

# *The* **WITNESS**

CHICAGO, ILL., MAY 18, 1933

## Widening Horizons

*by*

BISHOP HENRY K. SHERRILL

**I**T IS not enough to bring prosperity from around the corner. We must establish righteousness and social justice. It is not enough to pluck individuals from the burning fire; we must change the environment in which men live. The Church must help to build a Christian social order. The Church cannot be satisfied with ambulance service only, for the Church is Christ's army whose objective is to bring the whole world into obedience to the will of God. All life belongs to God; therefore no field can be exempt from His rule. The Church's business is to bring God's will on earth in industry as well as in the home and the life of the individual. The Church can be an outworn institution or the power of God to redeem human society.

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# THE WITNESS

*A National Paper of the Episcopal Church*

*Associate Editors*  
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Vol. XVII No. 38

MAY 18, 1933

Five Cents a Copy

THE WITNESS is published weekly by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is \$2.00 a year; in bundles of ten or more for sale at the church, the paper selling at five cents, we bill quarterly at three cents a copy. Entered as Second Class Matter April 3, 1919, at the postoffice at Chicago, Illinois, under act of March 3, 1879.

## ATTITUDES

*An Editorial by*

BISHOP JOHNSON

THERE are two ways of looking at life. One way is to begin by examining our neighbors and asking ourselves "What is the matter with them?" This question takes various forms: What is the matter with my family? Why don't they appreciate me more? What is the matter with society? I must set about the task of changing it. What is the matter with the Church? It isn't functioning. I must substitute something else for it. But unfortunately we are so small and these institutions are so large that we have very little effect upon them all. Consequently we live along in a rebellious mood, criticizing the other man while we go to seed ourselves. This censorious attitude toward everyone and everything rests upon a false premise.

This is brought out in our Lord's picture of the two men who went up into the temple to pray. The one was concerned with his own righteousness and the other man's sin, while the other was so concerned with his own faults that he was oblivious to the hypocrisy of the Pharisee. We can start out by judging others and we will inevitably end up by justifying ourselves.

After all censoriousness is a defense mechanism. You can trace it in the garden of Eden. Adam had done something which he had been told that he must not do, so he hid from his father, he laid the blame on Eve and ended up by destroying his own peace and joy. He lost Eden himself and involved Eve in his downfall.

As a parable this is true to life. It is exactly what a little child does when he has disobeyed his father. He hides; he lays the blame on others; he involves himself and the others in the catastrophe which follows.

IT SEEMS to me that if I sense my own relation to the whole picture, I must discover that I am a very little satellite of a very small star in a very large solar system and that my first job is to find my own orbit and see that I am keeping in it.

Christ came to set me straight. He seemed to have little hope that He could straighten out the mass of society. The drama seemed to consist in calling out a few from the many, who would begin their terrestrial

career in saying "God be merciful to me a sinner." Each man was to begin on his own adjustment to whatever environment he might find himself in. In His day the external world was not very inspiring, but Christ did not commence by cleaning up the world but by cleansing a few unimportant people from their own sins. If Christ paid any attention to Caesar and to Herod, it was to minimize their importance in His plan of redemption and to save men in spite of them, rather than by their cooperation. If Caesar and Herod were ever to be replaced by decent rulers it would be because enough dynamic force was generated in enough individuals so that they would, like yeast, permeate the whole.

Schemes for reforming society as a whole have never seemed to work. As soon as the imperial palaces were cleansed of one devil, seven others were ready to come in and fill the vacuum. In no era yet known to man have reformers succeeded in getting politicians to have spiritual ambitions, or even in creating high ecclesiastics who are devoid of secular aims. If we are to produce any saints at all, we must not look to governors or high priests for our inspiration.

CHRIST'S call is to the common man whom He asks to do two things: First, to obey those who sit in Moses' seat and secondly, to get your spiritual inspiration from other sources. It is a case of "follow me" rather than "imitate them."

After twenty centuries of unsuccessful reformations which have not reformed, we ought to be ready to see the point which is that we are to work out our own salvation as individuals, regardless of the time and place in which God has placed us. Whether we lived in the reign of Nero, or Alexander Borgia, of George the Second, of Stalin, or in that of Constantine, of Leo the Great, of George the fifth, or of Franklin Roosevelt, our following of Jesus Christ is a personal relationship in which we must make the best of our environment and overcome the evil around us by the grace of God within us.

It would seem from history that the task of reform-



ing princes is merely shuffling the cards with their quota of aces and two spots which come up with monotonous regularity.

Christ never tells us that we are to reform the world, but rather that we should overcome, and that to those who overcome will He give.

It is so easy to personify the Church as though it were a person who is to blame for our misfortunes. As well as blame the soil for its lack of fertility. In some places the soil is good; in others it is poor, but in any place it will bring forth bread for man only as man cultivates the soil. And strange to say, if man will use his ingenuity and industry, he can get a living out of nearly any soil. He merely has to work harder in some places than in others, and the harder he works the more bountiful the harvest.

Reforming the world is like cleansing the Augean Stables. The only way to do it is by changing the habits of the animals that inhabit them; otherwise, the stables will be filthy no matter how hard you work.

When Philip went down to Samaria and preached Christ to them, he hoped to change the environment by converting the individual: the modern method would be to alter the plumbing in the hopes that the population would be better if bath tubs were more plentiful. Unfortunately an accumulation of bath tubs does not seem to have a potent effect upon those who possess them. You do not change the hearts of creatures by cleaning up the pen, desirable as that may be. Society is the reflexion of the individuals who compose it. Christ preached to the little group. He never found any adequate response from the multitude. You cannot raise the common people to a higher power by preaching down to them from academic heights. It will be done only when we begin with them to confess our own sins and do as individuals those things which He commanded us to do.

EDITOR'S NOTE: Due to the amount of space consumed by the report of the Church Congress, the WITNESS BIBLE CLASS is omitted from this number. The lesson next week will be on the Prophet Malachi.

## RELIGION IN THE LIFE OF A CHILD

By

LUCY C. FISKE

*Teacher of Religion, St. Agatha's School, New York*

IS THERE any place for religion in the life of a child today? First confronted with this question I said "yes" instantly. Now that I pursue the subject and endeavor to explain my affirmative, the task proves difficult. City children today are guided so little in their lives and are so occupied with the business of living that there would seem to be no time left for religion. Yet I uphold my first impulse because children give a type of response to religious instruction which indicates that religion either has or may have a definite part in their lives. I am convinced, as a result of experience, that some children are deeply religious and many would welcome a more religious approach to life than is encouraged in our present régime.

Life today is primarily concerned with the present. That we live is the only fact we accept as a certainty. As a result of this state of mind it is natural that children should seek in their studies, religious or secular, an explanation of life and a code which will make living easier. It is equally to be expected that when they give expression to religious ideas they should emphasize the second rather than the first of the two commandments.

This emphasis may be illustrated from genuine writings and discussions of students between the ages of fourteen and eighteen. During a discussion of right and wrong one student proposed that what was destructive was bad, what was constructive was good. She had heard someone say this and tried to support the idea as practical and, therefore, sound. In the ensuing debate it became evident that the majority used a pragmatic test for right and wrong. Their prag-

matism was not complete or consistent for they were immature philosophers. They wanted to feel sure that the community would approve their actions, while, at the same time, they assured me that what was right for one person was not necessarily right for his neighbor. They were unable, as a group, to dissociate the ideal right from the conventional. They have not yet discovered that their frequent rebellion against conventional ethics is, in reality, a challenge of the validity of the conventional code.

