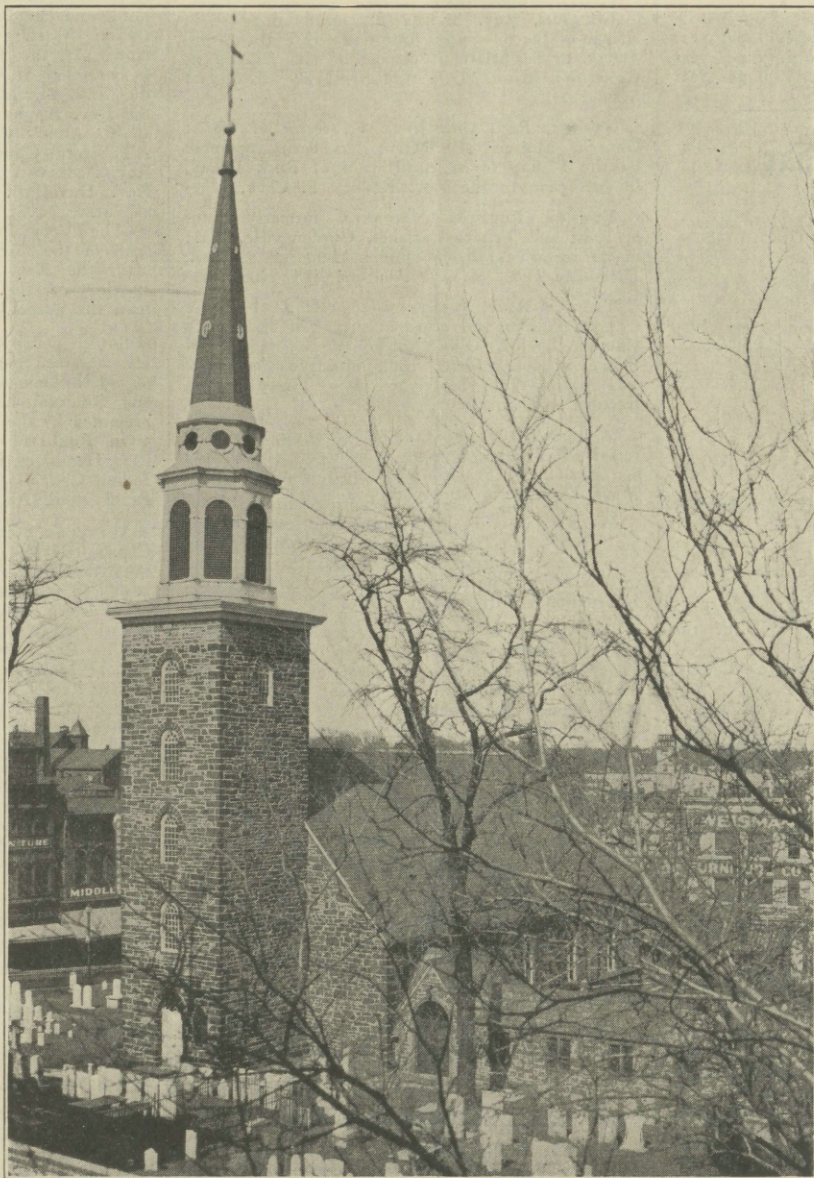


The Living Church



Photograph property of William W. Klenke.

CHRIST CHURCH, NEW BRUNSWICK, N. J.
 Where the 150th Anniversary of a Historic Meeting Was Celebrated
(News story on page 15)

The Living Church

Established 1878

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

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



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SUBSCRIPTIONS

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CANADA AND NEWFOUNDLAND.... 4.50 per year
OTHER FOREIGN COUNTRIES..... 5.00 per year

Church Calendar



JUNE

3. First Sunday after Trinity.
10. Second Sunday after Trinity.
11. S. Barnabas. (Monday.)
17. Third Sunday after Trinity.
24. Nativity St. John Baptist. Fourth Sunday after Trinity.
29. St. Peter. (Friday.)
30. (Saturday.)

CALENDAR OF COMING EVENTS

JUNE

- 4-5. Liberal Evangelical Conference, Philadelphia.
7. Annual Meeting, Confraternity of the Blessed Sacrament, Church of the Ascension, Chicago.
- 11-July 29. East Carolina Young People's Camps.
13. Convocation of Wyoming.
- 16-29. Y. P. S. L. Camp, Kanuga Lake, N. C.
- 18-23. New Jersey Clergy Summer School.
- 20-30. Washington, D. C., Summer School of Religion.
- 21-July 27. Olympia Summer Conference.
- 24-29. Peninsula Summer Conference.
- 24-30. New Jersey Summer School at Camp Nejecho.
- 24-30. Cranbrook Summer Conference.
- 24-29. Erie-Pittsburgh Summer Conference.
- 25-July 6. Wellesley College Conference for Church Work.
- 25-July 6. "Racine" Conference at Kenosha, Wis.
- 25-29. Gambier Clergy Conference.
- 25-July 6. Rural Work Conference, Madison, Wis.
- Blue Mountain Conference.
- 26-July 6. School of Christian Social Ethics, Wellesley.
28. Convocation of Vermont.
- 30-July 7. Provincial Graduate School, Bronxville, N. Y.
- 30-July 13. Kanuga Lake Junior Camp.

CATHOLIC CONGRESS CYCLE OF PRAYER

JUNE

11. St. Andrew's, Stamford, Conn.
- Good Shepherd, Rosemont, Pa.
12. St. Mary's by the Sea, Point Pleasant, N. J.
- Good Shepherd, Rosemont, Pa.
13. St. Timothy's, Roxborough, Philadelphia, Pa.
- Good Shepherd, Rosemont, Pa.
- 14-15-16. Good Shepherd, Rosemont, Pa.

Clerical Changes

APPOINTMENTS ACCEPTED

ANDREWS, REV. E. BRYAN, formerly rector of St. Thomas' Church, Berea, and the Church of St. Philip the Apostle, Cleveland, Ohio; to be rector of St. Hubert's Church, Kirtland Hills, and Grace Church, Willoughby, Ohio. Effective June 1st. Address, Kirtland Hills, Ohio.

CLARY, REV. HUGH V., formerly rector of Coventry, Pocomoke, and St. Bartholomew's Parishes, Pocomoke City, Maryland (E.); to be rector of St. Mary's Church, Bluefield, and Stras Memorial Church, Tazewell, Va. (Sw. V.). Address, Bluefield, Va., effective June 15th.

HARRIS, REV. THOMAS L., minister in charge of the Church of St. Luke and the Epiphany since last September, has accepted a call to become rector of the Church. Mr. Harris succeeds the Rev. David M. Steele, D.D., who resigned last June and who is now rector emeritus of the Church.

JOHNSON, REV. ELMER E., formerly priest in charge of the mission at International Falls, Minn. (D.); to be priest in charge of the mission at Crookston, Minn. (D.). Address, 112½ E. Second St.

SAVAGE, REV. CHANNING F., rector of Christ Church, Moline, Ill. (Q.); has been appointed by the Bishop to be rural dean of Rock Island, in succession to the Rev. Rodney F. Cobb.

TUCKER, REV. A. CAMPBELL, formerly rector of Scott and Trinity Parishes, Gordonsville, Va.; to be rector of Bishop Johns Memorial Church, Farmville, Va. (S.V.). Address, 401 High St.

TUHEY, REV. WALTER F., rector of Grace Church, Galion, and priest in charge of St. Mark's Church, Shelby, Ohio; to be on the faculty of Howe School, Howe, Ind., effective September 1st. Address until September 1st at Grace Church Rectory, Galion, Ohio.

WELLES, REV. EDWARD RANDOLPH, formerly rector of Trinity Church, Woodbridge, N. J.; to be chaplain of St. Mark's School, Southborough, Mass. Effective in September.

WILSON, REV. T. J. E., formerly priest in charge of the missions at Hinckley and Moose Lake, Minn., and adjacent missions (D.); to be priest in charge of the Church of the Holy Trinity, International Falls, Minn. (D.).

WRIGHT, REV. JOHN H., rector of All Saints' Church, Pontiac, has been appointed rural missionary of the diocese of Rhode Island, to the place made vacant by the recent death of the Rev. George N. Holcomb.

NEW ADDRESS

TAYLOR, REV. DAVID F., formerly 315 Polk Ave.; 1307 Ruthven St., Houston, Texas.

RESIGNATIONS

ECKEL, EDWARD HENRY, D.D., as rector of Christ Church, Warrensburg, and priest in charge of St. Peter's Church, Harrisonville; retired May 1st, having completed forty-five years in the ministry. His address will continue to be 116 Ming St., Warrensburg.

LYNCH, REV. FRANCIS F., as rector of Christ Church Parish, Corning, N. Y. (Roch.), effective November 30th.

DEGREES CONFERRED

GENERAL THEOLOGICAL SEMINARY—The honorary degree of Doctor of Sacred Theology was conferred upon the Rt. Rev. STEPHEN E. KEELER, Bishop Coadjutor of Minnesota, at Even-song May 14th. This degree was voted to Bishop Keeler in 1932, but the Bishop had been unable until this spring to come to New York to receive it.

The honorary degree of Doctor of Sacred Theology was conferred at the recent commencement exercises upon Bishop GRIBBIN of Western North Carolina, the Very Rev. HUGHELL E. W. FOSBROKE, dean of General Theological Seminary, and the Rev. LAWRENCE T. COLE, headmaster of Trinity School.

EMMANUEL COLLEGE, Saskatoon, Sask.—The degree of Doctor of Divinity was conferred recently upon the Rev. JOHN PRITCHARD, surviving member of the first graduating class of this Canadian college. Dr. Pritchard is rector of St. Luke's Church, Renton, Washington.

UNIVERSITY OF DELAWARE—The degree of Doctor of Divinity was conferred May 12th upon the Rev. CHARLES WRIGHT CLASH, rector of Immanuel Church, Wilmington.

ORDINATIONS

PRIESTS

MASSACHUSETTS—In the Cathedral Church of St. Paul, Boston, on May 17th, Bishop Sherrill of Massachusetts advanced to the priesthood the Rev. MILTON ALFRED HUGGETT, presented by the Ven. Howard K. Bartow, to continue as curate at Christ Church, Quincy, Mass.; the Rev. MATTHEW H. IMRIE, presented by the Rev. Frederic W. Fitts, to continue as curate at Zion Church, Rome, N. Y.; the Rev. HOWARD P. KELLETT, presented by the Very Rev. P. F. Sturges, D.D., to continue to be on staff of the Cathedral of St. Paul, and chaplain of Deer Island House of Correction, Mass.; the Rev. LESLIE A. LANG, presented by the Rev. T. L. Brown, to continue as curate at St. Paul's Church, Brooklyn, N. Y.; the Rev. DAVID W. NORTON, Jr., presented by the Rev. Appleton Grannis, to continue as curate at St. Anne's Church, Lowell, and in charge of All Saints' Church, Chelmsford, Mass.; and the Rev. ALEXANDER S. TWOMBLY, presented by the Rev. David B. Matthews, S.T.D., to continue as curate at St. Paul's Church, Brockton, Mass.

The Very Rev. Philemon F. Sturges, D.D., dean of the Cathedral Church, preached the sermon, the Rev. Samuel Tyler, D.D., read the epistle, and the Rev. Edward S. Drown, D.D., read the gospel.

SOUTH DAKOTA—The Rev. THOMAS HEMINGER was ordained to the priesthood by Bishop Roberts of South Dakota, in St. Thomas' Church, Rosebud Reservation, May 10th. The candidate was presented by the Rev. Paul Barbour, and the Rev. Cyril Rouillard preached the sermon. The Rev. Mr. Heminger is to be priest in charge of the Indian Chapels on the Northwest end of Rosebud Reservation. Address, Norris, S. Dak.

WESTERN NEW YORK—The Rev. ALEXANDER CORTI, the Rev. WILLIAM THOMAS HEATH, and the Rev. HAROLD CARLYLE KELLERAN were advanced to the priesthood by Bishop Davis of Western New York in St. Paul's Cathedral, Buffalo, May 21st.

The Rev. Mr. Corti, presented by the Rev. Elmore McKee, is to continue as priest in charge of St. Paul's Church, Angola, and also to have charge of St. Andrew's Church, Irving, N. Y., with address at 80 Lake St., Angola, N. Y. The Rev. Mr. Heath, presented by the Rev. Elmore McKee, is to continue as curate at Trinity Church, Buffalo, with address at 371 Delaware Ave. The Rev. Mr. Kelleran, presented by the Rev. Walter Lord, is to continue as priest in charge of St. John's Church, Youngstown, N. Y.

The Rev. Norman Nash preached the sermon.

DEACONS

MILWAUKEE—In the Chapel of St. Mary the Virgin, Nashotah House, Nashotah, Wis., on May 17th, Bishop Ivins of Milwaukee ordained to the diaconate JOHN ROBERT CROCKETT, presented by the Rev. F. R. Severance; JOHN ROUSSEAU PETERSON, presented by the Rev. Vivan A. Peterson; and GEORGE LEVERETT STOWELL, presented by the Rev. F. H. Hallock. The Rev. W. F. Whitman, S.T.D., read the litany.

TENNESSEE—The Rev. HENRY JAMES MCGEEHEE, formerly a Presbyterian minister, was ordained deacon in St. Luke's Chapel of the Sewanee Theological School, by Bishop Gailor of Tennessee, May 9th. The Rev. Arthur E. Whittle presented the candidate, and the Bishop preached the sermon.

WESTERN NEW YORK—JAMES HENRY MARTIN was ordained deacon by Bishop Ivins of Milwaukee, acting for Bishop Davis of Western New York, in the Chapel of St. Mary the Virgin, Nashotah House, Nashotah, Wis., May 17th. The candidate was presented by the Rev. H. F. Zwicker, and the Rev. W. F. Whitman, S.T.D., read the litany.

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 Church's Budget for 1935

TO THE EDITOR: The National Council has recommended to the General Convention a budget for 1935 in the sum of \$2,700,000. The current expenses for the year 1933 will be included in the computation of the diocesan quotas for 1935. It is, therefore, impossible at this time to state accurately what the diocesan quotas will be, but a reasonable approximation of the quota figure can be reached by taking 61 per cent of the diocesan quota for 1934.

It seems to me that it would be highly desirable for the deputies to the General Convention to ascertain from their dioceses whether or not there is a reasonable chance of their dioceses paying such a quota in 1935. If not, I see no reason why the deputies from a given diocese in voting for such a budget should not state to the Convention that their diocese will probably not be in a position to carry its share of the budget. This will give an opportunity for other dioceses to accept more than the suggested quota. I believe that this diocese will be in a position to do that. Whatever plan is adopted at the General Convention for voting on the budget for the next triennium, I sincerely hope that deputies will not vote with an idea that some other diocese will foot the bill.

(Rev.) OLIVER J. HART.
Chattanooga, Tenn.

"A Challenge to Seminarians"

TO THE EDITOR: Your editorial, A Challenge to Seminarians [L. C., May 12th], lauds the virtues of the most pernicious scheme, the most unbusinesslike thing ever conceived, perhaps, in the name of Christ, and His Church.

No wonder the *Southern Churchman* views the project with alarm. Who wouldn't?

For three years "this fine lot of young men who trained for the ministry" will work, "their only remuneration being food, clothing, and shelter."

That may or it may not sound romantic, glorious, and commendable, depending entirely on the value that sincere and self-respecting Christian people are likely to attach to the worth of the Christian religion and the dignified station that is occupied by the sacred ministry. . . .

I do not suppose that it ever occurred to you that right now it might be a very good and feasible thing for the Church to determine how much she is worth to mankind and then to make known the priceless treasures she has to offer a world whose trust in all other treasures has been shattered, and on this basis to declare to each and every one of her members exactly how much their Church membership is going to cost them from now on if they would have the benefit of Church privileges and her priceless and very tangible benefits. . . .

At the end of the three years—what then?

But why raise that rather unpleasant question among friends? At that time there will be another crop of young priests ready to replace every one of the present group whose names will then be added to the soul-crushing, heart-breaking list of clergy unemployed. Of course! . . .

(Rev.) QUINTER KEPHART.
La Salle, Ill.

"The Parish Priest in His Parish"

TO THE EDITOR: May I commend to your readers the recently published work of the Rt. Rev. A. L. Preston, Bishop of Woolwich, entitled *The Parish Priest in His Parish* (Morehouse, \$1.00). I have gone carefully through the pages of this book and have derived much comfort and guidance from his analysis of the problems and opportunities that must lie before any parish priest. It applies not only to my parish of a thousand souls here in New York City but also to the rural parish of Walden, N. Y., which was my responsibility for more than four years. Although the references are specifically English it deals with fundamental matters and should be of real value to us here in America. The Bishop of Winchester, who writes the Preface to this book, speaks of it as "full of sound and practical advice which will be of value not only to the newly-ordained who has just started his work, but also to the incumbent of many years standing."

