn (with adaptations) "A mountain fortress is our God."

At Bontoc, with the river flowing by, and the flame trees burgeoning, I felt like chanting the twenty-third psalm: "By the waters of comfort He shall convert my soul."

Here as the night fell after our solemn confirmation service in the lovely Church, some of the boys who had been confirmed, and others, gave us a series of firelit native dances, clad very simply in G-strings only, with wierd music on their gongs, accompanied by others with spears, shields, and head-axes in mimic combats, their beautiful bronze bodies shining in the firelight like sculptures of Praxitiles.

On our return to Baguio, the mountain "summer capital," a veritable garden city, which gives one the impression of park-like perfection, and is one of the cleanest and best kept places I have ever seen, we had some time (but not enough) to see something of Easter School for Igorot boys and girls, and Brent School, where we were hospitably entertained, and also the Church of the Resurrection, and the work at Trinidad Mission.

I fear I am disposed to become lyrical, when I think of our work here; "our work" by courtesy rather than in fact, for if we "at home" would only make it more our own by giving a sufficient and generous support some of the things these self-sacrificing people here have given themselves for and longed and labored for, for years, might become realities.

The amount they have accomplished is amazing enough, what hardships they have endured with fortitude and the difficulties they are willing to face, and not only cheerfully willing, but finding the highest happiness in facing, should be better known by our people at home, whose understanding

(Continued on page 132)

# Housing\*

By Clinton Rogers Woodruff

Director of Public Welfare, City of Philadelphia, and Associate Editor of THE LIVING CHURCH

IN THE MATTER of housing in American cities there is certainly the "sound of a going in the tree tops." This is attested on every side. As Rebecca Rankin, a short time since, pointed out in her valuable *Municipal Reference Library Notes*, the present activities in municipal housing were so numerous that she was tempted to devote a whole issue to recent publications on the subject. As her space was limited, as is ours, she reviewed only a few of the outstanding books on housing. She did call attention to the *Monthly News Letter* issued by the Housing Section of the Welfare Council, 122 East 22d street, New York City, which devotes itself entirely to housing information. "Never have we noted," said Miss Rankin, "more interest than at present, stimulated by many governmental agencies and coöperated in by numerous private foundations and by industries."

Publications like the *American City* and the *Survey* carry from time to time long lists of articles on the subject, and the daily papers abound in items about new building projects—some private, some public, some private aided by public appropriations—and we have the announcement (April 17th) that plans for the use of upward of \$800,000,000 of the recently appropriated P. W. A. funds in low-cost housing and for putting persons in rural areas on a self-sustaining basis have been worked out, but to what extent these projects are carried out depends upon the allocation that President Roosevelt makes of the \$4,800,000,000 work fund. The contemplated division of the fund would be about \$400,000,000 for low-cost housing under Public Works and between \$400,000,000 and \$500,000,000 for helping persons on farms back on their feet.

The Public Works Administration is said to have applications from seventy-seven cities for low-cost housing projects. On half of these preliminary ground work has been done and officials believe that within a month the projects can be put in shape for sending the money forward. They estimated some \$200,000,000 might be used in these. Two or three months would be needed to put projects in the other cities in shape for final approval.

At the same time this news was sent out the newspapers carried a story that the federal Department of Justice had filed condemnation proceedings in federal court for a \$2,800,000 P. W. A. low-cost housing project in Cleveland, involving twenty-two acres near the center of the city, the land now being covered with shacks.

An encouragingly long list of projects could be made showing the awakening interest in this most important question of "how do the people live." A refreshing trumpet call has come from the Southwest in the form of a bulletin from the Director of the New Mexico Bureau of Health (Dr. J. R. Earp) who sharply calls for an attack on the home declaring: "The home is the citadel of vice. The forces of vice in the city streets are hotly contested. We have established juvenile courts and reform

schools, playgrounds have been built, recreation organized. There are Boy Scouts and Girl Scouts, Boy Builders and Big Brothers. At school we have medical examinations and clinics for corrective work. We provide hot lunches and social ideals," but as he forcibly points out, "the homes from which these children come are private, some of them have recently come under the scrutiny of the U. S. Public Health Service at the request of the Housing Division of the Public Works Administration. A third of our population lives in structures unfit for human habitation." Contributing to the higher sickness and mortality rates in these unfit homes are impure water supply, insanitary toilets, overcrowding, lack of light, lack of adequate ventilation, excessive dampness, dilapidation, and lack of screening against flies and mosquitoes.

Dr. Earp describes how American homes have supplied to the school system in recent years 15,000 children who are blind, and over 50,000 more whose sight is so poor that they should be in special classes; 340,000 whose hearing is impaired to such an extent that they should be taught lip reading; 300,000 cripples; about 1,000,000 children with speech defects that need treatment and so on. Many, many children do not survive to school age. In New Mexico, he says, more than 10 per cent succumb before they have lived in the home for a year. One-sixth of our homes are wrecked by divorce. "How many more," he asks, "founder because of death, desertion, or invalidity of the bread-winner we do not know." More fatal accidents occur at home than in automobiles. In 1934 there were 369 fatal accidents in New Mexico. Of these 124 were due to automobiles, 140 happened in the home.

It is unsafe to be drunk and disorderly in the streets. In the home where only the children can see what happens to your wife, or your wife can see what happens to the children, it is much safer. Why? The home is private.

"Is it not time for action?" he gravely inquires. "Not as critics and inquisitors, but as friends and neighbors—aiming not to destroy but to rebuild—we must attack the home."

SOME YEARS AGO there was a rector of one of our New York parishes who desired to study the tenement at first hand, and one summer went down to what was then known as "Hell's Kitchen," one of the worst tenement sections in New York City and there he leased a room. He slept there, and the first morning he awakened with a violent headache and with every nerve in his body crying out for strong drink. The second morning he woke with a sore throat. He began to question where this might lead, and went back into the country to recover himself. A day or two of pure air restored him to a normal condition, and he returned to "Hell's Kitchen." The morning after the first night he awakened with a headache and with this appetite for drink, and the second morning he awakened with a sore throat. Again he returned to the country. To test the question whether it was a *post hoc* or a *propter hoc*, he went back and forth a half dozen times, and every time he slept in that place he awakened with a tremendous appetite for drink, and although a man of splendid physical life and established habits and character, he said: "It required all the power of will I possessed not to go into a saloon and call

\* There has been very considerable printed matter issued on the subject of housing in the past few months. Among the more important are:

*Housing Program for the United States*. Pamphlet published by the National Association of Housing Officials. Chicago.

*Modern Housing*. By Catherine Bauer. Boston: Houghton Mifflin Company.

*Public Housing Surveys*. An outline of survey and planning procedure for low-cost housing. National Association of Housing Officials. Chicago.

for a glass of whisky." Most men who sleep in the tenement houses have not his physique and his training and his fixed principles, and they probably go into a saloon and call for the glass of whisky. This story aptly and concretely illustrates what tenement and slum life, what bad or inadequate housing, means. Those who live close to the slum dweller could multiply these experiences indefinitely and all to the same effect: The physical conditions of slum life are physically and spiritually degrading.

Thirty years ago the late Dr. Josiah Strong in an article in the old *Outlook* pointed out that simply to address ourselves to the will of the tenement house dweller is superficial; we must change the atmosphere that he breathes. He then told of a large manufacturing company in Cleveland who a year or two previously had decided to provide for their men a warm luncheon every noon. Four saloons had squatted around their works, and got their living off the company's men. Pretty soon after the experiment was tried, three of those saloons went out of business. Meeting a gentleman from Cleveland not long ago who was conversant with the facts, I referred to the statement and asked if it was true. He said: "Yes, three went out of business in a few weeks, and the fourth followed soon after." In passing it is interesting to note that Dr. Strong made the pertinent remark that "the problem of nutrition and the problem of ventilation are back of the problem of intemperance," and asked, "Do you who are Christian clergymen sustain relations to the problem of intemperance? Then you sustain relations to the problems of nutrition and of ventilation; for to imagine that you can deal with effects without touching causes is quackery."

**O**UR CHURCH, all Churches, must be in the forefront in arousing interest in the dangers inherent in bad housing, malnutrition, and degrading surroundings, not by misrepresentation, nor vituperation, nor exaggeration, but by an insistence on the fundamental truths of our religion. Our blessed Lord's great prayer, the prayer continually on the lips of every Churchman, begins "*Our Father*," bringing a teaching no one can successfully dispute. We are members of one family, claiming one Father, and therefore, brothers and sisters together. It brings to us the further fact that our Saviour draws from our homes the relationships that are between God and His creatures, "Our Father"—the family, home, children. By the revelation of Jesus Christ, we are brought back to our own homes as the source from which He begins His teaching about God. In our homes He finds the kind of human life that reaches its final and complete expression in the heavenly hosts about the throne of God. The home is not only necessary for religion. The home creates the very life, out of which the Christian religion develops. It can fairly be called the germ-cell out of which individuals for the Kingdom grow—always provided it is the right kind of home, a home where kindness and spirituality abound—but how can these abound when so many of the so-called homes are miserable shacks or tenements unfit for animals, let alone men, women, and children.