"How would you know you were perfect?" asked someone during a study of the Sermon on the Mount. After many admittedly inadequate answers had been suggested the student complicated her original issue by asking whether, if you thought you were perfect, other people would necessarily think you perfect, also. As in the first instance given above, the discussion was beyond their power of reasoning. It was dismissed by the simple statement "You cannot be perfect anyhow." But the group had been keenly interested. Many ideas were suggested only to be shattered or put aside. One only appeared to receive the approval of every student; that what other people thought of you and your actions was the practical test of the rightness or wrongness of those actions.

Another student, faced with the problem of monasticism, exclaimed "Why retire from the world to improve yourself? You can do yourself more good by getting out and helping others." Defenders of this active view prefer the religious philosophy of James to that of Paul because, as they say, it is easier to do good than to be good. The student who sympathizes



with hermits and Benedictines of the ninth century is a marked exception to the rule. A further illustration of the social point of view may be found in definitions of religion. One says that "Religion is the feeling or expression of human love." Another calls it "One's belief in what is the correct thing to do." A third writes "Religion . . . is something which establishes in one a sense of right and wrong, which sets a pattern of the right kind of life to live and gives one a Supreme Being to pray to and to worship." This author continues, supporting my theme, "I don't think, though, that the Supreme Being's being worshipped is as important as right living."

THESE definitions were written by high school freshmen in a day school in New York City. Confronted with the question "What is Christianity?" juniors, also, answered in terms of "right living." They assured me that they found Jesus' teaching both "practical and applicable." They are irritated when they cannot understand, as in the discussion already quoted, how we are to be perfect, why we are to turn the other cheek or love our enemies. At this age, for the first time, they introduce a note of spiritual confidence which gives an intimate character to their most impersonal discussions. "Christianity," one writes, "is a very personal religion—one gets the feeling of going about with God hugged to your heart, and confiding in Him all your troubles, big and little." Or it is defined, with the expected emphasis, as "A very simple religion—loving everybody and having faith in God is the gist of it." In an attempt to show that Christianity was superior to the other religions of the Ancient World we find that "Christ taught that if one loved God and one's neighbor, a virtuous life would naturally follow, and would take care of the after life." "The personality of God, a peculiarity of Christ's teaching, has no counterpart in Plato's philosophy. Christ pictured the god of His religion as a loving Father who guards His people and in whose eyes we have an equal opportunity for salvation." The remainder of this essay is devoted to showing the impersonal, distant character of the Platonic ideal with which you could not "commune as you could with the Christian God" but of which you are a "good or bad copy." A simpler statement on the same subject is that "Plato's philosophy was 'know thyself'. Christ's philosophy was to forget oneself."

This, then, is a practical generation whose religious thinking grows out of a social premise. The brotherhood of man is more important than the fatherhood of God. Jerome's letter, calling Heliodorus away from Rome to the solitude of the desert, was condemned as "fanatical." But while he condemns easily the modern student is also ready to admire and to learn. Much of his thinking is affected by the two philosophies quoted above. Unconsciously he seeks an answer to the unasked question "which principle works—know thyself or forget thyself?" A questionnaire, given to find which school subjects were most popular and why, showed that great men are the deciding factor. Bible was popular because it offered an opportunity for free interchange of ideas. History took first place as the

"record of men who did things." English, when it included biography, and "Current Events," which introduces the present rulers of world affairs, were close seconds. It no longer requires a John Colet to convince young minds that the *Epistles* were real letters to real men. Even seventh grade children enjoy studying the life of Paul. Their eagerness to find out not merely what men did but what men thought takes students into a field of mature reading which is beyond their grasp but not beyond their interest. Taylor, *Mediaeval Mind*, Allen, *Continuity of Christian Thought*, Mukerji, *My Brother's Face*, are all attempted. From such varied reading they come back to the Bible finding new angles of approach which make the book itself seem new.

THE use of the Bible in religious instruction is a subject in itself, too long to be included here. I could show, from experience, a response to Bible teaching among young children similar to the response given by older children to studies of religion in general and Christianity in particular. But young children are, for the most part, pagan. They do not distinguish between the God of Jesus and the God of Abram. They do not question either the ethics or the deities of *Genesis* and *Exodus*. Only among high school children can you find groups of embryo thinkers who have begun to break through the shell of tradition into a world of their own making. Therefore, I have concentrated upon the work of this age. In all the passages quoted the marked omission is worship, and there is a complete lack of interest in God and immortality. Man cannot serve two masters and as their interests are life and the present, modern children adopt a religious attitude which serves that interest. Whatever idealism they have arises from everyday living in a community. They are not proved irreligious because God takes second place. Neither are they proved religious because they respond to instruction on religious subjects. Nevertheless I believe that the modern child would welcome more religious teaching than he is generally given, that he could use free time advantageously for discussion, thought and reading, and that, if it is properly presented to him, he will treasure the Bible.

## Casual Comment

By

BERNARD IDDINGS BELL

I WRITE this from New Orleans, where I have been lecturing at Tulane University, and am having a glance at the three cities which lie intermingled here on the Mississippi delta.

There is old French New Orleans, only a memory, a fading one, remnants of which are still preserved by artificial aid. It is dingy, sad, down-at-the-heel, with here and there a trace of wistful beauty. Then there is a booster New Orleans, imitation of the North. Canal Street, blazing at night with electricity, looks like Newark, New Jersey, or Davenport, Iowa. And,



with the two biggest banks closed, a state and city debt of size unpayable, and business men shaking in their boots for fear, a ridiculous Chamber of Commerce has plastered the boardings with gaudy posters saying "Let's go, New Orleans!" No mention is made of the destination, though it seems to be, most probably, the damnation bow-wows. But, in addition to the New Orleans that is past and that which is passing, there is a great city of the future. I never saw, outside of Poland, such fine looking men and such handsome women—a folk of character, imagination, fearlessness and realistic approach to life. In the university, on the streets, in the shops and markets, on the levee, everywhere, the same impression. These people are alive, dynamic. Once they recover from their recent desire to imitate northern industrialism and its meretricious culture—and they are recovering—there will be no stopping them. The blend of bloods has been effective here. The town is breeding people who matter.

As for our Church down there, you'd be surprised! There is much of the newer type of Southern Churchmanship, with all the evangelical fervour of the old but minus its deadly eighteenth century respectability. Its clergy are not afraid to think and its people are learning rapidly the joy of sacramental worship. Dr. Nes, the dean of the Cathedral, Virginia Seminary man and ardent Anglo-Catholic, seems to be far and away the best respected parson in the town. Everyone, of whatever persuasion he be, sings his praises. Our whole Church has a move on in this town. It is all down-right encouraging.

## Let's Know

By

BISHOP WILSON

LONG AGO

WHEN Julius Caesar conquered Gaul and Britain, he found the Druids there. They mark a very interesting stage in the development of religion, partly because we know so little about them. They had a traditional aversion to writing down any of their wisdom and we have not a scrap of direct information coming from their own hands. They passed on their lore and their ritual entirely by word of mouth.

The Druids were the wise men of ancient Gaul and Britain. They not only acted in a religious capacity but they were the advisers of kings and the judges of controversies. They specialized as magicians, diviners, physicians, and teachers. They were the educators of the nobility, occupying a position often more influential than that of the kings.