(Rev.) JOHN BRETT LANGSTAFF.
New York City.

Aid for Labrador

TO THE EDITOR: In the name of every Labrador man made able to face the weather, and to earn food for his family this bitter winter, in the name of all who would have suffered from frost bites, cold, and even death, had it not been for the clothing you so generously spared and sent last spring, we of the Grenfell Association offer you our sincerest and heartfelt thanks. The veriest Scrooge would become optimistic, and find a new happiness, could he see some of these English speaking kinsmen of ours when they find love of God materializing in such messages as a pair of woolen stockings, an undergarment, a sweater, any type of warm, serviceable garment, or toys for an otherwise empty Christmas stocking. . . .

After this note of gratitude, I am encouraged to believe that you will appreciate the spirit of the modern Oliver Twist, who, on sampling breakfast at the workhouse, had the courage to testify to his appreciation by asking for even more. Can you help us now by sending some warm clothing or toys to me at 156 Fifth avenue, New York, where they will be repacked for their journey north? I can assure you the need is great.

New York City. WILFRED GRENFELL.

Unemployed Clergy

TO THE EDITOR: I would like to see you publish the following extracts from a letter at hand from a priest of wide experience:

" . . . the letter from Fr. Dixon (L. C., April 21st) is mighty true. Commissions, committees, and surveys galore, but nothing done. . . . I had confidence in the Church until the House of Bishops left the unemployed clergy to the mercy of another committee until next General Convention (to starve in the interval?) and then added insult to injury by claiming the Church is not responsible for its clergy. That is repeated now from time to time, as also the tale

about 'unemployable' clergy. Actually such things come from the guilty mind seeking an excuse. Conditions are pitiable in a number of cases. Theoretically, the Church cannot have too many devoted priests and ought not to indulge in any moratorium. But facts are more important than theories, and many of the 300 to 400 new men ordained in the past two years (and presumably another dose soon when the seminaries close) have merely served to keep some able and experienced men unemployed. I am absolutely convinced that the present method of ordinations involves criminality rather than Christianity in the sight of God, while I believe it is no less criminal to place men from outside a diocese in missions so long as one man on the canonical or licensed list remains unemployed—note Fr. Dixon's reference to 'favorites'! It is more difficult to control independent parishes, though even there the right kind of bishop would have enough influence to insure justice and fair play. *Exchange between dioceses* to insure a better 'fit' would be right.

"Our Church needs a spiritual revival among its clergy. It deserves deficits when some men in a diocese can drive around in Packards and Cadillacs on salaries running into thousands, while others cannot be placed, smaller places are joined together, and some men try to exist on \$40 or \$50 a month because 'the diocese is poor'! And I am *not* a Socialist. I see the council advocates a restoration of salaries to their normal level. Fine, within reason, but cut excessive salaries and see that every unemployed priest is placed first! Oh, for a strong man to rise up and demand that our Church—including the Pension Fund—follow the principles of Christianity and the Master it professes to serve!"

Cannot something be done? Letters, articles, surveys, and so forth, have brought no results yet. Is the Church to be a failure? Must more new men be ordained, the inefficient men over retiring age referred to by Bishop Capers remain "active," while so many able unemployed men are in the sore plight we read and hear about? Is this Christianity?
ANN CROSS.

Los Angeles, Calif.

Canon Bell on Ecumenicity

TO THE EDITOR: May I ask the privilege of a few lines to express my appreciation of Dr. Bell's article (Ecumenicity, L. C., May 5th)? It smacks of the same frankness and courage which characterized his speech at the Anglo-Catholic Congress dinner in Philadelphia last fall. His plain speaking on that occasion was not relished by some but that is often the case with unwelcome truths.

In the course of Canon Bell's article on Ecumenicity he says, in substance, What shall Liberal Catholics do in the meantime to promote the unity of the Catholic Church? The purpose of this letter is to attempt to answer that question in part but only in part. First, as is well known, the bishops of the Catholic Church in every Christian century have considered those words of our Lord, "Teaching them to observe whatsoever things I have commanded you," to include, without question, "This do in remembrance of Me." Accordingly Catholic bishops everywhere have seen to it that the Holy Sacrifice of the Mass should be the chief and customary service on the Lord's Day. Only Anglican bishops have ventured to substitute Morning Prayer as the regular Sunday service. Anglo-Catholics, here and there, have succeeded in having Mass at the 11 o'clock service but this sporadic, individualistic attempt to restore Catholic wor-

ship is only parochial and occasional. As a whole the Protestant Episcopal Church is a Morning Prayer Church and therefore not Catholic in its worship.

The Anglican bishops were responsible for substituting Morning Prayer for the Mass and it looks as if the bishops, by concerted action, will have to take the lead in bringing the Mass back. They, as the chief shepherds and pastors of the flock, are the responsible parties. The restoration of the Mass throughout the Church as the chief service on Sunday will go a long way toward convincing Rome and the East that we are really Cath-

olic and so promote the re-union for which Dr. Bell is praying.

What an opportunity for the General Convention at Atlantic City!

(Rev.) EDMUND S. MIDDLETON.

Baltimore, Md.

Work Among Students

TO THE EDITOR: Just now we are hearing a good deal about the Wesley Foundation, a Methodist fund for the development of work among students at state institutions. While we are spending millions

of dollars in cathedral structures, and perhaps rightly so, the Methodists are spending vast sums in winning living witnesses. Our claim to having, on the Church basis, a larger percentage of students than others is fine; but every state institution in which I have ministered has had only a pitifully small group of students, who have had to put up a hard fight to remain true to Church teachings and practices. The Wesley Foundation is one of similar organizations working to capture the students for the Church. . . .

From 1912 to 1917 I was one of the pastors in the University of North Dakota, and from 1917 to 1920 in the State Teachers College, Springfield, S. Dak. While serving as the unpaid dean of the Labor College, Pueblo, Colo., I received an urgent invitation from the Bishop of Salina to go to his help as the archdeacon in his district, and at Hays, Kansas, I renewed my work among college students in the State College there during 1924 to 1932. During my missionary service in South Africa I gave some time to the work of superintendent of schools, and it was my joy to found, and to act as the first president of, a Native Institute for the Training of Native Ministers. As most of this work was purely voluntary and an addition to the work for which I received salaries, I think perhaps I may claim to have shown some interest in the welfare of college students.

I therefore write to suggest that the time has now come when the Church may learn some useful lessons from the example and practice of our Protestant brethren, and that we should begin to think about the establishment of a

GEORGE WASHINGTON FOUNDATION FOR CHURCH STUDENTS

to be carried on under the supervision of our National Council. . . .

Let us not forget the college student, the student of the state institutions, and the student of the vast number of denominational institutions, the leader of the future in both Church and State. He needs the help of the Church right now. (Rev.) C. E. COLES. Seaside, Ore.

Great Britain and the United States

TO THE EDITOR: An article on this subject appeared in a recent issue of the Church Times. It was asserted that people in England are in some respects "indifferent to the rest of the world" and that they make it "difficult for other nations to like England and thereby cause a real hindrance to true international understanding." A plea was made for a better feeling between the old country and the new since it is "one of the things most urgently needed for the future security and progress of civilization."

Having visited the United States recently I have been forced to the conclusion that large numbers of Americans have an infinitely greater affection for England than she has for them. This is particularly true of members of the Episcopal Church. To remedy this I would suggest that fraternization should begin within the fold of the Church and at once.

The work of conversion might be facilitated while the prevailing lack of understanding might be modified considerably if there were an interchange of periodicals, religious and secular. Better still, mutual prayer could work wonders and the clergy might be willing to remember some priest in England and his people at the altar regularly in exchange for a similar remembrance. The Overseas Association of the Church Union at 231 Abbey House, Westminster, London, S. W. 1., would be most willing to assist in either of these projects if communicated with.

London. (Rev.) H. N. VINCENT TONKS.

The Legion of Decency Pledge

- I wish to join the Legion of Decency, which condemns vile and unwholesome moving pictures. I unite with all who protest against them as a grave menace to youth, to home life, to country, and to religion.
- I condemn absolutely those salacious motion pictures which, with other degrading agencies, are corrupting public morals and promoting a sex mania in our land.
- I shall do all that I can to arouse public opinion against the portrayal of vice as a normal condition of affairs, and against depicting criminals of any class as heroes and heroines, presenting their filthy philosophy of life as something acceptable to decent men and women.
- I unite with all who condemn the display of suggestive advertisements on billboards, at theater entrances, and the favorable notices given to immoral motion pictures.
- Considering these evils, I hereby promise to remain away from all motion pictures except those which do not offend decency and Christian morality. I promise further to secure as many members as possible for the Legion of Decency.
- I make this protest in a spirit of self-respect, and with the conviction that the American public does not demand filthy pictures, but clean entertainment and educational features.

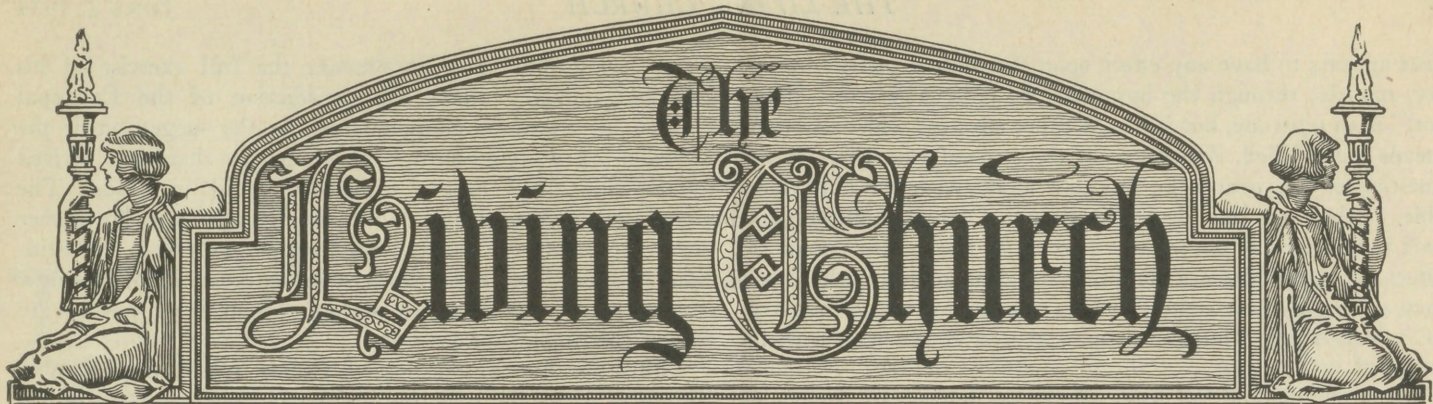


Signatures

Addresses

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● NOTE: Readers willing to support this campaign are urged to send this pledge with as many signatures as possible, to THE LIVING CHURCH, 1801 W. Fond du Lac Ave., Milwaukee, Wis.



EDITORIALS & COMMENTS

The Legion of Decency

LAST WEEK we mentioned briefly the Legion of Decency organized by the Roman Catholic hierarchy to combat the plague of objectionable movies through individual pledges not to see indecent pictures nor permit one's children to do so. The idea appealed to us so much that we requested the editor of the *Catholic Citizen*, the Milwaukee archdiocesan periodical of that Church, to write an article for us explaining the nature and purpose of the crusade. This he has kindly consented to do and his article is published elsewhere in this issue.

Our own Church has long recognized the disastrous effects of the many impure and indecent movies that are turned out in such quantities from Hollywood. Our able contemporary, the *Churchman*, many years ago established an enviable name for itself through its vigorous crusade against this evil. THE LIVING CHURCH, though gladly acknowledging the leadership of the *Churchman* in this respect, has also spoken out on this subject on frequent occasions, as have the other periodicals of the Church and many of her clergy.

Nor has the official voice of the Church been silent. The harmful effect of the movies has received the frequent attention not only of diocesan conventions and provincial synods but of General Convention as well. Two important resolutions on this subject were adopted at the last General Convention, held in Denver in 1931. The first of these was in the form of a petition to the Congress of the United States asking for federal supervision:

"To the Senate and House of Representatives of the United States of America:

"The General Convention of the Protestant Episcopal Church in the United States of America, in General Convention assembled, respectfully petitions your honorable body to enact a law (not censorship) for the federal supervision of motion pictures in interstate and foreign commerce, establishing higher moral standards to be applied before pictures are filmed, by means of a federal commission similar to the method by which the radio, national banks, and railroads are regulated.

"It is believed that only such a centralized authority as the United States government can wisely and effectively regulate

the centralized motion picture industry for the whole of the United States and other nations of the world, in the interest of world peace and moral standards, because at least 80% of all films shown in the nations of the world are produced in our land."

The second resolution called upon Church people for action similar to that now being undertaken by the Legion of Decency:

"Whereas, It is a matter of common knowledge that the moving picture houses of this country are frequented by great numbers of the people, including the boys and girls of every section and community, and

"Whereas, It is also a matter of common knowledge that much that is shown in the moving pictures is objectionable from a moral and social point of view, Therefore be it

"Resolved, the House of Bishops concurring, That this Convention records its vigorous protest against the making and showing of all pictures which depict criminal or salacious subject matter; and earnestly urges that all producers of moving pictures in this country recognize their high moral and social obligation to the people of the land, especially the youth; and, further be it

"Resolved, That this Convention calls all right-minded people to refrain from frequenting pictures which depict criminal or salacious subjects."

THESE were high sounding phrases, but like most such resolutions they have had little practical effect. Whether or not the Congress of the United States ever received the petition of the Church we do not know. Certainly no effective legislation of the kind contemplated was undertaken, and even the Code of Fair Competition for the Motion Picture Industry, which might have been expected to raise the standards of the movies, is conspicuously lacking in any power to do so.

Most of us, however, have long since given up whatever faith we may once have had in the power of Congress to legislate effectively on matters of morals. The second resolution adopted by General Convention seems to us to have within itself the germ of far more effective action.

It has remained for our Roman Catholic brethren to take action implementing resolutions such as these in the only way

that appears to have any effect upon the motion picture industry, namely, through the box office receipts. The word "boycott" is an ugly one, but it is sometimes effective when all other means have failed. Moreover in the present case there is no question of boycotting the innocent along with the objectionable. If the rank and file of the Roman Catholic Church support the bishops in the present crusade to a sufficient extent to affect the pocketbooks of the Hollywood magnates, perhaps we may at last look for some effective reformation of an industry of which right thinking Americans have become heartily ashamed.

But why should we leave the entire burden of this campaign for clean motion pictures to another religious body? Mr. Desmond tells in his article of coöperation that has already been volunteered on the part of Protestants and Jews. We should like to see similar coöperation on the part of our own Church, and *THE LIVING CHURCH* would be more than delighted to serve as a medium for that coöperation.

How many of our readers will enlist immediately in the Legion of Decency? We are publishing the pledge on the page facing the beginning of this editorial in the form of a coupon that can conveniently be cut out and mailed to the office of publication. If enough of these pledges are received to show that Churchmen are really willing to support this campaign on an effective scale, we shall see that they are brought to the attention of the motion picture industry as forcefully as possible.

How many other religious periodicals, both within and without the Episcopal Church, will join us in uniting with the Roman Catholic Church on this common platform, upon which surely all right-minded men and women can agree?

THE ELECTION of Dr. John Torok as Suffragan Bishop of Eau Claire reopens an interesting chapter in the history of the Church. The story is too long a one to be fully reviewed here, though perhaps at some future time we may be able to do so. It is at the same time romantic and authentic—a true adventure in the endeavor to bring the subject of Christian unity out of the realm of theory and into that of practice.

The Eau Claire Election

Suffice it to say now that this episcopal election is a much-delayed completion of a project in Church unity that had its inception in 1924. Dr. Torok, who had been received as a priest of the Church in 1921 by Bishop Murray, was archdeacon of the diocese of Fond du Lac, working among the foreign-born under the direction of Bishop Weller. In order to give these people adequate episcopal supervision, arrangements were made with certain bishops of the Eastern Orthodox Church for joint consecration of Dr. Torok by bishops of that Church and of the American Episcopal Church, thus giving him a status that would be fully recognized by both the Anglican and the Orthodox communions, and permitting him exceptional opportunities for constructive work among Eastern European Christians in this country. Unfortunately, the health of Bishop Weller made it impossible for him to go to Europe to participate in the consecration, which took place nevertheless on October 19, 1924. The Rt. Rev. Gorazd Pavlik, Bishop of Olomouc, Czechoslovakia, was the consecrator, assisted by Bishop Dositej of the Serbian Church. Thus Dr. Torok is already in episcopal orders, and his present election will presumably require only the approval of the bishops and standing committees, or of General Convention.