Some years ago I read an article which concluded with these words: "Reader—what will you say? The purpose of this chapter is to show you a denial of one of the principles of the Kingdom. Do you care? Does it bother you? Does it keep you awake nights? Will you dismiss it all by dissenting from the conclusions? That is easy. The other way is not. But the other way is your duty. You ought to know, to discuss it, to inform yourself, to think this out, and then to use all the driving force of influence you have got to make your community see

the danger, and having seen it, to take the steps necessary to settle it. What would our Lord say? He would say: The family is God's institution. It suggests God's relation to mankind. In a way it reveals that relation. He would say: Look at your slums. Look at your destruction of the home. Repent and forget property. Forget income. Think of My children. Give them homes."

We are beginning to give them homes, we are beginning to plan for more homes. We are arranging for housing congresses. An international one was to be held in Prague in June, and the Pan-American Union is arranging for one in Buenos Aires—but the progress is slow for the needs, the truly desperate needs. Paraphrasing "My people perish for want of homes."

## The Cleric in Politics

By the Rev. Howard Chandler Robbins, D.D.

**P**OLITICAL ORGANIZATION along creedal lines would be disastrous to American democracy. Clericalism is always a boomerang. It gives rise to anti-clericalism and to a peculiarly violent and unhappy form of political antagonism.

Christians as Christians may and should define and announce the social principles by which they are motivated. We welcome papal encyclicals dealing with the relations of capital and labor, or pronouncements from the Federal Council of Churches on the subject of international justice and good-will, or utterances from the councils of Jewish rabbis on the subject of social justice. These utterances of principles command respect and attention. Indirectly they may have important political consequences.

But we do not welcome, rather we hotly resent and repudiate as un-American, the attempt to turn any of these utterances into a political platform and to enforce them by political coercion. It is unthinkable that we should tamely submit to a political lobby, headed by an irresponsible cleric, which in the name of religion, privately interpreted and applied, seeks to coerce the Congress of the United States.

Our people are so averse to clerical intervention in politics that the mere apprehension of such intimidation would inevitably lead to counter-organization on the part of other religionists and to the bitterness which the injection of creedal differences into politics is bound to produce.

The insistence of the churches and of the synagogues upon moral principles had much to do with the enactment of legislation during the last two years.

Where this legislation is no longer enforceable by law its spirit and principles should be enforced by enlightened public opinion. We honor the readiness of far-sighted and public-spirited leaders of industry to maintain by voluntary action the reformed standards of business dealing, and we should support them to the best of our ability.

## Berkeley Divinity School

**W**ITHOUT PASSING on the orthodoxy of that institution it would be easy to maintain successfully that, outside of the Catholic Church, Berkeley Divinity School has done more to spread and maintain the religion of Christ, as He founded it, than any other college or university in this commonwealth. In these days when religion is receiving, not encouragement but deep opposition and reckless ridicule at the hands of many of our professors, the departure of a center of religious instruction has about it the flavor of catastrophe.

—*The (Hartford) Catholic Transcript.*

# New Jersey's Sesquicentennial

By the Rev. Walter Herbert Stowe

Rector of Christ Church, New Brunswick, New Jersey

THE 150th anniversary of the organization of the diocese of New Jersey on July 6, 1785, in Christ Church, New Brunswick, presents a picture remarkable for its contrasts between the *then* and the *now*.

*Then* there were but eight congregations out of a possible twenty represented in the "Convention of the Protestant Episcopal Church in the State of New Jersey," namely, Christ Church, New Brunswick; Trinity Church, Newark; St. John's, Elizabeth-Town; St. Peter's, Perth Amboy; Christ Church, Shrewsbury; St. James', Piscataway; St. Mary's, Burlington; and St. Andrew's, Mount Holly. *Now*, there are in the two dioceses within the state—New Jersey and Newark—338 parishes and missions.

*Then* there were no bishops and only three clergymen in attendance—the Rev. Abraham Beach (at the time no longer rector of Christ Church, New Brunswick, but assistant minister of Trinity Church, New York), the Rev. Uzal Ogden of Newark, and the Rev. John Hamilton Rowland of Perth Amboy; *now* there are four bishops in the state and 355 clergy.

*Then* there were but 14 laymen to represent the Church in convention; *now* they number hundreds in the two conventions.

*Then* the Church was pitifully weak in numbers, its bright prospects of the early seventies blasted by the War of Independence which drove out the shepherds and scattered the flocks; *now* there are 131,584 baptized and almost 90,000 communicants in the two dioceses. Moreover, the ratio of population to each communicant is considerably better than the average for the American Church as a whole, which is 98 to 1. The diocese of New Jersey ranks eighth among the dioceses with a ratio of 40.8 to 1; the diocese of Newark ranks thirteenth with a ratio of 50 to 1. By states, the Church in New Jersey ranks fifth with a ratio of 46.5 to 1, being exceeded only by the District of Columbia, Connecticut, Rhode Island, and Maryland in that order. "What God hath wrought!"

That there were any congregations to be organized into a diocese in 1785 was due, under God, to the Society for the Propagation of the Gospel in Foreign Parts (the S. P. G.). Immediately after its charter was granted by William III in 1701, the society began work in New Jersey. Services had been held in Perth Amboy as early as 1698 by the Rev. Edward Portlock, but he moved to Philadelphia in 1700 and later to Maryland. Thereafter the work in Perth Amboy was sustained by the Venerable Society following upon the first visit of George Keith and John Talbot, the society's first missionaries, in 1702. Between 1702 and 1785, nineteen other missions were organized and sustained by the society, or twenty in all, three of them now being in the diocese of Newark—Trinity, Newark; Christ Church, Newton; and St. James', Knowlton (Delaware, N. J.). Accounts of the work of the S. P. G. in New Jersey, New York, Massachusetts, and the Carolinas by Sir Edward Midwinter will appear in the June, 1935, number of the *Historical Magazine of the Episcopal Church*.

To return to that first convention at which the Church in New Jersey was organized for its independent existence, the Rev. Abraham Beach was elected president and the Rev. Uzal Ogden, secretary. Mr. Beach had been rector of Christ Church,

New Brunswick, from 1767 to 1784, a missionary of the S. P. G. who had conscientiously stuck to his post during the war, ministering to the shepherdless sheep within a forty-mile radius, and had the year before accepted election as assistant to the rector of Trinity Church, New York, Dr. Provoost. He had initiated the meeting in Christ Church, New Brunswick, May 11 and 12, 1784, which led to the larger gathering of October 6 and 7, 1784, in New York City, and this in turn led to the *first* General Convention of September 27-October 7, 1785, in Philadelphia. Mr. Beach represented New Jersey in the General Conventions of 1785 and 1786 and remained president of the New Jersey conventions until 1788. Thereafter he represented New York in General Convention and served as president of the House of Deputies in the General Conventions of 1801, 1804, and 1808.

The Rev. Uzal Ogden had later, 1798, the distinction of being the first Bishop-elect of New Jersey, but the House of Deputies refused to confirm him and he was never consecrated. Later he became involved in quarrels with his congregation, was suspended by the New Jersey convention, and left the ministry of the Episcopal Church.

New Jersey has the unenviable distinction of having been a diocese for thirty years before the consecration of its first bishop, John Croes, in 1815. His salary from the diocese was so beggarly that he had to retain the rectorship of Christ Church, New Brunswick, until his death in 1832.

THE state convention of 1785 resolved to send representatives to the forthcoming general convention in Philadelphia, September 27-October 7, 1785, destined to be ranked as the first General Convention of the American Church. They elected the Rev. Dr. Thomas B. Chandler, the Rev. Messrs. Beach, Ogden, and Rowland; and, of the laity, John Stevens, Abraham Hewlings, John Halsted, Patrick Dennis, Joseph Throckmorton, and James Douglass "with power to accede to the fundamental principles published by the Protestant Episcopal Church, held in New York, the 6th and 7th days of October, 1784; and to adopt such measures as the said general convention may deem necessary for the utility of the said church, not repugnant to the aforesaid principles."