Probably they did not develop any peculiar or systematic cult. Their name is generally thought to have been derived from the Greek word for "oak" and all references to them show a close association with some sort of deep reverence for that tree. In this they are not unlike some eastern cults and, indeed, some of their practices have a strong affinity with those of the

east. They had a belief in immortality. It is quite possible that they taught something of a Supreme Deity, an All-Father, symbolized on earth by the oak. The entire dependence of mankind on the All-Father would be represented by the mistletoe which lived as a parasite on the sacred oak. The leaves of the tree adorned the priests and entered into their rites. On the sixth day of the moon a priest clothed in white climbed an oak tree and, with a golden knife, cut off the mistletoe which was carefully caught in a white cloth beneath. Sacrifices were offered and the plant was solemnly consecrated. References came down to us of human sacrifices which undoubtedly formed a part of their worship but the custom seems to have been inherited from pre-druidic times. Charms and magic were common. Their rites were performed with much secrecy in secluded groves. The Druids themselves wore white robes, probably as symbols of purity. There were also bards, clothed in blue, who were the poets and genealogists. Then there were ovates, clothed in green, who were the astronomers and physicians.

The Mecca of their whole system was the barren island of Mona, later known as Anglesea, where their neophytes were orally trained over a period of many years. It seems likely that their work dates back several centuries before Christ, though the first direct references we have to them are not earlier than the middle of the first century B. C. The last reference comes from 77 A. D. The gradual Romanizing of Gaul and Britain must have undermined their standing and weakened their social influence but it was the constant pressure of Christian progress which finally obliterated them. In some early Christian writings the Druids are mentioned as vigorous and dangerous adversaries of the Gospel. They have left behind them some mysterious relics which are at once the delight and the dismay of the antiquarian. Chief of these is the famous Stonehenge, a circle of huge stones possessed originally of some religious significance but the key to which is still unknown. Probably the presence of mistletoe in our Christmas festivities is a remnant of some early Druidic custom.

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## THE REPORT OF THE CLOSING DAYS OF CHURCH CONGRESS

By FREDERICK L. GRATIOT

*Rector of Church of Our Saviour,  
Chicago*

On the evening of the third day of the Church Congress, meeting in Evanston, Illinois, we were privileged to hear two of the leading authorities in the Church on modern missions, Bishop Creighton, for many years Bishop of Mexico and later the secretary of domestic missions of the National Council, and Mrs. Harper Sibley, a member of the commission of fifteen that spent nine months in the Orient and brought forth the report on a hundred years of missionary endeavor. The question was "Are Christian Missions Justified," and the answer was decidedly in the affirmative. Bishop Creighton spoke on the indifference of the rank and file of Episcopalians to this important work, in spite of which there has been steady and mighty progress.

The successes that have attended the progress of missions have been due to the sacrifices and zealous services of those who offer their lives for the difficult task, and the generosity of the few who are informed about the missionary work of the Church. Missionary work is not to be judged by its worst examples—by the narrow, bigotted sects who are individualistic and very enthusiastic but ignorant and zealous. Such types are found everywhere, at home and abroad. Considering the difficulties of the remoteness, the sacrifices, the isolation, missions are unique in their success in character and results, he said. Native churches have been the goal of our missions, and we are foremost in setting them up as in China and Japan. In Japan we have two independent Japanese dioceses which are self-supporting. In China in the eight English and three American Dioceses there are 249 native clergy, 59 foreign and five Chinese Bishops. Since 1911 Japanese clergy have increased 182%, enrolled Christians 145%, communicants 82% and contributions 445%.

### **Mrs. Sibley Speaks Her Piece**

Mrs. Sibley told of some of her experiences and reactions in the Orient.

After going into the question of theology, and announcing that what amounts to a less Christian message would prove more acceptable in the east, she spoke of several matters of policy. The hooking up of Christian missions with national and financial prestige she attacked. Thoughtless



MRS. HARPER SIBLEY  
*Speaks on Foreign Missions*

terminology of "conquest for Christ" was offensive. Personnel is important: our best and most educated men and women should be sent.

Her conclusions: missions and missionaries should be more humble, simpler, more concerned with service, standing less on prestige.

### **Discussion from the Floor**

Bishop Johnson of Colorado said that his quarrel was not with the practical findings concerning methods, outlined in the Laymen's Report, but with their attempts to create a new theology. He doubted the ability of any commission rightly to evaluate missionary work in a short investigation. "I believe in Christ in such a way that I cannot compromise my faith. The presenting of the Christian faith is not essentially different in China and Japan than what it was in the Roman Empire. Faith in the exclusive claims of Jesus Christ is what made martyrs then and what makes martyrs today."

Bishop Francis of Indianapolis, who had been a missionary for several years, defended the establishing of schools and hospitals as missionary agencies, a policy Mrs. Sibley had decried. "Our Church has a great contribution to make. Our part is to stand true to our faith and our tradition and not to compromise it."

Miss Helen Boyle, missionary from Japan, on furlough, spoke of the less pretentious work carried on in the Orient which she insisted was done humbly and simply. She told of her bishop, in plus fours and with a knap sack on his back, walking from one mission station to another in order to minister to three of four converts. She said that most of the adverse findings of the Laymen's Inquiry did not apply to the missions of the Episcopal Church.

The Rev. Duncan Browne, rector of St. James's, Chicago, urged that

a very important part of our missionary obligation was truly to reflect the Christian life at home so that other nations would not be disappointed in finding the type of Christianity preached among them lacking in our country.

The Rev. Nevin Sayre emphasized the fact that we have most to learn from the Orientals. "Christ is not an Eastern Christ or a Western Christ but a world Christ, and when lessons such as Tagore and Ghandi teach come to us they come from Christ."

### **Bishop Stewart Protests the Headlines**

Bishop George Craig Stewart rose during the discussion to protest against headlines in newspapers which had given the impression that the Congress has shown great strife in the Church which threatened to split the Church. "Even the Civil War did not divide the Episcopal Church. We debate freely, stand stoutly for the faith once delivered to the saints, and work as one for the extension of the Kingdom of God."

### **Apostolic Succession Is Debated**

Two divergent views came together in the discussion of the subject for the fourth morning of the Congress, "The Oxford Movement, its contributions and its limitations." The Rev. T. L. Harris, adviser in religion at Harvard, led off. Comparing the movement to a banking institution—not a closed one but a going concern—he proceeded to evaluate it. Samples of the purpose were (1) the tractarian doctrine of the Church and (2) the tractarian idea of holiness. The emphasis upon the Church idea he traced to the Erastianism (state domination of the Church) of the times. This, he reluctantly admitted, was of some service. But this contribution has been hampered by a sad and damaging limitation in an unfortunate insistence upon so-called Apostolic Succession. The doctrine of Apostolic Succession, when stated crudely as it was by the Tractarians, must be considered historically false and ecclesiastically devious. The vulgar doctrine of an Apostolic Succession is bad history and poor argument. The Oxford Movement raised the problem of the Church's authority but failed to find any solution other than that offered by Rome or that of Protestantism. If you want a living authority go to Rome or else follow your own private judgment in selecting from the past what you happen to like. Mr. Harris conceded that Anglo-Catholicism did develop an ideal of sanctity and a social consciousness, with of course limitations. "Evangelicalism tends to humbug;

(Continued on page 15)



## DR. MERRILL WRITES DEVOTIONAL BOOK OF GREAT MERIT

By GARDINER M. DAY

At the close of one of the chapters of his new book, *The Buddha and The Christ* (which we plan to review next week), Canon Streeter emphasizes the fact that our religion is in danger of becoming too exclusively concentrated on moral and practical endeavor and neglecting the increasingly urgent need for something that "will restore to humanity its lost tranquillity." Dr. William P. Merrill, the distinguished minister of the Brick Presbyterian Church in New York City, evidently has come to a similar conclusion and in the hope of helping men and women "to know and to take the way of Jesus" through the medium of brief moments of guided daily meditation on Jesus' way of life, Dr. Merrill has prepared a small volume of daily meditations for fifty-two weeks, appropriately called *The Way* (Macmillan \$2.25).

