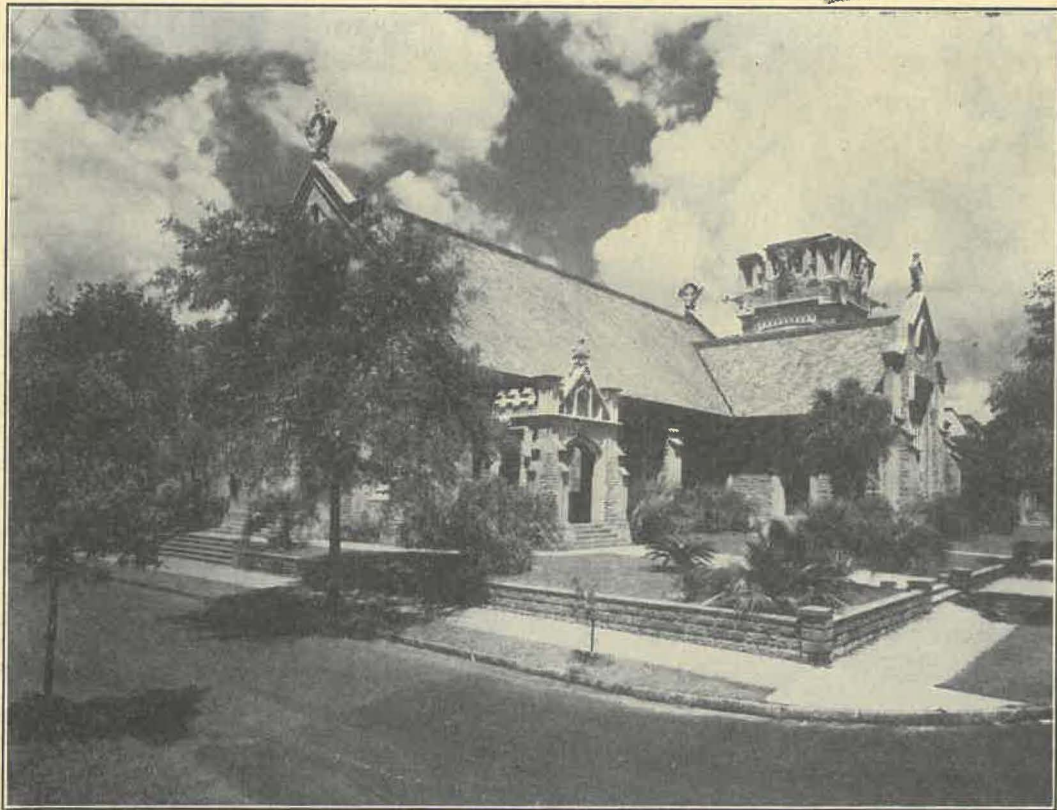


The Living Church

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ST. JOHN'S CHURCH, JACKSONVILLE, FLA.

The Parish Celebrated Its Centennial April 14th

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. } Associate Editors
 CLINTON ROGERS WOODRUFF }
 ELIZABETH McCracken }
 REV. WILLIAM H. DUNPHY.....Literary Editor
 REV. GEORGE L. RICHARDSON, D.D.....Devotional Editor
 ADA LOARING-CLARK.....Woman's Editor



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Church Calendar



MAY

13. Sunday after Ascension Day.
20. Whitsunday. (Pentecost.)
- 23, 25, 26. Ember Days.
27. Trinity Sunday.
31. (Thursday.)

JUNE

1. (Friday.)
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

MAY

13. Convention of Montana.
15. Conventions of Connecticut, Erie, Long Island, Maine, New Jersey, Quincy, Rhode Island, Southwestern Virginia, Washington.
16. Conventions of Erie, East Carolina, Eau Claire, Georgia, New Hampshire, Springfield, Virginia, Western Massachusetts.
17. Convention of Central New York.
- 20-25. Social Work Conference, Kansas City, Mo.
21. Convention of Western New York.
22. Convention of Minnesota.
28. Convention of Rochester.

CATHOLIC CONGRESS CYCLE OF PRAYER

MAY

21. St. Mary's, Salamanca, N. Y.
22. Our Lady of Grace, Cedar Rapids, Ia.
23. St. Elisabeth's, Philadelphia, Pa.
24. Nativity, Bridgeport, Conn.
25. St. Barnabas', Omaha, Nebr.
26. Trinity, Woburn, Mass.

Altars on Ships

NEW YORK—The Junior Committee of the New York Altar Guild has arranged with the United States Transatlantic Steamship Lines to place portable altars on their ships for the use of Anglican priests. Four altars already have been donated. Mrs. William Ordway Partridge is chairman of the committee.

Clerical Changes

APPOINTMENTS ACCEPTED

APPELHOF, Rev. GILBERT, Jr., formerly rector of St. Mary's Church, Detroit; to be rector of St. Thomas' Church, Detroit, Mich.; assuming his new duties about the middle of May.

BUTT, Rev. H. FAIRFIELD, III, minister in charge of Brandon Church, Burrowsville, and Ritchie Memorial, Claremont, has been assigned Merchants Hope Church, in Prince George County by the Bishop of Southern Virginia. The Merchants Hope Church is one of the Colonial churches in Virginia. Plans are being made for its restoration.

FRANCE, Rev. ALFRED OLIVER, formerly in charge of St. John's Church, Centralia, and the missions at Carlyle, Mt. Vernon, and Salem, Ill. (Sp.); to be priest in charge of the Gallatin Valley Mission Field, Montana. Address, Bozeman, Mont.

JENKINS, Rev. JULIAN HAROLD, formerly rector of St. John's Church, San Francisco; to be priest in charge of St. John's Church, Capitola, Calif.

SIEGFRIEDT, Rev. EDGAR F., formerly rector of Christ Church, Yankton, S. Dak.; to be rector of Christ Church, Lead, S. Dak. Effective June 1st.

THOMPSON, Rev. W. PAUL, formerly curate at St. Paul's Church, Syracuse, N. Y. (C.N.Y.); to be in charge of Emmanuel Church, Elmira, St. Mark's Church, Millport, and St. Matthew's Church, Horseheads, N. Y. (C.N.Y.). Address, Elmira, N. Y.

NEW ADDRESSES

DAY, Rev. MARSHALL M., formerly 5901 N. Kent Ave., Whitefish Bay, Milwaukee; 516 E. Day Ave., Whitefish Bay, Milwaukee, Wis., after May 15th.

MALLETT, Rev. FRANK J., formerly 410 N. Pine St., Florence, Ala.; 225 Main St., White Plains, N. Y.

RESIGNATIONS

BOWDEN, Rev. H. J. C., as rector of St. Mark's Church, Wilmington, N. C. (E.C.), and will leave for Atlanta, Ga., the first of May. He has served during the past year as dean of the Convocation of Colored Church Workers of the diocese of East Carolina.

EVANS, Rev. EVAN J., as rector of St. Paul's Church, Beloit, Wis. (Mil.); to be retired.

LUCE, Rev. FRANK L., as rector of the Church of Our Saviour, East Milton, Mass.

ORDINATION

DEACON

LONG ISLAND—WILLIAM CREIGHTON was ordained to the diaconate by his father, the Rt. Rev. Frank W. Creighton, D.D., Suffragan Bishop of Long Island, in the Church of the Holy Apostles, Philadelphia, April 15th. The Rev. Mr. Creighton, who graduated from the Theological Divinity School in Philadelphia, will take up work at the Mission Station of Oakes, North Dakota.

Seven Deaf Mutes Confirmed

OIL CITY, PA.—Seven deaf mutes were presented to Bishop Ward of Erie for confirmation recently by the Rev. W. M. Smalz, missionary.

A Favor Returned

TORONTO—Out of their poverty the people of a mission at Chengtu in far western China have sent to a Toronto parish a gift of money for "the poor and needy" in Canada. This was in gratitude for gifts the Chinese Mission had received from Toronto in the midst of a bad famine some time ago.

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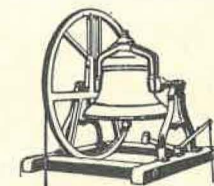
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CORRESPONDENCE

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

The C. M. H. in Vermont

TO THE EDITOR: There are many stray Vermonters all over the country who read THE LIVING CHURCH, and who will rejoice to know what a power for good is our diocesan branch of the Church Mission of Help. Through a long life the welfare of young girls has been a chief interest with me. It makes one happy indeed to see what is accomplished by our capable field secretary, Miss Doris K. Wright, at Rock Point—the headquarters of our C. M. H. I am a frequent visitor there; I know what Miss Wright and her assistants are doing, and I see the girls under all circumstances; I know whereof I speak.

We have no large cities in Vermont, but a rural population that furnishes difficult problems. While in substance all demands of the national board are faithfully met, there is, of course, a difference in detail necessitated by conditions here.

At Rock Point there is only preventive work; but Miss Wright has the same sad, difficult cases that other field secretaries have. In the care of these she travels hundreds of miles every year, finding suitable homes for them, proving herself in every way their friend.

The twenty-seven girls now at Rock Point have all come from dangerous or impossible surroundings. Here they are carefully supervised in every respect, and a healthier, happier, group of girls one would go far to find: bodies, minds, souls—all wisely developed. The financial problem is a very difficult one; what Miss Wright accomplishes on little or nothing is a miracle, comparable only to that of the "loaves and fishes."

That Bishop Booth is near by to give spiritual help to all and to render whatever assistance possible with all his duties, means very much. A clergyman giving a retreat at Rock Point was much impressed by the happiness in the girls' faces. Why should they not look happy? Their bodies are nourished by good, plentiful food, their minds trained; besides, they are being taught to be home-makers; and plenty of fun is thrown in. Friction? Sometimes. Would there not be in any family numbering many less than twenty-seven? But Miss Wright is wise, and the girls devoted to her.

Visitors at Rock Point are always impressed by the work of this branch of

C. M. H. Fr. Huntington, founder of C. M. H., is very enthusiastic, as was Bishop Furse, of St. Albans, England. Bishop Davies said: "The work of the C. M. H. is worth more to the Kingdom of God than any other mission work," and Canon Douglas' remark that: "That work at Rock Point is being done on right lines," must be the sentiment of everyone who understands what is being done there. (Miss) ANNIE T. SMITH,

Secretary, C. M. H., in Vermont.
Burlington, Vt.

"Sacerdos Loquitur"

TO THE EDITOR: Though enraptured on reading the Rev. Dr. Bell's Sacerdos Loquitur (L. C., April 21st) upon continuing I found myself displeased with the author's apparent slurs at things American. I just wonder if other cities elsewhere than those in this country are not somewhat also robbed and run by grafters.

I wonder too whether there are not parliamentary grafters in Great Britain and if that helps to retard their paying us those justly owed and overdue war debts; and if, like with our Church the "Prayer for Congress, to be used during their Session," at least once, as well as the Church of England's "Prayer for . . . Parliament to be read" (at least once) "during their Session," if it is?—and who knows?—wouldn't help matters.

WILLIAM STANTON MACOMB.
Germantown, Philadelphia.

Correction

TO THE EDITOR: In the April 21st issue of THE LIVING CHURCH, in speaking of the services for the Alumni of St. Paul's School [Concord, N. H.] held at St. Bartholomew's Church [New York] it is said the school "was founded by Bishop Niles."

It would seem unnecessary to correct this statement, but I know how the past is forgotten, and I shall not hesitate to call your attention to the error. Bishop Niles was an honored trustee of the school. With two others from the school, I sang at the service of his consecration in St. Paul's Church, Concord, with James Knox (the Rev. Dr. Eames was rector)—a long, long service, on a very hot summer day, which I have not forgotten. (Rev.) WILMOT T. COX.

New Canaan, Conn.

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The Living Church

GENERAL CONVENTION DAILY

FOR THE FIRST TIME

members of the Church will be able to follow in detail day by day action of the General Convention. Whether they stay at home, or attend the Convention, they can follow closely all important action of the two Houses, and the Woman's Auxiliary, with information concisely presented through the daily edition of THE LIVING CHURCH.

Editors of the other national Church periodicals have been invited to join with the staff of THE LIVING CHURCH in editing

this daily newspaper. The publication is *not* a money-making scheme, but is sponsored by THE LIVING CHURCH for the purpose of presenting a detailed view of General Convention to Churchmen.

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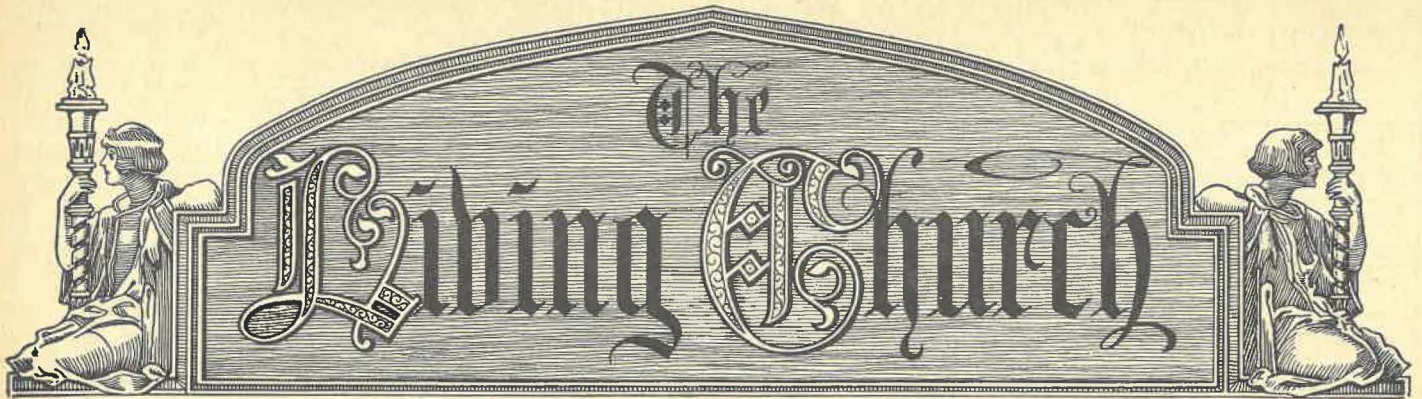
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An Important Announcement

IT IS WITH GREAT PLEASURE that we announce that THE LIVING CHURCH will publish a daily paper at Atlantic City during the General Convention next fall. This is a project that we have planned for a long time, though only now have we been able to make our plans definite enough to justify public announcement.

There will in all probability be fourteen issues of the daily edition of THE LIVING CHURCH. The first will be an advance number, probably dated September 10th, and mailed to the clergy, deputies and alternates, delegates to the Woman's Auxiliary triennial, and others. Then, beginning with the first day of the Convention, Wednesday, October 10th, the newspaper will be published every day during the Convention except Sundays.

In format, the daily edition of THE LIVING CHURCH will be similar to other daily newspapers, though with only five columns instead of eight, and with a smaller tabloid page size. The number of pages will depend upon the amount of advertising, and cannot be determined this far in advance. The paper will be a morning one, and will be delivered to subscribers at their hotels in Atlantic City or mailed to their homes, as well as being on sale at the Convention hall, in Atlantic City hotels, at news stands, in Church bookstores everywhere, and at churches.

The staff of the daily edition will be the largest and ablest that has ever been assigned to cover the General Convention of the Church by any periodical, religious or secular. Each issue will contain full reports of all activities of General Convention, the Woman's Auxiliary, and other Church organizations on the previous day, and also announcements of the time and place of

all meetings scheduled for the day of issue. Editorials, feature articles, correspondence, photographs, cartoons, and other material will make up a complete, well-balanced Church newspaper that will be equally valuable to those who attend the Convention and those who stay at home.

While this daily paper will be definitely an edition of THE LIVING CHURCH, and its editorial columns will naturally reflect our viewpoint, the coöperation of the other Church papers will be sought and welcomed. The daily LIVING CHURCH will be a supplement to all of them, a rival to none, and we earnestly hope that our fellow-editors will give us the benefit of their counsel and support. This venture is entirely a constructive and coöperative one, not a partisan one. Its standard will be the welfare of the *whole* Church, and not the interests of any section or party within it.

THE PUBLICATION of this daily LIVING CHURCH is not a money-making proposition; indeed, it may well be a money-losing one. It is undertaken with no commercial motives, but solely as a service to the Church and in a spirit of adventure. Whether or not it will be successful and become a regular adjunct to future Conventions depends entirely upon the support given it by Church people. Naturally we count upon our LIVING CHURCH FAMILY first of all. We are therefore printing a subscription form on another page, and it will help us a great deal if those to whom the idea appeals—and we hope that will be the great majority of our readers—will send in their subscriptions now. It will help us in completing our plans and in securing advertising if we can have an immediate and generous response to this initial announcement.

EDITORIALS & COMMENTS

A Referendum on War

WHO, asks Congressman Frear in an article written at our request and published in this issue of THE LIVING CHURCH, wants war? The question is certainly a pertinent one, because we hear war talk on every hand. One would think, from reading the daily papers, the secular periodicals, and even the religious press, that people all over the world are only awaiting a propitious moment to unleash the dogs of war.

But who actually *wants* war? President Roosevelt said recently that ninety per cent of the people of the world want peace, and are satisfied with their present national boundaries. Of the other ten per cent, it is primarily a few leaders and those who stand to gain personally by the conduct of war, who really want it; the rest are mostly victims of propaganda.

In our own country, does anybody want war? Certainly the Administration doesn't. Military and naval leaders, with a few possible exceptions, don't want it. Business, again with a few selfish exceptions, has no desire for it. You don't want war; neither do I. Well, then, why all this talk about "the next war"?