Upon Bishop Torok's return to the United States in 1925,

certain conditions arose to prevent the full exercise of his episcopal ministry under the jurisdiction of the Episcopal Church, as originally contemplated. At the suggestion of the Division of Foreign-born Americans he therefore retired temporarily, until proper provisions could be made. The unanimous action of the House of Bishops last November giving approval to "putting into temporary effect the principles contained in the proposed canon on Alien Rites" has now opened up new avenues of action and made it possible to reopen this important project.

Thus the present election of Bishop Torok as Suffragan Bishop of Eau Claire (a part of which was formerly in the diocese of Fond du Lac) is really the completion and ratification of the amicable entente between bishops of the Episcopal and Orthodox Churches begun ten years ago. The step was taken, we understand, after consultation with the Presiding Bishop and the Advisory Commission on Ecclesiastical Relations, and following an exhaustive investigation by a special committee. By it, Bishop Wilson's call to the Church to utilize her unique opportunities for ministry among Americans with a non-Anglican background is translated into definite action. It is a step forward in the cause of Christian unity, and one that will be welcomed by all who conceive of the Church as more than national or racial—the Church for all sorts and conditions of men.

THE LIVING CHURCH is gathering material for the possible publication of a biography of its former editor, Frederic Cook Morehouse. If any members of *THE LIVING CHURCH FAMILY* have letters or other material that they feel would be useful in this connection, and will send them to us with permission to draw upon them, it will be of great help. Personal reminiscences and anecdotes will also be welcomed. Please send any such material to the editor at the office of publication, 1801 W. Fond du Lac Ave., Milwaukee.

F. C. Morehouse Biography

ANSWERS TO CORRESPONDENTS

A. N. W.—The aisle of a church, architecturally, is not the passage between the pews but rather the side or wing, separated from the nave by rows of pillars and arches. The word is derived from the Latin *ala*, wing.

R. F. K.—The intercessions of the Litany are those petitions having for their response the words, "We beseech Thee to hear us, good Lord."

T. R. S.—The expression "Mother" in the calendars of the Eastern Orthodox Churches is a name given to a saint who was a nun.

X.—At least one Pope, Honorius I, was formally convicted of heresy. Honorius had supported Sergius, the seventh century champion of the doctrine known as Monothelism, which subordinated the human nature of Christ to His divine to such an extent as virtually to deny it. This teaching was condemned by the sixth General Council of the Church, and Pope Honorius was specifically anathematized as a heretic, together with all who followed the teaching of Sergius. For three centuries every Pope, on taking his oath of office, was obliged to pronounce his own predecessor, Honorius I, a heretic and therefore anathema. We do not know how the Roman Church has reconciled this fact with the doctrine of Papal Infallibility.

Prayer

PRAYER can obtain every thing, it can open the windows of heaven and shut the gates of hell; it can put a holy constraint upon God, and detain an angel till he leave a blessing; it can open the treasures of rain, and soften the iron ribs of rocks, till they melt into tears and a flowing river; prayer can unclasp the girdles of the north, saying to a mountain of ice, be thou removed hence, and cast into the bottom of the sea; it can arrest the sun in the midst of his course, and send the swift winged winds upon our errand; and all those strange things and secret decrees and unrevealed transactions which are above the clouds and far beyond the regions of the stars shall combine in ministry and advantages for the praying man.

—Jeremy Taylor.

The Legion of Decency

By Humphrey Desmond

Editor of the [Roman] "Catholic Citizen"

THE Legion of Decency crusade which the [Roman] Catholic Church under the guidance of the hierarchy has launched against indecency in motion pictures is the most thoroughly organized effort ever made to save the movies for the good, wholesome entertainment and educational advantages they should afford by ridding them of the salaciousness and vulgarity that has made them a grave menace to youth, to home life, to country, to good morals, and to religion. The crusade seeks to accomplish its purpose without harming the industry and without penalizing those producers who heed the warning and turn out clean pictures. It is directed solely against the producers and exhibitors of indecency, obscenity, and vulgarity who turn a deaf ear to protests.

"The only way to bring those who are responsible for the filthy flood that sweeps from Hollywood all over the country to their senses is to hit their pocketbooks," said the Most Rev. Michael Curley, Archbishop of Baltimore, in a recent address. That is the consensus of opinion of the Catholic hierarchy who have concluded after long and careful study that resolutions of protests which accomplish nothing must be replaced by action, action of heroic proportions running for an indefinite period, if indecency in motion pictures is to be stamped out.

The Legion of Decency crusade originated with and will be carried out under the direction of the entire Catholic hierarchy with the cooperation of 20,000 pastors and a laity numbering 20,000,000. It is proposed to have all Catholic adults and children join the Legion by signing a pledge wherein they promise to avoid indecent movies and persuade others to do likewise. There is nothing to prevent attendance at acceptable motion pictures and to aid in making proper selections lists of approved and condemned films are to be furnished through Catholic publications and societies.

Legion of Decency pledges have been distributed in about twenty or thirty dioceses thus far, but the number grows each week. Cleveland, Detroit, Albany, Omaha, Denver, and Los Angeles are a few of the dioceses in which action has started with pulpit addresses, talks to parochial school children, radio broadcasts, special society and fraternal meetings, Catholic periodical publicity, and the actual signing of pledges by thousands of individuals.

It is too early to point to definite results, but this much can be said: the crusade will have the support of numbers, it will be pursued vigorously and wherever it is taken up, it will strike at box office receipts, the Achilles' heel of the motion picture producers.

Motion picture interests are, of course, seriously concerned over the movement. Last December, a few weeks after the annual meeting of the bishops, when this action was decided upon, Will Hays called a special meeting in New York which resulted in some improvement in newspaper advertising copy.

In April, delegates to the convention in Los Angeles of the Motion Picture Theatre Owners of America heard their president warn producers that unless indecency and vulgarity were eliminated, the entire industry would be hurt. He cited the Catholic crusade as evidence of what was in store.

A motion picture trade journal recently warned the producers that the Catholic campaign was of heroic size, and it could not be ignored.

An eastern Catholic paper reports that among the producers, Fox, Universal, Columbia, and R. K. O.-Radio are willing to fall in line with the suggested reforms. Paramount is considering, but Metro-Goldwyn-Mayer and Warner Brothers are thus far silent.

In Detroit, after the distribution of 2,000 pledges in a north side parish, the manager of a large neighborhood theater called on the pastor asking what he could or should do to improve film conditions. Leading Detroit dailies have given generous space to reports of the crusade and strong editorial endorsements to the campaign.

In Albany, when the crusade was launched, a letter was sent to all owners of theaters explaining the campaign and stating that there will be no let-up until permanent improvement is noted.

THE MOVEMENT has attracted widespread attention and cooperation not only from Catholics but from all who are interested in bettering motion pictures.

The entire Methodist Episcopal Church of the San Francisco area, consisting of 742 congregations in California, Arizona, Nevada, and Hawaii, has taken action to cooperate with Catholic organizations engaged in this crusade. The action followed decision of seventy Methodist congregations of the Fresno-Glendale district to take part in the campaign.

A thousand Jewish women joined the Legion of Decency in Denver when the campaign was launched there.

Representatives of Methodists and Baptists in Galveston, Texas, are reported to have joined the campaign, and Jewish leaders in New York and elsewhere have commended it.

The Detroit Council of Churches, which represents eighteen Protestant denominations with a membership of approximately 250,000, has sent a request to all ministers asking that "appropriate consideration" be given to the Legion of Decency and that they urge their parishioners to sign the pledge of the Legion.

Without question the crusade has gotten off to a flying start. The measure of its success will be determined by the number who sign the Legion of Decency pledge and live up to it after they have signed it.

EDITOR'S NOTE: *The pledge of the Legion of Decency is published on page 4, in convenient form to be clipped and mailed in by readers willing to sign it.*

The Church and Politics

THE CHURCH as a body has no interest in politics. Her membership represents all parties and her ideals give to the members of all parties, who are also baptized into the Church, a keener zest in promoting the finer objects of the political parties of their allegiance. The Church is neither capitalistic nor socialistic, but as a body, as an organization working through its members, its principal aim within the state, and the influence it can properly exert on the government, is in the promotion of social justice.

This is an issue to which all give lip service, to certain aspects of which many give vociferous support. I have heard young zealots urging the stripping of one class for the sake of another, thereby exalting mere money into a god, and calling their scheme social justice. The Church is no more and no less interested in the white collar man than in the laborer, but it is vitally interested in justice for both. It believes that the only perfect picture of social justice is painted in the words of Christ Himself, and that picture is what the Church is everlastingly striving to make true. It aims to raise all to a higher level, to build up, not to destroy. There is nothing political in this except insofar as the Church must always struggle against principles anywhere developing which are inimical to social justice and therefore to the teachings of the Gospel. With this in mind the Church must be militant, fearless for the right, assiduous in the training of men and women who know the truth and will fight for it unceasingly, each in his own proper sphere.

—William R. Castle.

The Social Work Conference in Kansas City

By Miss Edith F. Vaughan

THE FOURTEENTH ANNUAL Episcopal Social Work Conference was held in this city, as an associate group of the National Conference of Social Work, May 21st to 25th, with meetings at the Baltimore Hotel, headquarters.

The Rev. C. Rankin Barnes, executive secretary of the Department of Christian Social Service, National Council, president of the conference, presided at most sessions and held numerous consultations with visiting Church social service department members at headquarters and at the conference booth at Ararat Temple, the headquarters of the national conference.

Visitors spoke May 20th at the city churches as follows: The Rev. C. Rankin Barnes, Grace and Holy Trinity Church; the Rev. Canon George W. Dawson of the diocese of Newark, St. Paul's Church; the Rev. Harry Lee Virden, rector of St. Luke's Church, Denison, Texas, St. John's Church; Lawrence A. Oxley, Washington, D. C., St. Augustine's Church; the Rev. Canon Harry Watts, Denver, Colo., St. Paul's Church, Kansas City, Kans.

The program opened May 21st in the Elizabethan room, Hotel Baltimore, with the Rev. Mr. Barnes presiding. The Rev. Harry Watts, chairman of the social service department, diocese of Colorado, read a paper on *The Church Meets the New Leisure*; suggesting that in view of the complexity of problems, pessimism as to what the Church is actually doing in parishes and dioceses is unwarranted; that projects for use of enforced leisure should be adapted to interior resources of persons concerned; that parish houses should be used more, but with less tendency to exploit the Church, and that the Church's greatest opportunity and primary function is spiritual.

Mr. Oxley, commissioner of Conciliation, Department of Labor and chief of the Division of Negro Labor, United States Department of Labor, spoke on *The Contribution of the Church to Negro Welfare Work*, expressing gratitude for the schools, for St. Agnes' Hospital at Raleigh, Bishop Tuttle Training School at Raleigh, Good Samaritan Hospital at Charlotte as practical work. He paid a tribute to the help which the late Bishop Brent had been to him as a boy growing up in Boston. There were many Negroes at the meeting, some of whom were executives or workers in Church or civic welfare enterprises.

The afternoon of May 22d the Rev. Mr. Barnes introduced as the chairman, Mrs. Harold E. Woodward of St. Louis, vice president for the province of the Southwest of the Girls' Friendly Society which met in joint session with the conference. Mrs. Woodward had set up an exhibit of the society's program-building material, assisted by local representatives. The first speaker was the Rev. Mr. Virden, on *Youth's Coöperation with the Social Program of Church and Community*. He presented a valuable summary of responses by bishops, clergymen, social workers, and young people on questions of the practicality, value, constructiveness of various approaches to youth, education of youth in social consciousness, development of Christian attitudes.

Discussion was opened by Mrs. Ruth Roberts Mix, New Haven, Conn., national chairman, Girls' Protective Council (the name of which was changed at the session here to Girls' Advisory Council) which had also joined in the joint session with the Episcopal Church Conference and the Girls' Friendly Society. Mrs. Mix urged that clergy and social workers coöperate more closely, each with their special skills, to help young people toward a richer life, and suggested that clergy cultivate ability to give their special service in spiritual help.

Miss Dorothy May Fischer, secretary for Young People's Work, Department of Religious Education, National Council, spoke on *New Frontiers for Youth Organizations*. She urged recognition of the spirit of adventure in youth, reporting and suggesting plans for creative activities, advising that "we cannot

stop" the many youth movements, "nor do we want to, but we can give them the leadership and direction they need."

At a luncheon with the Church Mission of Help, May 23d, Miss Viennie Borton, assistant secretary, national council Church Mission of Help, read a paper on *Unmet Needs of Adolescent Girls*, suggesting distinction between psychology of boys and girls, care to group subjects of attention by age rather than type of maladjustment. The Rev. Mr. Barnes, in a paper on *Observable Techniques in Pastoral Care*, answered the challenge as to records of case work made by Miss Mary Brisley at the 1933 conference. He said in respect to the peculiar contribution of the pastor as a spiritual counselor, "It is all very well for him to borrow from related professions and utilize some of their skills, but not until he is absolutely sure of his own professional technique and his own distinctive contribution." He suggested development of group efforts by clergymen to improve technique in pastoral care.

The subject discussed May 24th was *The Technique of Pre-Marital Instruction*. Mrs. Margaret Wells Wood, field representative, American Social Hygiene Association, with which this was a joint session, spoke *From the Viewpoint of the Social Hygienist*, and the Very Rev. Vesper O. Ward, dean, Cathedral of Our Merciful Saviour, Faribault, Minn., spoke *From the Viewpoint of the Clergyman*. The hall was overcrowded.

The annual dinner was held that evening, the Rev. Mr. Barnes introducing the Rev. Carl Reed Taylor of St. Louis, first vice president of the conference, as the chairman of the evening. Mr. Spencer Miller, Jr., of the National Council, spoke on *The Church's Share in Social Reconstruction*, urging that the Church's mission being to change the world, present changing gave opportunity for the Church to guide; that if we could in the fellowship of the Church develop brotherhood, coöperative love to inspire fellowship, and the sacrificial quality of Christian living, this would be a valuable "laboratory experiment" contribution. The Rev. Mr. Barnes spoke on *Christian Responsibility in a Period of Social Crisis*, closing with the reminder that the conferences were held in the octave of Whitsunday, the color red—a challenge to the Church for the Holy Spirit in the new age rather than Communism. He said that the Christian Social Service Department had been called the conscience of the Church, but that its job rather was to arouse the consciences of Church people to social responsibilities.

OFFICERS elected were: president, the Rev. C. Rankin Barnes; first vice president, Edward L. Parker, executive secretary of the Bureau of Social Service of the City of Newark, N. J.; second vice president, Mrs. Wilma Vanderwall, executive secretary, Church Mission of Help, Buffalo, N. Y.; secretary, the Rev. Gerald V. Barry, Lake Delaware, N. Y.

The annual corporate Communion of the conference was held May 25th at Grace and Holy Trinity Church, the celebrant being Bishop Spencer of West Missouri.

The group that afternoon took part in a joint session with the Church Conference of Social Work, the American Social Hygiene Association, and the Kansas City Social Hygiene Society at the Kansas Citian Hotel, on *Family Counseling*. The chairman was the Rev. Richard M. Trelease, Kansas City, Mo. The principal speaker was Mrs. Margaret Wells Wood. Following that meeting, there was a joint session of the Episcopal Conference with the Church Conference of Social Work and the Child Welfare League of America, on *Trends of Church Service for Dependent Children*.

More than thirty dioceses and missionary districts were represented on the registration rolls, including many executive secretaries and chairmen of diocesan social service departments.

Liberal Catholicism: Its Architectural Expression

By Ralph Adams Cram

Architect of the Cathedral of St. John the Divine, New York City

THE CATHOLIC FAITH is a living thing, not a closed system once for all delivered to the world by the first six General Councils or otherwise, and as such it is always revealing new aspects of truth. It is always true to itself and is subject neither to revolution nor to reversal. What was, is; nothing can be taken away, but always more can be added by the operation of the Holy Ghost through the Catholic Church which is His agency of action.

In the same way, architecture and all the arts allied with it, constantly show new aspects of æsthetic truth, but, likewise, this art is subject neither to revolution nor to reversal: This is a fact clearly to be borne in mind just at this time when there is so much and such insistent propaganda both for reversal and for revolution.