A striking feature of the book is its conciseness. All too frequently devotional books fall into the error of being unnecessarily verbose. Not so with *The Way*; on the contrary, a few verses of a gospel are chosen, Dr. Merrill adds a brief and pointed comment upon it, and this is closed by a short prayer. No layman can honestly claim that he is so rushed by the speed even of this machine-driven age that he could not make time for one of these meditations if he *willed* to do so. A book of meditations ought not to be reviewed, but rather sampled. Consequently, to aid THE WITNESS reader in judging the merit of the book we will give such a sample. On Wednesday of the first week of meditation we are asked to read St. Mark 1:40-45, and after reflecting upon it we turn to the following comment by Dr. Merrill:

"What has this to do with us, this ancient tale of how Jesus healed a leper?"

"Give it a title! Call it, 'The man who thought he knew better than Jesus.'

"That is the real point of the story. After healing the man, the Lord told him very clearly, rather severely, to tell no one about it. We can see the reason for the caution. The work The Master had in hand just then demanded quietness rather than publicity. Too much advertising would spoil it. But the man did not realize the fact. He thought Jesus was too modest. He must tell the good news. So he did what Jesus had told him not to do. Result: just what the Lord had feared; curious crowds; no



WILLIAM P. MERRILL  
*Writes Fine Devotional Book*

chance for His teaching; serious hindrance to His work.

"This story is typical. All through the long history of Christianity, we come upon men who think they know better than Jesus. They insist on doctrines and practices that He ignored. They pile ceremonies and creeds upon His simple Gospel, thinking thereby to add to its value and impressiveness. They leave His plain teachings unregarded, His commands unfulfilled. They do not trust His wisdom; they think they know better than He how to run the affairs of the world, and even the affairs of the Church.

"Let us not say, 'they'. Let us ask, 'Lord, is it I?' Do I obey the plain commands of Him I call Lord and Master? Or do I think I know better than He does?"

The meditation is concluded with the Collect for the Ninth Sunday after Trinity. If each day is opened with a meditation like this, the things we say and do inevitably will be more pleasing in His sight.

### CONVERT PARISH HOUSE INTO A HOSPITAL

Not permanently to be sure, but for a time at least the rectory and the parish house of the Church of the Redeemer, Sayre, Pa., was a hospital. A disastrous fire broke out in a hospital adjoining the property of the Church. Twenty-three patients were therefore lodged in the rectory and the parish house was filled with cots and beds. The library was made the isolation ward and the guild rooms became the children's ward. Mothers and their new babies filled half the auditorium. The rector's office was turned over to doctors and nurses. The chief surgeon of the hospital, Dr. Donald Guthrie, and Mr. Howard Bishop, superintendent of the hospital, are both vestrymen of the parish.

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

At Kanuga Lake, near Hendersonville, North Carolina, the Church owns a great conference centre which functions continuously through the summer months, largely under the direction of Bishop Finlay. Here interesting studies, delightful contacts and inspiring services, blended with the atmosphere of happiness and recreation in the beautiful mountains, combine to give to those attending much that they cannot get elsewhere. The schedule for this year opens with a Young People's Conference from June 17th through the 30th. This is followed by a conference for juniors from July 1st to the 14th and then an adult conference through July 29th, including a clergy conference which will meet at the same time. The guest period then starts and extends through September 11th.

Among those who are to teach at the various conferences this summer are Bishop Finlay; Bishop Bratton of Mississippi; Bishop Thomas of South Carolina; the Rev. John L. Jackson of Charlotte, N. C.; the Rev. Homer W. Starr of Charleston, S. C.; the Rev. L. F. Kent of Valle Crucis, N. C.; the Rev. W. H. K. Pendleton of Spartanburg, S. C.; Miss Grace Lindley of the Woman's Auxiliary; the Rev. Eric Tasman, general secretary of the field department of the National Council; the Rev. Gardiner Tucker and Miss Annie M. Stout, directors of religious education in the province of Sewanee; Dean Nes of New Orleans; Dean Wells of the Sewanee Seminary; the Rev. E. D. Dandridge of Nashville; the Rev. Joseph Fletcher of St. Mary's School, Raleigh, and many others. From present indications these Kanuga Conferences, recognized more and more as vital factors in Church life, will be as successful in every way this year as they have been in previous seasons.

\* \* \*

### Convention of the Diocese of New York

The convention of the diocese of New York was held at the Synod House May 9th and 10th, opening with an encouraging report by Bishop Manning in which he said that the work in the diocese had gone forward during the past year in spite of the times. The sum of \$424,936 was raised by the every member canvass, of which \$248,062 went to the National Council, a decrease of 13% over the previous year. In addition close to \$200,000 has been contributed since October, 1931, to date, for the care of unemployed Church families



in the diocese. Bishop Manning announced the gift of a large estate on the Hudson, consisting of 475 acres and several substantial stone buildings, from a non-Churchman, Mr. Harry Payne Bingham. It is to be used by the City Missions Society in their relief work, it being planned to use it, in part at least, for pioneering work for unemployed young men and boys. The bishop also expressed the hope that homes might eventually be build on the estate for aged and sick clergymen. He also reported that work on the Cathedral had continued, all the work being paid for as it was done.

Bishop Manning came out strongly against the proposal, which will be considered at the next General Convention, so to change the canons that translation of a bishop from one diocese to another would be possible. "Departure from our present system would have a weakening, disturbing and unsettling effect on the whole life of the Church", he said. "Each time one of the larger dioceses became vacant there would be speculation and uncertainty in other dioceses as to whether their bishops might be elected.—A bishop's truest work can be done when it is felt that he is committed to his diocese as long as life or health or vigor shall last." Bishop Manning closed his address by making a strong plea for personal religion. "The Christian religion is not philosophy, or ethics or economics; it is relationship with Jesus Christ, though Christian ethics and economics must follow."

The convention sent greetings to President Roosevelt and assurances of support "in the great and almost unprecedented responsibilities which rest upon you at this time." Incidentally the President was re-elected a trustee of the Cathedral by the convention.

The most important matter before the convention was a discussion of the budget, the delegates voting to make drastic reductions in the expenditures.

\* \* \*

**Convention of the Diocese of Bethlehem**

Several matters of national interest transpired at the convention of the diocese of Bethlehem which met on May 9th and 10th at Easton. The proposed amendment to the constitution of the Church which would permit a bishop to be eligible to another diocese or missionary district was defeated by an almost unanimous vote. It was this proposal which was roundly condemned by Bishop Manning before the convention of the diocese of New York, reported elsewhere. The proposal to reduce the number of provinces and to redistrict them was also defeated.

The convention also went on record as favoring the giving of more legislative authority to existing provinces. The convention wanted to have a party to celebrate the tenth anniversary of the consecration of Bishop Sterrett but he put thumbs down on the idea. They therefore did the next best thing and passed resolutions recording their appreciation of his great services.