But war may be forced upon us, you say. Exactly; and that is why THE LIVING CHURCH has consistently favored the maintenance of an adequate military and naval force for national defense. The National Defense Act which has served as the basis for our military policy since 1919 is, we believe, a necessary and effective law, and this editor has been proud to serve as a reserve officer under it. But for our support of it we have been accused of militaristic leanings.

On the other hand, THE LIVING CHURCH has with equal consistency opposed the participation of this country in military and naval armaments races, such as that in which the Vinson Act for naval building on an unprecedented scale is an important factor. We have, moreover, consistently favored limitation of armaments by international agreement and have opposed the activities of the armaments industry, which we are convinced are a genuine menace to the peace of the world. For these attitudes we have been accused of pacifism and disloyalty.

Pacifism and militarism at the same time—when in fact we are neither militaristic nor pacifistic! What's in a name? The truth of the matter is that we are passionately devoted to the ideal of world peace, and convinced that another World War would mean the destruction of liberty, if not of civilization itself. But we are not blind to the events that are going on all around us, and we do not believe that peace can be achieved either through over-preparedness for war or by throwing away our weapons of national defense. It is an indication of the hysterical condition of the present day that a pragmatic middle position such as this should be misunderstood and denounced by jingoistic nationalists and ostrich-like internationalists at the same time.

But that brings us back to Congressman Frear's question, and his answer to it. Mr. Frear thinks it unlikely that, except in case of actual invasion or internal insurrection, the

American people would of their own volition vote for war, if the issue were placed squarely before them. He therefore advocates a Constitutional amendment making a nation-wide referendum obligatory before this country could engage in a foreign war or send troops overseas for war purposes. At the same time he would limit war profits to four per cent, and thus eliminate the opportunity for private interests to gain by war. But the President is given full power to use the army and navy and even to conscript civilians if necessary to repel invasion or suppress insurrection.

A radical proposition, you say? Well, this is a democratic country, isn't it? Then why shouldn't the people be allowed to vote on the vital question of war versus peace? Congress can be swayed by propaganda and influenced by secret lobbies. It is harder to propagandize 120,000,000 free citizens in time of peace. Moreover, when we elect a senator or representative on some other issue—prohibition or the tariff or what not—how do we know how he is going to vote on a war resolution? Will he represent his constituents fairly? Why shouldn't his constituents be able to speak for themselves on a question of such vital importance?

We think Mr. Frear is on the right track. Perhaps his proposed amendment can be improved in some respects. But in its essentials we believe it to be a genuinely progressive piece of legislation, in the best sense of that hackneyed term.

It is John Citizen who risks his neck in war, John Citizen who loses his job by going away to war, John Citizen whose family is left to shift for itself in his absence, and John Citizen who pays for the war. Isn't it high time that we give John Citizen the right to say whether or not he wants war before we ask him to bear all of the burdens of it?

IN OUR ISSUE of March 17th, we made certain suggestions as a basis for a constructive missionary policy. One of these was the organization of a "flying corps" of young priests, pledged to remain unmarried for three years after their graduation from the seminary and to engage in missionary work at a subsistence salary wherever they might be sent during that time.

A Challenge to Seminarians

We suspect that most of our readers thought the idea visionary and impractical. The *American Church Monthly* has said as much. The *Southern Churchman* has gone further and viewed the project with alarm, apparently suspecting a popish trick to undo the work of the Reformation by fostering the nefarious practice of celibacy. We confess the thought hadn't occurred to us until our brother from Richmond suggested it to us. We are reminded of the dear old lady who, unaccustomed to seeing the clergy wearing cassocks outside of church, complained that the new rector was practising celibacy in public!

Of course the real point is not one of celibacy but of economy. There are many places in the mission field, both at home and abroad, where it is simply impossible to pay a salary that will permit the missionary to support a wife and chil-

dren. The lawyer and the doctor do not expect to be financially able to marry as soon as they finish graduate school; why should the clergyman?

As a matter of fact, the plan we suggested was not so visionary after all. The essential features of it are in effect now in various parts of the Church, and our proposal was merely to systematize the idea and put it on a Church-wide basis.

Here, for instance, is the associate mission fostered by the General Theological Seminary in Kansas. Centering at Hays, in the missionary district of Salina, a group of eleven missions is served by three young priests at a total cost less than that of many a small single mission.

Similarly in Nebraska two young missionaries have volunteered to remain unmarried for three years and to work directly under Bishop Shayler as diocesan missionaries, their only remuneration being food, clothing, and shelter.

From Bishop Jenkins' see city, we learn that two newly ordained General graduates, Frs. J. Theodore Black and Harold D. Baker, have gone out as the first of six who will work in Nevada on the basis of three years' service as unmarried men at a minimum salary.

Why shouldn't some such scheme be put into effect on a Church-wide scale? We have as fine a lot of young men training for the ministry in our seminaries as the Church has ever had—finer, so far as educational training is concerned. Let's hear from them. How many of you seminarians would be willing to volunteer for a three-year enlistment for Christ and His Church on such terms?

AN INTERESTING VENTURE, and one that may have far-reaching consequences in the cause of Christian unity, is the publication of *Oecumenica*, a new Anglican review published in England in the French language. Issued by the Society for the Promotion of Christian Knowledge under the auspices of the Foreign

**An Anglican
Review in French**

Relations Council of the Church of England, the purpose is to set forth the Anglican position in the current religious world, both theologically and historically, and to promote friendly relations with other Christian bodies. The editor is the Rev. Dr. H. A. Moreton, and his advisory board consists of the Dean of Chichester, Dr. W. K. Lowther Clarke, Dr. A. J. Macdonald, the Rev. R. M. French, secretary of the Anglican and Eastern Churches Association, and the Rev. R. P. G. Hebert, S.S.M.

The first number of *Oecumenica* sounds clearly the note of genuine Catholicity and comprehends a wide range, both geographically and in its subject matter. There is first of all a special message from the Archbishop of Canterbury, setting forth the purpose and ideals of the magazine. It is, he writes, of increasing importance that the Church of England—its history, ideals, and character—should be known and understood by the other Christian Churches, especially on the European continent. Ignorance and lack of appreciation of the historical position and the claims of the English Church often mislead well wishers who, in increasing numbers, desire to know and understand it better. The Council for Foreign Relations, newly formed, has in consequence authorized the publication of a quarterly theological review in French, which is the language most generally in use among European Christians. Our desire, he adds, is that this review should represent in all freedom and truth the Church of England just as it is, with all the richness of its theological thought and its liturgical customs, and he

expresses the hope that it will serve to aid better understanding and forward the cause of Christian unity.

The contents of the first number carry out the policy indicated by the Primate and outlined more fully by the editor. The leading article is by the Archbishop of York, who writes of the distinctive character of the Church of England. Archbishop Germanos tells of the *rapprochement* between the Anglican and Orthodox Churches; Dr. Frere, Bishop of Truro, discusses the nature of the Church; Dr. Duncan-Jones, Dean of Chichester, has a splendid article on the Anglican communion in lands other than England, bound together by three common ties: union with the see of Canterbury, not in subjection but in fellowship and love, common counsel in the Lambeth Conference, and a universal Book of Common Prayer. Fr. Hebert writes of amity between the Anglican and Swedish Churches, Dr. Macdonald contributes a sketch of Bishop Handley Moule, and Lewis Lancaster recalls the services of Phillipps de Lisle in the cause of reunion. A chronicle contains news of general Church interest from such diverse lands as England, Rumania (taken in part from *THE LIVING CHURCH*), France, Poland, Jugoslavia, Sweden, Switzerland, Finland, and Holland. A tribute to Lord Halifax, a translation of a part of the 1930 Lambeth Encyclical defining the Anglican communion, and several able book reviews complete an attractively printed periodical of ninety-six pages.

There ought to be an important place for a journal such as *Oecumenica*, and it has a mission of genuine significance. If the high standard of the first number is maintained, it ought to accomplish much in removing misunderstanding of Anglicanism in the non-English-speaking world, and in fostering better "foreign relations" on the part of the Church. If we have any adverse criticism, it is the tendency to overemphasize the Church of England, rather than the Anglican communion as a whole. The Archbishop of Canterbury especially falls into this provincialism, and though it is offset by the Dean of Chichester's excellent presentation of the world-wide character of Anglicanism, it crops out in several of the papers and mars somewhat the breadth of vision that characterizes the publication as a whole. There is also a lack of news from this side of the Atlantic, but we understand that arrangements are being made for American and Canadian correspondents, and doubtless this omission, as well as that of news from the Far East, will be rectified in future numbers.

We welcome *Oecumenica* to the fellowship of the religious press, and we wish it a long life and a successful one.

IN THE DEATH of William Cooper Procter the Church loses one of her ablest and most devoted lay leaders. A veteran member of General Convention and of the National Council, his time, his wealth, and his wise counsel were always at the service of the Church, whose interests were so close to his heart. Indeed only the week before his death he insisted on going to New York for the meeting of the National Council, although at that time in an enfeebled condition.

**William Cooper
Procter**

Much is said nowadays about "the social gospel," and the relationships of the Church and industry. To Mr. Procter there was no such thing as an antithesis between Sunday religion and weekday business. He carried his religion with him in his daily work, and the social and humanitarian features that he introduced into the business of which he was the head

were far in advance of their time. They have served as a model for constructive legislation and industrial action.

Mr. Procter's last work and thought were for the Church's welfare, and he died next door to the Children's Hospital, for the little patients of which he had given much of his strength and fortune. May his rest be in peace, and his dwelling-place in the Paradise of God.

Through the Editor's Window

THE EDITOR'S WINDOW has been closed and shuttered for the past few weeks, but now that spring is here in full array we fling it open again and look out through it at the world and life.

PHILADELPHIA, having survived sessions of the Catholic Congress and the Church Congress during the past few months, is about to act as host to the Liberal Evangelicals. Our news columns this week contain the announcement of their program, which sounds interesting indeed. We wish Philadelphia were not so eccentrically located, so that Churchmen who are fortunate enough to live nearer the heart of America could attend.

WE SEND THE Liberal Evangelicals our best wishes—indeed, we greet them as fellow-Liberals and fellow-Evangelicals. We do not begrudge them the presence of our mutual Presiding Bishop, or the hospitality of the City of Brotherly Love. We hope there will be Standing Room Only at their sessions, and we shall read with interest their deliberations and their findings.

HOW WE CHURCHMEN do love to label ourselves! We have Anglo-Catholics, Liberal Catholics, Liberal Evangelicals, Evangelical Protestants, First Century Fellowshipists, Oxfordites, and Groupists; High, Low, and Broad Churchmen—yes, and narrow, flat, and nebulous ones, too, though they rarely admit it. What fun the apostles would have had classifying themselves, had they been able to foresee the number of schools into which their Episcopalian successors were destined to divide themselves.

SCHOOLS? The term seems more applicable to fishes than to Christians. But after all the fish is an old Christian symbol, and there is many a respectable rector, warden, and vestryman who seems to have adopted it as his own peculiar totem. He emulates its red-blooded warmth, its capacity for keeping its scales even, and its tendency to swarm in schools. But fishes have this advantage: they never bait one other. All of our piscatorial academies of Churchmen would do well to ponder that fact.

TURNING TO MORE MUNDANE matters, we note a significant trend in the nomenclature of places of business. Time was when an undertaker was satisfied to be known as an undertaker, and had no hankering for the title of mortician. Then, too, the real estate man with lots to sell had not yet become the realtor, with lots that he couldn't sell. But those days passed, and the day of fancier titles came in.

IN THE OIL AND GREASING "game," the trend toward more elaborate names was marked by the transformation of the old filling station into the modern "greasing palace"—the said change being effected primarily by putting a false front on the old place, with architecture faintly resembling a diminutive and misplaced medieval manor. The newer trend, we are happy to say, is away from the medieval and toward the neo-classical. It is amply indicated by the change in the greasing palace that we pass on our way to work—now no longer a greasing palace but, in chaste classical style, a "lubratorium."

WE HAVE RECENTLY received a letter from Berlin ending: "*Mit deutschen Gruss und Heil Hitler!*" We have been sorely tempted to close our reply, "With American cheers and Hurrah for Roosevelt!"

Religious Affairs in Japan *

By Miss K. M. Shepherd

THERE IS A DEEP spirituality in the nationalism of Japan, and it is combined with that personal loyalty which Christianity emphasizes as the root of real religion. The birth of the Crown Prince was celebrated with cheers and lantern processions and flag-waving, but the impression left on one "foreigner" in a small country town was rather that of a gratitude too deep for words; gratitude for a gift that means national stability and confidence for the rising generation. But the question remains: "Can Japan recognize the Giver without turning her back on beliefs that have made her what she is—beliefs that inspire her sense of a world-wide mission today?" The *Asahi Review* contains no mention of religion except one full-page advertisement of Tenrikyo, "the greatest evangelical sect of Shintoism" with its 6,000,000 adherents. This curious blend of Japanese patriotism, Buddhist ethics, and Christian missionary zeal, is certainly the strongest religious force in Japan today among the less educated.

Christianity is suffering a certain set-back, though it is clear in this time of crisis that Japan has learned to differentiate Christ and His Teaching from the practice of Western nations. Though there is little that can be called persecution or even outspoken opposition, we cannot but feel a certain hesitation, if not a definite turning away from the Christian message, on the part of the nation, in spite of the earnest seeking of many individuals. And yet we are even more sure than ever that self-realization is only possible in the light of the knowledge of the one true God.

We need to turn our thoughts, therefore, from national characteristics and emergency situations to the revelation of God's love for all men in the gift of His Son and to the slow and often hidden workings of His grace. Some Christians may feel disinclined to help missionary work in Japan at the moment, though surely to help a rival means a more sacrificial giving than the help of a protégé or a down-and-out. But we have only to join in worship with our fellow-Christians here to lose that sense of rivalry, and to realize that self-realization for any nation must include sympathy with every other race, and a desire for a prosperity which shall include us all.

The Christmas number of the *Asahigraph* contains a wonderful picture survey of Christian activities in Japan today. The beautiful churches of the Orthodox and Roman communions are largely represented, and our St. Paul's University Chapel has a not unworthy place beside them. There are the fine educational buildings of the American Methodists in Tokyo, the famous Congregational University in Kyoto, and the vigorous social work of the Salvation Army.

Possibly yet more interesting, because less accessible, are the pictures of the Trappist monastery and nunnery in distant Hokkaido, with their strong appeal to the Japanese instinct for self-sacrifice.

But the most inspiring pages are those representing a community of 20,000 Christians in some secluded islands near Nagasaki. These Christians have secretly cherished the faith of their forefathers for 300 years. They are said to observe the Sabbath strictly and live a devout religious life, which centers round 53 churches far removed from each other in these islands. Who can tell how much of Japan's present accessibility to the Gospel is due to these hidden Christian lives lived for centuries in close proximity to the anti-Christian Empire?

May we not be encouraged and provoked to a rivalry of love and devotion that our Church may share in winning for Christ the loyalty of this nation, which feels so strongly that it has a mission to the world, but has first to find its own soul in surrender to the one true God?

* An excerpt from the 1933-34 report of The Japan Church Aid (Guild of St. Paul).

"IF THIS IS UNTRUE, it does not matter, but if it is true, nothing else matters," said a Chinese non-Christian, hearing the sermon in one of the Hankow missions.

Who Wants War?

By James M. Frear

Member of Congress from Wisconsin

NOT ONE PER CENT of our people on the average want war and not two per cent of our young manhood would volunteer for foreign war service if called upon today. How then does war come?

The following resolution, one of several I have introduced in Congress during recent years, may give answer to potent influences responsible for fomenting recent wars throughout the world. National ambitions, century old hatred, and other influences are always found, but other active agencies in a large part explain the query, "Who wants War?" Appeals to patriotism, national defense, and kindred efforts arouse the people to approve war and are ever urged on Congress after decision is reached by the "leaders" responsible for war. No truer words were ever uttered than those of President Roosevelt at the Wilson dinner last December when he declared wars are not made by peoples but by leaders. A powerful and largely controlling influence for war is set forth in the recitals preceding the proposed amendment to the Constitution I have introduced during the present session which reads as follows:

"WHEREAS H. J. Res. 218—to grant a pre-war plebiscite to the people, and for other purposes—was heard by the Judiciary Subcommittee, at which hearing the following responsible statement was made by witnesses:

"The world today is spending something over \$7,000,000,000 on armaments, in preparation for war, every year. . . . President Wilson, General Smuts, Lloyd George, and others who were closely associated with the drafting of the Covenant of the League had become tremendously impressed during the closing days of the Great War in the very close connection between armament manufacturers and the governments of the countries in which those factories lay. This committee went into the question, and in 1921 brought in their report. Their conclusions were:

"1. That armament firms have been active in fomenting war scares and in persuading their own countries to adopt warlike policies and to increase their armaments.

"2. That armament firms have attempted to bribe government officials both at home and abroad.

"3. That armament firms have disseminated false reports concerning the military and naval programs of various countries in order to stimulate armament expenditures.

"4. That armament firms have sought to influence public opinion through the control of newspapers in their own and foreign countries; and

"Whereas statements recently made to the United States Senate by Senators in debate tend to confirm such powers alleged to be exercised by munition makers; and

"Whereas request was made by the Judiciary Committee members at the hearing that, to enable the Government to meet its national defense plan, an amendment should properly be offered to the resolution under consideration: Therefore be it

"Resolved by the Senate and House of Representatives of the United States of America in Congress assembled (two-thirds of each House concurring therein), That the following article is proposed as an amendment to the Constitution, which shall be valid to all intents and purposes as a part of the Constitution when ratified by the legislatures of three-fourths of the several States:

"ARTICLE—

"Congress shall have power to declare war only after the proposition shall have been submitted by the President to the several States and a majority of the States, at general or special elections called by the Governors thereof, within thirty days or on a day fixed by the President, shall have approved the same.