The New York convention referred to had been attended by clerical and lay representatives from Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, and Maryland. The fundamental principles adopted were:

- I. That there shall be a general convention of the episcopal church in the United States of America.
- II. That the episcopal church in each state send deputies to the convention, consisting of clergy and laity.
- III. That associated congregations in two or more states may send deputies jointly.
- IV. That the said church shall maintain the doctrines of the gospel, as now held by the Church of England, and shall adhere to the liturgy of the said church, as far as shall be consistent with the American revolution and the constitutions of the respective states.

- V. That in every state where there shall be a Bishop duly consecrated and settled, he shall be considered as a member of the convention, ex-officio.
- VI. That the clergy and laity assembled in convention shall deliberate in one body, but shall vote separately, and the concurrence of both shall be necessary to give validity to every measure.
- VII. That the first meeting of the convention shall be in Philadelphia the Tuesday before the Feast of St. Michael next; to which it is hoped and earnestly desired, that the episcopal churches in the respective states shall send clerical and lay deputies instructed and authorized to proceed on the necessary business herein proposed for their deliberation.

Signed by order of the convention,

WILLIAM SMITH, D.D., PRESIDENT."

This concluded the business of the first sitting of the first convention of the diocese of New Jersey. From it we can see that it was readily apparent to the members of it that the welfare of the Church in New Jersey was inextricably bound up with the welfare of the *whole* Church. And they were right!

### The Mountain Province of the Philippines

(Continued from page 128)

sympathy and interest could be such a huge help; and to our own vast advantage. If our people could just see as I have been given the privilege of seeing the Church in action on these Christian frontiers it would make us live again.

Easter School has worked some modern miracles in this age of little faith. I saw some of them and heard of others, and they are authentic.

Brent School might rank with any of our high grade schools at home but of course that doesn't classify as a Missionary enterprise, as it is self-supporting!—but there should be some gifts from home for scholarships for the children of our missionaries.

I left the Mountain Province with my heart uplifted to the hills.

### Everyday Religion

(Continued from page 127)

- (3) Time. When I am overwhelmed for time, my friend has time to put at my disposal.
- (4) Goods—money. This is the stored product of my labor, or my good fortune. There is no sharing, only hollow pretense, if I hold back what I have of goods or money in store.
- f. Love. This is the driving power, the reason for all real sharing. Therefore our blessed Lord gave *Love* as His sole command.

How will all this work out in my relationships? With my family, my friends, my "enemies," my Church?

"Make channels for the streams of love,  
Where they may broadly run;  
And love has overflowing streams  
To fill them every one.

For we must share if we would keep  
That good gift from above;  
Ceasing to share we cease to have,  
Such is the law of love."

## Churchwomen Today

Ada Loaring-Clark

Editor

### Daughters of the King Missionary

MISS GERTRUDE SELZER who went to China several years ago was the Superintendent of the School of Nursing at St. Andrew's Hospital, Wusih, Kiangsu. She felt the need for a greater stress on evangelism among Chinese women so returned to this country where she has spent the past year at the Church Training School, Philadelphia, fitting herself to more directly carry the Gospel to Chinese women and girls. She will return to the country of her choice early in August. This time Miss Selzer goes as the Daughters of the King missionary and will be stationed at Zanzok where the Rev. Hollis Smith is the missionary in charge. For many years the Daughters of the King have supported a missionary and several Bible Women in China through their Lily Funston Ward Self-Denial Offering. This fund, made possible through voluntary gifts presented each year at the Epiphany Season, is a memorial to Miss Ward, the first Daughters of the King missionary in China.

### Evaluation of Study

FREQUENTLY in the various organizations of our parishes we carry through a course of study, then leave it without any "follow-up" or evaluation. The parish of St. John's, Buffalo, N. Y., has presented a questionnaire to its Church school which is suggestive and might well be applied to many different phases of parish work, particularly to those pertinent to study. Students are asked:

- After studying this course, do you feel that:
  - You have been helped to lead a better and more useful life?
  - You understand more about the Church and membership in it?
  - You know more about the life and teachings of our Lord?
  - You understand better why people all through the ages have followed the leadership of Christ?
- Has the Church school taught you:
  - To be more regular in prayer?
  - To read the Bible?
  - To come to church?
  - To sacrifice time or money for the Church?
  - To answer questions about which you have wondered, such as: What is God like? Where is Heaven? etc.
- If you could choose your course of study for next year, which of these would you like best? Check in order of preference:
  - The Prayer Book; where it comes from; how to use it.
  - The Church; her services, sacraments, and history.
  - What the Church is trying to do and how we can help it.
  - The life and work of Jesus.
  - Some Old Testament heroes.
  - Lives of great followers of Christ.
  - Women of the Bible.
  - Stories of Jesus and His Friends.
  - What people of other faiths believe—Jews, Mohammedans, etc.
  - How to be a Christian in the world today.
  - List any other subjects you would care for.

# “The New Paganism”

By the Rev. Finis S. Idleman, D.D.

Minister, Central Church of Disciples of Christ, New York City

**T**HERE IS nothing new about “the New Paganism” except its new dress. Wherever it has appeared in any age or among any people it is the usurper. All other interests must bow to it. The total life of all the citizens is demanded. The State is the end of all striving. Religion, education, art, and economics must serve it. Racial interests are put above spiritual qualifications. The State claims divine virtues and divine mission. National culture and tradition are supposed to find their embodiment in serving this supreme end. Little wonder it is called totalitarian. There is nothing outside it; every other human interest is swallowed by it.

There are, however, varying degrees of its tyranny. These depend upon the fanaticism of its dictators and the desperation of the people. As a parlor philosophy Ibsen, D’Annunzio, and Bernard Shaw would outlaw religion from it. To many such sponsors the teachings of Christ are regarded as impracticable. Others rule God out of the universe as inimical to the one incarnate divinity—the State. The rulers of that State receive homage. “The King can do no wrong” because he incarnates the divine state. Opposition is ruthlessly crushed and criticism is prohibited. Covenants are not sacred because the immediate concerns are more than honor.

“The New Paganism” is now used to describe a state of mind especially peculiar to Germany. Here, it is believed, is to be found the full and frank expression of the totalitarian State. Under its control all the diversified interests of the people must come. The State is determined to adapt even religion to its own ends. A prominent authority declared: “We all confess that, rooting in divine reality, we are responsible with our Germanic origin before this divine reality, for a German born faith. The one religion can be only a Nordic Germanic one.” It is maintained that even Christianity owes its enduring virtues to the Germanic character. “It puts the fiery spirit of the hero in the place of the Crucifixion.” The Scriptures are to be translated in terms of Teutonic glory. The 87th Psalm is freely translated to read: “The Lord loveth the height of Germany more than all the dwellings abroad.”

This attitude constitutes self-worship, which is the essence of paganism. New deities are raised up for old and national virtues displace the universal. Personal freedom of convictions is disallowed and the swastika is put above the cross. Only the skeleton of traditional religion is kept to be reconstructed and rebuilt to suit 100 per cent nationalism. “We are adherents of a Germanic faith which derives its strength from the Germanic people whose creative religious power has remained alive through more than 1,000 years.” In that pronouncement lies all the assumption of self-sufficiency.

To what end is this type of pagan faith? It is in order to wage war effectively. If all the varied concerns of all the citizens are brought to serve one end—the State, then that State is prepared to wage war on the most efficient basis. Education will then teach such knowledge and with such slant as shall most inspire national pride and create international suspicion and disdain. Art will swell the national breast with the glory of that people. Even the Christ Child appears in the distinctive biological type of that State. Industry will have but one end, to serve, and all its resources must await the supreme

command. At last religion, that longest, deepest urge of man will supply the controlling motive and bless the total energies of the nation with divine benediction. The martialized manhood of that State will count it all honor to die for the fatherland which that kind of art, education, and religion have conspired to present as the divinely right nation in the midst of enemy peoples who plot its ruin.

**A**S A FIGHTING UNIT nothing can equal the finished product of the New Paganism. It has behind it all the illustrious history of the Pharaohs and the Cæsars. For it there are no laws by which it is bound or treaties which it must respect. Truth is valuable only when it is useful to victory. Any means are justified which attain the end of magnifying the State. The individual is a pawn whose worth consists in his ability to defend “the King.”

As a moral force the New Paganism is the antithesis of all true religion. It is void of those elemental and basic virtues without which religion is an empty shell. Humility, justice, reverence for personality, the exaltation of truth and the pre-eminence of love are anathema to it. To deify man is bad enough but to deify the brutal instincts in man is infinitely worse. As a religion the New Paganism ranks below the most primitive cults of mankind because it employs the science and genius of modern civilization, to turn man back to abject servitude from which he has been a thousand years emerging.

## St. Anne’s Convent, Wuchang

By the Rev. Mother Ursula Mary, O.S.A.