\* \* \*

**Church to Have Exhibit at World's Fair**

Contrary to an impression that went out following a meeting of the finance department of the National Council in April, the Church is to have an exhibit in the Hall of Religion at the World's Fair in Chicago. We have a communication from the Bishop of Chicago explaining that the bank holiday seriously interfered with the raising of cash to provide for the 850 square feet contracted for by our Church. However an appeal for funds to carry out our part of the project went out in Easter Week with a gratifying response from every part of the country. There has been received \$1912 in cash and pledges so far. Needless to say much more is needed but Bishop Stewart is confident that Church people generally will see the necessity of having our Church take its right place with other churches in this international exhibit, which will be seen, according to present indications, by thirty to forty million people. The publicity department of the National Council is preparing the exhibit for our Church. The project has the enthusiastic endorsement of the Presiding Bishop, who writes from Hongkong of the importance of the undertaking, as well as of the National Council. The immediate need is for cash and it is the hope of the commission in charge that a large number of Church people will contribute. Bishop Stewart writes: "If you cannot take one square foot (\$10) of the 850, still you may be able to take half or a tenth, and I

hope that every reader of this announcement will send me something at once." His address is Evanston, Illinois.

\* \* \*

**National Treasurer Speaks in Rhode Island**

Mr. Lewis B. Franklin, treasurer of the National Council, spoke at the annual spring meeting of the Auxiliary in Providence, R. I., last week. He described the workings of the United Thank Offering. Miss Elise Dexter, now of Boston, for many years connected with our hospital at Wuchang, China, spoke on the work there. Mr. Franklin that evening spoke at a meeting of parish treasurers and vestrymen.

\* \* \*

**Death of Wife of Bishop Gardiner**

Mrs. T. Momoly Gardiner, wife of the bishop suffragan of Liberia, died there on April 13 of tuberculosis.

\* \* \*

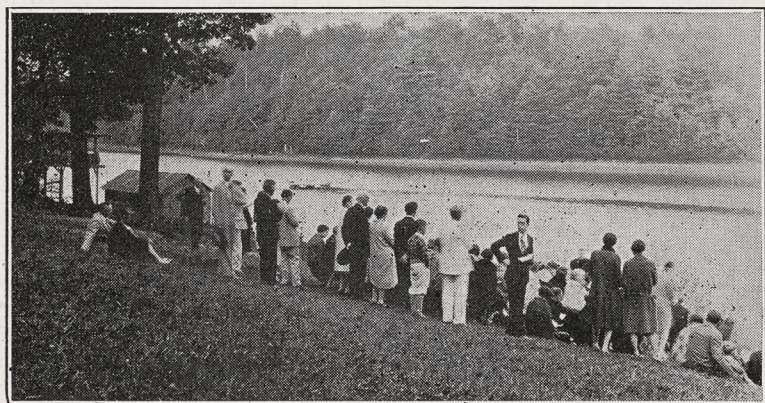
**Unemployed Churchmen Build Outdoor Altar**

During Holy Week unemployed men of St. Stephen's, Chicago, where the Rev. Irwin St. John Tucker is in charge, built a stone altar on the Calvary which is located in the Garden of Memory which surrounds the church. They are now building a porch as a memorial to Mr. George Fyson who died on New Year's day of this year at the age of 85, after serving for many years as a lay-reader at this mission. The stone for the altar and the brick for the porch were salvaged from a wrecked building.

\* \* \*

**Imagine—a Conference and No Depression**

The clergy of Alabama had a conference the first part of May, were together for a couple of days, and believe it or not, the depression was not even mentioned. It seems that Bishop McDowell made a special request in advance that they lay off that outworn subject. They discussed the ethics of suicide, which



A SCENE AT THE KANUGA LAKE CONFERENCE



you will agree is a snappy enough subject—about as cheerful as the depression; whether or not, in view of the Laymen's Inquiry, we need a new apologetic for missions; how to present personal religion, and a rural policy for a diocese. There was a "Layman's Night," when many laymen drove out to Grand View, where the conference was held, and were the only ones allowed to speak. At this meeting the cross of honor of the Order of the Sangreal was presented to Dr. Gardiner C. Tucker of Mobile by Bishop McDowell in recognition of his unusually long and faithful ministry.

\* \* \*

#### Death of Prominent New York Churchwoman

Mrs. Mary Blodgett, prominent Churchwoman of the diocese of New York died on May 11th in her ninety-third year. During her life she is said to have given fully three million dollars to various institutions, mostly of the Church. She built the Choir School of the Cathedral of St. John the Divine and has been generous in contributing to the building of the Cathedral itself. She also built Sherwood Hall, Church school for boys at Laramie, Wyoming.

\* \* \*

#### Rhode Island Clergy Play Ball

Not very well apparently, but nevertheless they play, which is considerably more than can be said for the clergy of any other diocese that I have heard about. They have a clergy baseball team, under the management of the Rev. W. Appleton Lawrence, the rector of Grace Church, Providence. The team, after a period of intensive training, took on the doctors of the Rhode Island Hospital and took it on the chin to the tune of 12 to 3. Last week they went to Pomfret School, feeling that they certainly ought to be able to take in the school boys. Result: 14 to 3 in favor of the school boys. They are next to play the Episcopal Theological Seminary, an annual affair which always causes considerable excitement in Cambridge, largely due to the hopping up and down and screeching, mostly at the umpire, indulged in by the Rev. Professor Norman Nash. He likes to win and generally does. How he makes out this year I will have to let you know later.

\* \* \*

#### Annual Meeting of Guild of St. Barnabas

The 46th annual conference of the Guild of St. Barnabas for Nurses was held in Providence last week. The chief speaker at the dinner held during the convention was the Rev. Charles Henry Webb, head of St. John's Hospital, Brooklyn, and chap-

lain general of the order. There are 42 branches of the guild in this country, some in the larger cities having as many as 500 members.

\* \* \*

#### Convention of North Carolina

The convention of the diocese of North Carolina was held at Christ Church, Raleigh, on May 9th and 10th, with the customary large attendance of laity as well as clergy. Fine tributes were paid by Bishop Penick and others to the late Bishop Cheshire. A communication was received from the diocese of Western North Carolina asking for the appointment of a committee to consider the re-alignment of diocesan boundaries and possible consolidation.

\* \* \*

#### Religious Educators Meet in Cincinnati

Religious educators from all over the country met at the University of Cincinnati on May 3rd and 4th to discuss what religious education has failed to do, what it is doing and what it ought to do. Dr. William S. Keller, Churchman, reported on a survey made by a group in Cincinnati, the gist of which was that parsons are selected too often for their preaching ability and not for their ability as educators and social service experts. It was also reported that religious education had given too little attention to economic and social conditions. He said that it was the job of the Church to promote unemployment insurance, old age pensions and other social legislation and also to insist upon our civil liberties of free speech, free press and free assemblage. Miss Adelaide Case, Churchwoman, raised the question whether "we can educate for social changes or should education follow other changes?" She urged a unification of effort in an attempt to work out a program to meet this problem. Practically all of the speakers agreed that social and economic issues very paramount and that organized education must deal with them if it expects to retain the allegiance of thoughtful men and women.

Some of the speakers seemed to think that the churches tried to deal with too many things at once—that they should concentrate upon one thing and do that well. Others had the view that a united front on the part of the churches was essential to permanent peace, that religious education must maintain its emphasis on peace.

Others questioned whether religious education should aggressively espouse the cause of any one social philosophy or political theory—or should develop men and women with an evaluating type of mind that

would result in a diversity of opinion.

One viewpoint was that progress should be made through organizations, using every legitimate means of organizational promotion and legislative action to this end, while others thought that individuals should work in this way if they wished, but not the church as an organization, although the pastor was free to work as he wished in an individual capacity.