HOW MANY foreign wars would we have if (1) the people could vote on them and (2) profiteering could be eliminated? ¶ At least one Congressman believes these steps can and should be taken, and he discusses in this article a Constitutional Amendment he has proposed to that end.

This amendment shall not be construed to prevent the President from using the Army and Navy to suppress insurrections and to repel invasions.

"Wherever in his judgment war is imminent the President shall conscript and take over for use by the Government all the public and private war properties,

yards, factories, and supplies, together with men and employees necessary for their operation. No interest or profit shall be returned for use thereof by the Government to private parties in excess of 4 per centum per annum, to be based upon tax values assessed the preceding year by the municipality in which the property is situated.

"The right of the people to be secure in their persons except as herein provided shall not be violated by conscription or forced military service, but, when public safety demands, Congress may provide for forced military service on the North American Continent and in no other place."

RECITALS are no part of a Constitutional amendment but set forth reasons for its support. Prior to the Spanish-American and World Wars no clearly defined responsibility for such wars was found. Destruction of the *Maine* was loosely charged to the Spanish Government on one hand, and false propaganda of frightful brutalities, sinking of Americans, national insults, and appeals to war fostered by profiteering munition and other financial interests swept Congress into the World War.

It is now known that recent wars have been fomented by those who profit from war. A brief recital of findings by a War Commission as set forth in the foregoing resolution furnishes explanation for many wars throughout the world that have been instigated by manufacturers of war supplies. The March number of *Fortune* magazine, read on the floor of the Senate, contained many pages relating to munition makers in practically every large country. Their tremendous war profits were made through material furnished to friend and foe alike for blood money.

Unfounded and purposely false war propaganda precipitated this Government into recent wars. Appeals to mob psychology through the press and other propaganda pressed on Congress brought declarations of war. Not ten per cent of our people, it was stated in debates, would have voted for recent foreign wars nor would five per cent of the 4,000,000 American youth conscripted for war have volunteered for foreign service. War propaganda knows to the full a mob psychology that reaches alike from layman to the clergy. It causes men to see red and lose all reasoning power.

When in passion the individual kills. When uncontrolled rage occurs, Congress legalizes wholesale killing by war. Fear to refuse is as potent as desire to yield. The propagandist knows this and plays on emotions and prejudices to get results. Men are boys grown older and brass buttons, gold braid, guns and swords appeal to non-thinking people including youth, but machine guns, poison gas, bombs, armed tanks have relegated all these to the rear and entire companies with regiments are as easily wiped out as single individuals were killed by sharpshooters in olden days. Yet war glories will be depicted when again war propaganda fires the imagination. Trench life, war horrors, sickness, death, and futile results endangering civilization are all concealed by the leaders who decide.

Shall we confess our failure as a Government to meet the hopes and plans for this great Democracy? Lawyers split hairs when interpreting the Constitution and its purposes. That task is

left for others, subject to one brief observation I would make on wars. When our forefathers framed our bill of human rights they declared life, liberty, and the pursuit of happiness their goal. In every other land they saw the reigning sovereigns decide when wars should come, so they wrote specifically that Congress acting as representatives of the people and not of the President should have the war power.

During those days, Colonists were widely scattered and it was impossible to get quick information or knowledge of world affairs until after long delay; in fact the greatest battle of our second war was bitterly fought without either side knowing that a peace treaty had already been signed.

Recent history discloses that contrary to the Constitution and its framers every foreign war from the Mexican to the Spanish-American and European has followed a President's mandate to Congress. Even reflection of Presidents because against war have proved futile to prevent war.

PROBABLY ninety-nine per cent of our people, the vast majority of whom want peace, are better informed on world events today than were any of the war leaders of a century ago, yet those who fight and pay are given no voice in the decision. They make Presidents, Courts, and Congresses but are helpless to preserve their own guaranteed rights of individual and national life.

Congress and Presidents unitedly legislate, yet in protecting constitutional rights the Courts without hesitation reverse unconstitutional law. A declaration of war once made cannot be reached by the Courts. That power if exercised rightly belongs to the people to act in time and not to Congress, which latter body under modern custom capitulates to a President, and the President, following the example of kings of old, in his turn may be war minded or misled by a deluge of false propoganda. Truly Roosevelt says leaders, not peoples, provoke war. So let the peoples first speak and there will be few if any wars. The people can make Congress grant such rights of a plebiscite thus avoiding needless wars. Will they do so?

That situation threatens and in fact confronts us again when peaceful men like ex-Secretary of War Baker with many other war experts predict another European war soon to occur and that our Government "inevitably" will join in that war. Not until the leaders so determine will our allies' names be definitely known to our own people who are expected to do the fighting. It is that preposterous situation I have sought to meet by a simple Constitutional provision that the people who fight and pay shall first determine on venturing into another great war.

Bear in mind that Scandinavia, the Netherlands, Switzerland, Spain, and other countries at war's threshold refuse to join in century-old conflicts that regularly embroil Europe. It is significant that peaceful America, 3,000 miles distant, was thrown into the World War, and again war experts predict our inevitable entrance into the next. Washington warned against foreign entanglements. We disregarded that warning and the natural results followed.

WHAT is the remedy when leaders, not peoples, determine war? World statistics recite that 116,000,000 Christians of all denominations are found in North America and 455,000,000 in like classifications live in Europe, yet with this tremendous influence for good in addition to millions of other beliefs and a vast army of mothers not Church affiliated, we are unable to prevent wars. Praying to the same God for success at arms and glorying over victories that come to our arms, we show little superiority to the sensational metropolitan press that thrives on war or those who profit through war plunder.

The same force argument that caused Cain to kill Abel has been exercised through the thousands of years that have elapsed. Nations indulge in that justification for legalized, organized killing, reaching countless millions, for war fatalities are not confined to battlefields, but encompass civilization throughout the world.

Following the World War there was promised a revolution in world sentiment against war. Its horrors were still with us. World disarmament, reduction of armaments, Leagues of Nations, World Courts, Kellogg Peace Pacts, and like peace movements were sincerely urged by peace advocates, only to face the acknowledged fact that, instead of a war to end wars, the last war and terms of settlement laid the foundation for future wars certain to come.

Fierce armament building is greater by far than ever before among European rivals and, sad to relate, Americans are among these builders. It is only one of the countless evidences of the war cyclone which threatens the world according to Baker, Hull, Simonds, and many others.

My individual experience and views are unimportant in the discussion, but to explain briefly the reasons which may affect judgment I inject a personal word and say I have no pride in any family military record, although a direct ancestor was killed leading his company in the Revolution and others fought in practically every war thereafter. I have had personal experience of many years in military service of which five were years in the Regular Army, and a company offered for war service, with eleven years in the Wisconsin National Guard which with the 32d Division experienced 13,000 casualties in the last war. This may have affected my judgment. A father and a son each served throughout the last two great wars as volunteers and the military company organized in my home town on my return from the Regular Army during the last war lost 88 men killed or died in France during the last war. More lives were lost by that company in one battle during the war than the entire American Navy suffered.

AS A MEMBER of the last war Congress, conscious of influences that forced us in, I have sought the only means to prevent, by an amendment to the Constitution that will grant the people the right to vote on war, to conscript war supplies when war is imminent, and refuse to conscript American boys for European wars. The President can place 20,000,000 men or more in the ranks to prevent invasion or insurrection, but only by enlistment of the Church, women, and peace people who sometimes waste energies in fulminations against war will we prevent entrance into foreign wars.

Experience gives abundant proof of that fact. The average American would pledge every man and dollar in defending this country against invasion or insurrection, but in like manner oppose the Army staff's program of throwing millions of American youth into the next European or Asiatic country which our war leaders decide is to join us in another "war to end wars" or again "to make the world safe for Democracy," now largely lost through many dictatorships. High sounding purposes that catch the popular fancy will always be found, but war suffering means untold losses of life and human misery.

In urging my resolution to permit the people to vote before any declaration of war is made by Congress I know full well that Congress can be swept off its feet by terrific propoganda centered on men placed on Naval committees and other points of war vantage to represent such interests.

That would be impossible to bring about if thirty days' deliberation was had by the American people prior to and through a plebiscite on war. Every nation is first interested in its own safety. Seizure of war supplies by the President when war is imminent will subdue war views of war profiteers, and knowledge that American boys cannot be conscripted for foreign wars will prevent cold-blooded, war-minded Army staff officers from unduly urging that means of decision. These are all human estimates that enter into the average war.

THERE IS NO SIN, however great, from which the Church cannot absolve . . . and it is evident that this power has been exercised from Apostolic times. . . . The Church has never denied peace and sacramental absolution to sinners.

—Lempriere's "Canon Law."

The Revival of Liturgical Music in English

One of the Results of the Oxford Movement

By the Rev. Walter Williams

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SINCE the beginning of the 20th century three great official documents on the subject of the music accompanying Divine Worship have been issued, the first, in point of time, by the Roman Catholic Church (*Motu Proprio*, Pius X, 1903), the second by the English portion of the Anglican Communion (*Music in Worship*, Report of the Archbishops' Committee on Music, S.P.C.K., 1922), and the third by the American portion of the Episcopal Church (*Report of the Joint Commission on Church Music, appointed by General Convention of 1919*. Issued in 1922). The unanimity of these three documents on the essentials of the problem of liturgical music is extraordinary, especially when one considers the diversities of problems with which these three pronouncements and reports had to deal. All three Churches belong, of course, to the group of Catholic, or, so-called, "liturgical" Churches. It is therefore still more extraordinary to find certain sensitive minds among the sectarian Churches reaching out toward conclusions which, while not as definitely formulated or advanced, are in the same general trend of worship. Such a phenomenon as this, in a field where there is so much tendency toward, and justification for, individualism and personal taste as there is in music, the most intangible of all the arts, leads one to search for some cause or condition which will furnish a common denominator. This causal condition would be deep-rooted in the spiritual constitution of mankind and in the spiritual message and affinities of music when associated with religion. The musical history, so far as sacred music is concerned, of the nations of continental Europe, of England, and of the United States, tends to confirm this view. No estimate of the influence of the Oxford Movement on Anglican forms of religious music can be made adequately without this more general view of the problem.

The important questions to put are, briefly: Why is music so universally regarded as the most important and indispensable of the adjuncts of Divine Worship? What is the end and purpose of music in relation to God, to the liturgy, to the Body of Christ, which is the Church? The answers to these two questions can only be briefly sketched, but, because of the liturgical and sacramental restorations resulting from the Oxford Movement, the traditional and Catholic answer to these two problems was both consciously and intuitively reached by the Anglican Church of the late 19th century.

Although the Church has utilized all the arts, painting, sculpture, architecture, the manual arts, the arts of the needle and loom, even the art of pantomime, nevertheless none of these arts has entered so intimately into the fabric of the Church's liturgy as has music. Doubtless this is because music is the most spiritual of all the arts—an art which can appeal to the emotions, stimulate the imagination, sway the intellect, and move the sluggish Will. It is hard to imagine these sister arts accomplishing this purpose with any great amount of completeness. Yet music depends on none of the tangible senses, its material embodiments are vibrations in the atmosphere imperceptible to the ordinary senses. Moreover, no other art concerns itself more intimately with all the most subtle shades of human emotion and experience as does this art; nor can the subtle shades of spiritual

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experience be so aptly and poignantly suggested as by this intangible art. And, as it can express the highest aspirations, so also can it with equal force suggest, stimulate, and paint the lowest and most sensual passions of man. This agrees with St. Augustine's description of the effect of religious music on him, in Book X, xxxiii of *The Confessions*: ". . . Now, in those melodies which Thy words breathe soul into, when sung with a sweet

and attuned voice, I do a little repose; yet not so as to be held thereby. . . . But with the words which are their life and whereby they find admission into me, themselves seek in my affections a place of some estimation, and I can scarcely assign them one suitable. For at one time I seem myself to give them more honor than is seemly, feeling our minds to be more holily and fervently raised unto a flame of devotion, by the holy words themselves when thus sung, than when not; and that the several affections of our spirit, by a sweet variety, have their own proper measures in the voice and singing, by some hidden correspondence wherewith they are stirred up. But this contentment of the flesh, to which the soul must not be given over to be enervated, doth oft beguile me, the sense not so waiting upon reason, as patiently to follow her; but *having been admitted merely for her sake, it strives even to run before her, and lead her*. Thus in these things I unawares sin, but afterwards am aware of it. At other time, shunning over-anxiously this very deception I err in too great strictness; and sometimes to that degree, as to wish the whole melody of sweet music which is used to David's Psalter, banished from my ears, and the Church's too; and that mode seems to me safer, which I remember to have been often told me of Athanasius, Bishop of Alexandria, who made the reader of the psalm utter it with so slight inflection of voice that it was nearer speaking than singing. Yet again, when I remember the tears I shed at the Psalmody of Thy Church, in the beginning of my recovered faith; and *how at this time, I am moved, not with the singing, but with the things sung, when they are sung with a clear voice and modulation most suitable*, I acknowledge the great use of this institution. Thus I fluctuate between peril of pleasure, and approved wholesomeness; inclined the rather (though not as pronouncing an irrevocable opinion) to approve of the usage of singing in the church; *that so by the delight of the ears, the weaker minds may rise to the feeling of devotion. Yet when it befalls me to be more moved with the voice than the words sung, I confess to have sinned penally, and then had rather not hear music.*"

THIS quotation is the more significant when one remembers that St. Augustine was by way of being an eminent musician in his day, and the author of a treatise, *De Musica*, now unfortunately lost. The portions set in italics [by the author] point very clearly the two poles between which conceptions of the function of sacred music have revolved, according as the age has been one sensitive to things spiritual or materialistic. For the recovery of this ideal of music as contributing to prayer and devotion the successors to the Tractarians are responsible in the English Church. This same battle against worldly (in their case, pagan) conceptions of music was an acute problem to the Greek

and Latin Fathers. They were surrounded, as we are, by a civilization pagan in ideas, life, and customs, whose influence on the Church had to be fought in every direction. Their solution of the musical problem was that of radical amputations. Instruments, the pipes, the auloi, the lyre and others, were used in the accompaniment of the dissolute Roman theater, the games, and bacchanalian feasts and orgies. As in our own day, the concert-hall, the dance-hall, the vaudeville provide the greatest use of certain types of instruments. The use of instruments and instrumental music (divorced from words) was therefore absolutely forbidden in any sacred edifice, and in any service of the Church. [St. Basil *Sermo de legendis gentilium libris, ad adolescentes*, Migne P. gr. 31. col. 581 *et seq.*; *In Hexa.*, Hom. IV. 1; St. Chrysostom, "In Matth. Homil. LVIII, and XXXVII, Migne, Patr. gr. 57. col. 425; Clement of Alexandria, *Pedagogus* III. 80. 1; Lactantius *De vero cultu*, Migne. P. lat. VI. 713.] They, the Fathers, point out truly that one cannot bring into the sacred edifice and liturgy the manners and customs and music of the unbelieving world around us, and expect that these manners and music will be magically transformed in their meaning and influence by being transferred to a new locality. Clement of Alexandria uses a vivid simile in saying certain marine animals change their color according to their environment, but that this is just what Christians must learn not to do. Like many other things in the Catholic religion it is "an hard saying," and many refuse to make the effort either to understand it or to bear it.

"I am moved, not with the singing, but with the things sung" says St. Augustine, and this has been the position of the Church with regard to the position of music in worship. This can be substantiated from a thousand recognized authorities. Since then music is admittedly subordinate to the liturgical worship and action, and is primarily vocal, *i.e.*, music which concerns itself with the expression of a prose or poetical text, it follows that it must produce spiritual results directed to the same end as the liturgy to which it is subordinate. This point seems almost so simple as to be axiomatic, yet it is too often forgotten or ignored. It is ridiculous to suppose that while liturgical action and worship be directed to one great object, God, music can proceed in any direction it chooses, without regard to that which it is supposed to underline, support, and enlarge. This is the more true when we remember that sacred music is not only subordinate to the liturgy as a whole, but also to the text it adorns and enlarges. The language of the great mystics runs into similes of light and sound when they have reached the limits of language's power to describe spiritual experience of God. It is music's power to suggest the higher planes of spiritual content of a text that is one of its chief values in the liturgy. It often takes wings, and flies to the very throne of God, with mystery and wonder and awe, beyond the power of human speech. This quality of music is its greatest contribution to worship; its ability to evoke, in a form which can be apprehended, that profound emotion which Otto named *Mysterium tremendum et fascinans*, or the Numinous—this is the basis for music's claim to its favored position in liturgical worship. And this is true whether music speaks with the paean of jubilant praise, the humility of penitent prayer, the hushed adoration of intimate communion, or the melancholy of personal unworthiness.

IF THE purpose and end of music then be the same as that of the liturgy, to what end does the liturgy move? W. K. Lowther Clarke, in the Introduction to *Liturgy and Worship*, speaks of worship or devotion as being "nothing less than union with our Lord . . . who united the conscious response of humanity to the unconscious response of nature, thus restoring the broken unity. The stream [of response that ever flows back to the Throne from Nature] is still coming forth and returning. Our part is to receive the saving, vivifying power of the outflowing stream and identify ourselves with it as it returns." The music of the liturgy must then be such as facilitates our placing ourselves in the stream of worship and grace, and not such as to divert us, consciously or unconsciously, into the concert-hall, or the dance-

room, or the theater. Modern psychological aesthetics agree with this view.* In more matter-of-fact language F. H. Brabant in *Worship in General*, in *Liturgy and Worship*, says: "Liturgical acts . . . have a double function; one directed Godwards, expressing in outward form the thoughts and feelings of the worshippers, the other directed manwards, teaching the worshippers how they ought to think and feel by setting before them the Church's standard of worship. . . . Worship is the joyous abasement of our whole selves before the Divine Mystery as the source and sustainer of our lives: in its positive form worship consists of the offering of all our faculties to God's service." Dom Ildefons Herwegen, Abbot of Maria Laach, in *The Art-Principle of the Liturgy*, appeals to the lesson of the Transfiguration of our Lord as an illustration of the action of the liturgy on the individual soul.