**T**HE ORDER OF ST. ANNE, which has been working in China for nineteen years, was reinforced last fall by the arrival of two more sisters. The sisters work in St. Michael’s parish, Wuchang, and maintain the House of the Merciful Saviour for convalescents and incurables, those lame, halt, and blind folk so dear to our Lord. They also, heeding our Lord’s admonition, take in some of those “little ones” who come seeking a home.

In connection with the house there is an industrial work which gives employment to a number of very poor women, most of whom otherwise would be not merely on the verge of starvation but well into the middle of it. One of the inmates makes altar breads to supply parishes not only in the district of Hankow, but in other parts of China as well—from Canton to Shantung. Last year a kindergarten was started which flourishes as best it can in cramped quarters until the new house, for which money was raised by the Girls’ Friendly Society, is built.

Work for women and girls in St. Michael’s parish extends to a number of country villages, where meetings are held for ministering to body and soul, including everything from vaccination to preparation for the Sacraments! Opportunities for help in both fields of the physical and spiritual are so numerous that the Sisters can only catch at the tail of them so to speak, and with a judicious application of sulphur ointment on the one hand—instead of the proverbial salt—and of the Unction of the Holy Spirit on the other, capture a few, slippery as this may sound.

# Books of the Day

Edited by Elizabeth McCracken

## Introduction to the Old Testament

THE STORY OF THE OLD TESTAMENT. By Edgar J. Goodspeed. The University of Chicago Press. \$1.00.

THIS IS a compact, readable, non-technical introduction to the Old Testament, written on what may be called traditional-critical lines. For example, the Book of Ezekiel is regarded as a unity; the story of Hosea's marriage is treated as authentic biography; and the origin of the E document is assigned to the Northern Kingdom about 750 B. C. Furthermore, twice in the introductory chapter the statement is made that Hebrew religion began with the prophets, a statement which certainly needs considerable qualification. The author, of course, does not mean that there was no religion in Israel before Amos; nevertheless he is undoubtedly under-estimating the work of the priesthood as the custodians and representatives of Mosaism, and as the purifiers and adapters of the various local traditions in which the religion of the people found expression, so that they became not unworthy vehicles for (ultimately) monotheistic Jahvism. The statement on page 107 that the writer of the most ancient document of the Hexateuch (J) was a prophet must, though frequently made, be sharply contested. The concern of the document with origins, and its many stories dealing with the various local sanctuaries, reveals the interest of its author in institutional religion, surely the mark of the priest rather than of the prophet.

This criticism being made, it is a pleasure to state that the book fills a long felt need, and will be of very great assistance in solving the problem as to how the Old Testament should be presented to the laity. Dr. Goodspeed has arranged the books in the general order of their composition, as being less confusing to the general reader. This has perhaps resulted in too little attention being paid to the extensive editorial material they contain on the one hand, and to the ancient source documents on the other. However, the consequent clarity of treatment more than atones for this lack, and in a book of this kind such clarity is of the utmost importance. Furthermore, the very admirable suggestions for further study at the end of each chapter direct the reader's attention to these points. The wealth of direct quotation, judiciously selected, from the prophetic and wisdom literatures and from the psalms should result in a desire for a greater familiarity with the originals. The book closes with a chapter on the formation of the Canon, and with a brief treatment of the apocryphal writings.

Those in charge of Church schools, who find the teaching of the Old Testament a serious difficulty, will be well advised to consult this work. It will not solve all their problems, naturally, but in the hands of an instructor who is willing to do some further reading, and who recognizes the revelational character of the Old Testament, it will be a very useful text-book.

CUTHBERT A. SIMPSON.

## John Wesley

THE REDISCOVERY OF JOHN WESLEY. By George Croft Cell. Henry Holt. Pp. xi. 420. \$2.50.

EVERY STUDENT of John Wesley, of Methodism, or of religious thought in the eighteenth century should seriously examine Prof. Cell's study of Wesley. Those who can not read the volume should at least read the first chapter, for that is a kind of overture to the contents of the book: it touches the points which later are dealt with more thoroughly. In counselling study I am not necessarily counselling agreement. Rather I am urging a course which will set one thinking. Bishop Westcott once said that he read a book not for the primary purpose of agreeing with it, but to set himself thinking.

Some of the topics of thought would be as follows: Was John Wesley an Arminian or a Calvinist? Was his original experience of conversion a temporary phase of his spiritual life, or was it merely transient? Was he a mystic without knowing it and while he was saying all the bad things in the world about mystics? Was he true to the Reformers, or was he true to the Reformation?



JOHN WESLEY  
From "The Rediscovery of  
John Wesley"

Was he a follower or was he a leader? And there are many other topics.

Prof. Cell says that Wesley was within a "hair's breadth" of Calvinism while the usual biographer thinks that he was more of an Arminian. Contrary to Piette (*La Reaction de John Wesley*, etc.) the author would give life-long effect to the experience of conversion. And he would banish any practice of mysticism or any respect for it from Wesley's life. He would make Wesley a critical and discriminating follower of the Reformers, even of Calvin, and especially critical of the English Reformers. In short, Prof. Cell,

thinking that both modern religious (moral?) thought in general and Methodist thought in particular have strayed far from Wesley and have at least largely surrendered themselves to humanism, is trying to bring us all back to the real Wesley. He has done an excellent piece of work—the product of at least twenty-five years of study, of wide and thorough examination of the sources and of familiarity with parallel movements in Christian theology.

To be a little bit hypercritical one might suggest that a dogmatic note runs through the book. A less downright way of expressing himself might win the reader more easily. Also, when he gives a supreme place to Wesley one fears overstatement, and one conjures up men who, perhaps, were quite as great. Furthermore, one suspects that the author can not perceive primary religious experience in those who might not have had Wesley's type of experience. Laud (apparently not a favorite of the author), a believer in bishops and prayer books and kings, to whom liturgical language was the breath of life, was a man of very definite religious experience. Certain limitations of this kind are found here and there in the book. They may indicate limitation in the author's religious horizon. People whose religious experience is neither Augustinian, nor Calvinistic, nor Wesleyan are not necessarily either humanists or humanistic. But let not this hypercriticism make the reader believe that Prof. Cell's book is not of primary value.

HENRY B. WASHBURN.

## The Organ

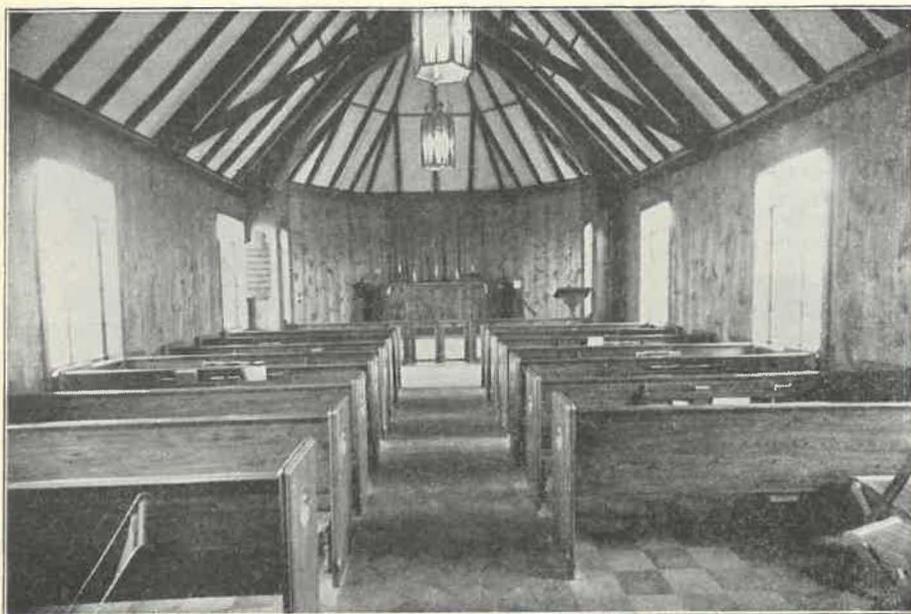
THE ORGAN AND ITS MUSIC. By A. C. Delacour de Brisay. Dutton. 1935. Pp. 200. \$2.50.

HERE is a remarkably complete and interesting book on the organ. It attempts to assist the amateur listener to a knowledge of the mechanical features of the organ, the history of the evolution, the lives and characteristics of its great players and composers, the aesthetics of its literature and the phonograph records that may be had to assist in the study of organ music. The author appears to us to have been brilliantly successful in his aim; his book, though untechnical, is learned and well rounded, and it is notably interesting. The writer takes a strong stand for the highest ideals in organ building and organ playing. He is against those who have undertaken to make the organ a sentimental and sweetly pretty instrument. He is not sympathetic with the multiplication of swell boxes and of over-luscious solo stops. He argues strongly for the fully developed diapason and reed choirs with full reinforcement of mixtures, and in this he is of course in line with the most advanced thought of the day. For the cinema organ he has no toleration.