\* \* \*

#### The Sap Is Rising Says Treasurer

Under the heading of "The Sap is Rising" the treasurer of the National Council, Dr. Lewis B. Franklin, sends out this brief message about the state of national Church finances:

"Several Rip Van Winkles have waked up during April from their winter's nap. Only twenty dioceses are now in the list of those who have sent little or nothing. It must have taken them a long time to count the Church School Lenten Offering. That offering is designated for the work of the National Council and should be remitted in full. To date our collections are only a little over one-half of what they were last year and that year was 'not so hot'. Please remember the vital importance in these days of collecting and remitting every possible dollar before the summer season."

\* \* \*

#### Western College Pastors Meet

A three day conference of college pastors of the western part of the sixth province was held in Denver last week, with the Rev. Joseph Ewing of Brookings, South Dakota, in charge. There were addresses by the Rev. LeRoy Burroughs of Ames, Iowa; the Very Rev. A. A. Hastings of Laramie, Wyoming; Bishop Johnson of Colorado; Mr. Robert L. Stearns, representing the faculty and Mr. Rom Rowe, a student of the University of Denver.

\* \* \*

#### Churchwoman Addresses Church Mission of Help

Miss Lucy Mason, secretary of the National Consumers' League and a Churchwoman, outlined conditions among women in industry in an address before the Church Mission of Help in New York the other day. "Thousands of girls and women," she said, "today are faced with one of two evils; either unemployment with all its physical and mental suffering, or an unfair burden in long hours and low wages imposed upon those who still have work." She gave many examples of women working for wages of from a few cents to a few dollars a week, with hours of



from 60 to as high as 80 a week. "There should be no rest for us until we have done our share in making life safer and better for all suffering from the injustices of our industrial system."

\* \* \*

**Consecration of Archdeacon Porter**

Archdeacon A. W. Noel Porter is to be consecrated bishop of Sacramento on May 23rd at Grace Cathedral, San Francisco. The preacher is to be Bishop Parsons of California.

\* \* \*

**Bishop Reese Has an Anniversary**

Bishop Reese of Georgia is to celebrate the 25th anniversary of his consecration at Christ Church, Savannah, on May 21st.

\* \* \*

**Young People Meet in Florida**

The convention of the Young People's Service League of the dioceses of Florida was held in Jacksonville last week, with 225 delegates present. Bishop Juhan and the Rev. M. F. Williams, student chaplain at the state university, delivered addresses at a service held at the Church of the Good Shepherd. A corporate communion was celebrated on Sunday morning at St. John's.

\* \* \*

**Postpone Election in Arkansas**

Due to economic conditions the convention of the diocese of Arkansas, meeting at Fort Smith on April 27th, voted against the election of a diocesan at this time. Resolutions were also passed expressing confidence in Dean John Williamson whose election to the office some months ago was not confirmed by the House of Bishops. The resolution stated that in the judgment of those attending the convention he is "one particularly fitted to receive the holy orders of bishop."

\* \* \*

**Bishop Campbell Visits Florida**

Bishop Campbell of Liberia has recently been a visitor in Florida where he delivered several addresses on the work of his district.

\* \* \*

**Progress in the Hill Country of Kentucky**

Great work is being accomplished along the Big Sandy Valley, in the diocese of Lexington, a stretch of territory 200 miles long as the crow flies.

On Tuesday, May 2nd, Bishop Abbott consecrated a new church at Shelbiana. The service was attended by hundreds of Highlanders, and an over-flow service had to be held in the diocesan tent. More than forty persons were confirmed, making a

total for this immediate district of over seventy persons in the past two months. New churches are to be built within the next three months at Elkhorn City, Dry Fork and, probably, Pikeville. Work has been opened up at Wolfpit and Greasy Creek, in community churches, closed for several years. On his visitations the beginning of this month, Bishop Abbott preached and confirmed at Shelbiana, Pikeville, Jenkins, Hazard and other Big Sandy Valley towns.

\* \* \*

**Memorial Tablet to Bishop Darlington**

On May 7th, the 80th anniversary of the Church of the Redeemer, Brooklyn, there was dedicated a memorial tablet to Bishop Darlington. It is placed in St. Thomas Chapel which is said to be the tiniest chapel in the world. The sermon was preached by the Rev. Gilbert Darlington, son of the late bishop.

\* \* \*

**Bishop Says Church Is Dominated by Capitalism**

Bishop Gooden of Los Angeles had strong things to say in addressing the synod of the Pacific which met at Stockton on May 2nd and 3rd. "The Church," he said, "is just scratching the surface of human needs today. More time has been spent in conference in talking of gold and its acquisition than in the needs of the spirit. The harder we have fought for gold the less useful have we become. We have made our work dependent on the rise and fall of capitalistic society."

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**Restoration of Nebraska Church**

Trinity Church, Norfolk, Nebr., partially destroyed by fire in January, was rededicated on May 8th by Bishop Shayler and stained glass windows, a new organ and new furnishings were also dedicated.

\* \* \*

**Large Class Presented in Cambridge**

The Rev. Leslie Glenn presented a class of over eighty for confirmation last Sunday evening at Christ Church, Cambridge, Massachusetts. Bishop Sherrill confirmed and preached.

\* \* \*

**Vicar Starts a Discussion Group**

Here is something new. At St. Alban's Church, Marshfield, Wisconsin, there is held each Wednesday

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evening under the direction of the Vicar, the Rev. Guy D. Christian, a "What's Going On" meeting. Each one attending is assigned in advance an article or piece of news that appears in one of the Church papers upon which they report to the group, with discussion following. Mr. Christian writes that the plan has been received with enthusiasm since it gives those attending a chance to express themselves, makes current Church history a living thing and gives them an opportunity to apply Church doctrines practically. Among subjects recently discussed by the group: the Oxford Movement; the Oxford Groups; the report of the Laymen's Inquiry; the movies; the Holy Year; Church Unity; the Conference of the Church League for Industrial Democracy; Bishop Wilson's "Let's Know;" Eddyism; Young People and Liberalism and a weekly review of the Church news. Sounds like a grand idea to me.

\* \* \*

#### Convocation of Oklahoma

The 39th convocation of the district of Oklahoma was held at McAlester on May 3rd and 4th. Bishop Casady in his address stressed the need for larger missionary giving and for the building up of the endowment fund in order that the district might become a diocese.

\* \* \*

#### Budgets Revised in Northern Indiana

Further cuts were made in the budgets of the diocese of Northern Indiana at the 35th annual council held at St. James', Goshen, May 3rd, and the bishop and council was given power to make revisions from time to time during the year to meet financial conditions. They were also authorized to make studies looking to a more equitable basis for parochial assessments.

\* \* \*

#### Bradford Locke Succeeds Monell Sayre

Mr. Bradford B. Locke was elected executive vice-president of the Church Life Insurance Corporation and the Church Properties Fire Insurance Corporation at a meeting of the directors of these two subsidiaries of the Church Pension Fund, held in New York last week. Mr. Locke has been the secretary of both corporations for a number of years.

The Life Insurance Corporation was established by the trustees of the Church Pension Fund in 1922. It has approximately seventeen million dollars worth of insurance in force with assets of a million and three quarters, including a surplus of close to a million. Mr. Monell Sayre, who has been forced to aban-

don active work due to injuries suffered in an automobile accident last September, was instrumental in organizing the company and was its executive head since its inception. The fire insurance corporation was established in 1929 for the purpose of insuring, at a great saving to the Church, the property of parishes and Church institutions, and has approximately forty-seven million dollars worth of insurance in force. Its capital and surplus are over twice its reserve liabilities.