"As the Church grew the liturgy developed and became a supreme work of art . . . although it was not intended primarily by the Church to be a work of art. Its inherent beauty eventually and inevitably made it a work of art. But the inner force, the creative art-principle, working from within, which brought this about was that something which is the very essence of the Christian religion. The purpose of the Christian religion is to assimilate man to God through Jesus Christ, to sanctify, to spiritualize, to deify mankind, to bring us as transfigured Christians to the transfigured Christ. This is accomplished through sacrifice and sacrament and prayer, that is, through the liturgy. The purpose of the liturgy is the transfiguration of human souls. It is this transcendent purpose that has brought out the inherent beauty of the liturgy and made it a consummate work of art. In a word: the idea of Christian transfiguration is the art-principle of the liturgy."

With the change of only a few words this might serve as an excellent definition of the purpose of the liturgy's handmaid—music. And it harmonizes very well with an aspiration of a devout and great Spanish musician of the sixteenth century, Francisco Guerrero: "*No tanto halagar con el canto los oídos de las personas piadosas quanto excitar sus piadosas ánimas á la digna contemplación de los misterios sagrados*—My aim was not so much to delight the ears of my pious listeners as to stir their devout spirits to a dignified contemplation of the sacred mysteries." [Dedicatory Preface to a *Book of Vespers*, Rome, 1584.] How reminiscent that statement is of St. Augustine! It might well serve as the motto of every Church musician. Certainly nothing less than this high standard will serve as a measuring-stick for music used in the Divine Worship. It was just such a spirit which prevented the Fathers from emasculating their hard solution by concessions to amusement-loving lay "popes."

THE INFLUENCE of continental liturgical reforms in the Roman and Lutheran Churches, together with the musical developments brought in their train, played a much larger part in the renaissance of true sacred music in England than has ordinarily been estimated.

The decline of sacred music had been steady from 1600 on. It is not untrue, I believe, to say that Bach was the end of a period which had otherwise lost its vitality a century previous to his death, for his German contemporaries were almost without exception interested primarily in secular and operatic music; and the spirit of his age generally was inimical to devotion. It is also too little recognized that Bach in his own day and age was chiefly famous as an organ virtuoso, not as a composer of some of the greatest spiritual music in the world. The dark days of spiritual music may therefore be estimated at roughly two centuries, from about 1650 to 1850, a period of preoccupation with rationalism in thought, and development of secular forms and techniques in music. This generally corresponds with the sterile period of English sacred music.

In the early part of the nineteenth century sacred music had reached about its lowest ebb. The methods and forms of the

* Lipps' theory of empathy. Karl Gross' theory of "inner mimicry." Bulough's description of "psychical distance."

new secular music dominated the world of sound, and instrumental and vocal virtuosity were the rule of the concert platform. It was the day of Moscheles and Hiller and Clementi and Czerny in the piano world, and they were followed by those giants Liszt and Tausig and the Rubinsteins. Similar virtuosi were in the other instrumental fields. In opera Bellini and Donizetti were the idols of the day in Italy, while the nationalistic and romantic opera initiated by von Weber was the rage of Central Europe. In the Roman Church the traditional liturgical music, plainsong, was sung in the mutilated and unpalatable forms descended from the Medicean Graduale, and called the Mechlin and Ratisbon plainsongs. With only one or two exceptions, and those not at all prominent, the prevailing music for the Roman rite was that supplied by the Masses of Josef Haydn, Mozart, Cherubini, Kalliwoda, von Weber, Hummel, and scores of less capable imitators. In these Masses the composers frankly used the same devices they found in the Symphony, the Sonata, the Concerto, and the conventional Italian opera. The *Incarnatus* was often cast in aria-form, as was the beginning of the *Agnus Dei*. The end of the Creed, which was composed in separate movements, was often an elaborate free fugue, with page after page of Amens. At the opening of the rebuilt Hereford Cathedral organ in the early part of the century, a piece of music was noted on the program as containing over two hundred Amens—and this was considered to be a recommendation of its musical worth in the service! Considered solely on the basis of musical worth, much of this music is beautiful, as is that found in the symphonies, sonatas, operas, and concertos of these same composers, but it has nothing to do with the divine liturgy. These practices lasted long after liturgical reform had "arrived," even in the present day. Mostly the Roman service music was deliberately written for the entertainment of rulers, courts, and prelates who were completely worldly, luxury-loving, and dilettantish.

Lutheran music was in an equally dry stage. Congregational singing and the chorale had become merely formal elements in an equally perfunctory service. Organ music, especially organ music which was dependent on the service chorale, was in a period of such decadence that hardly a German composer of this type of music can be found whose music is alive today, and, in truth, very little organ music was written at all. And it should be remembered that in their youthful days both Mozart and Beethoven played the organ, and Haydn and Schubert were trained in a choir-school. All first-rate composers were too busy conquering the new forms of the orchestral, concert, and chamber-music fields.

THE SAME was yet more true of English music. It was still under the dominance of foreign models, especially those of Handel, and, through Attwood, that of Mozart. So completely did the Handelian style control English music and composers that any composition not in that style was simply not written, or, if written, not accepted. Handel was the only great genius in the history of music who made a direct bid for popularity. His music is simply grand, massive, full of fluent and moving melody, but all of it written to the level of appreciation of his audiences. Despite these handicaps he succeeded in composing immortal music. Unfortunately this style of Handel was in the same direction as a notable tendency of English music since the days of Christopher Tye, a composer in the Royal Chapel of Edward VI, the tendency to squareness, solidity, and stolid phrases and rhythms. So those quite limited composers of the late eighteenth and early nineteenth century who followed these models turned out music quite correct according to the rules of musical composition, but undistinguished, without a spark of musical or spiritual emotion or devotion, sober, academic, and dignified because it said nothing. The Germans call this type of music *Kapellmeistermusik*.

But the decade from 1830 to 1840 was an extremely significant one, not only in England, but also on the continent. Movements and events of far-reaching importance to the revival of sacred music took place at this time. In Leipzig Mendelssohn and Zelter revived the music of Bach, and produced the B-minor Mass and

the St. Matthew Passion. Great scholars and pastors, like Wackernagel, restored the chorale. About the same time that the Oxford Movement began in England a similar movement began in Germany to restore to the Lutheran Church the consciousness of the Catholic fundamentals of the Augsburg Confession. Congregational singing began to be restored, and many eminent liturgiologists arose, both in Germany and the Scandinavian countries. In this renaissance of the chorale Mendelssohn assisted materially. The Bach-Gesellschaft was formed, and began the publication of the complete edition of Bach's music. The later choral works of Mendelssohn began to show the influences of the Bach style and religious intuition; his Organ Sonatas made use of the chorale, as did several of the choruses in the unfinished oratorio *Christus*. Had Mendelssohn lived the music of the Lutheran Church might much sooner have been led through the desert. Through Lemmens, who studied in Germany, French organists came to know Bach, and to make him the foundation of their organ style and playing during the last half of the nineteenth century. The great composer Brahms was soon to write the first significant chorale-preludes since the time of Bach. By the end of the nineteenth century German organ music again had returned to the style of Bach, and to the chorale-prelude, and composers such as Max Reger, Sigfrid Karg-Elert, Max Gulbins, Paul Krause, were writing highly significant organ service-music. Motets and other Lutheran liturgical compositions in a truly Bachian style were coming from Georg Schumann, Arnold Mendelssohn, Gustav Schreck, and their disciples. The religious ideals of Bach became the guiding principle of composition in Lutheran Germany, and the chorale again permeated and dominated all religious composition, making the new music truly significant of spiritual life.

In the Roman Church in this same decade Dom Prosper Guéranger rededicated the Benedictine monastery at Solesmes in France, and began the studies which led to the publication of *The Liturgical Year* and the *Paléographie Musicale*, that exhaustive comparison of all the manuscripts in Europe which contained the original plainsong. For over seventy years these Benedictine monks studied and compared and prayed until the task of the restoration of plainsong to its primitive purity was accomplished and embodied in the official Vatican Edition shortly after 1900. In the mid-nineteenth century Leo XIII promulgated the first of the Papal Bulls looking toward liturgical reform, which on the musical side culminated in the *Motu Proprio* of Pius X in 1903. German Roman Catholics were not idle. Franz Witt organized the St. Cecilia Society, which, while it did not produce any great religious compositions, at least had the negative merit of getting rid of a great deal of meretricious and bad religious music, and laying the ground for the work of modern German religious composers. Haberl, Proske, Commer, and others began republication at Ratisbon, through the press of Pustet, of the works of the great composers of the sixteenth century; and soon the world had the complete works of Palestrina and Orlando di Lasso, as well as collections of the compositions of lesser polyphonists. Largely through the efforts of the great Spanish scholar Felipe Pedrell the compositions of Victoria and other Spanish composers of the sixteenth century were republished. Plainsong modes and melodies; contrapuntal polyphony began to be the models of the composers of the Roman Church. The work of the Benedictine monks of Solesmes influenced the French organists. The Schola Cantorum was founded in Paris by Vincent D'Indy, Charles Bordes, and Alexandre Guilmant, and the publication of the repertoire of the Chanteurs de Saint-Gervais, under the editorship of Bordes, has been of tremendous influence. Through this group modern French sacred music has come almost completely under the influence of the plainsong and Gregorian modality.

THE ENGLISH MOVEMENT was therefore not an isolated affair, but part of a part of a world-awakening to the fundamental laws of religious music. As abroad, the gradual return of English sacred music to devotion and its true function in

the liturgy followed, rather than preceded, a spiritual and liturgical renaissance. The restoration of English sacred music was partly the result of native movements, specifically, the Oxford Movement, and partly the result of acquaintance with, and imitation of the men and movements above mentioned (although these are only a few of the many). The evangelistic hymn of Watts, followed by that of the Wesleys, though it left an indubitable mark on the Anglican Church, was soon turned into a different, and more characteristic, channel by the work of the first and second generation of Tractarians. The interest in the medieval Church of men like Marriott was keen; Isaac Williams, between 1833 and 1837 published his *Paris Breviary*. John Chandler in 1837 published translations under the title *Hymns of the Primitive Church, etc.*; in the same year Bishop Mant published *Ancient Hymns from the Roman Breviary for Domestic Use*. These translations were followed by those of Newman, Oakeley, Copeland, Caswall, and finally John Mason Neale, whose translations of the office hymns of the Latin Church and the objective hymns of the Greek Church definitely and permanently turned the hymnody of the Anglican Church in liturgical directions. In 1844 Merbecke's *Booke of Common Praier Noted* was republished in facsimile. In 1846 the Society for Promoting Church Music was formed, but published a magazine called *Parish Choir*, with directions for chanting, instructions about plainsong, and reprints of valuable Anglican music of former ages. From 1847 to 1857 Jebb published his *Choral Responses*. William Dyce published *The Book of Common Prayer with the ancient Canto Fermo set to it at the Reformation*. The "Musical Antiquarian Society" was formed in 1841, and the Musical Union in 1844. The restoration of sacramental principles and liturgical services to the Anglican Communion demanded the restoration of a liturgical music.

The first great step away from the stilted and stodgy music of such men as Nares, Kent, Clark-Whitfield was then plainsong and chant. Deep was the resentment of orthodox circles against this music—quite as deep as that which inspired the ecclesiastical riots. In the early days of St. George's-in-the-East the introduction of harmonized responses and chanted canticles brought crowds to each evening service who drowned out the music by speaking the sung portions as loudly as possible. Choral services were nicknamed "Sunday Opera." Thomas Adams and John Stainer and the Rev. Mr. Croft really had to fight for their plainsong. Unfortunately they appealed to the only available sources, the Mechlin and Ratisbon uses, which were both defective and bad, so that their early trials to our present ears would have been horrible. It only remained for such men as Dr. Palmer and Captain Burgess to come in the nineteen hundreds, making use of the discoveries of the Solesmes Benedictines, and backed by such organizations as the Plainsong and Medieval Music Society, founded in 1888, to restore to the Anglican Church the heritage lost in the two dead centuries.

Great musicologists appeared, whose efforts at first were tentative and a little eccentric. But Arkwright, Chappell, Rimbault, Rockstro, Ouseley, laid the foundation for the later fruitful researches of Canon Fellowes, Richard Terry, Fuller-Maitland, Wooldridge, Barclay Squire, and others. The rediscovery of the great Elizabethan school of sacred music was accomplished and enshrined in the magnificent volumes of the *Tudor Music Series*, published by the Carnegie Foundation. The republication of the works of Purcell was begun. The quiet, unobtrusive prayer of the plainsong, together with the objectivity and spiritual beauty of the great English polyphonists pointed the way to the twentieth century composers.

Samuel Sebastian Wesley crusaded for the organ music of Bach. The Rev. Sir Frederick A. G. Ouseley brought from Spain and the continent manuscripts and knowledge of continental polyphonic methods, and applied them in his compositions. Goss in many of his compositions struck new levels of sincerity. Teachers like Parry, Prout, and Stanford instructed their students in more than merely the technique of composition. Hymn-tune preludes and plainsong-preludes began to be written for the organ, thus

incorporating the organ, as it is in Lutheran Germany, into the fabric of the liturgy. Whereas in the early nineteenth century portions of the Mass were rarely set to music, and the complete Mass never, one now finds that it is rare that the whole Mass is not set. In the early nineteenth century many were the settings of *Deus Misereatur, Jubilate Deo*, etc., and rare the settings of *Benedictus and Magnificat*; it is now rare to see in any publisher's catalogue settings of any save *Te Deum* or its alternate *Benedictus es* and the ancient traditional liturgical canticles of the Morning and Evening Offices. Communion anthems, formerly almost completely absent from the catalogues of English music publishers, now form a large portion of their publications. No longer is the text merely an excuse for composition, crammed into a rhythm: now the text determines the curve and character of the melody, and the rhythm accommodates itself to the demands of the text. This is also true of the plainsong. Technical details of the musical changes since 1830 could be quoted, but they would be too difficult and long for the length of this paper.

NO PAPER would be complete without an acknowledgment of the work in this country of two distinguished Churchmen and musicians, Wallace Goodrich, dean of the New England Conservatory of Music in Boston and secretary of the Joint Commission on Church Music, a member of the Church of the Advent in Boston, and the Rev. Canon Charles Winfred Douglas, author of the St. Dunstan editions of plainsong and translator of the *Monastic Diurnal* and adaptor of the plainsong later to be published for it. When these men began their work in this country the standards of music in the Church were unbelievably low, as witness such compositions as those of Dudley Buck, and others of less ability than he in the eighteen eighties and nineties. Their fight was a long and bitter one, and we enjoy the fruits of their courage and devotion.

In the Roman Church, the English Church, and the American Church, the return to liturgical principles and liturgical music resulted in the summaries of the three great reports mentioned above. The significant thing about these three reports, certain sections of which are almost "synoptic," is their return to the basic principle that any music which accompanies the liturgy must accord in its aims, effects, and aspirations with the liturgy to which it must be subordinate; that music is used in divine worship to assist in prayer, and lend prayer mystical wings; that music is for edification, not amusement or entertainment; that music must assist in turning the hearts and minds of men to the altar, not to the organ-loft. Such were the lessons music learned in England and America as a result of the Oxford Movement, and insofar as our Anglican music has learned these lessons it has returned to the standards of the Catholic music of the Universal Church of God.

EMMAUS

LORD JESUS, when the brightest
Of days are clouded o'er,
When torn with fears and doubts,
We need Thy presence more;

When far our friends seem from us,
And far Thyself seems gone,
And on life's troubled highway
We seem to walk alone,

Dear Saviour, overtake us,
Be our Companion then,
Open our understanding,
Warm hearts to love again:

That, when constrained Thou standest
Unseen, close by our side,
We shall not feel earth's darkness
If Thou with us abide.

HERBERT B. GWYN.

Church Services in the Northern Churches

By the Rev. Roland F. Palmer, S.S.J.E.

Superior of the Canadian Province, Society of St. John the Evangelist

AROUND the Baltic Sea there is a group of Churches, and connected with them sister and daughter Churches in other parts of the world. These bodies are historic and national in character, and have an organic connection with the pre-Reformation Churches in their respective countries. In none of them is there any considerable historic body to contest their claim to be the true Church of the land.

All of them have retained the offices of bishop and priest, although all have not maintained the apostolic succession of bishops. All hold the Scriptures and the three creeds as their chief standard of doctrine. All have also accepted the Augsburg Confession as a standard similar to our Thirty-nine Articles. They are accordingly often called Lutheran Churches as we are often called a Protestant Church, but though some of them have never officially adopted the Lutheran name, Luther is greatly respected in all of them.

The old diocesan organization has been retained and extended; the cathedrals, with, in most cases, their chapters, and the rural deaneries have been maintained from pre-Reformation times. The chief traditional ornaments of the Church and ministers are still in use. The church buildings are arranged in the old Catholic way with nave, choir (often separated by a screen with rood), and the enclosed sanctuary with its altar and reredos, crucifix and candles. The bishops wear the cope and pectoral cross, and in some of these churches the mitre, and also carry the staff. The priests wear the alb, and for the more solemn ministrations the chasuble.

The chief service of Sunday is known as High Mass and consists of what we should call Ante-Communion, which may be followed, and in some parts is often followed, by the rest of the eucharistic rite. Unleavened bread of the traditional form is used. Absolution is used, and some method of individual and private confession provided for. There is a diversity of use as to confirmation, but it is always preceded by careful preparation.