Art is only the manifestation of created and creative beauty. As such, it has always been inseparably united to religion. It has its place, and an important one, in all secular life, and when it is banished from this, then the life that knows it not is of the wrong shape, therefore sterile and valueless. But the arts find their widest and most potent opportunities in alliance with religion, for a religion that is not shot through and through with beauty is either a superstition or a heresy. Beauty materialized in the shape of the arts is the symbolical expression of otherwise inexpressible ideas and emotions: it is also "the substance of things hoped for, the evidence of things unseen."

Art is coterminous with humanity; when man first appears on the historic stage in the first dynasty of the Egyptian "Old Kingdom" (all before that was sub-man, proto-human, and the cause of the lasting bedevilment of the biologist and the anthropologist) he comes with the arts in his hand, and by this we know that here was Man at last. From that date, roughly speaking about 4000 B. C., man held instinctively to his art, and until he was confused by certain superior minds in the sixteenth century, instinctively produced it, until about the year 1835 A. D., when, for the first time in history, it ceased to operate, except in music and poetry and in the form of a few isolated professional artists rebelling against the growing ugliness of life that was being developed by capitalistic industrialism and the aftermath of the Protestant Revolution.

During the 5500 years from the Pharaoh Zoser to President Jackson and Queen Victoria, there were, in Europe, many sequent forms of art, styles we call them, and outwardly they seemed widely separated in aspect and quality. This is true. The architecture and sculpture of Sakkarah, of Athens, of Rome, Constantinople, Normandy, the Ile de France, Oxford, Florence, Catalonia, were indeed widely varied in form, but the underlying principles were always the same. When the Catholic Church emerged from the catacombs into the light of a new day, she found all the arts ready to her hand. All were taken over as they stood because the Church simply could not do without them. No new principle was enunciated, they were not "modernized," but they were given a new content, the ethos of the Catholic religion, and this, within the space of a few years, brought into

THIS paper is the last of a series on "Liberal Catholicism and the Modern World," written for THE LIVING CHURCH by leading scholars of the Church, under the general editorship of Dr. Frank Gavin, of General Theological Seminary. ¶ The series as a whole is designed to apply the faith and practice of Liberal Catholicism to the many phases of modern life and thought. ¶ The papers are being published in two volumes by the Morehouse Publishing Company. The first, on Belief, is now on sale at \$1.75. The second, on Practice, will be published at the same price June 15th.

being a new "style," neither Greek, Roman, nor Oriental, but a blending of all these, which resulted not in a plexus of diverse elements, but a new creature, Byzantine Art, the first adequate expression of the Catholic faith, proclaimed through the Catholic Church.

With the center of human life moving steadily toward the west, and with new racial strains coming into play, we had, in sequence, Romanesque, Norman, Gothic, all, and progressively, true manifestations of Catholic Christianity. Then the Classical Renaissance, the first self-conscious and aristocratic style and the beginning of

that course of devolution that found its finish 300 years later in the coming of the nineteenth century interlude of a new Dark Ages.

Now if this regrettable period lasted here in America, as it did, from about 1835 to 1885, the recovery began, or rather its first motions, just when the last vestiges of the old art were dying out of the secular field; they had vanished from ecclesiastical circles two centuries before, and what had passed for religious art of all kinds, since then, was beneath contempt. The Classical Renaissance and the Protestant Revolution had done their work to admiration. The revival showed first in architecture and synchronized exactly with the Oxford Movement, though at first neither had much use for the other. They were both reactions to something implicit in the spiritual atmosphere. Soon, however, the Church began to take notice and for 75 years the arts grew stronger and better, the more they were called into the service of religion.

As the Catholic restoration spread widely in England, so did the artistic revival. From the Pugins who initiated the Gothic renaissance, on for many years, the progress continued. Burne-Jones, Rossetti, Hunt, and the pre-Raphaelites generally, Morris and his circle all were rendering valiant service. After three centuries of degradation, stained glass and craftsmanship in needlework and the precious metals came back. The Pugins were followed in their art by a great group of ecclesiastical architects and finally liturgics and ceremonial, fine arts in their own right, felt the breath of life.

All this the Church accepted, continually asking for more, and naturally; the beauty of the Catholic religion as well as its verity, inevitably demanded beauty of expression. It was all a part of its basic sacramental system. When this was abandoned by Protestantism and exterminated by Puritanism, beauty vanished, of course, as much from the material and outward showing of the new religion as from its doctrines, formularies, and practices. For almost a century, Catholic restoration and artistic restoration went on side by side and in complete harmony. Instigated by a revitalized Catholicism, ever better and better churches were built, enriched by the works of newly inspired artists, and made living by great music and ceremonial of steadily increasing richness and nobility. The recovery from the profound depths of sterility and ugliness of 1825 to the standards of 1925, was almost miraculous.

Not only did the Anglican communion feel and make manifest the new life, the new alliance between religion and art; the same thing began to extend into other ecclesiastical fields. Rome had fallen as low as *Ecclesia Anglicana* and the Protestant denominations, though as the result of other influences, but now, in England, she began to slough off her Renaissance and proletarian vulgarity, following the Anglican leading, while the denominations sought to acquire merit by adopting the same course. From the time of Upjohn and his Trinity Church in New York, the movement was acclimated in the United States and after 50 years of a rather archæological restoration, vitality appeared about 1890 and since then there has been a steady and astonishing progress, not only in architecture, but in every one of the allied arts; not only, as well, in the Episcopal Church, but, for the last ten years, among most of the Protestant sects who now will have only the most explicitly Catholic arts, but among Roman Catholics, themselves, who have at last turned from the almost unimaginable degradation they had achieved at the beginning of the present century, and have now definitely taken the lead in the pious labor of rebuilding a true Christian art.

NOW the question is, what part is Catholic Anglicanism to play in the future, in its relation to architecture and all the other arts? That it has the most vital interest in this matter is self-evident. There are two points that seem to me salient, and they are: first, prevention of archæological imitations; second, the danger of surrender to what is known as "modernism."

At first, of course—I mean when Pugin began in England and Upjohn in America—antiquarianism was inevitable. It was an architects' movement, pure and simple, for religion was as yet unconscious of the "promise and potency" of art in its service. The revival *had* to be antiquarian, there was nothing else for it. Little by little, however, architects and the other artists working under their direction, began to lay hold on reality. This was in no respect due to the fast-multiplying schools of architecture here in America, which from the first were, and except for occasional departments under Roman Catholic auspices, still are, serenely unconscious that such a thing as religion exists, or that churches are ever built. If they occasionally set a program in ecclesiastical design, it is an "archæological project." As a matter of fact, there was, and is, something in the air that became operative for real creative advance, and this went on until church building became a living art, culminating at last in so vital and inspiring a creation as Sir Giles Scott's Liverpool Cathedral. Catholic Anglicanism is now self-conscious; it is appraised of its heritage and aware of its ethos, though there is little unanimity as to its destiny. Since the professional schools give no aid, itself must see to it that the architects and other artists called into its service, create, insofar as their abilities permit, living organisms and manifestations, not essays in antiquarianism.

And this leads directly to the second consideration. The progress out of archæology into life was well under way with fine results to its credit, when that new thing, aptly called "the modernistic style," came out of a disillusioned and revolutionary Europe to vex the souls of men and, if it could be made possible by ardent propaganda and a plausible but synthetic and *ex parte* philosophy, to destroy the sequence of artistic continuity as completely as it was doing in the various categories of human culture.

Acting on the fallacious assumption that since always in the past (for once in a way the appeal was made to history) one style had held equally for secular and religious art, so it must be ever if reality was to be recovered, some of its clever young men invented a new style and offered it as an equally new Evangel. The weak point in their thesis was that there was no possible resemblance between the old times and the new. Then society was substantially one unit wherever man was civilized, and never was this more generally true than during the Christian centuries, when for more than a thousand years there was one religion, and one only. The great architectural styles of the world—Egyptian, Greek, Byzantine, Romanesque, Gothic, Early Renaissance—

issued out of such unified secular and religious societies; therefore the same style held for all the works of man. Now we have a life broken up into many followings, the heritage of old times mingled with all the new things that have developed out of the Renaissance, the Protestant Reformation, the political and social revolutions, and the endless and novel products of physical discoveries, applied science and capitalistic industrialism.

Under these circumstances, no unity of style is possible. Each force must fend for itself, for it is the duty and privilege of architecture and the other arts to express, as exactly, as possible, the power they serve. A Byzantine cinema would be ridiculous, or a Gothic department store or a Norman garage. Here, and in all the other manifestations of the Modern Age, "modernism" finds its field and its full scope. These things have no roots in the past, they are as new as the fire was to Prometheus, and the art that serves them must be as new as they. On the other hand, these energies and actualities that go back in time to the very dawn of human history, six thousand years ago—domestic life, education, religion, for example—are marked by essential continuity, however much the forms may change, and here that sense of continuity must be preserved.

In their enthusiasm, the protagonists of the "new art" insist that if a Christian church is built today, it must, because of that fact of contemporaneousness, be couched in the artistic terms that have been devised to show in visible form, a hangar, a factory for the mass production of something or other, or a stock exchange. This is, of course, absurd, and simply shows how superficial are the mental processes of its advocates, how completely they misconstrue the motive and function of art.

Now, the Catholic can have no commerce with this sort of thing though the Christian Scientist may, and should. There is not much danger that the temptation will come for already the argument is showing thin and sleazy. It is curious, though, that thus far it is the Roman Catholic Church that has lent ear to the modernist blandishments. There are a few, exaggerated examples in France and a few in Holland, Italy, and Ireland, but I know only of two in the United States, and all, whether in Europe or here, are not of a nature to induce imitation in our own communion. To see them is enough—and here is our danger—to drive us back on archæology. Fortunately the antidote is available in the shape of new churches, both in England and the United States, that avoid equally, modernism and archaism.

WITH neither instruction nor encouragement from the schools and with as little from architectural essayists and critics, a surprising number of young men in this country has already demonstrated their ability to build churches that present continuity of tradition and are yet instinct with the right sort of modernism: in other words, it is good Catholic work, better indeed, than is to be found elsewhere, even in England. There, after almost a century of fine creations—learned archæology like that of Pierson, Street and Bodley, creative and full of vitality like Bentley and Sedding—there seems now to be a certain retrogression into artificiality, with a painful straining for novelty, a breaking away from legitimate continuity, with declensions here and there upon Continental "modernism"—barring always, of course, Sir Giles Scott who remains the great exponent of the true *via media*. Europe has little, if anything, to show except aberrations.

It ought to be a matter of pride that America stands now so far to the front, and it is certainly the duty of Catholicity to call these men into service, and not only them, but all the practitioners of the allied arts who, with the same lack of formal instruction, have made themselves worthy allies of the architects. For Catholic religion simply cannot do without the arts. They manifest its essential quality to that "spiritual power of assent" that is so much higher than the mere intellectual process: they all can arouse and determine those spiritual reactions that reveal and govern "the good life": they show in visible form the ethos of the powers they serve. If the arts had not existed in all their diversity and potency under Constantine, it may be said

without irreverence that God would have had to bring them into being completely to insure the spread of the Catholic Church throughout Europe and the triumph of the Catholic faith. Imagine the condition of the Church and culture and, indeed, of life itself during "the great thousand years" of Europe, if there had been then no architecture, sculpture, painting, music, poetry, and artist-crafts!

We are now at the point when the winning of the world for Catholicism has begun. The Protestant revolution has resulted in an almost universal secularism, with Catholic and Orthodox Christianity standing almost alone in defense of revealed, dogmatic, and sacramental religion. This Catholic, Orthodox, Anglican force must show itself definitely and significantly, not only in its acts, but in its visible manifestations. It cannot surrender to a sterile archæology nor can it accept that secularized opportunism which is known as "modernistic" art, for both totally misrepresent the thing itself. That is, they do if our religion is what, in words, we declare it to be.

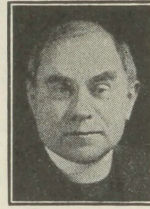
Bishops and clergy must, therefore, take a definite stand against any intrusion into churches, old or new, of this "humanistic" art of any sort that has seized upon German and Dutch Protestantism, and has already made disastrous inroads in the Roman Catholic Church. Chosen with discretion, there are more than enough young architects, painters, sculptors, glass-workers, and artist-craftsmen in this country who will, of their own motion, avoid the Scylla of archaism and the Charybdis of secularistic modernism. Then, equally, the mistake must not be made of looking on any of the arts, from architectural to ceremonial, as "something added." Beauty is of the very esse of the Catholic religion, not merely of the *bene esse*. The absolute necessity of this beauty (which only the truly creative artist may compass) should be raised to the dignity of a dogma.

The Catholic faith and Catholic art, operating together, wrought a wonder in Europe that lasted for a thousand years. Now the need is as great as it was after the Fall of Rome. If the beneficent alliance can be resumed, as great and enduring results may follow.

Eternal Damnation

THAT God should let my soule fall out of His hand, into a bottomlesse pit, and roll an unremovable stone upon it, and leave it to that which it finds there . . . and never thinke more of that soule, never have more to doe with it. That of that providence of God, that studies the life of every weed, and worme, and ant, and spider, and toad, and viper, there should never, never any beame flow out upon me; that that God, who looked upon me, when I was nothing, and called me when I was not, as though I had been, out of the womb and depth of darknesse, will not looke upon me now, when, though a miserable, and a banished creature, yet I am His creature still . . . that that God, should so turne Himselfe from me, to His glorious Saints and Angels, as that no Saint nor Angel, nor Christ Jesus Himselfe, should ever pray Him to looke towards me, never remember Him, that such a soule there is; that that God, who hath so often said to my soule, *Quare morieris?* Why will thou die? and so often sworne to my soule, *Vivit Dominus*, as the Lord liveth, I would not have thee dye, but live, will nether let me dye, nor let me live, but dye an everlasting life, and live an everlasting death; that that God, who, when He could not get into me, by standing, and knocking, by His ordinary meanes of entring, by His Word, His mercies, hath applied His judgements, and hath shaken the house, this body, with agues and palsies, and set this house on fire, with fevers and calentures, and frighted the Master of the house, my soule, with horrors, and heavy apprehensions, and so made an entrance into me; That that God should frustrate all His owne purposes and practises upon me, and leave me, and cast me away, as though I had cost Him nothing; that this God at last should let this soule goe away, as a smoake, as a vapour, as a bubble, and that then this soule cannot be a smoak, a vapour, nor a bubble, but must lie in darknesse, as long as the Lord of light is light it selfe, and never sparke of that light reach to my soule; What Tophet is not Paradise, what Brimstone is not Amber, what gnashing is not a comfort . . . to this damnation, to be secluded eternally, eternally, eternally from the sight of God?

—John Donne.



The Sanctuary

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

The Creed of St. John

READ the Epistle for the First Sunday after Trinity.

OUT OF THE RICH treasure of this Epistle, let us choose two related thoughts. The first is from the ninth verse: "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world." The love of God was always there from the beginning, and ever since man began to think about Him prophets have borne witness to their faith, philosophers have tried to think their way toward Him and countless multitudes of ordinary folk have turned to Him in prayer. Now in His beloved Son, Jesus Christ, He has manifested that love which all the noblest souls had hoped they might find when they found Him.

The writer goes on to say that the love of God is not simply something God felt, not even that God did, but what He is. "God is love." We shall never know how much that means, because its meaning is infinite and our minds, as we know only too well, are limited. Yet we can grasp this: the ultimate fact at the heart of the universe is not power nor knowledge nor wisdom nor beauty, but something that includes all these and more—"the love of God." We can see that because of what He is, it was inevitable that He should manifest His love to the world. Love seeks expression. It would not be love otherwise. In Jesus Christ we have this message written plainly. We need no more.

It follows that if we are to know what love is and secure it for ourselves, we shall find the answer to all our questions about it in Jesus Christ. We shall never be satisfied with the cheap and superficial conceptions of it which in our current literature delude the minds of many. Love must be something greater than the desire to possess, something holier than physical desire, something mightier than sentimental attraction, something more lasting than stirred emotion. As we contemplate our Lord and ponder over the simple narratives of His earthly life, we shall gain insight into the meaning of love and therefore into the mystery of God's own nature.

As we pass to the sixteenth verse, we come to the suggestion of the kind of resolution one ought to make at the end of a meditation like this: "We have known and believed the love that God hath to us." Bishop Alexander calls this the Creed of St. John. It is a very simple Creed, yet it holds in its depths all that is contained in the more detailed declarations of faith that we use in our services. Those creeds—the Apostles' and the Nicene—gather about the central truth some of the facts by which it is illustrated and made convincing. Yet they say nothing more. "The love that God hath to us" has been revealed in what He has done in the work of creation by God the Father, from whom "every family in heaven and earth is named"; by the great moments of the life on earth of God the Son, born in lowliness, suffering for others, tasting death for every man; "the love that God hath to us" is triumphantly asserted in the Resurrection, the Ascension, the Judgment, the Gift of the Holy Ghost. That love is the reason for the Church, the foundation of our hope looking toward the Communion of Saints, the ground of our forgiveness, and the pledge of eternal life. So when we say our Creed in the solemnities of worship or sing it as an anthem of praise, we are really saying over and over what the disciple of our Lord wrote when he summed up his own experience long ago, "We have known and believed the love that God hath to us."