\* \* \*

#### Religious Adviser at Harvard to Be No More

For years the religious adviser at Harvard has sat in his nice office waiting for the young men to call seeking his council. But he has had so little to do, according to the newspaper, that the university has decided to do away with the job. All of which deprives the Rev. Thomas L. Harris, one of our clergy, who incidentally was one of the speakers at the recent Church Congress, of a job. One could write a pretty piece on the incident. Is it because young men going to Harvard are so grounded in the faith that they need no advice on religion, or is it because of an ever increasing indifference to the subject on the part of modern youth?

\* \* \*

#### Conferences on Unity With East

A delegation representing the Archbishop of Canterbury visited the Patriarch of the Greek Orthodox Church on May 8th at Istanbul, Turkey, to discuss the unity movement. A cordial interview was believed to be a prelude to the union's consummation.

\* \* \*

#### Women Campaign for Peace

People are frequently asking me if I think it does any good to write letters to Congressmen and to the President. Of course my guess is no better than the next fellow's, but I do have the assurance of people who know about such things that they

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count heavily with these gentlemen. All of which is preliminary to urging you, providing of course you agree with them, to support the Women's International League for Peace and Freedom, which is urging the people of the country to write

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LADY WISHES BOY 10-16 years as paying guest for summer. Canadian lake camp. Clergy and other references given and asked. Mrs. Robert Mitchell, 99 Harrison Ave., Baldwin, Long Island.

SCHULTE'S BOOK STORE—We buy and sell Theological libraries and collections of good books. Correspondence solicited. Schulte's Book Store, 80-82 Fourth Ave., New York City.

#### RETREAT

Adelynrood, South Byfield, Mass.

A retreat for women will be held by the Society of the Companions of the Holy Cross on June 24 to 26. Conductor, the Rev. William Clendenin Robertson. Applications should be made to Mrs. Rose T. Hakes, 149 Chestnut Str., Montclair, New Jersey.

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to the President urging him to do all in his power to reduce military and naval costs. What they urge, I take it, is in line with the President's own wishes so that the tabulation of thousands of letters from all over the country will be to uphold his hands in the carrying out of an important part of his program. The text of the letter recommended by the women is as follows:

"While millions of people are hungry and homeless, and the future of children is darkened by want and lack of opportunity, the United States is spending nearly \$2,000,000 a day for military and naval purposes. The nations of the world stand pledged by the Kellogg Pact to renounce war and settle disputes by peaceful means, yet governments facing economic chaos spend vast sums on armaments and preparation for war.

"We, the undersigned citizens of the United States, protest against continuance of this ruinous course.

"We call upon you, Mr. President, to secure immediate action by Congress for a drastic cut in military and naval costs, thus releasing money for relief and general welfare.

"We call upon you to use all your power to secure international agreements for universal total disarmament, thus carrying out the spirit of the Kellogg Pact."

\* \* \*

**Large Class in Spite of Measles**

How many there would have been in the confirmation class at Grace, Sandusky, Ohio, had it not been for an epidemic of measles I do not know. Anyhow there were 51 confirmed on May 7th by Bishop Rogers, presented by the rector of the parish, the Rev. Donald Wonders.

\* \* \*

**Nurses of New York Have Service**

The ninth annual Florence Nightingale Memorial Service was held at the Cathedral of St. John the Divine last Sunday evening, with several thousand graduate and student nurses, in uniforms of various colors, attending. Bishop Manning greeted the nurses and the sermon was preached by the Rev. Ralph W. Sockman, pastor of the Madison Avenue Presbyterian Church.

\* \* \*

**Fifty Clergy Attend Michigan Conference**

Fifty clergymen attended the annual clergy conference conducted by Bishop Page at the Holiday House, Pine Lake, May 9-11. Among the subjects discussed: "The essentials of a course in religious education;" "Church architecture;" "The Anglican Ritual;" "Is there such a thing as the will of God, and can it be

ascertained;" "Training in personal worship" and the inevitable report of the Laymen's Inquiry on Foreign Missions.

\* \* \*

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diocesan and Woman's Auxiliary social service chairmen. Total expense to his office, under eight dollars, \$7.85, to be exact. This is an outline of recent activities of the Rev. C. Rankin Barnes, executive secretary of the National Council's social service department. The diocesan Woman's Auxiliary in South Carolina and Minnesota asked him to come for annual meetings, which took care of most of the expense. With their cooperation, previous requests for visits en route were fitted in.

\* \* \*

**Kent School Crew to go to Henley**

The crew of Kent School, which

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has been successful in a couple of regattas at Henley, England, is to try again this summer. This crew is coached by the headmaster of Kent, the Rev. Frederick H. Sill, who back in the nineties was coxswain of a famous Columbia University crew. According to a story that appeared last week in a New York newspaper, Father Sill's success with crews (and he is becoming quite as famous as a coach as he has always been as a headmaster) is due to the strong current in the Housatonic river during the days of spring. It is said that Father Sill sits comfortably in an arm chair parked on a float in front of the clubhouse and has his crew row upstream. The current is so strong that the crew can make no headway so that Father Sill has the boys constantly before him where he can point out their weaknesses. It must be a good system for Kent always turns out a great crew and has seldom been beaten in recent years, though they have taken on the best in the school field, both here and in England.

\* \* \*

### Polishing Shoes for an Education

Two brothers at Gaudet School, New Orleans, one of the schools of the American Church Institute for Negroes, were being put through the school by their sister, a school teacher. Her pay stopped. So one of the boys constructed a shine box in the school work shop and is now devoting his spare time to polishing shoes, turning over the coins that he gathers to the head of the institution to apply on his own and his brother's tuition.

\* \* \*

### Nurses Meet at Detroit Cathedral

The annual Florence Nightingale memorial service for all nurses of the city of Detroit was held at St. Paul's Cathedral, May 7th, when the sermon was preached by Dean Kirk O'Ferrall. Nurses were present from twenty-five hospitals.

\* \* \*

### Convention of Easton

The 65th convention of the diocese of Easton, Delaware, was held at Denton, May 2nd, with a large part of the time devoted to a complete revision of the diocesan canons. At the dinner the speakers were Bishop Davenport, the Rev. Don Frank Fenn, rector of St. Michael and All Angels, Baltimore, and several of the local clergy and laity.

\* \* \*

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by workmen whose wages were paid by funds provided by the Sisters of St. Margaret. The work was done entirely by Churchmen and afforded them much needed relief.

\* \* \*

**Recovery Fund for Chicago**

Establishment of a recovery fund, for the purpose of balancing the diocesan budget, was announced last week by Bishop Stewart in letters dispatched to 20,000 Church families in the diocese of Chicago. Approximately \$24,000 is needed to balance the 1933 budget.

\* \* \*

**Ordinations in Central New York**

Five young men were ordained deacons in Trinity, Syracuse, N. Y., recently by Bishop Fiske. The candidates, H. C. Gosnell, L. D. Jacobs, H. W. Lamb, W. E. Mace and G. B. Wadhams, were presented by their respective rectors and the sermon was preached by Bishop Coley.

\* \* \*

**First Class in Seventy Years**

When he visited St. Peter's, Grand Detour, Illinois, on April 30th, Bishop Stewart confirmed the first class to be presented there in more than seventy years. According to the parish register it was before the Civil War that the last class was confirmed.

\* \* \*

**Bishop Matthews Announces Retirement**

Bishop Paul Matthews of New Jersey announced at the convention of his diocese, held at Trinity Cathedral, Trenton, on May 9th, that he would retire as diocesan at the end of next year, the close of the sesquicentennial of the diocese.