The order of deacons has died out, but the priest is ordained by the bishop and given authority to preach, administer the sacraments, and to absolve, and in some of these Churches to confirm. The bishop is consecrated by at least one other bishop, usually with assistant bishops; but priests, as in the Roman Church, may take the place of the assistant prelates. The bishop rules his diocese, makes regular visitations, ordains, consecrates churches (he may delegate this function to a priest), and performs all the functions of his pre-Reformation predecessor.

The Churches referred to are as follows: Sweden, Finland, Esthonia, and Latvia, together with their independent daughter Churches in America and their foreign Missions. These form one group since they were once for the most part included in the Swedish dominions. Sweden has the apostolic succession of bishops and has conveyed it to her Mission Church in South India and to the Churches of Latvia and Esthonia. Finland, once part of Sweden, had the succession but unfortunately lost it through the death of all her bishops, and the difficulty raised by Russia (of which she was then part) when it was proposed to send the new bishops to Sweden for consecration. The American offshoots of these Churches have unfortunately given up episcopal government, and seem opposed to any plan to provide it again for them.

The second group consists of the Churches of Norway, Denmark, Iceland, and their American and missionary offshoots.

THIS IS THE FIRST of two articles by Fr. Palmer on the Northern Churches. The second, dealing with the Church of Finland, will appear in the next number of "The Living Church."

These once formed part of the Danish-Norwegian dominions and received the Reformation under the auspices of King Christian III. They seem almost certainly to have lost the episcopal succession, in spite of the fact that English bishops

evidently thought they had retained it, for their missionary clergy were accepted by our bishops as priests in India at the beginning of the nineteenth century, and there was a serious proposal at the time that Bishop Seabury was seeking consecration in England for him to go to Denmark, if he were unsuccessful elsewhere. This much is known, that both in Norway and Denmark Old Catholic bishops accepted the Reformation, but their orders do not seem to have been used in the consecration of the first Reformation bishops. This was done by Johann Bugenhagen, a priest.

Churches that have so much in common with us naturally arouse our interest. Considerable progress has been made by the Lambeth Conference toward some sort of union with the Swedish Church, which seems most certainly to have valid orders. The Swedish Church cannot be isolated from these other Churches, for they all recognize one another, and to a considerable extent share a common life. Anglicans have available considerable information about the Swedish Church, but little attention has been paid to the other Churches. I propose to make a few comparisons between the service books used in the three principal Churches of this communion, Sweden, Norway, and Denmark.

NONE of these Churches shows any fear of the word Mass. It is used in many compound words, and while it has eucharistic connection in each case, it is used more in the older sense of any solemn liturgical service. High Mass is the chief service of Sundays and holy days. It requires three books to perform this office. The Gospel Book or Textus which contains the proper collects, epistles, and gospels for the year; the Psalm Book, which contains proper hymns for each Sunday and holy day, and the Altar Book, Ritual, or Handbook as it is variously called, which contains the Order for the Mass as well as the other rites and sacraments.

THE SERVICE OF HIGH MASS IN SWEDEN

The bells are rung and the organ plays while the priest goes to the altar properly vested. A hymn according to the season is sung after which, on all chief days, the priest and people sing antiphonally a proper introit. On other Sundays and holy days there is a common introit. Then follows a short exhortation to repentance, a confession and absolution corresponding to the old priest's preparation at the foot of the altar. This leads up to the Kyrie. Then the priest sings "Glory be to God on High" and on great feasts the congregation go on and sing a shorter version of the Gloria in Excelsis, but on other days they sing instead a metrical version.

The priest turns to the people and says, "The Lord be with you," etc., and turning again to the altar says the collect for the day. Then he reads the epistle, after which a gradual hymn is sung. Then he says, "Lift up your hearts and hear the Gospel," which he then reads. Then follows the Apostles' Creed, or, on greater holy days, the Nicene. During an anthem or hymn the priest goes to the pulpit, and at its conclusion preaches the sermon. This is followed by solemn notices of marriage, sickness, death, thanksgiving, confirmation, ordination, etc. The service may now end in either of two ways. The preference is given

to the first which is the completion of the Eucharist, but provision is also made for concluding the service with the Prayer for the Church, collects, and the blessing from the altar. If the first ending is used, the priest, vested in alb and chasuble goes, during a short hymn, from the pulpit to the altar. He says, "The Lord be with you," etc. Then follows a long Prayer for the Church like our Prayer for the Church Militant. The Litany is sometimes used instead. This is followed by a short hymn during which the priest prepares the Holy Elements on the altar. He then turns to the people and sings the *Sursum Corda*, etc. Turning to the altar he sings either one of two prefaces thanking God for redemption. This leads up to the recitation of the words of institution, said still facing the altar, and this in turn to "Let us pray as our Lord Jesus Christ hath taught us. Our Father," etc., said by the priest alone as the completion of the consecration.

It is only then that the people sing the Sanctus and the Benedictus, after which the priest says, "The peace of the Lord be with you." Then the communicants go up to the altar rail, and the rest of the people sing the *Agnus Dei*. During the Communion of the people suitable hymns may be sung. The priest delivers the sacrament with the words, "The Body of Christ given for thee," "the Blood of Christ shed for thee." He blesses each rail-full before it departs with, "Jesus Christ whose Body and Blood thou hast received preserve you unto everlasting life. Go in the peace of the Lord."

If he himself receives, the priest does so immediately after the last person in the first rail-full of communicants.

When all have received the priest says one of three alternative collects of thanksgiving.

Then follows the *Benedicamus*: "Let us thank and praise the Lord." Answer: "Thanks and praise be to the Lord, Alleluia." "Bow your heads and receive the blessing."

After the blessing a short hymn is sung and the priest returns to the sacristy.

One peculiar point of this order is the introduction of the words of institution into the preface before the Sanctus and the use of the Lord's Prayer with special intention indicated by the words of institution as the form of consecration. Another peculiarity is the place of the priest's Communion and the curious implication that he will not always communicate. This is difficult to understand. It is also a peculiarity of the Danish and Norwegian rites.

HIGH MASS IN NORWAY AND DENMARK

THE SERVICE of High Mass is very similar in these Churches. After the bells have ceased ringing and the organ has played, the priest wearing a white alb over his cassock goes to the altar. Meanwhile the sacristan usually goes to the door of the choir and kneels down and says a prayer for the blessing of the Holy Spirit, similar to our collect, "O God, unto whom all hearts are open." Meanwhile the priest kneels. Then is sung the introit hymn according to the season. Then the confession follows, which leads up to the *Kyrie* sung in Greek and the vernacular. Next the priest begins the *Gloria in Excelsis* and, on high days, the people finish it; but on ordinary days only the first verse is sung. In Lent it is altogether left out. Next come the "Lord be with you," collect, epistle, and gospel, with a hymn between the last two. After which the people sing "God be praised for His glad tidings." Then is said the Apostles' Creed. During an anthem or hymn, the priest goes to the pulpit, says the *Gloria Patri*, gives out the notices, and preaches, ending with the grace.

As in Sweden the service may now end with the general Prayer for the Church and the blessing, but preference is given to the completion of the Eucharist.

When this is done the priest goes to the altar during a hymn and says the Prayer for the Church, then a Communion hymn is sung during which he goes to the sacristy to put on his alb and chasuble which he had laid aside for the sermon. Going again to the altar he turns to the people and sings the *Sursum Corda*. This in Norway is in the full form as with us, and leads up to

the preface and Sanctus with Benedictus, but in Denmark the priest sings "Lift up your hearts to the Lord; let us praise His Name." This is followed at once by the Sanctus and Benedictus.

Then comes a brief exhortation to prayer leading up to a curious form of consecration called the Communion Prayer. It might be more correct to call it a Prayer of Humble Access. It is not addressed to God the Father but to our Lord Jesus Christ. It differs in Norway and Denmark, but in each case is a prayer thanking our Lord for His love, referring to His presence, and praying for a good Communion in the reception of His Body and Blood, and for union with Himself and all the faithful. This is followed by the *Agnus Dei*, after which the priest turning to the altar says the Lord's Prayer and the words of institution. He is to take the bread and cup into his hands at the proper words. The communicants approach the altar immediately after the Sanctus and Benedictus, and the first rail-full kneel there during the consecration. The priest delivers the Sacrament with the words, "This is the Body of Jesus Christ." "This is the Blood of Jesus Christ." Each rail is dismissed with the blessing, "The crucified and risen Saviour who hath given you His holy Body and Blood with which He made satisfaction for all your sins, strengthen and uphold you therewith in a true faith unto everlasting life. Peace be with you. Amen." When all have received, a thanksgiving hymn is sung and the priest turns to the altar and says the collect of thanksgiving, "The Lord be with you," and the blessing. While the priest kneels the sacristan goes to the choir door and says a prayer for God's blessing on the service. Three triple peals are given on the bells and the priest goes to the sacristy.

The Communion Prayers which immediately precede the consecration in the Danish and Norwegian Mass are, respectively, in Denmark and Norway:

"Risen Lord and Saviour, Thou who art Thyself present among us with all the richness of Thy love. Grant us to partake of Thy Body and Blood for Thy Memorial, and for the confirmation of our faith in the forgiveness of sins. Cleanse us from all sin and strengthen us in the inner man, so that Thou mayest dwell in our hearts through faith. Make us firm in the hope of eternal life. Grant that we may grow in love, so that with all Thy faithful people we may be one with Thee, even as Thou art one with the Father. Amen."

"Beloved in Christ, let us have in remembrance Him who died and rose again for us. Let us together give thanks and pray. We give thanks to Thee, O Lord Jesus Christ. We bless Thy name, Thou only begotten Son of God, our Saviour. To Thee be glory for the love that is stronger than death. We pray Thee to grant unto us who approach Thy table to partake of Thy Body and Blood, that we may come before Thy face with humble and true hearts. Unite us to Thyself as the branches with the vine. Teach us to love one another as Thou hast loved us, and grant us with all Thy holy Church to have comfort and joy in Thee. Amen."

The Corean Mission

CHRISTIANITY is represented in Corea today by both Catholic and Protestant types—the Catholic being stronger in the country and the Protestant in the towns.

At present the Roman Catholic convert in a country like Corea does not begin to understand the point of view of his Protestant brother, and similarly the Protestant thinks the Catholic worships only images of our Lady! It is here that our Corean Mission feels that it has an important part to play. It is a fact that the Anglican who practises Catholicism is in a position of immense strategic importance. He has a complete understanding of the Roman Catholic point of view. He has a sympathy with the Protestant, for he knows, what the average Roman does not know, that there was much justification for a Reformation, and that the Protestant of today is not the Protestant of three hundred years ago.

In Corea this strategic position was wisely used by the Mission in preserving personal friendly relationships with both Roman Catholic and Protestant missionaries.

—Rev. Ernest Henry Arnold.

A Review of the German Situation

By the Rev. Henry Smith Leiper, D.D.

Executive Secretary of the American Section, Universal Christian Council for Life and Work

A BRIEF REVIEW and summary of developments in the German Church situation may be in order so their significance can be appreciated. One needs to keep in mind three sets of facts: first, what it is that the Nazis are demanding of the Church; second, what the response of loyal Christians in Germany has been to these demands; third, what the Churches in other lands have been doing with respect to the situation.

I would list first what I may call "Ten Commandments" of Nazidom to the churches.

1. The Church shall be in all essentials one with the State in its purpose.

2. The supreme leader of the Church, as of everything else in the nation, shall be the head of the State—Adolf Hitler.

3. The Church shall not go against the will of this dictator in the choice of its highest officials.

4. The "leadership principle," supreme in the Nazi State, shall apply likewise in the Church, the word of the Bishop of the Reich being the supreme law of the Church.

5. The selection of future pastors of the Church shall be in the hands of the leaders of Hitler youth, who shall say which students are to be admitted to theological training.

6. These future pastors are to come from only one race—the "Aryan."

7. They shall likewise come from only one party, the National Socialist.

8. The Church shall be no longer regarded—from a practical point of view—as supra-national and universal but as a distinctly German institution.

9. The Church shall support the campaign to eliminate from its own life and the life of the nation the race which produced its Lord and the writers of the Bible.

10. The God of the Church shall be officially permitted to be recognized in Germany only if He will salute Adolf Hitler.

To meet these intolerable demands the protesting groups in the Church have proceeded as follows:

1. They elected a truly great Churchman, Dr. Friedrich von Bodelschwingh as Reichsbishop, and still regard him as their spiritual leader.

2. After Dr. von Bodelschwingh was forced out, they formed the Pastors' Emergency Federation, which enlisted more than a third of all the ministers of the Evangelical Church.

3. When this was dissolved by coercion and the activity of police spies, they looked to the Pastors' Fraternity of Westphalia to take the lead in protest.

4. They left the various Synods in protest and subsequently declared several Synods free from the National Church.

5. They appealed repeatedly to the Chancellor, to the President, and to other high officials, securing in a number of instances certain modifications.

6. They continued to preach and to write openly, accepting dismissal from their posts in many cases and in others resisting dismissal with the support of their laymen.

7. They resisted particularly the Aryan clause as applied to the Church and many undertook to show their concern for Jewish victims of Nazi policies.

8. Many found it necessary to flee from Germany, leaving all for conscience' sake.

In support of the universality and spiritual freedom of the Church in Germany the Churches in other lands have acted both individually and collectively. Their efforts have included the following moves:

1. Upon the outbreak of the storm in Germany, American, English, and Swiss Churches sent able representatives to confer with Church leaders in Berlin, to show their fraternal concern and to gain a first-hand knowledge of the facts.

2. The officials of the Universal Christian Council made extensive and repeated visits for consultation and assistance.

3. The representatives of Churches in other lands felt it necessary to decline invitations to attend the consecration of the Reichsbishop whose policy they could not approve. He has not been consecrated.

4. The chairman of the Universal Christian Council conducted a prolonged correspondence with the Reichsbishop, to point out the critical views entertained by Germany's friends with regard to Church developments.

5. Archbishop Eidem of Sweden sent a personal representative to lay before the Chancellor and other high officials the protests of non-German Christians. Cablegrams from America, England, and other lands have registered the same point of view.

6. An American Church representative went unofficially to interview leaders on both sides of the controversy and talked for an hour with the Chancellor, pointing out the danger which lies in the policy of his government and of his party within the Church.

7. The press and information service of the Universal Christian Council has kept all lands intimately informed of developments in Germany, which has resulted in many individual approaches in the interest of the freedom and the purity of the Church.

8. American, English, and other Church leaders have again and again expressed their deep sympathy with the protesting pastors and given them strong moral support in many ways, including an official statement by the Federal Council of Churches and the American Section of the Universal Christian Council for Life and Work.

THE figures most prominent on the stage representing the struggle in the Evangelical Church today are Pastor Martin Niemöller, Baron Wilhelm von Pechmann, and Judge Jaeger.

Pastor Niemöller, leader of the protesting pastors, after arrest, release, reprimand, and official dismissal from his pastorate in the Dahlem Church, Berlin, was to have been replaced on April 8th. But he appeared in his pulpit as usual, the laymen of his church having insisted that the church would not be open to any other minister. Close on the heels of this successful defiance of the Nazi Reichsbishop comes the announcement that his dictatorship is ended, the decree which established it being set aside. A somewhat limited amnesty is granted to the many pastors who have been technically removed from office because of their resistance to Nazification of the Church.

Baron von Pechmann, one of the outstanding laymen of Germany, director of the Bavarian Commercial Bank and former president of the powerful German Evangelical Church League, wrote the Reichsbishop on April 13th, announcing his resignation from the Church! He spoke of the reasons without evasion or circumlocution: "The time has come for more emphatic protests than words—for leaving a Church that has ceased to be a Church. It is no longer a Church when it has to be based on its supposed unity with National Socialism, continually proclaimed by you, and which is to be made the guiding principle of its essence and administration. Such an application of totalitarianism to religious belief and the Church means, indeed, nothing but sliding back into pre-Christian and anti-Christian absolutism."

Judge Jaeger represents the most determined element in the Church on the side of Nazi ideas and methods. He it was who held for a time the post of Commissar in the Prussian Church and whose policies forced Dr. von Bodelschwingh to retire as Reichsbishop. He has been added to the Cabinet of Reichsbishop Müller ostensibly to hasten the pacification of the Church; but his appointment will certainly only stiffen the resistance of men like Pastor Niemöller and Baron von Pechmann.

The Resurrection of the Dead

By the Most Rev. James DeWolf Perry, D.D.
Presiding Bishop of the Church

A POPULAR TREND of thought has been a drifting away from the truth of God's outward manifestation, sapping Christian faith and practice of their faith and vitality. Some are so blind as to take refuge in the statement that "God is Spirit" and to deny His substance and even existence. Faith in a disembodied God results necessarily in a disembodied religion; the only way of regaining its substantial nature is to believe God's Being real, Christ's resurrection real, and His risen body real.

Granted the reality of survival after death, the question still persists, "With what body?" The clearest answer which we have is given in the form of a parable used by St. Paul and by our Lord Himself. It is the figure of the seed dying that it may bear fruit. The soul is wrenched from the earthly body to gain a stronger instrument for the work which awaits it. The body natural is supplanted by the body spiritual that God may use it for spiritual ends. Sometimes we hear the question whether there can be "individual recognition" in the future life. The fact is that only in the future life can there be perfect recognition of each other. We know only in part the language of these bodies, but when the masks of flesh are done away, the human soul can find a means for perfect self-expression and God will dispel the darkness and the weakness of this earthly body with the light and power and life of the body that shall be.

When God made man in His image to grow according to His likeness, the human body was as essential a part of this design as the human soul. There is no law in all the universe but clothes itself in outward form. The swelling seed, the flowering bud, the changing seasons mantling the earth with color, the very planets whirling in the spheres, are so many manifestations of unseen forces—gravity, light, and life—through which God reveals His power.