We have known and believed, O God, the love that Thou hast to us, which Thou hast manifested in Thy beloved Son. Help us through all the changes and chances of this mortal life to enlarge that knowledge and to deepen that trust through Jesus Christ, our Lord. Amen.

The Bishop's Pence

By the Rt. Rev. George Craig Stewart, D.D.

Bishop of Chicago

THE OTHER DAY—it was the Tuesday in Holy Week—the Bishop's Pence celebrated its first birthday, with a luncheon—a very modest Lenten one in Chicago's loop. There a small group of Brotherhood men, including half a dozen who were present a year ago, gathered round a table, in the center of which stood a large Pence can with one candle alight, to remind the Bishop that just a year ago at a similar luncheon he had first broached the Bishop's Pence plan.

Today this plan is not only a success in the diocese of Chicago, but is also at work in more than forty-five other places, including many dioceses and missionary jurisdictions. In Hawaii it is called "Episcopence." In Oregon it is called "God's Pence." Since the plan started in Chicago, it may be helpful to others to outline the Chicago plan, to explain the method of operation, and to observe the results over the first six months' period just ended.

1. *The plan:* Very simply stated the plan is this—to establish in every Church family, at every meal, the habit of offering to God—a prayer of blessing, a thanksgiving—and an oblation. To stimulate this habit, a Bishop's Pence can is provided for each family. The wrapper on the can carries a simple prayer, of blessing:

"Bless O Lord this food of which we are about to partake, and give us grateful hearts";

a simple prayer of thanksgiving:

"For these and all His mercies God's holy Name be praised"; and an invitation to each member of the family to place one cent as an offering in the Pence can;

"Thrice a day these prayers I say,
Thrice a day my pence I pay."

If each of the 38,000 communicants of the diocese of Chicago made such an offering of one cent after each meal, the annual receipts would be \$416,100. Every two months on Pence Sunday, each Pence can is brought to the Church and deposited while a new one is taken and placed again in the home. The local Pence-man and his committee follow up by personal calls, at once, those whose Pence cans have not been brought to the Church on Pence Sunday.

The Pence-man in each participating parish sends to the Bishop the total receipts, together with the duplicate copies of individual receipts given to each person turning in his bank. Whereupon the Bishop, after deducting 10 per cent for overhead cost, sends at once 50 per cent of the remainder by check to the treasurer of the contributing parish, mailing the check, however, to the priest or rector of the parish or mission.

In the past few months the Bishop of Chicago has mailed \$6,000 to parochial treasurers. Out of his own share of the receipts he has already restored to his diocesan missionary budget the Assyrian Mission, the religious education department, the full stipend of one of his missionary priests, and auto grants to a dozen other clergy.

The overhead deduction has paid for the original cost of all Pence cans (30,000 of them), wrappers, mailings, postage, printing, besides the cost of an executive secretary and a stenographer.

In a word, 90 per cent of all contributions have been divisible between bishop and parishes to provide for gaps in budgets where ordinary resources had failed.

That the plan has been favorably received is evident from

THE UNUSUAL INTEREST in the Bishop's Pence throughout the Church, and the adoption in many other places of the plan which was conceived and developed by the Bishop of Chicago, makes a detailed outline of the original plan timely.

the fact that whereas 98 parishes participated in the first Pence Sunday, 105 have participated in the second. The first Pence Sunday yielded \$5,350. The second yielded \$6,300. The third Pence Sunday, April 15th, is now in the process of reporting.

2. *The method:* We have found it very important to adhere strictly to certain fundamental principles adopted at the very start:

a. The clergy are not asked to be the distributors. They are asked to furnish the Bishop's office with lists of communicants and to keep these up-to-date; they are asked to favor and further the plan; they are asked to nominate to the Bishop a Pence-man who is appointed the local chairman; but they are not burdened with the work of distribution and collection.

ALL PENCE CANS are sent direct from the Bishop's office, through the mails, to the Church family, and each can carries a key number identifying it both with the family and with the parish.

This method avoids overburdening of the clergy, prevents short-circuiting where clergy may be careless or untrained in business methods, enlists the services of local laymen, and binds not only the Pence-men but all contributors closer and more directly to the Bishop.

b. The Pence-men, carefully chosen and appointed by the Bishop upon nomination by the rector or priest in charge, are, of course, the key-men in the whole situation. The plan prospers and grows, or it dwindles and dies, according to the alertness and imaginativeness and industry of the Pence-men. The central office, through the executive secretary, keeps in constant touch with these men, informing them of the progress, developing their technique and giving every assistance possible. Last fall the executive secretary accompanied the Bishop to the various regional conferences on the Church Program, meeting in each region the assembly of Pence-men, or as one little girl proudly called the group of which her father was one—"The Bishop's Hench-men."

c. It was feared at first that the Pence might interfere with the Every Member Canvass. It has been demonstrated that this is not so. On the contrary, the largest and most faithful weekly pledgers to the Church's Program are the most enthusiastic boosters for the Pence; while hundreds of families who simply could not or would not pledge, are using the Pence cans, and through the announcements of what is being done in parish and diocese as the result of the plan, are becoming definitely and many for the first time, interested in the Church's Program.

d. The can is not destroyed when opened. The wrapper binds the top and it is necessary to destroy only the wrapper to open it. The used cans are re-wrapped (in many parishes, guilds do this), so that there is always on hand a stock for quick exchange; when a filled can is turned in, a new one is given, the old number being entered upon it in a jiffy.

e. Each donor receives from the Pence-man a receipt after the contents are counted, and later from the Bishop receives a card of acknowledgment bearing the same amount so that he is assured of complete accuracy in the Pence-man's bookkeeping.

f. The follow-up of cans not brought to the Church on Pence Sunday is a difficult problem. In most parishes the preferable method is adopted of having a committee of adequate size to assist the Pence-man to complete the follow-up effectively in a short time—a committee large enough so that no one indi-

vidual need be responsible for more than ten families. In several parishes where such organization has been impossible the necessary aid has been obtained by employing needy Church people at so much per can or per hour. This expense is justified by the returns which without the follow-up would never come in or would be greatly delayed. We have discovered that a good man making these collections will also place a good many new cans and stir up interest where it is lagging.

g. The clergy have been, and continue to be, of the very greatest assistance. At the beginning each one preached an appropriate sermon (the Bishop furnished typical texts and material). Since then by public announcements, to guilds and organizations as well as to congregations, they have forwarded the plan. Without their backing the plan could not have succeeded.

h. Various inexpensive promotional methods have been used. Blotters—20,000 of them—were sent out in January just before the second Pence Sunday, carrying the Pence design and story and a brief Church kalendar up to Whitsunday.

On Low Sunday evening by previous arrangement, and after several Sundays of preliminary announcement by the clergy, the Bishop broadcast an Easter-tide message to all Church people of the diocese including in it a grateful acknowledgment of what the Bishop's Pence sharers were accomplishing. More than a thousand cards and letters came to his desk the next day from all parts of the diocese assuring him of continued interest and support.

i. The Bishop's Pence committee which passes upon the budget, publicity, methods, etc., is a small but representative committee of clergy, laymen, and laywomen, of which the Bishop is honorary chairman, Mr. Angus Hibbard is chairman, and Mr. Sylvester Lyman is executive secretary. It includes the editor of *The Diocese of Chicago* who in the monthly magazine keeps the Bishop's Pence before his readers, the president of the Woman's Auxiliary, a delegate from the Young People's Association, and the archdeacons representing the city and the Town and Country Council, the president of the Brotherhood, and the rector of St. James' parish. This committee is quick to note any criticisms, to correct any mistakes, and to develop new ideas. It considers the use of the prayer and thanksgiving at each meal as primary and the offering as secondary, arising from the spirit of genuine acknowledgment of God and His goodness.


3. *Results:* The results are far beyond the predictions of even the most hopeful. The first six months will show receipts of \$18,000 or \$20,000—one cent at a time. That means roughly, close to 2,000,000 pence offered in several thousand homes with a prayer and a thanksgiving. To be sure it is far short of the ideal, the 100 per cent result indicated in the beginning of this paper, for that would be precisely ten times as much as we have received. But it does begin to look as if we had secured 10 per cent of the ideal result, and we regard that as nothing less than remarkable in the first six months of the plan.

As we have stated again and again this is not a *campaign* in Chicago but a *program*, not an emergency measure, but a permanent habit. If it keeps up and goes ahead it will solve in the long run some very heavy problems. If it slows down and dies out it will be because we all have relaxed our enthusiastic continuing support of the plan. Someone at the beginning objected to the plebian word "*can*," and proposed instead "*bank*." The proposal was instantly rejected. The word "*can*" is itself, in its verbal form, a determined and triumphant word. So we have taken for our slogan a combination of the Pence motto and Chicago's motto:

"I can—and I will!"

CHURCH PAPERS, why not? Seeing what else people read one might expect the clergy to be keen on the matter. The Church's greatest weakness is her people's spiritual ignorance. And this is the fault of our clergy largely. Intelligent prejudice demands respect but ignorant prejudice is a poor ally and a vicious enemy.

—Bishop Jenkins.



Churchwomen Today

Ada Loaring-Clark, Editor

IN PREPARATION for the meetings of General Convention the diocese of New Jersey has prepared an outline for intercessory prayer. It will be most valuable for use in interchange with *The Way of Vision*. Each day of the week is devoted to placing special emphasis on one of the

For the Success of General Convention component divisions of General Convention. Sunday we are asked to give thanks for the Call of the Presiding Bishop to revitalize the faith and life of the Church, and to pray for our bishops. Monday concentrates on the House of Deputies; Tuesday on the triennial meetings of the Woman's Auxiliary; Wednesday on all Church activities; Thursday on the United Thank Offering; Friday on diocesan preparations, and on Saturday we are asked to thank God that He has appointed a day when the kingdoms of this world shall become the Kingdom of our Lord and of His Christ and we shall pray that all who have any share, however great or small, in the General Convention of the Church may be convinced "that no ideal save that of the Kingdom of God can satisfy the minds and hearts of Christian people." Copies may be obtained from Mrs. A. S. Phelps, 2 Sleepy Hollow Lane, Plainfield, N. J.

THE NATIVE WOMEN belonging to our Church in this ancient country are making a contribution of inestimable value. Their Woman's Auxiliary, under the presidency of Mrs. Efrain Salinas, is carrying on intensive work in religious education, social service, supply work, and publicity. The last issue of *El Heraldo* is devoted entirely to the Mexican Woman's

Auxiliary. Miss Martha Boynton recently returned to the Hooker School which is located in a suburb of Mexico City. This school is now meeting government requirements and from time to time winning government commendation. Mrs. Samuel Salinas, in writing on plans for work, says: "The Church is an organism in which a member both gives and receives. The member who does not do this completely is for that reason atrophied. And we must sorrowfully confess there are many atrophied members among us." Not alone in the Church in Mexico, I fear!

FOR THE HELP of leaders of study classes Mrs. Thomas J. Shannon, of the diocese of Connecticut, has prepared, in addition to definite suggestions for programs, some valuable instruction which can well be adapted for use by study leaders.

- These helps tell us:
- For Leaders of Study Classes**
1. To evaluate last year's work.
 2. To plan a definite program.
 3. Four important points in presentation are: (a) Visualize; (b) Personalize; (c) Vitalize; (d) Dramatize.
 4. Be consistent for the whole year.
 5. Always be prepared.
 6. Start promptly—end promptly.
 7. Make meetings interesting.
 8. Study courses should be (a) Spiritual; (b) Helpful; (c) Practical.
 9. Praying and studying bring best results.
 10. Remember study classes were made for people, not people for classes.
 11. Small classes often produce best results.

Mrs. Shannon concludes by saying: "Enter study classes to grow in wisdom—Go forth to apply that wisdom in *Service*."

IT WILL BE OF INTEREST to those who face the problem of preparing meals for schools, institutions, or for large gatherings to know of a monograph, *Economies in Food*, by M. Faith McAuley and Mary Adele Wood. It is published by the University of Chicago Press, and contains many recipes that are both attractive and economical.

Books of the Day

Rev. William H. Dunphy
Editor



SCIENCE AND GOD. By Bernhard Bavink. Translated by H. Stafford Hatfield. Pp. 174. New York: Reynal and Hitchcock. 1934. \$1.50.

HERE WE HAVE A WORK of the first importance by an author of that rare type, a scientist who can think and write philosophically and theologically. It is not easy reading for the non-scientific, but it is well worth the effort involved in grappling with it. The writer sums up briefly, yet sufficiently, the world-picture supplied by classical mechanics and by mechanistic physics, noting its influence on the idea of God, on the mode of conceiving the relationship between mind and matter, soul and body, and on the view of the rôle of mankind and human civilization in the economy of nature. He does not neglect the practical consequences of popular modes of thought, *e.g.*, the loss, under mechanistic influence, of the *organic* conception of the human community (*Gemeinschaft*) and its replacement by an *organized* association (*Gesellschaft*). He offers a needed warning that we cannot neglect the world-picture of classical science; it is only on its background that the new discoveries can be understood.

The reasons for the collapse of the mechanistic world-picture are briefly but clearly set forth. The author considers the importance of the theory of relativity as lying in its indissoluble unifying of time and space, in the indissoluble unifying of this time-space (world metrics) and matter, and in its fundamental identification of energy and mass (inertia). Incidentally, he considers that the theory of relativity has dealt a death-blow to Kantian *a priorism*. This is not self-evident, and some might take issue with the author here; Einstein himself has declared that his theory has no philosophic implications—but then we remember Darwin's amazement at what Herbert Spencer did with his relatively simple hypothesis. The writer is on surer ground when he discusses the break-up of strict physical causality (determinism) and the reduction of the "laws" of nature to statistical averages. The abandonment of the classical concept of substance and the consequent removal of the very basis of materialism is excellently treated. The contingency of all elements of action and of the whole course of the world is emphasized—at times, perhaps, one-sidedly—and the philosophical consequences of the new physics—their bearing on the problem of body and mind, of life, of human freedom, and of God—are expounded.

The author sees clearly that classical biological mechanism, even if it had succeeded in reducing life to physico-chemical laws, would not have explained the enormous gap between the living and the dead; but he refuses the vitalistic hypothesis of an entelechy to bridge the gap. He himself seeks an approach to the solution along the lines of a Gestalt mathematical theory, in which the lower limit of all organic forms would be identical with the upper limit of chemistry. But in any case the contingency of being is perpetual, and not an affair of a single, initial event; and so the only alternative to God is pure chance!

With equal skill and profundity, the writer addresses himself to the relation of causality and the idea of God (showing that only *creatio continua* can solve the problems involved), and that a God who is immanent in the world but yet not merged with it (panentheism, not pantheism) is required. Christianity has been right in insisting that God is omnipotent, containing the world within Himself, and at the same time Absolutely Holy and Righteous, in sharpest contrast with the world. We cannot dissolve the paradox; we can only cling to both sides of the antinomy.

As for human freedom, "the deterministic argument again depends upon falsely equating natural calculability with effective and real causation." "The most obscure problem of all is how a human being is to be imagined as coming by his self-consciousness. One thing only is certain, namely that it is not pure chance that the only creature in the world, that at least imagines himself to possess a free will, is also the only one which has developed

causal natural science. Obviously, the sense of freedom and the category of causality are correlated. Man seeks the causes which he does not find in himself, outside himself. The animal neither seeks them within nor without. From this point of view it is quite clear that determinism's supposed refutation of the freedom of the will is pure dogmatism. For the reason that we have stated, it is like a snake swallowing its own tail."

The writer concludes with the view that we are witnessing today a revolution in the field of thought as great as that in the time of Galileo or Darwin, but that now the new knowledge makes for the faith, rather than (seemingly) against it. The superstition of materialism is shattered—we have only to seize on the new revelation God has given us. Toward that end, the present work makes no slight contribution. W. H. D.

YOUR COUNTRY AT WAR and What Happens To You After A War. By Charles A. Lindbergh, Sr., Philadelphia: Dorrance. \$1.75.

ECONOMIC RECONSTRUCTION. Report of The Columbia University Commission. Robert M. MacIver, Chairman. New York: Columbia University Press. \$3.00.