This book is commended to all who have an interest in organ music, or indeed in any sort of music; practical organists will find much that is enlightening and helpful in the book.

LOUIS E. DANIELS.

# NEWS OF THE CHURCH



## NEW OKLAHOMA CHURCH

These are views of the new church at Duncan, Okla., opened for services this past spring. Bishop Casady of Oklahoma placed the Rev. D. R. Edwards of St. Luke's Church, Chickasha, in charge of this unorganized mission December 1, 1933. There were nine or ten active members then.

Priest and congregation faced the facts and realized that a church building must be provided if the Church were to live and grow in the community. After a quiet campaign, construction was begun. The Bishop plans to consecrate the church early in the fall. The Church now has a strong and active congregation.

The cost of the church completely furnished was \$3,450.86. Members of the congregation gave \$863.86, friends outside the Church gave \$2,087, and the American Church Building Fund Commission gave \$500.

The altar, memorial to Mrs. G. R. Smith, rails, font, and pews were obtained from the Manitowoc Church Furniture Company, of Waukesha, Wis.



## Bishops to Convene in Houston Nov. 5th

Wide Range of Missionary Problems  
Face House; Committee to Report  
on Missionary Program

NEW YORK—The Presiding Bishop has called the regular annual meeting of the House of Bishops to convene in Houston, Texas, November 5th to 7th.

The following agenda is announced: action upon the resignation of the Bishop of Newark; action upon the resignation of the Bishop of North Tokyo; action upon the vacancy in the Missionary Bishopric of Idaho; report of special committee on the Missionary Program of the Church; reports of other special committees; the transaction of any other business that may be lawfully presented at such session.

No recent meeting of the House of Bishops has had before it so wide a range of missionary problems. Bishop McKim of North Tokyo proffered his resignation at Atlantic City, the House of Bishops at that time declining to accept since many critical issues in the East and in Japan especially seemed to demand that this great veteran should remain at the post he has graced for nearly half a century. Bishop McKim pleading the infirmities of age now insists that he be relieved. In the meantime the death of Dr. Rudolf B. Teusler, long the head of St. Luke's International Hospital in Tokyo, thrusts other problems than the episcopate into this situation.

The translation of Bishop Barnwell from the missionary district of Idaho to the diocese of Georgia, as Coadjutor, brought to the fore the oft-repeated suggestion that certain consolidations be effected among our missionary jurisdictions. In the meantime Churchmen of Idaho urge the continuance of the present district boundaries for which the leadership of the province of the Pacific has commended a nominee in sympathy with their point of view. The National Council voicing still another judgment has asked the House of Bishops to defer action until the meeting of General Convention in 1937.

Affecting the whole missionary enterprise of the Church will be the report of a special committee, named at Atlantic City and headed by the Bishop of Colorado.

The House will be the guests of Bishop Quin and the diocese of Texas.

## Missionary, Totally Blind, Carries on His Work

TOKYO—A Church of England missionary, totally blind, carries on the evangelistic work of the Church among a large group of fishermen at Boshu, east of here.

## Bishop Moreland's 50th Year as Priest Observed

HACKENSACK, N. J.—Many felicitations, including several floral greetings and other remembrances, were received by Bishop Moreland, former Bishop of Sacramento, on the 50th anniversary of his ordination to the priesthood August 2d. Bishop Moreland celebrated the Holy Eucharist at a golden jubilee service at Christ Church, Hackensack, attended by a large representation of the people of that parish, which he is temporarily serving while the rectorship is vacant.

Bishop Moreland was ordained deacon by Bishop Williams of Connecticut in 1884, and priest by Bishop Howe of South Carolina, in St. Philip's Church in his native city, Charleston, August 2, 1885. He resigned his diocese in November, 1933, after 34 years of active administration, since which time he has been residing in New York City, and has been continually in demand as a guest preacher in many parishes in New York City and elsewhere, and has frequently assisted the Bishops of New York and neighboring dioceses in episcopal ministrations.

## Los Angeles Receives \$1,625 on First Returns From Bishop's Pence

LOS ANGELES—The first collection of the Bishop's Pence for the diocese of Los Angeles totaled \$1,625. The effort to provide in this way for the reduction of the capital indebtedness on the parishes and missions of the diocese was inaugurated May 1st. The collection at this time was intended to indicate the approximate returns per box that could be anticipated. No drive has been made to force the use of the containers, but 1,500 boxes were returned from 28 parishes and 37 missions. It is expected that the returns will be much larger when the boxes are returned on October 1st. The returns are divided equally between the parish and the diocese.

## Special Bible Stamp Sought

PORTLAND, ORE.—The Oregon Conference of the Methodist Episcopal Church has requested the administration, in the form of a resolution, to design and put into circulation a stamp commemorating the 400 years of the printed English Bible.

## Greater Readiness to Hear Missionaries

Dr. Wood Reports People in Foreign Lands Once More Interested in Christian Message

**N**EW YORK—There is a greater readiness on the part of people in foreign lands to hear the Christian message, according to Dr. John W. Wood, secretary of the Department of Foreign Missions, National Council.

In his report for the year 1934, he pointed out that there has been a change for the better in some of the conditions that have hampered the missionary work of the Church in recent years. Exaggerated nationalism, so far as it is expressed in relation to the culture of other peoples, has been less in evidence in mission lands.

"Vast numbers of people," he said, "have passed through a period of disillusionment and are once more ready to think of the Christian Way of Life as the way of personal redemption and national progress."

The amount spent in 1934 for the maintenance of work in the various fields totaled \$1,156,470.17. Of this, \$230,571.95 was for work in extra-continental domestic fields; \$648,352.95 for work in Asia and Africa, and \$277,545.27 for work in Latin America.

The amount authorized by the General Convention of 1931 for work in these fields was \$1,889,539. The expenditure, owing to enforced reductions was \$733,069 less; or approximately 40 per cent less than the amount authorized.

The central expenses of the department in 1934 were \$22,998.59. Of this amount, \$10,579.25 is properly chargeable to administration; \$5,979.54 to promotion, and \$6,439.80 to operating expenses.

"Through all these difficult years," said Dr. Wood, "the members of the mission staff overseas have maintained their courage. The department desires to record its gratitude for their resourcefulness and steadiness in the face of the unprecedented difficulties resulting from the reduced appropriations. Reduction in the appropriations for the support of work has caused many of them to wince and some of them to despair. Reductions in personal income have been accepted as a matter of course, although in some instances missionaries have been obliged to leave the field because their support has been cut to a point where they can no longer meet absolutely necessary expenses.

"The following figures will indicate why the missionary work at home and abroad and other work of the Church under the care of the National Council has suffered so severely in recent years.

Amount received by the National Council applicable to Quota from living donors including S. S. Lenten Offering	1921	1934	Decrease
Contributions of the congregations of the Church for all purposes	\$2,926,394	\$1,256,917	\$1,669,477
	\$34,873,221	\$30,576,429	\$4,305,792

## DEPARTMENT OF FOREIGN MISSIONS

### EXPENDITURES OF 1934

1. Extra-Continental Domestic Missionary Districts:			
Alaska	.....	\$ 69,075.23	
Honolulu	.....	50,338.56	
Philippine Islands	.....	121,158.16	
			\$240,571.95
2. Overseas Missionary Districts:			
(a) Asia and Africa:			
Anking	.....	\$ 54,185.18	
Hankow	.....	119,461.61	
Shanghai	.....	153,934.52	
Kyoto	.....	78,594.98	
North Tokyo	.....	149,394.49	
Tohoku	.....	41,531.40	
Tokyo	.....	1,334.48	
Osaka	.....	702.10	
Liberia	.....	49,214.19	
			648,352.95
(b) Latin America:			
Brazil	.....	\$ 55,255.22	
Cuba	.....	55,259.12	
Mexico	.....	43,010.13	
Haiti	.....	24,867.83	
Dominican Republic	.....	11,529.66	
Panama Canal Zone	.....	10,354.46	
Puerto Rico	.....	67,268.85	
			267,545.27
3. Expenses of Administration and Making the Work Known:			
Salaries of Officers	.....	\$ 10,000.00	
Pension Fund Premiums	.....	300.00	
Salaries of Staff	.....	10,396.00	
Travel	.....	2,000.00	
Printing and Publications	.....	148.15	
Contingent	.....	154.44	
			22,998.59
4. Miscellaneous:			
Pensions to retired missionaries and workers	.....	\$ 27,200.00	
Pension Fund Premiums on missionary salaries	.....	17,869.29	
Emergency needs	.....	1,100.00	
Outfits, Travel of Missionaries, Medical Care, etc., "Under the Rules"	.....	78,446.28	
Special needs not under the Rules	.....	5,151.86	
Interdenominational Agencies	.....	2,760.00	
Training and Scholarships for Missionary Volunteers	.....	893.65	
Conference with new and furloughed Missionaries and U. T. O. Appointment Expenses	.....	105.42	
			133,526.50
Total Expenditures	.....		\$1,312,995.26

"Consideration of these figures inevitably raises the question: 'Why should gifts for missionary and other general work of the Church under the care of the National Council show a decrease of 48 per cent when the total contributions of the Church for support of parish and diocesan work for the same period, show a decrease of 12 1-3 per cent.'"