When we turn from the physical world to the realm of personality, the romance of creation becomes still more intricately beautiful. The human body symbolizing the union of the natural and the spiritual is more than a phenomenon of earth. It is a sacrament of the natural and spiritual union in man because a central truth in the Being of God Himself. We stand in the presence of a mystery when we speak of the divine necessity on the part of God to become embodied in outward form. Yet only in this conception of His nature has God ever chosen to reveal Himself. Without the realization of this truth, however, the universe becomes an unanswerable riddle and history a bewildering paradox. Whatever else is thought about the resurrection of the dead, in some form of body they must come. For Christians to reject the resurrection is to undermine the whole structure of their faith.

TO A PASTOR GROWN OLD

SHEPHERD with graying head, I watch the sun
Leave its first gift of scarlet on the stones
Which make your church's spire; praying one,
I feel the mood that great bell with its tones
Leaves in the morning air; I watch you go
To stand before your altar; point the way
Which I must walk if my poor soul would grow—
Teach me to cross the great void when I pray.

Show me your flawless fabric of belief
Which brings you daily to commune with Him
For my poor faith is like an autumn leaf—
Bright in some seasons; then begrimed and dim:
Oh, how I hate my smallness when I see
How far I miss the pattern set for me!

JAY G. SIGMUND.



The Sanctuary

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

Our Only Mediator and Advocate

READ Hebrews 12: 18-24 and I John 2: 1, 2.

THESE WORDS are very familiar to us all. We hear them as often as the Prayer for the Church is offered in the celebration of the Holy Eucharist. Possibly, however, this very familiarity makes for vagueness in our understanding of them. Probably also not many people connect them directly with the Ascension of our Lord. Nevertheless they are closely related in thought to that article of the Creed and to the festival which we are keeping this week. It is the Ascended Lord in His heavenly glory who serves as the only Mediator between God and man, and as our Advocate with the Father.

The thought of a mediator is connected, of course, with the Old Testament first. Moses is constantly spoken of in the older writings as one who stood between the children of Israel and Jehovah in the forming of the ancient covenant. For centuries the Jewish people thought of themselves as in a covenant relation with God, not in its popular sense of an agreement or bargain between two, but rather, as someone has put it, indicating God's blessings and our corresponding duties.

When in the Upper Room our Lord said to His companions, "This is my Blood of the New Covenant," the expression was rich in meaning to them from its background of generations both of teaching and custom. They would have known at once exactly what He meant. We have to translate it possibly into terms more suited to the modern mind. Our Lord meant that the old order of things was passing away, as the prophets had said it would, and that there in the great Sacrament of His Body and Blood, He was inaugurating a new and more spiritual relation between God and man. This is what the writer of our passage in the Epistle to the Hebrews is thinking about when he contrasts Moses on Mount Sinai and the giving of the Law with the heavenly Mount Zion where Jesus the Mediator of the New Covenant brings His people into a closer and more vital relationship with the Father than the old law could ever do. As we study the picture he draws, we realize, however, that it is the Ascended Lord of whom he is thinking.

To His title, Mediator, the Prayer Book adds that other, "Advocate," which we find used of Him by St. John. The thought of the advocate is literally of one called to our side to assist us—a helper in time of need. It means what mediator means, and it means more—for there is added the thought of one who pleads our cause. St. John suggests why this is necessary in the words "if any man sin." If all was well with humanity and we could approach to assume our part of the covenant without a sense of unworthiness and shame, the mediator could do all that needs to be done.

The important thing today is to connect these thoughts in our minds and in our prayers. The Ascension means little to many Christians when it ought to mean much. We can enter more fully into the richness of its significance as we gather about it these functions which our Lord fulfills by virtue of the fact that He "has gone into heaven and is on the right hand of God," there to establish a covenant that cannot be broken and to open its blessings to us, as and when we turn to Him in penitence and prayer, seeking an advocate with the Father.

. . . "Thou, O Lord, art faithful and just,
to forgive me my sins when I confess them.

Yes, for this too

I have an Advocate with Thee to Thee,
Thy Only-begotten Son, the Righteous.
May He be the propitiation for my sins,
who is also for the whole world."

(Bishop Andrewes.)

The Message of Salvation

By the Rt. Rev. Henry Knox Sherrill, D.D.
Bishop of Massachusetts

THE APPALLING THING is that there is so little difference in the views of those within and without the Church. There are represented the same inadequacies, differences of opinion, failures and also sacrifices and heroisms. Indeed we may be grateful that God is not limited to the Church. God raises up children to Abraham in the most unlikely places. We could well emulate the utter sincerity, the self-forgetfulness, the social courage and idealism of many who do not practise fellowship with us. Yet I feel more than ever that we in the Church have the message not merely of personal but of social salvation. Other foundation than this can no man lay.

God as revealed in Christ is the need of individuals, peace conferences, legislatures, directors of corporations and of unions, parents and children. Supremely is this the need of the Christian Church, for our message and our power are from God. In the light of this we through our worship, our fellowship, should be able to reveal something of the mind and purpose of God in Christ, and we should have the courage to stand for the truth.

As we enter another year of corporate life, we can well confess before God our weakness and failure, our obsession with secondary matters, our coldness of heart, and wanderings of mind and of purpose. If such confessions were sincerely made, if we could see, as God sees, how little we have accomplished in comparison with what we might and ought to have done, then that in itself would be a forward step, because it would be a step toward God.

Then we should lose our littleness in the greatness of His purpose, our coldness in the warmth of His love, our weakness in His strength. Our message is one of triumph. God lives. God reigns. To Him we dedicate our lives.

A Better Educational System

THERE SEEMS to be a tremendous influx of religious articles in the periodicals of our country. *Harpers*, the *Atlantic Monthly*, and others have had an unusual number. All are interesting, a few seem wistful in a hope that some reality can be found in religion, some are definitely sure that nothing in religion can be offered, while a few, like Bishop Fiske, are certain of the faith of Christianity.

A casual glance would lead one to believe that Christianity on the whole is in for a major attack, even a real war. A second, and probably better thought, would show that in the present crisis of the world, editors with cleverness realize that man has a renewed interest in the whole subject of religion. After all, we should not worry too much about detrimental articles, for it is complete indifference that really would be a dangerous sign, and it is evident that with the present crop of authors religion just can't be ignored.

Of course one of the saddest things in modern America is the evidence of well educated minds who use beautiful English and attractive style, but who seem woefully ignorant about the whole background of religion, and particularly of Christianity. Lovely words and well phrased sentences still do not cover up fundamental lack of education along spiritual lines.

Can the *Southern Churchman* issue a plaint? We are just one of many Church papers, but the ignoring of the Church press, which is the only press interested alone in the subject of religion without thought of profit, is leaving for the secular press the widest reading upon religious subjects. Only about thirty thousand of our membership take a Church paper and most of these in spite of no encouragement from a local rector rather than by reason of his urging such a course. Then when rectors wail about the lack of faith and interest and the ignorance of their congregations, editors can only smile and hope that the aid of the Church press will some day be recognized.

In the meantime, it is well to remember that most of the writers who are delving into religious subjects are strictly amateurs in the realm of religion and as for a vital religious experience can claim little or none. But it is all interesting and may lead to a better educational system among those who call themselves Christian.—*Southern Churchman*.



Churchwomen Today

Ada Loaring-Clark, Editor

THIS YEAR the Church Periodical Club celebrates the twenty-fifth anniversary of Mrs. Otto Heinigke as national president and of Mrs. Harry C. Gerhart as diocesan director in Tennessee. Many others have nearly as long a record for continuous and faithful service. We congratulate them and the Church Periodical Club.

In the spring issue of *The Messenger*, the official leaflet of the Church Periodical Club, the leading article says in part: "The purpose of God for the club seems to be clearly indicated by its simple beginnings. Born of a desire to share with others reading matter that has already given satisfaction to its owners, this objective still persists through all the later growth and expansion. This is shown by the thousands who regularly mail their magazines to distant points or carry them to nearby places; by the response to appeals for special books, and the spontaneous offer of many kinds of printed matter."

So often we ignore the value of so-called small things in our religious life. We forget that through the Church Periodical Club we can pass on a spiritual impulse as well as reading matter. A missionary in China says: "As you have been serving the Boone Library School—and it would not be possible except for the Church Periodical Club—so the scholars are now taking up the spirit of service and passing it on. Sunday afternoons the boys of the Library School go to the prisons, shops, and other places and take books and circulate them, giving all a new outlook on life, especially the prisoners. We cannot repay those who have built up values in our lives, but we can pass on and keep that spirit of Christ alive in the world today and in the days to come."

If we believe that the purpose of God for the Church Periodical Club is to show, by very simple means, His love, what must we believe as to His purpose for those of us who take part in its work? Our books and magazines bear the most wonderful message in the world, the message of His love. Surely this means magazines mailed regularly and steadily, little economies in personal pleasure to save money for postage, and friendly letters to those who receive the magazines, not allowing ourselves to become discouraged when we fail to receive answers to our letters. It also means the passing on of literature before it is out of date. To those of the Church Periodical Club the purpose of God comes not in big, heroic deeds, but in simple acts of neighborly kindness; not in costly gifts, but in the faithful forwarding, week by week or month by month, the magazine we have so much enjoyed. We are not all able to teach or to "go tell" but we may provide tools for those to whom such tasks are committed. There are many needs unfulfilled. Every diocesan director can tell you about them.

MISSIONARIES were sent to Liberia while it was still a colony and in 1851, after the Republic was established, the Rev. John Payne, who had been in the field since 1838, was consecrated the first bishop. With this background of long endeavor

Our Work in Liberia

it is distressing to know that human sacrifice is still surreptitiously offered in some areas, in spite of the fact that the Liberian government is alert in punishing such wrong-doing. As the knowledge of Christ and His Gospel gains adherents these practices grow less and less frequent. We hope the time is nearly here when they will be wiped out entirely. The Sisters at our mission at Masambolahun are exceedingly busy. They touch the mission work at every point, especially in building the characters of the girls at the school. Their contacts in the homes and through the classes with women and girls are working out admirably, and they ask for our prayers for their young charges, the future mothers of the tribes, as well as for themselves. Nearly a thousand girls, half Liberian and half from interior tribes, have been trained at the industrial school at Bromley near Monrovia.

Books of the Day

Rev. William H. Dunphy
Editor



SAINTS, SINNERS, AND BEECHERS. By Lyman Beecher Stowe. Illustrated. Bobbs-Merrill. Indianapolis. 23 cm. Pp. 450. \$3.75.

THE BEECHERS have been a remarkable family. Less than 200 years ago, David Beecher was born. He became one of the best informed men in New England; and in his blacksmith shop all sorts of questions, literary, theological, and political, were discussed. Among his descendants may be counted two of the most celebrated divines of America, a distinguished authoress, and a large number of lesser known men and women of high standing and splendid talents.

The author, a grandson of Harriet Beecher Stowe, may seem to protest too much; but he has certainly presented us with a wholesome and most readable book. Henry Ward Beecher's methods of study and sermon-preparation are not given as fully as we should like; but we know that he was an omnivorous reader and a hard worker. "His absorption in books never eclipsed his still greater absorption in men. He drew out in conversation the views of stage-drivers, ferrymen, longshoremen, carpenters, and common laborers, just as he did fellow-preachers, business men, professional men, and scholars." Though he never prepared his sermon until Sunday morning, he always had several half-formed sermons floating in his mind. For 40 years he held the attention of a large and urbane congregation.

E. L. P.

THE COMMONPLACE PRODIGAL: The Tragedy of Ineffective Prayer. By Allan Knight Chalmers. New York: Henry Holt and Company. 19 cm. Pp. xii, 229. \$1.75.

THIS BOOK is addressed to a lukewarm, lethargic age; to people who have become so accustomed to Church that they have no expectancy; to those, so engrossed in the affairs of the day, that though they may arrive at Church "physically breathless," they are certainly not "spiritually breathless." As the author says, "We have no almost aching awe as we enter the church; no eagerness at the possible miracle of meeting God that day. The terrible immediacy of the Way of Christ has become an historical exhibit rather than a present fact. We are so accustomed to seeking for God without expecting to find Him that to feel the haunting sense of His presence makes us feel that religion has become importunate if not even a little imperinent."

The author, his illusions shattered during the World War, sets down suggestions for the practise of prayer. He refutes the widespread idea that prayer is drawing drafts on a celestial bank account and shows the futility of much that passes for praying. The book is sincere and helpful. Dr. Chalmers has the spirit of a mystic; and he is on the trail of something which the Christian saints have known for nineteen centuries.

E. L. P.

CAN I KNOW GOD? By Frederick B. Fisher. 1934. Harper. New York and London. 19 cm. Pp. 140. \$1.00.

THIS IS THE TWENTIETH book in the Harper's Monthly Pulpit series. The author is pastor of the First Methodist Episcopal Church of Ann Arbor, Michigan; but for years he was a Methodist bishop in Calcutta. In his ten sermons, he arrives at the conclusion that one can know God, though one need not explain God in order to affirm Him. One gains insight into God intellectually, artistically, ethically, and mystically. "Is one religion as good as another?" he asks. "No. There is one best religion: the one that bursts forth into fruitful deeds of love and fellowship—that binds up wounds instead of inflicting them." And that religion is best portrayed in Christianity.

E. L. P.

EINE HEILIGE KIRCHE: Kirchliche Erneuerung. Herausgegeben von Friedrich Heiler. Munich: Ernst Reinhardt. Heft 1-3. 1934. Pp. 96. 8 marks.

THE "EVANGELICAL-CATHOLIC MOVEMENT" in Germany is certainly giving rise to theological literature of real depth and significance. First Franz Koehne's remarkable book, *Der Ruf von der Erde nach Gott und der Gottesdienst der Kirche* (which will shortly be reviewed in these columns), and now the instructive articles in the January-March collection of *Eine Heilige Kirche*, devoted to the subject of the Renewal of the Church—a matter of peculiar interest to all concerned with the situation of Christianity in Germany since the Revolution.

The editor, Friedrich Heiler, who needs no introduction to American readers, writes of the Evangelical-Catholic Movement in Germany, and traces its development from 1917, when Pastor Hansen, "the Nestor of German High Churchmen," set forth his 95 theses against the errors and abuses of *this* age, to the present crisis. Conrad Minkner strongly sympathizes with the "German Christian" Movement, but Heiler, with more discrimination, points out how national and universal elements and aspirations must meet and find fulfilment in a truly Catholic Church, the fulness of Christ, transcending all racial and political limitations. One of the best articles is contributed by a Roman Catholic priest on the renewal of the Church to which he belongs. He emphasizes the need of recovering the whole Christ, Man as well as God, and recognizes that the almost complete neglect of Christ's Humanity has led to an exaggerated cultus of Mary and the Saints. He deplores also the neglect of the Scriptures among Roman Catholics, and the stress on the institutional rather than the living, organic character of the Church, on law rather than life and love. Only the true Vicar of Christ, the Holy Spirit, can renew the Church, and manifest the kingship of Christ to the world.

Walter Peters contributes a noble Roman Catholic tribute to Luther, and pleads with his co-religionists to open their eyes to his real merits and greatness, at the same time that the Evangelical Church is beginning to recognize his shortcomings. Paul Hoecke, who is a member of the Eastern Orthodox Church, sees the hope of German religion in a return to the pre-Bonifacian, non-Romanized Church (*Rückkehr zur deutschen Urkirche*) which is at the same time a return to integral, i.e., Orthodox, Christianity. This and nothing less will be the completion of the work begun at the Reformation. Pastor Hansen has a forceful and appealing article on the Universal Church, though his interpretation of Irenæus ("*dass man auf Rom schauen müsse, um zu wissen, was rechte christliche Lehre sei, denn dort hatten immer heilige Bischöfe ihres Amtes gewaltet*," p. 71) is open to criticism. It is not the Roman Bishop, but the community (as a mirror and a microcosm of the Christian world) that Irenæus here emphasizes, as many Roman Catholic scholars from Bossuet to Della Piana have recognized. Other articles of ability and learning are to be found here.

The principles of the Reformation on its positive, constructive side, are not abandoned by these writers, and their work should appeal to all but two classes of Christians: those who can see in the Reformation only a gigantic, unmitigated piece of stupidity and sin, and those who identify loyalty to the Reformation with the antics of those who howl—or bray—most lustily in its behalf. Anglicans in particular will find their sympathy and their prayers going out to their German brethren, in their longing for the restoration of a Church which shall be at once truly national and truly Catholic.

WILLIAM H. DUNPHY.

ST. MARK. Introduction and Notes by W. Graham Scroggie, D.D. (Edin.) The Study Hour Series. Harper. New York and London. 16½ cm. Pp. 285. \$1.25.

THIS BOOK is a commentary, very helpful to study groups and to individuals. There is no textual criticism; Dr. Scroggie simply takes a few verses at a time, gives the setting, makes some suggestions for further meditation, and deduces a central thought. As the whole gospel is treated in this way, the book is of homiletical as well as devotional value. For a course of expository sermons on the third gospel, the book is especially recommended.

E. L. P.

PEOPLE WHO LIVE superficial lives must not expect a superficial religion to be of much help to them in times of strain.

—Rev. Carl Martenson.

NEWS OF THE CHURCH

Tennessee Church Building Consecrated

Edifice, in Industrial Section, Completed Without Debt by Small Congregation of Less Than 100

NASHVILLE, TENN.—The new stone church of St. Andrew's Mission, erected last year, was consecrated by Bishop Gailor of Tennessee on the Fourth Sunday after Easter. The certificate of freedom from debt was read by the warden, Charles E. King, and the sentence of consecration by the priest in charge, the Rev. J. Francis McCloud. The Bishop preached the sermon, and confirmed eight persons, three of whom were men.