ALTHOUGH WRITTEN seventeen years apart these two publications both treat of the New Deal. The elder Lindbergh's is prophetic; MacIver's reports the situation and makes suggestions. Both are highly interesting from sundry points of view. The first commands attention because of the insight it displays in forecasting the likely developments of the Great War, concerning which it says "peace, universal victory, and no defeat is what we must get out of this war, not as a logical result of war, but as a sequence to the absurdity of war." Believing that "an equal opportunity to all and special privilege to none" should be the policy of a truly useful and democratic government he shows how not only the Great War, but all war militates against its achievement. The second commands attention because it seeks to appraise the sundry governmental efforts to reconstruct the economic foundation of the United States. Appointed by President Nicholas Murray Butler of Columbia, the committee composed of a group of economic experts has sought to evaluate the "alphabetical group" and to determine how much is of permanent importance and how much needs to be revised or eliminated. The report represents a very general consensus of opinion.

C. R. W.

BY WHAT PRINCIPLE or principles is diplomacy controlled? That is the question to which Prof. Charles A. Beard addresses himself in his new book *The Idea of National Interest* (Macmillan. \$3.75). This is an analytical study of our American foreign policy, done in his characteristic style, that is, it is well written and based on a careful study of documents and original sources. As a result Dr. Beard notices "what appeared to be a decline in reliance upon the term national honor." Now the reliance seems to be on "national interests" but what are "national interests"? To this he devotes his scholarly attention and incidentally, or perhaps one should say logically, he deals with such questions as "Is it possible to find an outlet for the increasing surpluses of American industry and agriculture? If so, how can it be done? If not, what are the implications of the conclusion, for the domestic economy of the United States?" The volume is written in collaboration with G. H. E. Smith.

Another volume from Prof. Beard's pen is entitled *The Future Comes: A Study of the New Deal*. It is a by-product of the first and is also published by Macmillan and Mr. Smith joined in its production. Both books are highly stimulating and are worthy of careful reading by thoughtful students of current day problems.

C. R. W.

CHOICE VESSEL

PAIN AND JOY, like an alloy,
Gain by mutual employ.
Blow on blow pain's hammers bring
Shapeliness and strengthening,
Then else perfection be the less,
Joy burnishes to comeliness.

VIRGINIA E. HUNTINGTON.

NEWS OF THE CHURCH

Historic New Jersey Event Observed

150th Anniversary of Gathering in Christ Church, New Brunswick, Commemorated Ascension Day

(See Cover Photo)

NEW BRUNSWICK, N. J.—The 150th anniversary of a meeting of importance in the history of the Church in America was observed here Ascension Day. This was the gathering in 1784 in Christ Church, New Brunswick, of 10 clergymen and six laymen, summoned by the rector, the Rev. Abraham Beach, as a result of his correspondence with Dr. White of Philadelphia, with the aims of doing something toward perfecting the general organization of the Church, and to consider the affairs of the Corporation for the Relief of Widows and Children of the Clergy.

Only Connecticut actually antedated this meeting by its gathering in 1783, and the action taken there was confined to the securing of a bishop. The significance of the Jersey meeting is that it resulted in plans for a meeting the following October in New York to be attended by representatives of as many congregations as possible, and the appointment of a committee to seek the cooperation of Connecticut clergy.

New Jersey leaders point out that this meeting may be called "the parent of General Convention," for it was here that the vision of a united, autonomous Church took form, and here, too, was promulgated the plan for lay representation in the central council of such a Church.

Activities on the 150th anniversary included celebrations of the Holy Eucharist, Evensong, and a dinner. Speakers at the dinner included Bishop Matthews of New Jersey; Bishop Washburn, Coadjutor of Newark; the Rev. Dr. E. Clowes Chorley, rector of St. Philip's Church, Garrison, N. Y., and Francis Lewis of Philadelphia.

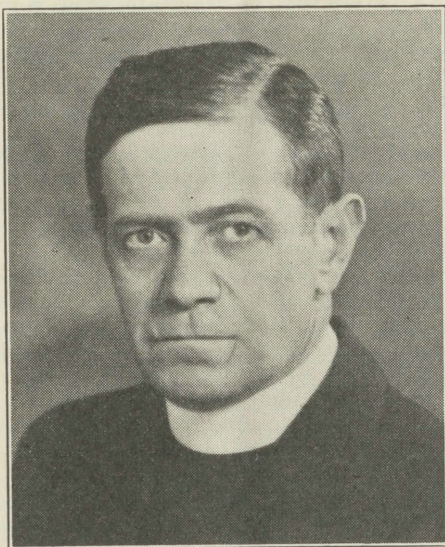
The five parishes and missions which have come into being as a result of Christ Church activities were represented by their respective clergy. The present rector of Christ Church is the Rev. Walter H. Stowe.

Massachusetts U. T. O. \$10,435.44

BOSTON—The presentation of the Massachusetts Woman's Auxiliary United Thank Offering was made in the Cathedral Church of St. Paul, Boston, May 17th. The year's offering was \$10,435.44 against that of \$8,747.81 of 1933—an encouraging increase.

Alaska Mission Consecrated

ANCHORAGE, ALASKA—All Saints' Mission was consecrated April 8th by Bishop Bentley, Suffragan of Alaska.



BISHOP TOROK

The election of the Rt. Rev. Dr. John Torok as Suffragan Bishop of Eau Claire carries on a project in Church unity begun ten years ago.

Many Will Attend Maryland Celebration

BALTIMORE—Hundreds of Churchmen will attend the tercentenary celebration of the settlement of Maryland June 6th at St. Mary's City. The ceremonies will open at 8 A.M. with a celebration of the Holy Eucharist, followed by a service of praise and devotion at 11 A.M. This will be a great open-air ceremony, featured by addresses and music by a massive choir.

3,000 Children Attend New York Missionary Offering Service

NEW YORK—About 3,000 boys and girls came to the Cathedral of St. John the Divine May 19th, from all sections of the diocese, to take part in the annual service for the presentation of the missionary offering. Bishop Manning of New York made a brief address. The offering was \$20,751. Last year it was \$25,217.54. It is given entirely by the Church school children of the diocese.

300 Acolytes at Milwaukee Festival

MILWAUKEE—More than 300 acolytes and clergy attended the 20th annual Acolytes' Festival of the diocese of Milwaukee May 22d in All Saints' Cathedral, Milwaukee. Preceded by a dinner in the guild hall, the service opened with a colorful procession from the guild hall to the Cathedral proper. The Very Rev. A. I. Drake, dean, preached, and the Rev. George F. White, rector of Trinity Church, Wauwatosa, was the officiant. Bishop Ivins, diocesan, pontificated and pronounced the benediction. Edgar W. Dodge of the cathedral was in charge of arrangements for the service.

Eau Claire Elects Orthodox Suffragan

Bishop Torok Consecrated Ten Years Ago by Eastern Prelates for Work in Episcopal Church

(See Editorial)

E AU CLAIRE, WIS.—Bishop Wilson of Eau Claire read to the Council at its annual meeting May 23d, at Christ Church Cathedral, a letter from the Presiding Bishop appointing him in charge of plans for caring for foreign-language groups seeking closer relationship with the Episcopal Church. In order to carry out such plans the Bishop, with the consent of the standing committee, asked for the election of a Suffragan Bishop to act under his direction in this special field. The Rt. Rev. John W. Torok, D.C.L., was unanimously elected by the Council, with the understanding that ratification of the election should be asked of General Convention.

Bishop Torok is already a bishop in Eastern Orthodox orders, consecrated several years ago with this particular end in view. This whole matter has, for several months, been under the careful consideration of a special committee appointed by the Presiding Bishop and has the approval of the Advisory Commission on Ecclesiastical Relations.

Bishop Wilson announced the temporary appointment of Bishop Torok as archdeacon for special work among foreign-language people, pending the ratification of his election by General Convention.

Clerical deputies to General Convention: the Rev. Messrs. Victor Hoag, Robert D. Vinter, Guy L. Hill, and Henry E. Chase. Alternates: the Rev. Messrs. George I. Baldwin, A. D. Jones, Billert Williams, and William D. McLean.

Lay deputies: R. W. Owen, Roland Rodman, O. W. Moehle, and S. Van Steenwyk. Alternates: W. O. Crosby, F. S. Thompson, John Boothby, and Lawrence Chabot.

The Rt. Rev. John William Charles Toch Torok, according to *Who's Who in America*, was born March 26, 1890, in Nagykanyizsa, Hungary, the son of Adolphus Toch and Josephine (Fleischner) Torok. He received the Bachelor of Arts degree from the Hungarian Royal State College, Budapest, in 1908, and the Doctor of Civil

St. Louis Conference

Postponed Until Autumn

NEW YORK—The conference on social and industrial reconstruction scheduled to meet May 28th and 29th in St. Louis under the auspices of the Department of Christian Social Service, National Council, has been postponed until autumn.

Laws degree from this institution in 1914. He studied in the Royal Theological Academy, at Eperjes. He married Mary Agnes Gorsuch, of Westminster, Md., July 11, 1925.

Dr. Torok was professor of Canon Law in the College of St. Athanasius, at Rome, 1914 to 1916; chaplain (captain) in the Hungarian army, 1916 to 1919; secretary to the Bishop of Eperjes, 1919 to 1920; imprisoned in Hungary as "politically suspicious" but escaped from prison with the assistance of the American Military Mission. He came to the United States December 1, 1920, and became a naturalized citizen in 1926.

During 1921 and 1922 he was associate professor of Political Science at St. Stephen's College, Annandale, N. Y., and during 1922 to 1924 he was archdeacon at Fond du Lac, Wis. He has been a bishop since November, 1924.

Bishop Torok was vice president of the Chicago Evening Post in 1929 and 1930. He is a member of the City Club, New York; the Union Club, Pittsburgh; Baltimore Club and Maryland Club, Baltimore, and the University Club, Chicago.

New York Summer Conference Will be at St. Thomas' Camp

NEW YORK—There are neither entrance requirements nor an age limit for those wishing to attend the Church Summer Conference to be held June 22d to 28th at St. Thomas' Camp, on Lake Kana-wauke in Palisades Interstate Park, under the auspices of the diocesan board of religious education. The conference is for the benefit not only of Church school teachers, but is open to anyone who feels the need of what it is offering. The conference director will be Miss Louise E. Rich, executive secretary of religious education in the diocese. The chaplain will be the Rev. Paul S. Olver.

The following courses will be given: What the Church Believes and Why—the Rev. Paul S. Olver; How to Teach the Life of Christ—Miss Rose Phelps; A Study of the Child—Mrs. M. F. Markel; Church Ritual and Symbolism—Dudley Laselve; A Study of the Old Testament—the Rev. Ernest W. Churchill; Church Music—the Rev. Ernest R. Smythe.

North Carolina Church Cornerstone Laid

RUTHERFORDTON, N. C.—Bishop Gribbin of Western North Carolina officiated at the laying of the cornerstone of St. Francis' Church here Ascension Day when the nave of the church was extended. No cornerstone was laid when the church was built in 1899. Beside the extension of the nave, other improvements and additions are being made. The Rev. A. P. Mack is rector.

Dallas Conference Opens June 4th

DALLAS, TEX.—The Churchmen's Vacation Conference, sponsored by the diocese of Dallas, will be in session June 4th to 14th at St. Matthew's Cathedral. Bishop Moore of Dallas is president and chaplain, and the Rev. Bertram L. Smith, rector of Christ Church, Dallas, dean of the faculty.

Young Woman Discovers Many New Parishioners For Des Moines Church

DES MOINES, IA.—An interesting story of the fruits of personal evangelism has recently come out of St. Paul's parish here. St. Paul's Church is in the midst of the downtown section of Des Moines, a city of 150,000. The parish has 600 communicants from all parts of the city. Only the immediate neighborhood of the church, a neighborhood full of cheap rooming houses and poor apartments, has seemed to yield no people to the church.

Last September a young woman, Miss Julia Cockburn, began to interest herself in the immediate neighborhood of the church. Since that time, her personal work has brought 41 children and 24 adults to baptism, 29 adults to confirmation, and has added 74 to the Church school. A guild of 40 women has been meeting for five months. And Miss Cockburn says that she has just begun to work the field. She believes that what has been done can be multiplied indefinitely. "Everywhere I go," she reports, "I find people hungry for the Church, its truth and its life."

Chicago Women Present Offering

CHICAGO—Five hundred Church women of the diocese of Chicago assembled at the Church of the Atonement May 17th and made their annual presentation of the Woman's Auxiliary United Thank Offering. The amount aggregated \$3,200.

Bishop Stewart Again Opens Fair

Ceremonies May 26th Mark Resumption of Century of Progress Exposition

CHICAGO—Bishop Stewart of Chicago was selected to open the World's Fair again this year and May 26th gave the invocation at the ceremony which marked the resumption of A Century of Progress Exposition.

Vermont Acolytes' Festival

RUTLAND, VT.—Ten parishes in the Rutland district were represented at an Acolytes' Festival service in Trinity Church, Rutland, on the eve of the feast of the Ascension. The visiting priests and their acolytes were guests of the Rutland parish at a banquet prior to the service. Choral Evensong was preceded by a procession of about a hundred men and boys around the church singing Ascension hymns. The service was sung by the Rev. Morgan Ashley, rector of Trinity Church, Rutland, assisted by the Rev. Emmett P. Paige of Poultney as lector, and the Rev. Roy E. Green of Brandon who closed the service. The Rev. Harold P. Kaulfuss, rector of Trinity Church, Granville, N. Y., was the preacher.

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Bishop Matthews Defers Resignation

Announces Decision at Recent New Jersey Convention; Many Other Dioceses Hold Annual Meetings

BISHOP MATTHEWS announced to the recent New Jersey diocesan convention that he had decided to defer presentation of his resignation as diocesan to the House of Bishops this fall. At the 1933 diocesan convention he had stated his intention of doing this.

Other diocesan conventions held recently included those of Alabama, Central New York, Connecticut, East Carolina, Erie, Maine, New Hampshire, Quincy, Southwestern Virginia, Springfield, Washington, West Virginia, and Western New York.

The reports follow:

New Jersey Diocesan Not to Resign

TRENTON, N. J.—Bishop Matthews, in his annual address at the 165th convention of the diocese of New Jersey, announced that as a result of representations made to him from many quarters and a largely subscribed petition of the diocesan clergy and laity, as well as a conference with the Presiding Bishop, he had decided to defer presentation of his resignation as diocesan to the House of Bishops this fall. He had stated this as his intention at the 1933 diocesan convention.

He also announced that the cathedral project is reaching the stage of actual building operations.

Clerical deputies to General Convention: the Rev. Messrs. A. B. Shepherd, Trenton; E. V. Stevenson, Plainfield; R. Williams, Princeton; W. H. Stowe, New Brunswick. Alternates: the Rev. Dr. R. E. Brestell, Camden; and the Rev. Messrs. M. A. Barnes, Long Branch; Samuel Steinmetz, Trenton; A. Q. Bailey, Collingswood.

Lay deputies: W. F. Strand, Moorestown; E. L. Katzenbach, Trenton; F. M. P. Pearse, Metuchen; C. McK. Whittemore, Elizabeth. Alternates: Maj. C. M. Duncan, Freehold; E. C. Stoke, Seagirt; J. F. Sinnickson, Salem; H. W. Kelly, Woodbridge.

Woman's Auxiliary delegates: Mrs. F. S. Chambers, New Lisbon; Miss M. Whitall, Woodbury; Miss E. C. Roberts, Princeton; Mrs. A. S. Phelps, Netherwood; Mrs. E. V. Stevenson, Plainfield. Alternates: Miss Caroline Lamonte, Bound Brook; Mrs. Paul Matthews, Princeton; Mrs. L. E. Hubbard, Elizabeth; Mrs. W. Bearman, New Brunswick; Mrs. R. E. Urban, Trenton.

Alabama Confirmations Increase

DEMOPOLIS, ALA.—Confirmations in the diocese during 1933 were larger than in any previous year, Bishop McDowell, diocesan, reported to the 103d annual convention of the diocese of Alabama at Trinity Church here May 8th to 10th. He also reported many other phases of the Church's advance.

Judge M. M. Baldwin, of Birmingham, was elected chancellor, succeeding the late H. A. Jones. Other diocesan officers were re-elected.

Clerical deputies to General Convention: the Rev. Dr. Charles Clingman, Birmingham,

and the Rev. Messrs. J. M. Stoney, Anniston; T. H. Evans, Tuscaloosa; P. N. McDonald, Montgomery. Alternates: the Rev. Messrs. J. L. Jenkins, Birmingham; R. B. Mitchell, Birmingham; V. G. Lowery, Birmingham, P. M. Dennis, Decatur.