### Lutheran Professor Warns

#### Labor on Selfish Demands

ROCHESTER, N. Y. (NCJC)—Declaring that labor needs to modify its demands in a program beneficial to all, Dr. Harvey D. Hoover, a distant cousin of the former President and professor of Practical Theology at the Lutheran Theological Seminary, at Gettysburg, Pa., warned delegates to the 42d annual state convention of the Luther League that the personal profit motive was as serious an error as were the demands of capital.

### Sister Makes Life Profession

VERSAILLES, KY.—Sister Rachel, principal of Margaret Hall School, made her life profession on St. Anne's Day in the Order of St. Anne. The chaplain, the Rev. George Ralph Madson, conducted the service.

### First United States Church Lighted by Electricity Observes Centennial

UTICA, N. Y.—Commemorated by a marker, erected by the State Education Department, as the first church in the United States to be lighted by electricity; and believed to be, in all probability, the first church in the world to be so lighted, Grace Church, Baldwinsville, celebrated July 27th the 100th anniversary of its founding.

The centennial service was July 27th with the Rev. Roderic Pierce, rector, celebrant of the Holy Eucharist. Bishop Coley, Suffragan of Central New York, was the preacher.

### Western Michigan Altar Dedicated

GRAND RAPIDS, MICH.—Bishop McCormick of Western Michigan July 31st dedicated a stone altar at Camp Roger, the Choir Camp of St. Mark's Church, Grand Rapids. The altar was built by the boys in camp in memory of the late Dean Francis S. White who was dean of St. Mark's Pro-Cathedral at the time the camp was founded.

## Layman Outlines Aim of Forward Movement

Commission Undertaking to Do Nothing of Itself But Rather is at Disposal of Church

CINCINNATI—This excellent outline has been contributed by a lay member of the Forward Movement:

Only as more and more communicants share in the idea of going Forward will the Church go forward.

Basically the Church has called all of its communicants, bishops, priests, and laymen, to rededicate themselves to Jesus Christ their Lord and Master in discipleship.

As a result of such dedication we confidently expect the life of the Church to be revitalized and the work of the Church to be rehabilitated. To obtain this, the first objective sought is to secure a definite determination on the part of the Bishop that the whole organized corporate force of the Church in his diocese shall, under the guidance of the Holy Spirit, be directed to an untiring, unceasing effort to move forward.

The second objective is that each priest shall determine that in his parish all the organized corporate force of the parish shall, under the guidance of the Holy Spirit, be vitalized and determined to move forward.

The third objective is the defining of the task in each parish so that:

1. Each rector shall visualize the task confronting him and adopt some definite methods of procedure, his own or other's, for attacking it.

2. Every communicant shall be challenged with the implications of discipleship and a sincere attempt made to secure acceptance of rededication of life to discipleship.

3. The continuance of discipleship without which the whole Forward Movement will be but another flash in the pan followed by a distressing lag in vital Christian living.

4. By conferences on methods to be accepted and adopted to bring the whole force of the parish to bear on the fundamental tasks:

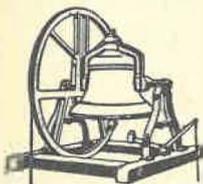
a. To secure rededication of life of communicants as yet unreached until all have been personally contacted on the subject.

b. To revitalize all existing organizations of the parish and clarify the view of the work to be done in the parish and the methods to be employed.

c. To plan for the preaching of the

## CATHEDRAL STUDIO

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## Minnesota Youth Plan Forward Movement Crusade

NORTHFIELD, MINN.—The young people at the Summer Conference of the diocese of Minnesota, in session at Carleton College in Northfield, dedicated themselves to the strengthening of the Forward Movement. The Young People's Fellowship, representing four districts of the diocese were led in their discussions by Miss Louise Hatfield. The service of dedication was read in Skinner Chapel by the Rev. Conrad Gesner on the morning of June 21st. The purpose of the crusade is—"To identify themselves with Christ in a great spiritual adventure; to follow Him daily as a Challenge to the world; and to offer themselves as channels through which He may teach others."

Gospel to every reachable person in the pagan population of the parish area in the sincere attempt to win lives for the Kingdom of God.

d. To assimilate all lives into some workable plan of parish life and activity.

e. To bring about on the part of every individual and organization a realization that the ultimate purpose of the parish is to discover and carry out its share of the task of bringing nearer the Kingdom of Christ to the whole world. This involves an appropriate program of education for every organization in the parish.

The Commission undertakes to do nothing of itself but rather puts itself at the disposal of the Church to assist by counsel and endeavor to integrate all existing forces, both individual and of organized

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Frank Leslie Cross

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individuals, into a Move Forward. The Commission holds as its aim the bringing of all parishes in the Church to a realization that the parish is for the purpose of ministering to the world, with the rector as its leader, rather than a society to be ministered to by the rector, in their own individual needs.

This is being accomplished by conferences with bishops, priests, vestries, and officers of organizations and groups gathered by the regularly constituted responsible officers of dioceses, parishes, and missions and by cooperation with them.

## Bishop Capers in Massachusetts

SOUTH BYFIELD, MASS.—Bishop Capers of West Texas is taking the services and preaching in St. Paul's Church, Newburyport, during August, while the rector, the Rev. Arthur C. Peabody, is on his vacation. Bishop Capers is staying at Adelynrood, the Conference House of the Society of the Companions of the Holy Cross. With the Bishop is his son, the Rev. Samuel O. Capers, rector of Christ Church, San Antonio, Texas, who is taking the services in the Chapel of the Holy Cross, Adelynrood, until August 20th.

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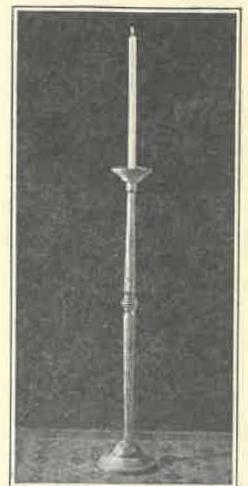
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## Youth's Duties Brotherhood Theme

Conference for Young Men and Boys  
Opens at University of the South  
August 28th

SEWANEE, TENN.—The Christian Responsibilities of Youth in the New Age will be the central theme of a national gathering of young men and boys, to be held at the University of the South here August 28th to September 2d under auspices of the Brotherhood of St. Andrew. The final program for the convention, announced by Leon C. Palmer, general secretary of the Brotherhood, shows a wide variety of subjects and leaders for the sessions.

The convention will be divided into two sections—one for boys, the other for young men. General sessions of the two groups will be held daily to crystallize the discussions and thought of the sections. Dr. Benjamin F. Finney, vice chancellor of the University of the South and national president of the Brotherhood, will welcome the group on the opening day.

In the young men's section, some of the topics scheduled for discussion and the leaders are: Building a Christian Philosophy of Life, by the Rev. Dr. Theodore O. Wedel, secretary of College Work of the National Council; Elements of Personal Religion, by the Rev. Moultrie Guerry, chaplain of the section; Sharing Our Best with Others, discussion groups.

The boys' group will hear discussions on such subjects as: Building a Life, Getting Along with Others, Problems and Opportunities of School Life, Playing the Game of Christian Sportsmanship, and What the Church Means to Me. Leaders in the boys' group will include: the Rev. Gordon M. Reese of Vicksburg, director of the section; the Rev. Clarence C. Brickman, Fairmount, Va.; Douglas C. Turnbull, Jr., Baltimore, Md.; and Mike G. Jennings, Greenville, S. C., executive vice-president of the boys' division.

The Rev. Irwin C. Johnson, rector of St. John's Church, Detroit; J. R. Marcum, chairman of the young men's division committee; Richard H. Ranger, chairman of the boys' convention; the Rev. C. Lawson Willard, Brooklyn; Robert F. Weber, Detroit, executive vice-president of the young men's division, and Mr. Palmer will be other leaders before the convention.