St. Andrew's is in a section of the city largely industrial, and its completion without debt, by a congregation of less than 100 communicants, speaks well for the loyalty and energy of the people. This is the fourth church building. One was burned, one was blown away in a tornado, and the third, built about 30 years ago, now becomes the parish house.

Three other churches are represented in the furnishings; the sanctuary window was formerly in St. Paul's, Murfreesboro, the pews and chancel furniture in Glen Raven Chapel in Robertson county, and the lighting fixtures in Christ Church, Nashville.

Cranbrook Summer Conference

Dates June 24th to 30th

DETROIT—The annual Cranbrook Summer Conference will be held from June 24th to 30th in the buildings of Cranbrook School, Bloomfield Hills, Mich. The Rev. William R. Kinder will act as chairman of the conference, and the Rt. Rev. Herman Page, D.D., Bishop of the diocese, as chaplain. The young people's division will be under the charge of the Rev. Irwin C. Johnson.

It is planned to hold a Demonstration Church School again this year in connection with the conference.

The program is in process of formation, but the leaders will include Bishop Page, and the Ven. Leonard P. Hagger. The conference theme is: the Reality and Purpose of God.

Special Rogation Services

Are Held to Offset Pagan

Sun Dances of Indians

TORONTO—Special Rogation-tide services were held this year in Indian reserves to offset the sun dances, which are held by pagan Indians to bring down, as they believe, the rain. A good many pagan practices still exist among the Indians found in the several reserves in the Northwest.



NEW TENNESSEE CHURCH

Dr. H. P. Silver Resigns New York Rectorship

NEW YORK—The Rev. Dr. H. Percy Silver has resigned as rector of the Church of the Incarnation here, and has been elected by the vestry as rector emeritus.

The cause is the continued ill health of Dr. Silver. He has been suffering with heart trouble for a year. He is a widely known and greatly beloved priest. He is 62 years old. Among his present parishioners is Mrs. James Roosevelt, mother of the President.

Dr. Silver has been very prominent in diocesan and national affairs of the Church, being a member of the diocesan standing committee, deputy to many General Conventions, a trustee of General Theological Seminary, and a member of the National Council.

Bishop Gribbin to Preach Baccalaureate Sermon

NEW YORK—Commencement week at the General Theological Seminary will begin with Evensong in the Chapel at 8 P.M., May 21st. The preacher of the baccalaureate sermon will be Bishop Gribbin of Western North Carolina. May 22d will be Alumni Day. The alumni essayist will be the Rev. Frederick Burgess, of the class of 1915, whose subject will be: Some Pitfalls of Modern Preaching. The speaker at the Commencement exercises May 23d will be Dr. Paul Elmer More.

180 Attend Minnesota Y.P.F. Meeting

FARIBAULT, MINN.—The 10th annual convention of the Young People's Fellowship of the diocese of Minnesota convened in the Cathedral of Our Merciful Saviour here, April 20th, 21st, and 22d with 180 young people, clergy and advisers registered for the three-day session. The annual charge was given by Bishop McElwain, diocesan, and the preparation service was conducted by Bishop Keeler, Coadjutor of Minnesota. Others participating were the Rev. Frederick D. Tyner, Minneapolis; the Rev. Conrad H. Gesner, St. Paul; and the Rev. C. Burnett Whitehead, Winona. Frederick Searing of Mankato was elected president.

Social-Industrial Conferences Planned

Open in Charlotte, N. C., May 14th, and St. Louis May 28th, Under Auspices of National Council

NEW YORK—The first of two significant conferences on social and industrial reconstruction in the United States which will explore the whole range of the New Deal under the sponsorship of 100 leaders of American thought in the fields of education, industry, labor, religion, social service, and the learned professions, will be held in the Hotel Charlotte, Charlotte, N. C., May 14th and 15th.

The second and concluding conference will be in St. Louis May 28th and 29th. Both conferences will be under the auspices of the Department of Christian Social Service, National Council.

TWO CABINET MEMBERS SPONSORS

Two members of President Roosevelt's Cabinet, Henry A. Wallace, Secretary of Agriculture, and Miss Frances Perkins, Secretary of Labor, are among the sponsors of the conference. Other sponsors include J. C. B. Ehringhaus, Governor of North Carolina; former Secretary of War Newton D. Baker; former Attorney General George W. Wickersham; Samuel Seabury; George Foster Peabody; President Kenneth G. M. Sills of Bowdoin College; Dean William B. Donham of the Graduate School of Business Administration of Harvard; former Ambassador Alanson B. Houghton; Charles C. Burlingham, president of the Bar Association of the City of New York; Mrs. Mary K. Simkhovitch, director of Greenwich House, New York City; John M. Glenn, director emeritus of the Russell Sage Foundation; Myles S. Warfield, president of the Order of Sleeping Car Conductors; Lucy Randolph Mason, general secretary of the National Consumers' League; and Mrs. John M. Glenn, president of the Family Welfare Association of America.

RESULT OF NATIONAL COUNCIL ACTION

The aim of the conferences is to assist the Church and the public generally, in "thinking through" the economic, social, and industrial problems which have arisen

Albany Secretary Resigns After Ending 55th Term

ALBANY, N. Y.—The Rev. William C. Prout, completing his 55th term as secretary of the diocese of Albany, preceded by seven years as assistant secretary, tendered his resignation of the former office at the annual convention of the diocese May 1st.

out of the economic set-back. The conferences grow out of a resolution of the National Council adopted at its December, 1933, meeting, requesting its Social Service Department to set up two regional conferences on industrial problems which would be primarily educational in character. In a letter to the sponsors of the movement, the Presiding Bishop, explaining the purposes of the conferences, says:

"They would provide opportunity for the clergy and laity of our Church, with the guidance of experts, to think through some of the merging social and ethical problems of our industrial civilization, and the place of the Church in directing the necessary changes both in purpose and practice. While no attempt will be made to pass any resolutions, a real endeavor will be made to show explicitly the application of Christian principles to questions of industrial relations.

"Coming just prior to the General Convention of our Church, these two industrial conferences will give an especially significant opportunity for us to make explicit the summons to the Church to realize the purpose of God in the whole field of our social and economic life, in accordance with the Church-Wide Endeavor to which our Church has been so wholeheartedly devoted during this year of 1934."

It is in response to this explanation of the purpose of the conferences that the 100 sponsors have enlisted in the movement. The first conference will be held in Charlotte May 14th and 15th, and while the program for the conference has not yet been completed, the plan and scope of the proposed discussions is indicated by the topics listed for discussion, which include An Appraisal of American Industry, Social Justice and the New Deal, Government and the New Deal, The Federal Constitution and the New Deal, The Church and Social Reconstruction, and Statesmanship and Religion.

REV. C. RANKIN BARNES IN CHARGE

The Rev. C. Rankin Barnes, secretary of the Department of Christian Social Service, is in charge of all the arrangements. Spencer Miller, Jr., of the department, consultant on Industrial Relations, and well known as an authority on labor and industrial problems and a member of various federal and international boards and commissions, will preside at both gatherings. Mr. Miller says:

"The purpose of these two conferences is purely educational. They will be devoted to a consideration of present economic and industrial problems presented by competent representatives in their respective fields, informed by a knowledge of the application of Christian teaching to the specific problems. It is clear that the Christian ethic is applicable to the whole realm of human relations. It has specific application to the problems of human relations in industry. In these days of change, it is altogether appropriate that the concern of the Church for the problems of social reconstruction should be set forth with definiteness and with authority."

Dr. Osgood Commencement Speaker

NORTHFIELD, MINN.—The Rev. Dr. Phillips E. Osgood, rector of Emmanuel Church, Boston, will give the Commencement address at the Carleton College graduation exercises June 11th.

Central New York Paper Presents Glimpses of Past With Items From Files

UTICA, N. Y.—Glimpses from past issues of the Central New York diocesan paper, the *Gospel Messenger*, are of interest. One item indicates that 100 years ago communication was slow, and apparently the Bishop of the diocese, then covering the entire state of New York was not in very close touch with affairs, for he requests early information of churches expected to be ready for consecration during the spring and summer, and asks to know what deacons will desire advancement to the priesthood in the same period.

Another is that at a previous convention of the diocese, a committee was appointed to "receive the sermons of the deceased clergymen of the diocese for such use as the Convention might deem proper"—which may explain some sermons which have been heard.

In an issue of 75 years ago, great alarm is expressed over the formation of a "Sunday School Association," for fear that it might be "one of those intermeddling societies which are occasionally heard of."

In another issue the danger of "cold feet" to clergymen is discussed, with advice as to the proper method of warming the "foot" before the fire.

Cathedral at Washington Gets \$250,000 Bequest

NEW YORK—The Washington Cathedral received a bequest of \$250,000 in the will of the late George F. Baker, banker and philanthropist, who died May 2, 1931. A transfer tax appraisal filed recently showed that he left a net estate of \$73,759,683 when he died.

Dr. Foley Resigns Professorship At Philadelphia Divinity School

PHILADELPHIA—The Rev. George Cadwalader Foley, D.D., one of the oldest of the clergy in this diocese and one of the foremost scholars of the Church in the United States, resigned April 8th as a member of the faculty of the Philadelphia Divinity School to retire from an active ministry covering a period of nearly 60 years. Advancing age was given as the reason for Dr. Foley's retirement, for June 29th he will reach the age of 83.

Dr. Foley has been a member of the Divinity School faculty for 29 years. He is, moreover, the oldest alumnus, being a graduate of the class of 1875.

Upon receipt of his resignation, members of the faculty of the Divinity School held a special meeting at which a minute was adopted recording their keen sense of regret at his retirement from active service.

Stained Glass Windows Dedicated

WATERTOWN, N. Y.—Two new stained glass windows were dedicated in the Church of the Redeemer by the rector, the Rev. D. D. Douglas, Easter Day in memory of Hattie May Neddo and Mr. and Mrs. Eben Neddo and Miss Jennie Neddo.

Hall of Religion Contracts Signed

Building to be Operated Again This Year at World's Fair; Episcopal Church to Get Space Free

CHICAGO—Contracts have been signed by the trustees of the Hall of Religion at Chicago's World's Fair for operation of the building during the 1934 season of the exposition. Bishop Stewart of Chicago is one of the trustees.

The action followed extensive investigations and discussions over the advisability of continuing the combination of religious exhibits this year. As now arranged, the 1934 exhibit will include all of the major denominations and communions—among them the Roman Catholics. Last year the Roman Church did not participate.

The space which the Episcopal Church exhibit occupied last year will be available to the Church again this season without expense for the space proper. The groups which held space last year and which were among the original organizers, will be given their space free of charge.

At a meeting of the trustees, Dr. Hugh S. Magill was re-appointed manager for the coming season. Dr. Magill reported he had negotiated contracts aggregating \$21,000 which virtually guarantees the operating cost of the building for the season.

Bishop Stewart is expected to appoint a local committee immediately to supervise the re-installation of the Church's exhibit. Most of the items used in last year's exhibit have been retained and will be available for this year's exposition.

World's Fair offices confidently expect the attendance at this year's fair will be even greater than last when all attendance records were broken.

George W. Dixon of the Methodist Church is again chairman of the Hall of Religion committee.

Acolytes' Guild Exerts Influence

NORTH PLAINFIELD, N. J.—The Guild of Acolytes of Holy Cross Church is exerting a valuable influence in the lives of many young men of this town. At an impressive ceremony in connection with the morning service on the Fourth Sunday after Easter, the rector, the Rev. H. Lewis Smith, admitted 37 new members and presented 20 silver crosses representing one year's service or more. Recognition was made of the fact that two former members of the guild have recently become vestrymen of the Church.

Lighting System Given to Church

ELMIRA, N. Y.—Trinity Church has received the memorial gift of new lighting for the nave of the church, consisting of eight hand wrought iron lanterns with 600-watt lamps, hung in the nave arches, and a commemorative tablet on the west wall indicating the gift to be from Stephen A. K. and Viola Parker, in memory of their mother Mrs. Edith Parker.

Liberal Evangelicals Meet June 4th and 5th

Second Annual Conference to be Held
at Philadelphia Divinity School;
Dr. Bowie to Open Sessions

PHILADELPHIA—The second annual conference of the Liberal Evangelicals will be at the Philadelphia Divinity School here June 4th and 5th.

The Rev. Dr. W. Russell Bowie, rector of Grace Church, New York, and chairman of the executive committee, will give a review of the organization's work the past year at 11 A.M., June 4th. The Rev. Dr. Henry B. Washburn, dean of the Episcopal Theological School, will speak on Our Conception of the Ministry of the Church. The following discussion will be led by the Rev. A. C. Zabriskie of Virginia Theological Seminary.

After luncheon at the Fairfax Hotel, the Rev. Dr. Norman B. Nash, of the Episcopal Theological School, will speak on The Social Implications of Religion from the Liberal Evangelical Point of View. The following discussion will be led by the Rev. Dr. J. Howard Melish, rector of Holy Trinity Church, Brooklyn.

The Liberal Evangelicals' Approach to Youth will be the subject of an address by the Rev. Charles W. Sheerin, rector of Grace and Holy Trinity Church, Richmond, Va., and editor of the *Southern Churchman*.

Bishop Hobson of Southern Ohio will be the preacher at the Vesper service.

PRESIDING BISHOP TO ATTEND

The Presiding Bishop and Bishop Taft of Pennsylvania will make addresses of welcome at the evening session. Bishop Parsons of California will speak on The Liberal Evangelicals' Message in Our Church Today. The Rev. Dr. George C. Foley of the Philadelphia Divinity School will lead the discussion.

The program June 5th opens with a celebration of the Holy Communion at 7:30 A.M. Following a business meeting at 10 A.M., the Rev. Dr. Howard C. Robbins of General Theological Seminary and the Rev. L. Bradford Young of Holy Trinity Church, Brooklyn, will speak on The Liberal Evangelicals' Approach to Worship. The following discussion will be led by the Rev. Theodore H. Evans, rector of Christ Church, Tuscaloosa, Ala.

The Rev. C. Leslie Glenn, rector of Christ Church, Cambridge, will speak on What Have the Liberal Evangelicals to Give to the College Man of Today? The Rev. W. Brooke Stabler, chaplain of the University of Pennsylvania, and secretary of the organization, will lead the discussion.

That afternoon Bishop Gilbert, Suffragan of New York, will speak on What Attitude Shall Our Church Take Toward War? The discussion will be led by the Rev. Elmore McKee of Buffalo, N. Y.

Bishop Washburn, Coadjutor of Newark, will speak on The Appeal of Jesus to Modern Life. Bishop Hobson will lead the discussion.

Japanese Church Members Increase Financial Aid

TOKYO—The financial support of the Church in Japan by its members today is far greater than it was 25 years ago. The number of baptized persons is slightly more than double, while the contributions are more than six times as much, statistics comparing 1933 figures with 1908 reveal.

Washington Summer School Arouses Interest

WASHINGTON, D. C.—Much interest attaches to the coming diocesan Summer School of Religion which is to be held June 20th to 30th at Overall, Va., the gateway to the Shenandoah National Park.

The school has been arranged by the Washington department of religious education, the Rev. William Moody chairman. He will serve as director and chaplain of the school. The faculty will include the Rev. Messrs. C. S. Abbott, F. B. Tucker, C. E. Buck, Herbert Donovan, H. L. Doll, A. T. Mollegen, and Miss Margaret Bate-man, Miss Frances Withers, Mrs. Corie Lee Moody, and Gordon Wood.

St. Mark's Church, Evanston, Celebrates 70th Anniversary

EVANSTON, ILL.—Seventy years of service to the north shore section of Chicago on the part of St. Mark's Church, Evanston, were honored recently. The anniversary celebration began on St. Mark's Day with a choral celebration of the Holy Eucharist with Bishop McElwain of Minnesota celebrant. The Rev. E. Victor Kennan, rector of Grace Church, Freeport, and former assistant at St. Mark's, preached.

Bishop Longley of Iowa, former rector of St. Mark's was the preacher April 29th at the Choral Eucharist and the Rev. Robert Holmes of St. Mark's was the celebrant.

That afternoon the Rev. Harold Range of St. Mark's was the preacher at festival Evensong and the celebration closed with the 70th anniversary dinner the following night. The Rev. Harold L. Bowen, rector of St. Mark's, acted as toastmaster at that time. Bishop Stewart of Chicago, Bishop Longley, and Dr. Dwight F. Clark, senior warden, were among the speakers.

S. P. G. Panel Arranged

LONDON—The celebration this year by several dioceses in the United States of the sesquicentennial of their formation is turning the thought of many churches in these dioceses to their older associations with the Society for the Propagation of the Gospel. If any of the churches, with old links with the S. P. G., are interested in a memorial tablet, they will be glad to hear that the S. P. G. can arrange with designers for the supplying of a suitable panel for a leaded window. The Rev. Canon Stacy Waddy, D.D., 15 Tufton street, Westminster, is secretary.

Church in Japan Shows Strong Growth

Increasing Stability Evidenced by
Statistics for Past Year Compared
With Those for 1908

TOKYO—Strong evidence of the increasing stability and growth of the Church in Japan is shown by recent comparative statistics for a 25-year period, giving summaries of the work for 1933 and 1908.

Native workers within this period have increased from a total of 295 to 372, while foreign missionaries have decreased from 228 to 219.

The number of baptized persons on the roll has more than doubled, increasing from 13,384 in 1908 to 41,781 December 31, 1933. The total number of communicants has increased from 7,024 to 16,634. During 1933, confirmations totaled 1,338, nearly double the number of 698 confirmed in 1908.