Lay deputies: Algernon Blair, Montgomery; Crawford Johnson, Jr., Birmingham; T. E. Kilby, Anniston; Judge S. C. Oliver, Talladega. Alternates: R. J. Williams, Birmingham; R. H. Cochran, Tuscaloosa; Judge M. M. Baldwin, Birmingham; Harry Bandy, Montgomery.

Action on Bishop Fiske's Proposal

UTICA, N. Y.—Energetic action on the "one dollar per male communicant in the diocese" proposal of Bishop Fiske, diocesan, for raising \$12,000 toward the deficit of the general Church; stress upon the need for leadership for young people; and optimistic reports from all departments, together with expedition in the handling of business, were important phases in the 66th annual convention of the diocese of Central New York in Calvary Church here May 17th and 18th.

Bishop Fiske's address bore testimony to the courage and loyalty of priest and people alike in these days of unusual trial and difficulty. At present there are 33,541 communicants, and during the year indebtedness has been reduced \$74,000.

A committee was appointed to bring the Dollar a Man campaign personally to each district and key man in every parish.

Clerical deputies to General Convention: the Rev. Messrs. H. H. Hadley, Syracuse; A. A. Jaynes, Utica; W. E. Tanner, Binghamton; F. T. Henstridge, Elmira. Alternates: the Rev. Messrs. H. E. Sawyer, Utica; W. A. Braithwaite, Cortland; D. C. White, Utica; H. E. Hubbard, Elmira.

Lay deputies: F. M. Boyer, Watertown; Dr. F. W. Moore, Auburn; Prof. Henry N. Ogden, Ithaca; Dr. P. M. Paine, Syracuse. Alternates: C. L. Behm, Syracuse; Prof. L. T. Wilcox, Cortland; T. B. Kattell, Binghamton; H. Burden, Cazenovia.

Bishop Acheson Memorial Service

HARTFORD, CONN.—The Connecticut diocesan convention in Christ Church Cathedral here May 15th was opened with the celebration of the Holy Communion as a memorial service for the late Bishop Acheson. Bishop Budlong, diocesan, was celebrant. The Rev. Dr. W. A. Beardsley was the preacher.

Governor Wilbur L. Cross and many other prominent State and Church officials attended the service. Protestants, Greek Catholics, and Jews were in the procession.

The convention defeated a move to establish a minimum stipend of \$2,100 for married clergy and \$1,500 for single clergy as encroaching on the prerogatives of the parishes.

Clerical deputies to General Convention: the Rev. Drs. S. R. Colladay, Hartford; J. F. Plumb, Hartford; F. H. Sill, O.H.C., Kent; T. S. Cline, Watertown. Alternates: the Rev. Dr. J. N. Lewis, Waterbury; and the Rev. Messrs. F. S. Kenyon, West Haven; S. Sutcliffe, New Britain; F. S. Morehouse, Shelton.

Lay deputies: H. H. Heminway, Watertown; T. B. Lord, Bridgeport; A. T. McCook, East Hartford; O. S. Seymour, Litchfield. Alternates: F. T. Arms, Grotton; G. E.

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Woman's Auxiliary delegates: Miss Jennie Loomis, Windsor; Miss M. L. Pardee, New Haven; Miss K. Nettleton, New Haven; Miss L. Noble, New Britain; Mrs. J. A. Forsyth, Jr., Fairfield. Alternates: Miss W. Mann, South Norwalk; Mrs. H. Conland, Hartford; Miss F. Davies, Stonington; Mrs. F. G. Budlong, New Haven.

Bishop Darst to be Honored

WASHINGTON, N. C.—A committee was appointed at the 51st annual convention of the diocese of East Carolina at St. Peter's Church here to make arrangements for the observance of the 20th anniversary January 6, 1935, of the consecration of Bishop Darst, diocesan. The convention met May 16th and 17th.

Clerical deputies to General Convention: the Rev. Dr. W. H. Milton, Wilmington, and the Rev. Messrs. Walter R. Noe, Wilmington; Stephen Gardner, Washington; C. A. Ashby, Edenton. Alternates: the Rev. Messrs. Charles E. Williams, New Bern; Alexander Miller, Wilmington; Archer Bogher, Fayetteville; Worth Wicker, Beaufort.

Lay deputies: John R. Tolar, Fayetteville; George B. Elliott, Wilmington; George C. Royall, Goldsboro; Judge George Rountree, Wilmington. Alternates: E. R. Conger, Edenton; C. R. Wheatly, Beaufort; McC. B. Wilson, Wilmington; H. Edmund Rodgers, Wilmington.

Woman's Auxiliary delegates: Mrs. Fred L. Outland, Washington; Mrs. J. Q. Beckwith, Lumberton; Mrs. W. S. Carawan, Columbia; Miss Carolina K. Myers, Wilmington; Mrs. Henry J. MacMillan, Wilmington. Alternates: Mrs. A. B. Houtz, Elizabeth City; Miss Mae Wood Winslow, Hertford; Mrs. John A. Guion, New Bern; Mrs. J. L. Shackelford, Farmville; Mrs. P. T. Anthony, Greenville.

Erie Approves Everyman's Offering

OIL CITY, PA.—The Everyman's Offering, suggested by Southern Ohio laymen as a means of meeting the general Church's deficit, was approved at the 24th annual convention of the diocese of Erie in Christ Church here May 15th and 16th.

Clerical deputies to General Convention: the Rev. Dr. Martin Aigner, Franklin; the Rev. Messrs. Albert Broadhurst, Titusville; Frederic B. Atkinson, Sharon; Thomas L. Small, Oil City. Alternates: the Very Rev. Dr. Francis B. Blodgett, Erie; the Rev. Messrs. Malcolm deP. Maynard, Ridgway; Philip C. Pearson, New Castle; the Very Rev. William E. Van Dyke, Smethport.

Lay deputies: Col. E. V. D. Selden, Oil City; Frank B. Mallett, Sharon; Cyrus F. Mackey, Franklin; Robert M. Garland, New Castle. Alternates: E. G. Potter, Smethport; G. P. Fryling, Erie; J. M. Bloss, Titusville; James H. Chickering, Oil City.

Woman's Auxiliary delegates: Mrs. Albert Broadhurst, Titusville; Mrs. M. W. Jamieson, Warren; Mrs. Robert M. Garland, New Castle; Mrs. W. R. English, Erie; Mrs. M. T. Forker, Meadville. Alternates: Mrs. T. T. Spencer, Erie; Mrs. James H. Chickering, Oil City; Mrs. William E. Van Dyke, Smethport.

"Time of Crisis" Says Bishop Brewster

PORTLAND, ME.—"It is a time of crisis—that is, of divine judgment and human testing—in the moral sphere," was the

keynote of Bishop Brewster's address at the 115th annual convention of the diocese of Maine, at St. Luke's Cathedral parish house May 16th.

The Rev. Fr. Alan G. Whittemore, O.H.C., from Liberia, in his sermon at the missionary service, pleaded for the upholding of the moral life in America as best sustaining the spiritual forces at work in missionary fields. The Everyman's Offering movement of Southern Ohio was approved. The Rev. Dr. D. A. McGregor, of the National Council, emphasized new religious teaching methods.

Clerical deputies to General Convention: the Rev. Messrs. J. Arthur Glasier, Portland; William E. Patterson, Bar Harbor; Andrew E. Scott, Biddeford; Arthur T. Stray, Brunswick. Alternates: the Rev. Messrs. Charles M. Tubbs, Bath; Tom G. Akeley, Gardiner; Robert W. Plant, Falmouth Foreside; Percy G. Cotton, Calais.

Lay deputies: Kenneth C. M. Sills, Brunswick; Charles B. Clarke, Portland; R. Hallowell Gardiner, Boston; John S. Rogers, New York City. Alternates: Frederick E. Drake, Bath; Charles F. Flagg, Portland; Frank W. Farrar, Bangor; Arthur Huse, Camden.

Woman's Auxiliary delegates: Miss Marguerite Ogden, Portland; Mrs. Kenneth C. M. Sills, Brunswick; Mrs. Frederick E. Drake, Bath; Mrs. Charles F. Flagg, Portland; Mrs. Julius B. Waterbury, Camden. Alternates: Mrs. Roland E. Clark, Portland; Mrs. Roger V. Snow, Portland; Mrs. Charles F. Odell, Portland; Miss Lucy Lancaster, Augusta; Miss Margaret W. Teague, Portland.

New Hampshire Holding Its Own

KEENE, N. H.—Statistics dealing with the spiritual side of the Church reported at the 132d annual convention of the diocese of New Hampshire showed that the diocese is holding its own and in some respects is improving its status. A decline in financial income was reported. The convention met May 15th in St. James' Church.

Clerical deputies to General Convention: the Rev. Messrs. W. Porter Niles, Nashua; Arthur M. Dunstan, Dover; S. S. Drury, Concord; Lawrence F. Piper, Derry. Alternates: the Rev. Messrs. L. W. Hodder, Berlin; R. H. Dunn, Sanbornville; B. N. Lovgren, Concord; George L. Richardson, Peterborough.

Lay deputies: Judge R. J. Peaslee, Manchester; E. K. Woodworth, Concord; L. E. Davidson, Woodsville; John R. Spring, Nashua. Alternates: Benjamin W. Baker, M.D., Laconia; J. R. McLane, Manchester; E. C. Godfrey, Dover; W. K. Flint, Antrim.

General Johnson Quincy Delegate

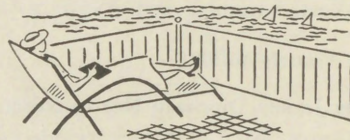
MONMOUTH, ILL.—Gen. Hugh Johnson, chief of the NRA, was chosen as one of the lay deputies to General Convention by the diocese of Quincy at its 57th annual synod here May 15th and 16th.

A committee was appointed to aid in making plans for a fitting celebration in 1935 of the centennial of the founding of the diocese of Illinois.

Clerical deputies to General Convention: the Rev. Messrs. William L. Essex, Peoria; Channing F. Savage, Moline; Carl A. G. Heiligstedt, Kewanee; John K. Putt, Griggsville. Alternates: John E. Almfeldt, Galesburg; Robert J. Sudlow, Peoria; Charles D.

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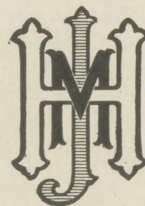


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Lay deputies: General Johnson, Washington; Charles D. Wyman, Moline; Frank E. Brandt, Rock Island; August E. Lamp, Rock Island. Alternates: William B. Elliott, Peoria; Charles S. Cockle, Peoria; T. Russell Stokes, Kewanee; H. L. Hanson, Galesburg.

Woman's Auxiliary delegates: Mrs. Katherine Arzinger, Geneseo; Mrs. J. T. Pickard, Kewanee; Miss Elona A. Flessner, Peoria; Mrs. S. W. Mullinix, Moline; Mrs. J. D. Cabeen, Galesburg. Alternates: Mrs. W. B. Elliott, Peoria; Mrs. W. L. Essex, Peoria; Mrs. W. G. Russell, Peoria; Mrs. W. E. Armsby, Monmouth; Mrs. Hardin McCoy, Monmouth.

Lay Administration of Chalice Favored

STAUNTON, VA.—The 15th annual council of the diocese of Southwestern Virginia went on record at its recent meeting in favor of lay administration of the chalice and intinction.

The council, meeting May 15th and 16th at Emmanuel Church here, memorialized the General Convention to amend the canons so as to permit assistance to the clergy by the lay administration of the chalice.

Clerical deputies to General Convention: the Rev. Drs. Carleton Barnwell, Lynchburg; E. R. Rogers, Covington; John J. Gravatt, Staunton; Alfred R. Berkeley, Roanoke. Alternates: the Rev. Messrs. Robert A. Magill, Lynchburg; J. Lewis Gibbs, Staunton, and the Rev. Drs. Devall L. Gwathmey, Wytheville; Thomas D. Lewis, Amherst.

Lay deputies: C. Francis Cocke, Roanoke; C. Edwin Michael, Roanoke; Herbert McK. Smith, Staunton; Charles P. Macgill, Pulaski. Alternates: C. S. Hutter, Lynchburg; Robert L. Peirce, Wytheville; E. G. Hirons, Covington; Floridus S. Crosby, Staunton.

Woman's Auxiliary delegates: Mrs. W. H. B. Loving, Roanoke; Mrs. W. E. Mingea, Abingdon; Mrs. Oscar deWolf Randolph, Lynchburg; Mrs. Robert C. Jett, Roanoke; Miss Tomlin Braxton, Staunton. Alternates: Miss Jane Byrd Pendleton, Wytheville; Mrs. Frank W. Rogers, Roanoke; Mrs. Franklin Hanger, Staunton.

Springfield Adopts Pence Plan

BLOOMINGTON, ILL.—The Bishop's Pence plan was unanimously approved at the 57th annual synod of the diocese of Springfield May 16th at St. Matthew's Church here.

Clerical deputies to General Convention: the Rev. Messrs. E. J. Haughton, Springfield; Jerry Wallace, Springfield; H. L. Miller, Champaign; A. B. Cope, Bloomington. Alternates: the Rev. Messrs. R. H. Atchison, Alton; R. Gunn, East St. Louis; F. Arvedson, Pekin; F. Reynolds, Cairo.

Lay deputies; Dr. C. C. Jones, H. M. Andre, Dan G. Swannell, C. M. Hathaway. Alternates: Dr. I. W. Metz, T. Lowery, R. R. Humphrey, Ernest Wilson.

Woman's Auxiliary delegates: Mrs. James G. Weart, Mrs. Robert Baker, Mrs. S. A. Macdonnell, Mrs. O. A. James, and Mrs. Charles Silk. Alternates: Mrs. L. T. Gregory, Mrs. F. S. Arvedson, Mrs. H. T. Feltenstein, Mrs. John C. White, and Mrs. Charles Woods.

Bishop Freeman's 40th Anniversary

WASHINGTON, D. C.—The 39th annual convention of the diocese of Washington met in the Washington Cathedral May

16th and 17th. The 40th anniversary of the ordination of Bishop Freeman, diocesan, was observed and he and Mrs. Freeman were presented a silver service after a fellowship dinner.

Two churches, St. Paul's, Washington, and St. Peter's, Poolesville, Md., were granted the privilege of allowing women to hold office and to vote, on an equality with men. The consolidation of Advent and Holy Comforter Churches was approved, the former being turned over to work among the Colored people, in the territory adjacent to Howard University.

Clerical deputies to General Convention: the Rev. Drs. ZeB. Phillips, G. F. Dudley, F. J. Bohanan, and H. S. Smith of Washington. Alternates: the Rev. Messrs. W. R. Moody, Washington; A. B. Rudd, Rockville, Md.; H. T. Cocke, Chevy Chase, Md.; F. L. Metcalf, Mechanicsville, Md.

Lay deputies: W. S. Bowen, H. L. Rust, H. T. Nelson, W. R. Castle. Alternates: C. F. Wilson, T. E. Robinson, B. M. Howard, A. S. Brown.

The Rev. E. M. Thompson was elected to the standing committee, succeeding the Rev. Dr. H. S. Smith, and Fulton Lewis succeeded B. S. Adams.

West Virginia Council Hears Dr. Franklin

HUNTINGTON, W. VA.—Dr. Lewis B. Franklin, of the National Council, addressed the 57th annual council of the diocese of West Virginia at Trinity Church here recently on the financial situation of the Church and headed a round table discussion on missions in which he said: "Missions have not lost their romance, nor is their need a thing of the past . . . we are living in a world community, no nation lives by itself, but that which concerns one country will immediately affect another in a quite distant place. We need missions now more than ever to meet the problems of our times."

Clerical deputies to General Convention: the Rev. Messrs. John Gass, Charleston; J. W. Hobson, Bluefield; S. R. Tyler, Huntington; W. P. Chrisman, Beckley. Alternates: the Rev. Messrs. J. H. A. Bomberger, Wheeling; C. W. Sydnor, Wheeling; C. W. Brickman, Fairmont; William Meade, Logan.

Lay deputies: W. G. Peterkin, Parkersburg; E. R. Bias, Williamson; S. G. Cargill, Charleston; T. B. Foulk, Wheeling. Alternates: L. J. McLain, Wheeling; R. L. Kingsland, Fairmont; E. P. May, Huntington; C. A. Miller, Martinsburg.

Peace Program Adopted

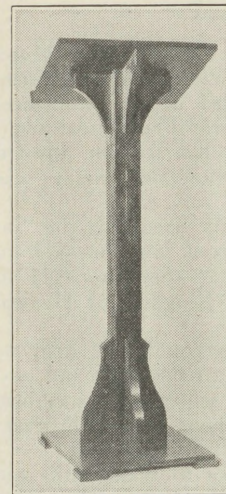
BUFFALO, N. Y.—The Western New York convention, meeting in St. John's Church here May 21st, went on record in favor of a peace program, asked the Bishop to appoint a diocesan committee on war and peace, and instructed deputies to General Convention to introduce a resolution requesting the general Church to take the initiative toward the possible convening of a world conference to express the mind of Christendom on war and peace and to formulate a world educational program.