The Presiding Bishop has called upon youth of the Church to join in the convention, declaring it offers an exceptional opportunity for preparation in facing the problems of the future.

## Community Program in Chicago Parish

St. Luke's Church Makes Intensive Plans  
for Work on West Side

CHICAGO—Announcement of the inauguration of an intensive Church community program on the west side of Chicago with the appointment of the Rev. Albert E. Selcer as assistant at St. Luke's Church, 743 South Western avenue, is made by the Rev. Dr. John C. Evans, rector.

The program is being launched under direction of St. Luke's Associates, set up by the vestry and embracing some eight societies and parish groups with a membership of more than 200. Maxwell E. Nickerson is president of the associates' group which has established a fund to finance the work for an initial period of two years.

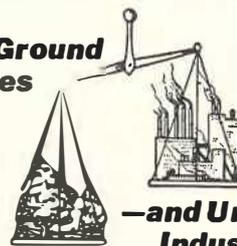
The project is considered a unique combination of Church and community work. One of its phases will be recreation with the Parish Men's Club taking over property owned by St. Luke's for a recreational center. The groups included in the sponsors of the program are: Men's Club, Girl Scouts, Boy Scouts, Children's Choir, St. Vincent's Acolyte Guild, Woman's Auxiliary, Kindergarten department of Church school, and St. Luke's Social Society.

The Rev. Mr. Selcer will devote his full time to this community program. For several years he has been on the staff of the Cathedral Shelter and is thoroughly familiar with social service work on the west side. He has been released from his duties at the Shelter to undertake the new work.

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*In Memoriam.* The Right Reverend the Bishop of New York  
*The Religious Life—A Poem.*  
*The Founder of the Order of the Holy Cross.* Karl Tiedemann, O.H.C.  
*Father Huntington at Holy Cross Mission.* Edward H. Schlueter  
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*Five-Minute Sermon.—Father Huntington.* G. M. Williams, S.S.J.E.  
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## World Conditions Conference Subject

### Social Justice Meeting at Adelynrood of Unusual Interest and Value to Participants

**S**OUTH BYFIELD, MASS.—The Social Justice Conference on World Conditions, held at Adelynrood, July 26th to 29th, by the Social Justice Committee of the Society of the Companions of the Holy Cross, was of unusual interest and value this year. The chairman of the committee, Miss Elizabeth J. Rendell, in opening the conference, stressed the importance to members of this, and other conferences on like subjects, of beginning with themselves: by increasing their information on social justice through a systematic study of the great movements of the world. We should be prepared to take an intelligent part not only in discussions but also in active work for social justice by accurate knowledge, as well as by zealous good will. Miss Emily M. Morgan, companion-in-charge of the S. C. H. C., in the Hour of Devotion which followed, developed this same theme further.

#### NON-VIOLENCE BOOK REVIEWED

Richard B. Gregg's book, *The Power of Non-Violence*, was reviewed by his sister, Miss Marjorie T. Gregg, at a later meeting on the first day. The evening was given over to a fine talk by Dr. Lillian Johnson on Some Forms of the Coöperative Movement Past and Present. Dr. Johnson made the point that, while the United States has made a pitiable showing along this line, the Bureau of Rural Organization of today is the outgrowth of the Washington Conference of 1913-1914 on Agricultural Coöperation, the good work of which was interrupted by the Great War. She emphasized two things: (1) Coöperation is a spiritual matter; (2) Each community has a possible leader in coöperative endeavor—the local clergyman or a school teacher, very often. The first work is to plant the desire for coöperation in the minds of the people; then lead them in the practical steps toward its attainment.

The hour of devotion on Saturday was led by Miss Vida D. Scudder. Miss Scudder dwelt on the religious significance of coöperation. She said:

"It is the only way of life for the human race, which is a family, to live and to work. It means the end of war, both between nations, and between classes. For it implies the substitution of persuasion for force, the use of reason instead of arms, and—above all—the establishment of trust and confidence between peoples and individuals. This sounds like the Kingdom of Heaven on earth, and that is just what it does mean. Coöperation is precisely what our Lord taught and lived."

Reuben L. Lurie, the speaker of the day, gave two talks. He spoke first on Juvenile Delinquency. Coöperation would prevent it, in large measure, he declared:

"We should put a stop to the graduating system we now have. Children go from the reform school to the penitentiary, and from

there to death, in too many cases. Our reformatories do not reform, and our penitentiaries do not bring about repentance and a desire for a better life. We need lawyers and judges with the social point of view, not the legalistic. We need to prevent, not to punish. Coöperation will bring this state of things to pass."

In the evening, Mr. Lurie stirred all his hearers when he spoke on Race Prejudice. Himself a Jew, Mr. Lurie voted for Alfred E. Smith for president on the one issue of race prejudice. When engaged by the Civil Liberties Association to prove a case of libel against the Industrial Defense League for their calumnies of the Jews, he insisted that the case should be tried before a non-Jewish judge and jury, in the interests of a fair verdict. He cited these

examples by way of a plea for individual responsibility in the matter of working against race prejudice. What each individual does and says is of prime importance. Coöperation between individuals, as well as between organizations working in the interests of brotherhood between races, is necessary.

The Rev. Richard T. Loring, rector of the Church of the Good Shepherd, Waban, Mass., conducted the day of devotion on Sunday. Fr. Loring spoke on The Inner Life, stressing the need of spiritual nurture for all persons, whether normal or not. Fr. Loring is in regular attendance at the Boston Psychopathic Hospital, and has found that spiritual help is as sorely needed by the mentally afflicted as medical help.

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## Church of the Air Program Announced

Spencer Miller, Jr., Speaker on  
Labor Sunday; Address to Reflect  
Geneva Experience

**N**EW YORK—The Episcopal Church of the Air for the current season will be inaugurated September 1st, at 10 A.M. Eastern Daylight Saving Time, by Spencer Miller, Jr., adviser to the Department of Christian Social Service of the National Council. Mr. Miller's address will be appropriate to Labor Sunday and will reflect his recent experience at Geneva, Switzerland, as technical adviser to the American delegation in the International Labor Conference held in that city.

Mr. Miller in two earlier years has voiced the social consciousness of the Church in the Episcopal Church of the Air in addresses which have attracted nation-wide attention. He will be assisted in the service by the Rev. Dr. G. Warfield Hobbs, director of the Church of the Air which for the fifth year is being conducted under the auspices of the Department of Publicity of the National Council.

Following the inaugural broadcast on Labor Sunday there will be seven others at intervals. Five of these have been proffered by the Department of Publicity to the Commission on the Forward Movement and distinguished speakers on these occasions will have opportunity to challenge the whole Church over nation-wide hook-ups. The scheduled dates are October 20th, and March 8th, April 26th, July 5th, and August 16th of 1936.

Two memorable broadcasts in the series will occur on December 8th and 29th next. On the former date the Archbishop of York will deliver an address over the Columbia System from Washington, D. C., at 10 A.M. Eastern Standard Time, preceding the great service of welcome, the Presiding Bishop officiating, which will take place in the National Cathedral in Washington at 11 o'clock of the same morning.

The Presiding Bishop for a number of years has delivered over the Church of the Air a national Christmastide message. This year on December 29th the Presiding Bishop will greet the New Year with a message of timely significance to the whole American people.

### Predicts Charitable Institutions Will Pass Into Public Hands

**CHICAGO**—A prediction that many charitable institutions will pass into public hands and that Church and charitable organizations generally will receive less in the way of gifts and contributions if legislation now pending in Washington is passed was made by Harper Sibley, prominent Churchman and president of the United States Chamber of Commerce, speaking August 6th before a group of Church Club men at the Lake Shore Athletic Club.

## Retired Metropolitan of Ontario Succumbs

**SAULT STE. MARIE, ONT.**—The Most Rev. George Thorneloe, former Metropolitan of the province of Ontario, died August 3d. His age was 86.

Archbishop Thorneloe retired in 1926 after serving for 11 years as Metropolitan of the province. Previously he was Bishop of Algoma. His early years in Canada were passed largely in Quebec.

He studied at Bishop's College, Lennoxville, being ordained in 1874. In that year he married Mary Fuller of Lennoxville. They had a son and a daughter.

Archbishop Owen, Primate of All Canada, and the Bishop of Algoma were present at the funeral service August 4th. Other bishops attending included Bishops Wise of Kansas, Sturtevant of Fond du Lac, and Maxon, Coadjutor of Tennessee.