**REPORT OF CLOSING DAYS OF CHURCH CONGRESS**

(Continued from page 7)

Anglo-Catholicism to Pharisaism and prigishness."

**A Catholic Criticizes Catholics**

Characterizing himself as "one belonging to the stream of the Anglo-Catholic Movement", the Rev. Frank Gavin evaluated the Oxford Movement in a clear and merciless fashion. He deplored the tendency of the movement to become a party instead of a school of thought in the Church. "There is an exclusive rather than an inclusive temper. If the convictions we hold be as true as they are asserted to be, the exclusiveness of outlook, the intolerance of mood would evaporate completely. After all, what Anglo-Catholicism claims is a definitely inspired and authorized way of living and of thinking. Anglo-Catholicism is after all primarily concerned

about religion—not with candles and chasubles, nor genuflection nor ceremonials, nor even primarily with the theological structure of the body."

**Remarks from the Floor**

The Rev. William H. Dunphy of Nashotah spoke of the fact that whereas in England Anglo-Catholics are social-minded, in this country they are rather a smug, individualistic lot. He said that the sacramental principles of necessity should issue in social service. "Baptism, that great social sacrament, is now usually done

privately over in a corner, and is comparable in its abuse today to the solitary mass of the middle ages."

Since it was discovered during the reading of the papers that, after all, Mr. Harris and Dr. Gavin were talking about the same thing and were making, generally, the same criticisms, the rebuttals found nothing to rebut. The fight turned out to be a love feast and everyone was happy. Rather inconclusive, if you ask me, "The wolf shall dwell with the lamb." Cambridge and Nashotah went to tea together at the Episcopal palace.

**Services of Leading Churches**

**Cathedral of St. John the Divine**  
New York City

Amsterdam Ave. and 112th St.  
Sundays: Holy Communion, 8 and 9; Children's Service, 9:30; Morning Prayer and Litany, 10; Holy Communion and Sermon, 11; Evening Prayer, 4.  
Week Days: Holy Communion, 7:30 (Saints' Days, 10); Morning Prayer, 9:30; Evening Prayer, 5 (choral).  
Saturdays: Organ Recital at 4:30.

**Church of St. Mary the Virgin**  
New York

46th St. between 6th and 7th Aves.  
Rev. Granville M. Williams, S.S.J.E.  
Sunday Low Masses, 7, 8, 9 and 10.  
High Mass and Sermon, 11.  
Vespers and Benediction, 8.  
Week-day Masses, 7, 8 and 9:30.  
Confessions, Sat. 3 to 5; 8 to 9.

**Grace Church, New York**

Rev. W. Russell Bowie, D.D.  
Broadway at 10th St.  
Sundays: 8, 11, 4 and 8.  
Daily: 12:30 except Saturday.  
Holy Days and Thursday: Holy Communion, 11:45.

**The Heavenly Rest and Beloved Disciple, New York**

Rev. Henry Darlington, D.D.  
Fifth Ave. and Ninetieth St.  
Sundays: Holy Communion, 8 a. m.  
Sunday School 9:30 a. m. Morning Service and Sermon 11:00 a. m. Vespers 4:00 p. m., Evening Prayer 8:00 p. m.  
Saints' Days and Holy Days: Holy Communion 10:00 a. m.

**The Incarnation**

Madison Avenue and 35th Street  
Rector  
Rev. H. Percy Silver, S.T.D.  
Sundays: 8, 10, 11 a. m.; 4 p. m.  
Wednesdays: 10 a. m.  
Daily: 12:20 p. m.

**St. Bartholomew's Church**  
Park Ave. and 51st St., New York  
Rev. G. P. T. Sargent, D.D., Rector  
8 a. m., Holy Communion, 9:30 a. m., Church School, 11 a. m., Morning Service and Sermon, 4 p. m., Evensong, Special Music.

**St. Paul's Church**

Flatbush, Brooklyn, N. Y.  
Sunday Services:  
Holy Communion, 7:30 a. m.  
Holy Communion Choral, 8:30 a. m.  
Morning Service, 11:00 a. m.  
Evening Service, 8:00 p. m.

**St. Mark's, Milwaukee**

Rev. E. Reginald Williams  
Hackett Ave. and Bellevue Place  
Sundays: 8, 9:30 and 11:00.  
Gamma Kappa Delta: 6 p. m.  
Holy Days: 10 a. m.

**Trinity Church, New York**

Broadway and Wall St.  
Sundays: 8, 9, 11 and 3:30.  
Daily: 8, 12 and 3.

**St. Paul's Cathedral**

Buffalo, New York  
Sundays: 8, 9:30, 11, 8.  
Weekdays: 8, 12:05.  
Thursdays (Quiet Hour at 11) and Holy Days: 10:30 a. m.

**St. Mark's, Berkeley, California**

Bancroft Way and Ellsworth Street  
Near the University of California.  
Sundays: 7:30, 11 a. m.; 7:45 p. m.  
Wednesdays: 10:30 a. m.

**Christ Church Cathedral**

Hartford, Conn.  
Cor. Main and Church Streets  
The Very Rev. S. R. Colladay, D.D.  
Sundays: 8:00, 10:05, 11:00 a. m.; 7:30 p. m.  
Daily: 7:00, 12:10, 5:00.  
Holy Days and Wednesdays, 11:00 a. m. Holy Communion.

**Grace and St. Peter's Church**  
Baltimore, Md.

(Park Avenue and Monument Street)  
The Rev. Robert S. Chalmers  
The Rev. Harold F. Hohly  
Sundays: 8, 9:30 and 11 a. m.; 8 p. m.  
Week Days: 8 a. m.

**Church of St. Michael and All Angels**

Baltimore, Md.  
St. Paul and 20th Sts.  
Sundays: 7:30, 9:30, and 11 a. m.; 8 p. m.  
Week Days: Wednesdays 10 a. m., Thursdays and Fridays 7 a. m., Holy Days 7 and 10 a. m.

**Church of St. John the Evangelist**

Boston  
Bowdoin Street, Beacon Hill  
The Cowley Fathers  
Sundays: Masses, 7:30, 9:30 and 11 a. m. Benediction, 7:30 p. m.  
Weekdays: Masses, 7 and 8 a. m., Thursdays and Holy Days, 9:30 a. m., also.  
Confessions: Saturdays, 3-5 and 7-9 p. m.

**Gethsemane, Minneapolis**

Rev. Austin Pardue  
4th Ave. South at 9th St.  
Sundays: 8, 9:30, 11 and 7:45.  
Wed., Thurs., and Holy Days.



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**A NEW COURSE OF INSTRUCTION** for Kindergarten children by Leon C. Palmer and Lala C. Palmer. This course, entitled *Christian Living*, is a course of religious and moral training for little children. Ready about July 1st.

**A NEW CATECHETICAL COURSE** of instruction on the Life of Our Lord, by the Rev. Robert S. Chalmers, D.D., Rector of Grace and St. Peter's Church, Baltimore. This is a uniform course planned for use in the Junior and Senior Departments. Ready about August 1st.

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This history of early Episcopal Sunday Schools, by an authority on them, will be welcomed by teachers, parents, clergy, and the general reader. Not only valuable for its information on early methods and materials, it is also noteworthy for human interest in portrayal of teacher, pupil, and superintendent of the early days.

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Do not complete the plans for your fall Church School work until you have seen the new Morehouse Church School Catalogue which is to be issued June 1st. All Church School curriculum materials and supplies published by Morehouse will be thoroughly and carefully described in this new catalogue. Particularly will you be interested in the new courses mentioned above, which cannot be fully or adequately described in this announcement.

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