Clerical deputies to General Convention: the Rev. Messrs. C. D. Broughton, Buffalo; H. Zwicker, Lockport; Henry deW. de Mauriac, East Aurora; Elmore McKee, Buffalo. Alternates: the Rev. Messrs. B. Sanderson, North Towanda; and E. J. Stevens, S. W. Hale, and James Cosby, all of Buffalo.

Lay deputies: George Ballache, Buf-

falo; S. Kimberly, Buffalo; J. L. O'Brian, Buffalo; M. M. Ludlow, East Aurora. Alternates: R. J. Hutton, Buffalo; DeL. Rankin, Niagara Falls; Dr. Russell, Buffalo; F. Baird, Buffalo.

LECTERNS



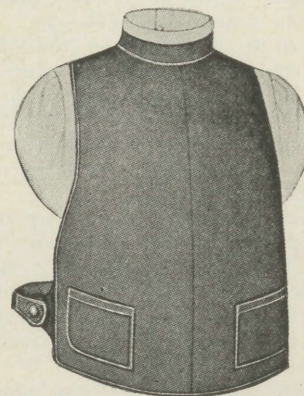
IN response to a number of calls, we are venturing farther into ecclesiastical wood work. We have just delivered this lovely simple lectern to a small chapel. Recently we did an exquisite yet simple and inexpensive litany desk. This is just to let our friends in the Church know that we can produce a variety of devotional pieces including Prayer Desks, Missal Stands, Altar Crosses and Candlesticks, Crucifixes, etc.

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THE HOLY CROSS MAGAZINE

Published Monthly by the ORDER OF THE HOLY CROSS

June, 1934

Vol. XLV, No. 6

The Holy Eucharist . . . Karl Tiedemann, O.H.C.
 The Introduction to the Lord's Prayer . . . Liturgicus St. Basil
 Our Daily Devotions . . . William A. McClethen
 Some Ideals of the Spiritual Life . . . Karl Tiedemann, O.H.C.
 The Sacred Vessels of the Mass
 The Royal Way of the Cross . . . James O. S. Huntington, O.H.C.
 The Love of God—A Meditation
 Nova et Vetera . . . Monachus Minor
 Book Reviews
 Five-Minute Sermon—The Spirit's Advance . . . S. C. Hughson, O.H.C.
 Community Notes
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"Social Gospel" Critic Speaker at General

**Paul Elmer More Says Ardent
Young Priests Aiming at Fools'
Paradise, Not Kingdom of Heaven**

NEW YORK—Dr. Paul Elmer More, professor of Philosophy at Princeton, announced in his commencement address at General Theological Seminary May 23d that his attitude toward the Church as it functions today was frankly critical.

Ardent young priests, preaching the "social gospel," had forced him, he said, to the opinion that what they proposed to bring in was not the Kingdom of Heaven but a Fools' Paradise.

The doctrine of the equality of man, he declared, is contrary to the facts and possibilities and only a sentimental socialism can hope to bring about human brotherhood and human well-being for all.

Those who propose to wait until men are all comfortable economically and physically before preaching the Gospel of Christ will never come to it, he said, expressing the belief that Christ did not do or teach that.

He pointed out that the problem is individual. Insofar as each man or woman is genuinely committed to Christianity, that man or woman will help to bring in the Kingdom. When all are so committed, then will be human brotherhood.

A return to the spirit of the Middle Ages, when heaven and hell were real and this life was seen to be but an incident in eternity, was urged. He said that there is only one way: by finding faith in the sacramental nature of this present world and our life in it.

The baccalaureate sermon was preached by Bishop Gribbin of Western North Carolina May 22d at Evensong. Bishop Gribbin compared the problems of St. Paul and the other Apostles with the problems of those going out to preach the Gospel today.

Two new lecturers have been added to the faculty, to begin work in the autumn. They are the Rev. Otis R. Rice and the Rev. John W. Suter, Jr., who will lecture in the department of Pastoral Theology.

Robert N. Rodenmayer has been appointed to a fellowship. Two of the present tutors, the Rev. Stephen F. Bayne and the Rev. Henry M. Eller, are leaving, to take up other work.

Rev. F. C. Schlueter Has Year's Leave

NEW YORK—At the corporate Communion of the congregation of St. Luke's Chapel, Trinity parish, the rector of Trinity, the Rev. Frederic C. Fleming, D.D., announced that the vestry had granted a year's leave of absence to the vicar of St. Luke's, the Rev. Edward S. Schlueter. This is in recognition of his great work at St. Luke's during the 25 years of his ministry there.

New England Conference At South Byfield, Mass.

**Social Standards—How to Create and
Maintain Them, is Meeting's Subject**

BOSTON—Social Standards—How to Create and Maintain Them, is the subject of a conference, called by the social service commission of the province of New England, to be held at Adelynrood, South Byfield, Mass., June 5th to 7th.

Miss Vida D. Scudder of Wellesley College will lead the opening session June 5th, 8:00 p.m., taking as her subject, Standards Among Women. Standards in industry, in business, and among youth will be considered June 6th, presented respectively by the Rev. Gardiner M. Day of Williamstown, Prof. C. F. Tausch of Harvard University; and the Rev. C. Leslie Glenn of Cambridge. Otto Gilmore of Providence, R. I., will speak on the uses of leisure time.

The two topics, Standards of Church and Clergy, to be presented by the Rev. Malcolm Taylor, general secretary of the province, and Rural Standards, by the Rev. William J. Brown of Manchester Centre, N. H., will close the conference. Bishop Brewster of Maine will preside at the sessions with their following discussion periods.

Chicago Catholic Club Reëlects Royal D. Smith

CHICAGO—Royal D. Smith, of Wilmette, was reëlected president of the Catholic Club of Chicago for the fourth consecutive year at the recent annual business meeting of the club at St. Barnabas' Church.

Other officers elected were: Fred Ruhl- ing and Otto Stellenberg vice-president; Victor D. Cronk, secretary-treasurer; D. R. Berton, assistant secretary; executive committee: the Rev. Canon David E. Gibson, the Rev. William B. Stoskopf, the Rev. Joseph F. Higgins, the Rev. Walter S. Pond, and John C. Crampton.

The new officers will be installed at the final meeting of the club this spring, at St. Luke's Pro-Cathedral, June 4th.

South Dakota Conference Lecturers

SIoux FALLS, S. D.—The South Dakota summer conference will be held in All Saints' School, Sioux Falls, from June 5th to 15th. The chaplain of the conference, the Rev. Paul Roberts, of Colorado Springs, will also be an instructor. Others are the Rev. Dr. A. H. Forster of Seabury-Western Theological Seminary; the Rev. G. R. Fenner, of the National Council; the Rev. L. S. Burroughs, Iowa State College student chaplain; the Rev. L. W. McMillin, University of Nebraska student chaplain; the Rev. and Mrs. Paul Barbour, and Mrs. G. W. Burnside.

Miniature Planes Stimulate Interest

WICHITA FALLS, TEX.—A fleet of miniature airplanes was used to stimulate interest in the children's Lenten offering in the Church of the Good Shepherd here. Each plane represented a class. The offering totaled \$250.

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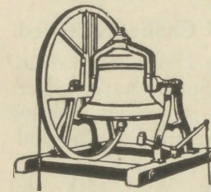
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† Necrology †

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

WILLIAM A. BRUCE, PRIEST

NASHVILLE, TENN.—The Rev. William Alexander Bruce, a retired Negro priest of the diocese of Tennessee, died at his home in Nashville May 12th, after a long period of failing health, at the age of 78 years.

Born in Niagara Falls, N. Y., he received his education in the public schools and the University of Rochester, N. Y. Ordained deacon in 1909 and priest in 1910 by Bishop Fawcett, he served two years at St. Alban's, Quincy, and St. Cyprian's, Peoria, Ill., and in 1912 came to Tennessee as missionary at St. Thomas' Church, Jackson. In 1918 he became vicar of Holy Trinity, Nashville, where he remained until his retirement in October, 1927.

The burial service was in Holy Trinity May 16th, with Bishop Demby officiating, assisted by the Rev. A. Myron Cochran, vicar, the Rev. Dr. George A. Stams, president of the convocation of colored people, and the white priests of the city.

GEORGE C. HALL, PRIEST

WILMINGTON, DEL.—The Rev. George C. Hall, for 18 years archdeacon of Wilmington, died May 10th. He was 86.

In 1884 Dr. Hall was elected Bishop of Tokyo by the House of Bishops, but the House of Deputies did not confirm the election because, it was afterward reported, of a misconception as to his age.

Dr. Hall is survived by his widow, Mrs. Sophie Catherine Hall, who was at his bedside when he died. He had been ill for several years. His last church was St. John's, this city, from which he retired as rector in 1916.

Dr. Hall was born in Germantown, Pa., October 2, 1847, the son of William and Margaret Kern Hall. He received his early education at the Mt. Dempsey Academy at Landisburg, Pa., and Mercersburg Academy. In 1872 he graduated from Franklin and Marshall College with first honors. St. John's College, Annapolis, Md., conferred on him the honorary degree of Doctor of Divinity in 1902. He attended General Theological Seminary.

Dr. Hall served in the Union Army during the Civil War, enlisting when he was 17 years old.

He married Sophie C. Keller, of Boalsburg, Pa., September 13, 1876. He was principal of Mt. Dempsey Academy, headmaster of the Franklin and Marshall Academy Preparatory School in Lancaster, from 1873 to 1875; rector of Grace Church, at Great Bend, from 1880 to 1882; rector of Trinity Church at Chambersburg, Pa., for the next two years, and rector of Christ Church at Danville, Pa., the following two years.

Dr. Hall was made archdeacon of Scranton, and was rector of Grace Church at Honesdale, Pa., from 1886 to 1894.

From 1894 to 1916 Dr. Hall was rector of St. John's Church this city and archdeacon of Wilmington. He was dean of examining chaplains for 16 years and delegate to the General Convention for seven consecutive terms.

Bishop Cook of Delaware, assisted by diocesan clergy, officiated at the funeral service May 12th in St. John's Church.

JAMES P. WARE, PRIEST

DRIFTON, PA.—The Rev. James Porter Ware, rector of St. James' Church, here, died at his home May 20th on the 48th anniversary of his ordination as deacon at Providence, R. I.

After graduating from Delaware University in 1883, he attended the Episcopal Theological School, receiving the Bachelor of Divinity degree in 1886.

He was at Trinity Church, Woburn, Mass., 1886 to 1887; Emmanuel Church, Manville, R. I., 1887 to 1889; St. Peter's Church, Plymouth, Pa., 1889 to 1897;

Grace Church, Honesdale, Pa., 1897 to 1906, leaving there to become rector of St. James', Drifton. He was a deputy to General Convention in 1922.

Survivors are his widow, a son, the Rev. J. Lawrence Ware of Scranton, and a daughter, Mrs. Ralph A. Weatherly, wife of the rector of Grace Church, Kingston, Pa.

MATHER ALMON ABBOTT

LAWRENCEVILLE, N. J.—Dr. Mather Almon Abbott, headmaster of Lawrenceville School, died here suddenly May 17th.

Dr. Abbott had received the degree of Master of Arts from the University of King's College, Halifax, Worcester College, England, and Yale. Princeton presented him an honorary Doctor of Letters degree.

For 18 years he was a master in Groton School, Groton, Mass., for five years professor of Latin at Yale, and for 15 years headmaster of Lawrenceville School.

Survivors are his widow and daughter;

Church Services

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Benediction 7:30 P.M. Week-day Mass, 7:00 A.M.
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sunday Masses: 7:30, 9:30, and 11 A.M.
Sermon and Benediction, 7:30 P.M.
Week-days: 7, 8, Thurs. and H. D., 9:30 also.
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

NEW JERSEY

All Saints' Church, Atlantic City

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

NEW YORK

Cathedral of St. John the Divine,

Cathedral Heights
New York City

Sundays: Holy Communion, 8 and 9 A.M. Children's Service, 9:30; Morning Prayer or Litany, 10. Holy Communion and Sermon, 11. Evening Prayer and Sermon, 4 P.M.

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

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Sunday Masses, 7, 9, and 11 (High Mass).
Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).
Confessions: Thurs., 5; Sat., 2:30, 5, 8.
Sunday within Corpus Christi Octave, June 3: High Mass, with Procession, 11.

Farjeon's St. Dominic Mass with full choir and orchestra. Motets by Palestrina, Liszt, Paldilhe, Noyon, Messner.

NEW YORK—Continued

Church of the Incarnation, New York

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REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8, 10, and 11 A.M.

Holy Cross Church, New York

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

St. Bartholomew's Church, New York

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

St. James' Church, New York

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

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
Sundays: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11 A.M.; Evensong and Devotions, 4 P.M.
Daily Masses, 7 and 7:45 A.M. Also Thursdays and Saints' Days, 9:30 A.M.
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

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VERY REV. ARCHIE I. DRAKE, Dean
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Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30.
Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

two sisters, Mrs. John S. Skinner, Kingston, Ontario, and Mrs. Clare L. Worrell, wife of the Primate of Canada; and one brother, Bishop Abbott of Lexington.

Bishop Abbott conducted the funeral service in Lawrenceville and Dr. William Lyon Phelps conducted the service in East Haven, Conn.

JOHN W. BARNHART

OMAHA, NEBR.—John W. Barnhart, 77, president of the Barnhart Press, Omaha, one of Nebraska's pioneer newspaper men, died May 12th at an Omaha hospital.

He was a member of All Saints' Church, and a past president of the Men's Club. He was a prominent figure in diocesan affairs. The Rev. Dr. F. Clayton, rector of All Saints', officiated at the funeral service at the church May 15th.

MISS ISABELLA E. DOUGLAS

PEORIA, ILL.—Miss Isabella E. Douglas, formerly a teacher in Rowland Hall, Salt Lake City, and Bishop Robertson School, St. Louis, died May 19th at the age of 88. Burial was in the old church yard at Limestone, Ill.

MRS. MARGARET PRESCOTT

MORTON, MINN.—Mrs. Margaret Prescott, who was the oldest living member of the Sioux tribe and one of the first converts to Christianity among the Sioux Indians, died here recently at the age of 88.

She was born near the site of New Prague in August, 1846, and married twice, the first time to a member of the Sioux tribe who died shortly after his release from imprisonment during the Indian uprising of 1862. Some time later she married Lewis Prescott, a Frenchman.

Mrs. Prescott was the mother of six children. Dave Prescott of Morton is the only one surviving. She also is survived by eight grandchildren and an adopted son, the Rev. Peter Thompson, of Peaver, S. D.

The funeral service was conducted at St. Cornelia's Indian Mission by the Rev. John G. Larsen, assisted by the Rev. Henry St. Clair. Burial was in the mission cemetery.

Books Received

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

CHRISTOPHER PUBLISHING HOUSE, Boston:

Evolution of the Conception of God. By Katherine Glass Greene. \$3.50.

LONGMANS, GREEN & CO., New York City:

An Anthology of Prayers. Compiled by A. S. T. Fisher. \$1.40.

THE MACMILLAN CO., New York City:

Latin in Church. By F. Brittain. \$1.25.

The United States and Cuba. By Harry F. Guggenheim. \$2.50.

EDWIN S. GORHAM, INC., New York City:

A Gallant Life. Memories of Virginia Custis Young. By Edith Wathen. (No price listed.)

THE MENNONITE PUBLISHING HOUSE, Scottsdale, Pa.:

Archbishop Peckham as a Religious Educator. By John Laimbeer Peckham. (No price listed.)

THE MAGNIFICAT PRESS, Manchester, N. H.:

A Chaplet of Sanctuaries. By Benjamin Francis Musser. \$1.00.

ROUND TABLE PRESS, INC., New York City:

Statesmanship and Religion. By Henry A. Wallace. \$2.00.

MOREHOUSE PUBLISHING CO., Milwaukee:

Christianity and the Modern Chaos. By William George Peck. \$1.00.

The Problem of Evil. By the Rev. Hubert S. Box. \$1.00.

Recollections. By the Rt. Rev. Boyd Vincent. \$2.00.

A Small Part. By the Rt. Rev. John N. McCormick. \$1.75.

PAPER COVERED BOOKS

WILLIAM F. FOWLER, Lynbrook, N. Y.:

The Battle of 1933. Money, Wealth, Government. By William F. Fowler.

SOETY FOR PROMOTING CHRISTIAN

KNOWLEDGE, London, England:

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RETREAT

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