## The American Church Monthly

The Rev. Granville Mercer Williams, S.S.J.E.,  
S.T.D., Editor  
The Rev. Charles Carroll Edmunds, D.D.,  
Associate Editor

August, 1935

Vol. XXXVIII No. 2

### Editorial Comment

Father Huntington—Revolutionary Conservatism—Alcibiades of York—Responsibility of Social Leaders—Exactly—Thunder in the East—A Communication.

A Modest Defence. John R. Crosby

A Year With the Oxford Group. Sarah L. Slattery

Recent New Testament Study and the Catholic Faith. Edward Roehle Hardy, Jr.

The Traits of a Catholic Christian. Part III. Kenneth Ripley Forbes

Where Our Seminaries Fail. C. Dalton Scott

Heroes of Christianity. Part IV. Tertullian. Edgar Legare Pennington

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## G. A. MAJOR, PRIEST

NEW YORK—The Rev. George Alexander Major, a non-parochial priest of the diocese of New Jersey, died at Columbus Hospital Extension, New York, on July 29, 1935. He was operated on for a ruptured appendix on June 7th, the immediate cause of death being general peritonitis.

Fr. Major was born in St. Louis, Mo., December 31, 1895, the son of Robert Blackford and Mary Matilda Pons Major. He was educated at Sewanee Military Academy, the University of the South, and the General Theological Seminary. He was ordained deacon in 1918 and priest in 1920.

Fr. Major spent a number of years in post graduate and research study at Columbia, Harvard, and the University of Chicago. His last charge was the Church of Our Merciful Saviour, Penn's Grove, N. J., which he resigned in 1925. For the past three years he had resided at 502 West 173d street, New York, and had frequently done supply work. Recent churches which he had served in this capacity were Holyrood, Manhattan, St. Paul's and St. Simeon's, Bronx, and Trinity, Fishkill, N. Y.

Fr. Major is survived by his mother, now Mrs. M. H. Daniels, and a brother, both residing in St. Louis.

The Burial Office and Requiem were held at Holyrood Church, the Rev. Arthur P. S. Hyde, rector, and the Rev. Raymond E. Brock, rector of Christ Church, Riverdale, officiating. Burial was in St. Louis.

## J. I. YELLOTT, PRIEST

BALTIMORE—The Rev. Dr. John I. Yellott, rector of Emmanuel Church, Belair, died at the Church Home and Infirmary here August 3d at the age of 62.

The son of Maj. John I. and Mary Traill Yellott, Dr. Yellott received his education at St. John's College and General Theological Seminary. He was given the Doctor of Divinity degree by Washington College in 1915. He married Mildred Walker Nelson in 1898.

Dr. Yellott was ordained deacon in 1895 and priest in 1897. He was assistant at St. Mark's parish, Frederick and Washington counties, Md., 1895 to 1897; at Trinity parish, Bayonne, N. J., 1897-98; in charge of Holy Cross Chapel, Baltimore, 1898; rector of St. Mark's Church and Mt. Calvary Church, Howard county, Md., 1898-1900; St. Mark's parish, Frederick

and Washington counties, Md., 1901-07; in charge of Grace Chapel, Hickory, Md., 1907-19. He has been rector of the Belair church since 1907.

He is survived by his widow and two sons, Kinlock Nelson Yellott of Baltimore, and John I. Yellott, Jr., of Hoboken, N. J.; three daughters, Mrs. George Denny of New York, Mrs. Benton T. Boogher of Alexandria, Va., and Miss Elaine Yellott of Belair; and four sisters.

The funeral service was conducted by Bishop Helfenstein of Maryland and the Rev. Dr. Thomas K. Nelson in Emmanuel Church, Belair. Burial was in Trinity Church cemetery, Long Green, Md., August 6th.

## S. E. RADWAY, DEACON

TRYON, N. C.—The Rev. Samuel Ezekiel Radway, deacon, died July 12th at his home in the School of the Good Shepherd here.

The funeral service was held in the Church of the Holy Cross by the rector, the Rev. C. P. Burnett, assisted by the Ven. James T. Kennedy, in charge of the

# Church Services

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Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

## MASSACHUSETTS

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

Bowdoin Street, Beacon Hill  
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## NEW YORK

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

### St. James' Church, New York

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

### St. Thomas Church, New York

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

## NEW YORK—Continued

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

Park Avenue and 51st Street  
REV. G. P. T. SARGENT, D.D., Rector  
8 A.M., Holy Communion.  
11 A.M., Morning service and sermon.  
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

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Sunday Masses, 7, 9, and 11 (Sung Mass).  
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Confessions: Thurs., 5; Sat., 2:30, 5, 8.

## PENNSYLVANIA

### St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets  
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Sunday: Low Mass, 8 A.M. Matins, 10:30 A.M.  
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.

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Confessions: Saturdays, 4:30-5:15, 7:30-8:15.

colored work in the diocese, and the Rev. Eugene L. Avery, priest in charge of St. Stephen's, Morganton, and St. Cyprian's, Lincolnton.

The Rev. Mr. Radway was born in Jamaica in 1871, educated at Kingston and in 1912 married Willie Harris, in Jacksonville, Florida. He had from his younger years been interested in Church work and teaching. He came to Tryon to take charge of the School of the Good Shepherd in 1922 and was ordained deacon by Bishop Horner in 1929. He is survived by his widow and an adopted daughter.

### MRS. J. W. JOHNSON

NEW YORK—Mrs. Harriet Howard Johnson, widow of the late Rev. Dr. John Wesley Johnson, died July 15th. Until failing health prevented, Mrs. Johnson was an indefatigable social worker in the Church. She was born in Philadelphia 64 years ago.

In 1895 she married Mr. Johnson and went with him to Virginia. Her husband became warden of the Bishop Payne Divinity School, Petersburg, a seminary for the training of young colored priests. Mrs. Johnson came to New York with her husband in 1905, and for 25 years they worked together at St. Cyprian's Church, on West 63d street, which was founded by her late husband. A brother, the Rev. Floarda Howard, is the vicar of St. Jude's Chapel, and her son, the Rev. John Howard Johnson, is the vicar of St. Martin's, located in the Harlem area of New York, with whom she made her home until her death.

The funeral service was held on July 17th in the Church of St. Martin. One thousand persons attended the services. There were 25 priests, colored and white, in the procession, who came to pay their tributes of respect. Clergy were present not only from the diocese of New York, but from the dioceses of New Jersey, Newark, Long Island, and Pennsylvania.

### ARCHIE PRICE

MARION, IND.—Archie Price, prominent layman of Gethsemane Church, Marion, died at his home in Marion, July 19th in his 59th year. The funeral service was held the afternoon of July 20th, in charge of Bishop Gray of Northern Indiana.

Mr. Price was for many years a vestryman and senior warden of Gethsemane Church, and served many years as a member of the Bishop and Council of the diocese of Northern Indiana, and was invariably a delegate to the diocesan council.

His widow, two daughters, and a son, survive him.

### MRS. LEWIS SEYMOUR

UTICA, N. Y.—Mrs. Luda Wells Seymour, wife of Lewis Seymour, a member of Trinity Church, Binghamton, died July 27th.

She was the first president of the diocesan Church Mission of Help, and a member of the Board of the House of the Good Shepherd, Binghamton.

Active in community and civic affairs, Mrs. Seymour organized the Home Bureau of Broome county, and was president of the Civic Club of Binghamton.

Massachusetts—are strengthened annually by commemorative services near the anniversary of the departure of the Pilgrim Fathers. The Rev. Edmund J. Cleveland, rector of the Church of the Ascension, Fall River, Mass., preached for the occasion in old St. Botolph's Church, Lincolnshire, July 21st, while in the Cathedral Church of St. Paul, Boston, Mass., on July 28th, the Rev. Dr. Edward T. Sullivan gave the address. The latter drew a sharp line between the intolerance of the seventeenth century which was the result of caring deeply for religion and the right to worship in accord with conscience, and the widely-heralded tolerance of today which is merely indifference.

In the course of his sermon, Dr. Sullivan paid a tribute to the men of Lincolnshire, and to all the peoples from the British Isles—the Irish, the Scotch, and the Welsh, in addition to the English—who, in that early tide of immigration, made their great contribution through their racial qualities, their Christian spirit and character, and their devotion to the public good. "But," said Dr. Sullivan, "we have fallen upon evil days. And the posterity of every one of these races and peoples who have done so much to make Massachusetts great, needs a fresh infusion of that high spirit of their forefathers that brought them to these shores, and a new intention to be worthy of their ancestry."

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**New Bishop of Zululand**  
CAPETOWN—The Ven. A. W. Lee, archdeacon of Vryheid and Zululand, has been elected Bishop of Zululand in place of the Rt. Rev. C. A. W. Aylen, who has resigned.

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