The Church now has 271 churches and missions, of which 35 are self-supporting. Hospitals have increased from four to six. The number of orphanages, four, remains the same, but the number of inmates has increased from 281 to 426.

Sunday schools have increased from 234 to 356, with an increase in scholars from 13,387 to 24,004. Boarding and day schools have increased from 27 to 108, with an increase in scholars from 660 to 8,377. Divinity school students have increased from 41 to 65.

Total contributions of the churches for 1933 were 218,054.77 yen, more than six times the amount contributed in 1908, which totaled 35,630.82 yen. Disbursements during 1933 totaled 231,739.99 yen, compared with 32,018.18 yen for 1908.

The Anglican Church's work in Japan was begun 75 years ago by the Rev. Messrs. J. Liggins and C. M. Williams of the United States. The Church is known as the *Nippon Sei Kokwai* (Holy Catholic Church in Japan).

East Carolina Young People's Camp Dates Are Announced

WILMINGTON, N. C.—The young people's camps of the diocese of East Carolina will be held at Camp Leach, located on the Pamlico River, near Washington, N. C. The senior camp will be held June 11th to 24th, with the Rev. George S. Gresham as director; the junior camp for boys, June 24th to July 8th, the Rev. Mr. Gresham, director; the junior camp for girls, July 8th to July 22d, Mrs. Jennie M. Howard, director; and the midget camp for boys and girls, July 22d to July 29th, James Beckwith, director.

San Francisco Canon Heads Club

SAN FRANCISCO—Canon G. B. Wright of Grace Cathedral has been elected president of the Monday Club, the social organization of the San Francisco Episcopal Church clergy.

Minnesota Observes "Diocesan Days" Series

Priests Exchange Pulpits on Sundays and Give Information About Structure of Church

MINNEAPOLIS, MINN.—Beginning April 15th and ending April 29th, "Diocesan Days" have been observed in the diocese of Minnesota with the purpose of giving information on the diocese as the normal unit of Church life and the immediate channel through which the parish serves the interests of the Kingdom.

The plan originated with a clerical member of the Bishop and Directorate, the Rev. Paul R. Palmer, and was executed by a special committee appointed by the Bishop and Directorate. The plan called for an exchange of pulpits on Sundays, April 15th, 22d, or 29th among the 65 clergy of the diocese. In case a missionary priest had two or more parishes, the visiting priest took services in all places.

There was no solicitation of funds but the plan included a presentation of the function of the diocese as a connecting link between the parish and the general Church, and also a presentation of the purpose and function of the Woman's Auxiliary to the Church. A suggested outline for the sermon to be preached was furnished each rector. The plan as carried out has been very successful and will undoubtedly be made an annual event in the diocese.

Greenwich House Play to be Given In New York Roman Catholic Church

NEW YORK—Evidence of the unique regard in which Mrs. Mary Kingsbury Simkhovitch, director of Greenwich House, is held by all her community is revealed in the announcement just made that the three performances of *Joseph and His Brethren*, to be given for the benefit of the Fresh Air and Camp Fund of Greenwich House, will take place in the auditorium of the Roman Catholic Church of Our Lady of Pompeii. It is the first time that a play, other than a Passion play, has been given in this church. Fr. John, priest in charge, is allowing *Joseph and His Brethren* to take the place of the Passion play which has been enacted by his parishioners in other years. The dates are May 11th, 12th, and 13th.

Church Ranks Sixth at College

LUBBOCK, TEX.—At Texas Technological College here, in the district of North Texas, the registrar's report of religious affiliation of students shows the Episcopal Church is sixth in numbers. At his spring visitation Bishop Seaman confirmed a class of 11 consisting of college and high school students and others, presented by the Rev. Lyle S. Barnett. Seaman Hall, student center for Texas Tech, has a seven day program, beginning with Holy Communion at 8 A.M. each Sunday.

Maryland Children Give \$9,009.18 Lenten Offering; Sum Larger Than Last Year

BALTIMORE—The Children's Lenten Offering of the diocese of Maryland this year was \$9,009.18, which is \$1,241.26 more than the offering last year.

A congregation of 1,200, mostly children, assembled in the Church of St. Michael and All Angels here the afternoon of April 22d for the presentation. Bishop Helfenstein of Maryland officiated, assisted by the Rev. Richard H. Baker, Jr., and the Rev. Dr. Don Frank Fenn.

Northern Indiana Accepts Presiding Bishop's Call

KOKOMO, IND.—The annual council of the diocese of Northern Indiana, meeting here in St. Andrew's Church May 2d, unanimously decided to accept the call of the Presiding Bishop for a Church-Wide Endeavor and to further it in every possible way.

A committee of laymen was appointed to cooperate with the laymen of Southern Ohio in their plan to "hold the line," in the Church's work. Steps were taken toward the inauguration of the Pence plan in the diocese.

The Rev. J. Boyd Coxe, D.D., was elected secretary, succeeding the Rev. Lewis C. Rogers, who had served for 25 years and who recently resigned because of ill health.

Clerical deputies to General Convention: the Rev. Messrs. Lawrence C. Ferguson, South Bend; James E. Foster, Gary; J. McNeal Wheatley, Fort Wayne; Earl Ray Hart, Michigan City. Alternates: the Rev. Messrs. William J. Cordick, Plymouth; Walter J. Lockton, Elkhart; W. Edward Hoffenbacher, Logansport; Albert Linnell Schrock, Goshen.

Lay deputies: James H. Haberly, Fort Wayne; Harry Hall, Gary; Walter Crandell, Howe; J. A. Johnson, Michigan City. Alternates: G. U. Bingham, South Bend; D. J. Campbell, Mishawaka; W. H. Young, Mishawaka; Harry Arnold, Gary.

New Block of Flats Dedicated By Archbishop of Canterbury

LONDON—A new block, St. Nicholas' Flats, in Clarendon street, Somers Town, built under the direction of St. Pancras House Improvement Society, and containing 47 flats, already occupied, was dedicated on St. George's Day by the Archbishop of Canterbury.

The organization is attempting to improve housing conditions. Work already has been started on another block.

The Rev. Basil Jellicoe, having resigned as chairman and organizer of the society, will now be known as founder. The new organizer is the Rev. N. W. Scott.

Church Receives Bible, Vases

PIKEVILLE, KY.—A new lectern Bible and two brass altar vases have been presented to Christ Church. The Bible was presented by the New York branch of the Woman's Auxiliary. The vases were given by Bishop and Mrs. Abbott. The Rev. Cyril Leitch is the priest in charge.

American Lausanne Group Reorganized

Regional Committee Formed Includes as Nucleus Delegates of Various Churches to World Conference

NEW YORK—The American Regional Committee of the World Conference on Faith and Order at a recent meeting here adopted the executive committee's recommendations that it reorganize itself as a regional committee under the chairmanship of the American vice president, Dr. J. Ross Stevenson, including as the nucleus of its organization all those officially selected by their respective Churches as delegates to Lausanne in 1937. The Rev. Floyd W. Tomkins, rector of St. John's Church, Washington, Conn., was elected secretary.

In the case of Churches which have not yet appointed representatives for 1937, the secretary was authorized to request the chairman of the commission having charge of relationships with the World Conference on Faith and Order to appoint a suitable number of persons to be members of the American Committee.

A committee, which included the Presiding Bishop and the Rev. Mr. Tomkins, was appointed to confer with the American representatives of other ecumenical movements and to promote cooperation in planning the work in North America.

Representatives of the Episcopal Church to attend the World Conference on Faith and Order at Lausanne in 1937 are the Presiding Bishop, Bishop Manning of New York, Bishop Parsons of California, Bishop H. St. George Tucker of Virginia, the Rev. Frank Gavin, Th.D., the Rev. Charles Clingan, D.D., the Rev. Angus Dun, the Rev. Howard C. Robbins, D.D., Kenneth C. M. Sills, LL.D., and Clifford P. Morehouse.

Olympia Summer Conference To be in Tacoma Seminary

SEATTLE, WASH.—The diocese of Olympia will again have the advantage of an ideal place for its annual summer conference. It will be the seventh of the series inaugurated by Bishop Huston, diocesan, and will be held in the finely constructed and beautifully situated Annie Wright Seminary, Tacoma, from June 21st to July 27th. In addition to the Bishop, who will conduct classes on Rethinking Religious Education, the faculty will include the Very Rev. C. E. McAllister, D.D., dean of the Cathedral of St. John the Evangelist, Spokane, who will teach The Church's Program, and Personal Religion; Miss Ruth Osgood, field worker of the Woman's Auxiliary; the Rev. George A. Wieland, S.T.D., Church History; Frank Wilbur Chace, Mus.Doc., Church Hymnal; the Rev. Elmer B. Christie, chaplain; Mrs. E. C. Schmeiser, The Queenly Quest; Mrs. Beatrice Wheeler, Dramatics; and Miss Marion Barclay, recreation. The secretary is Miss Lucy Mays Taylor, 512 Burke Building, Seattle.

Increased Devotion Object of Congress

Bishop of Bradford to Preside at Sessions in His Diocese June 12th to 16th

LONDON—The Church Union Congress to be held at Bradford, Yorkshire, from June 12th to 16th this year, will aim at an increased devotion in Church people.

The general subject for discussion will be The Holiness of God and Man's Response; the Bishop of Bradford will be the president of the Congress.

The growing characteristic of Church people in England especially in industrial areas, is to follow the lead of the Church in certain activities, such as campaigns for slum clearance, but there is an increasing need for the development of the life of devotion and a greater understanding of the vision of God in the next world as the end of man. For these reasons, the Bradford Congress aims at putting forth the holiness of God and man's response corporately in the Church, and individually as members of the Church in worship, prayer, and sacrament. All other things should flow from this. First and foremost fundamental things must be really understood and practised.

The Bishop of Bradford is in entire agreement with the aims of the Congress and he is making it his work to assert the true priestly and sacramental character of the Church in his diocese. He regards the Congress as a great opportunity to advance this cause in the Church at large.

The Church Union was formed by the merging of the English Church Union and the Anglo-Catholic Congress.

North Carolina Offering Presented

OXFORD, N. C.—The United Thank Offering of the Woman's Auxiliary of the diocese of North Carolina, amounting to \$2,135.34, was presented at the diocesan Auxiliary convention in St. Stephen's Church here April 11th.

The following delegates were elected to the triennial convention:

Miss Emma Hall, Charlotte; Mrs. W. W. Simms, Wilson; Miss Rena Clark, Tarboro; Mrs. Baxter Moore, Charlotte; Mrs. Theodore Partrick, Raleigh. Alternates: Mrs. W. J. Gordon, Spray; Mrs. Howard Hartzell, High Point; Mrs. I. W. Hughes, Henderson; Mrs. Ross Sigmon, Charlotte; Miss Corinna Gant, Burlington.

Northern Indiana W. A. Delegates

FORT WAYNE, IND.—Woman's Auxiliary delegates from the diocese of Northern Indiana to the triennial meeting are Mrs. Robert G. Happ, South Bend; Mrs. W. J. Cordick, Plymouth; Mrs. Walter Crandell, Howe; Mrs. W. J. Lockton, Elkhart; Mrs. Duncan J. Campbell, Mishawaka. Alternates: Mrs. W. H. Fritz, Fort Wayne; Mrs. G. U. Bingham, South Bend; Mrs. Gaylord Leslie, Fort Wayne; and Miss Frances Haberly, Fort Wayne.

Two New Nevada Priests To Remain Unmarried for At Least Three Years

RENO, NEV.—Two young priests have begun work in Nevada with the intention of giving at least three years of service as unmarried men and working at a minimum stipend. The priests, the Rev. J. Theodore Black and the Rev. Harold D. Baker, are the first of six Bishop Jenkins of Nevada hopes to add to his staff on these terms.

New Mexico Reports Gain In Membership Past Year

EL PASO, TEX.—An advance in membership greatly exceeding the figures for any similar period in the history of the missionary district of New Mexico and Southwest Texas was reported for 1933 at the 40th annual convocation here recently. During 1933 there were 293 confirmations.

The occasion also marked the 20th anniversary of Bishop Howden's consecration. A guest of the convocation was Bishop Spencer of West Missouri.

The Rev. C. H. Horner, of El Paso, was elected clerical deputy to General Convention. Capt. J. E. Reinburg, of Canutillo, N. M., was elected lay deputy. Alternates are the Rev. Robert Y. Davis, of Farmington, and Capt. George Chandler, of Fort Bliss, Texas.

Woman's Auxiliary delegates: Mrs. C. H. Horner, El Paso; Mrs. Talbot B. Hyde, Santa Fe, N. M.; Mrs. E. E. Clarke, Tucumcari, N. M.; Mrs. W. H. Springer, Albuquerque, N. M.; and Mrs. J. W. Crowds, Las Cruces, N. M. Alternates: Mrs. R. Y. Davis, Farmington, N. M.; Miss A. L. Dietrich, El Paso; Miss Margaret Howden, Albuquerque; Mrs. Herbert Fell, Albuquerque, and Mrs. Margaret Jones, Tucumcari.

Puerto Rico Considers Self Support

SAN JUAN, PUERTO RICO—Intense interest was shown by all members of the 28th convocation of the district of Puerto Rico in St. John's Church here April 16th and 17th in the proposal of Bishop Colmore about self-support. The plan is to give one per cent in 1934 toward the salary of the priest in charge, two per cent in 1935, and three per cent in 1936. At that time the plan will be mature enough to decide what will be done in the next period of years.

Clerical deputy to General Convention is the Rev. Aristides Villafañe, Puerta de Tierra. The Rev. F. A. Saylor, Mayaguez, is alternate. The lay deputy is William Waymouth, San Juan. Luis Garcia, San Juan, is alternate.

Bishop of Saskatchewan III

TORONTO—The latest word from Saskatchewan states that the Bishop, Dr. Walter Burd, has gone to Victoria, B. C., on the recommendation of his medical advisers. He made the journey from Winnipeg to the coast as a stretcher case.

Spokane Cathedral Gets Tracts of Land

Donor of Properties in Montana and Washington Wishes to Remain Unknown

SPOKANE, WASH.—Easter gifts of unusual interest and value to the Cathedral of St. John the Evangelist include two tracts of land. The generous friend who made the donation wishes to remain unknown.

One of the properties is an area in the state of Montana, 60 miles west of Glacier National Park. Here vacation facilities for the clergy and their families would be unlimited. A farm near Springdale, Wash., will, it is estimated, produce an abundance of meats, fruits, vegetables, and dairy produce for the homes of clergy.

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South India Scheme Committee Reports

First Session Since General Approval by Churches Considers Problems of Controversy

LONDON—The twelfth session of the joint committee on Union in South India was held at Madras from February 13th to 17th. This was the first session of the committee held after general approval of the proposed Scheme of Union had been given by the governing bodies of all three of the negotiating Churches. The General Council of the Church of India, Burma, and Ceylon, gave general approval to the Union in February, 1932; the Provincial Synod of the South India Wesleyan Methodist Church in January, 1933, and the General Assembly of the S. I. U. C. in October, 1933.

The committee had before it two lists of suggested amendments of the Scheme, one put out by the episcopal Synod of the Church of India, sitting with the standing committee of the General Council, the other by the South India Provincial Synod of the Methodist Church, says the Indian correspondent of the *Church Times*.

The resolutions of the joint committee deal with questions which have provided, or may still provide, occasion for controversy, and with others of a less controversial character. Of the former class, seven questions in particular came before the committee for decision.

1. *The Meaning of the Acceptance of Episcopacy by the Uniting Churches.*

On this issue, the statement on the basis of Union was revised as follows:

"The uniting Churches accept the historic episcopate in a constitutional form as part of their basis of union. There are within the uniting Churches differing views and beliefs about episcopacy, which have been frankly recognized throughout the negotiations.

"For example, some regard episcopacy merely as a form of Church government which has persisted in the Church through the centuries, and may, as such, be called historic, and which is at the present time expedient for the Church in South India. Others believe that episcopacy is of divine appointment, and that episcopal ordination is an essential guarantee of the Sacraments of the Church. Some, again, hold various views intermediate between these two.

"The acceptance of episcopacy by the uniting Churches, thus differing in their views and beliefs concerning it and concerning Orders of the ministry, is not to be taken as committing the United Church to the acceptance of any particular interpretation of episcopacy, and no particular interpretation shall be demanded from any minister or member of the United Church."

This statement is purely historical; its purpose is to prevent any misunderstanding previous to Union, and so to avoid the possibility of bitterness arising after Union from such misunderstanding.

2. *The Mutual Recognition of the Value of Each Other's Ministry by the Uniting Churches.*

The General Assembly of the S. I. U. C. had passed a resolution pressing for the

recognition in the Scheme of "the full spiritual equality and value of the ministries of the uniting Churches." This resolution, of set purpose, avoided the technical term "validity." The joint committee abstained from attempting to assess with mathematical precision the effects of grace.

3. *The Consecration of Bishops.*

The last edition of the Scheme had accorded liberty to each diocese to decide whether presbyters should or should not join in the laying-on of hands at the consecration of its bishop. The Wesleyan delegation came to the meeting of the joint committee fortified by instructions, both from the Provincial Synod in India and the Conference in England, to secure a decision that presbyters shall normally participate in the laying-on of hands at the consecration of bishops. Since uniformity is desirable in this matter, and there is small hope of persuading the Wesleyans to relent, the second best alternative advised by the Lambeth Conference of 1930 has been adopted, namely, that if presbyters be associated with the bishops in the laying-on of hands, "care should be taken to make it plain that the presbyters do not take part as consecrators."

4. *The Interpretation of the Pledge.*

It will be remembered that, instead of safe-guarding liberty of conscience by explicit and detailed regulations, the uniting Churches have agreed to pledge themselves that "the United Church will not, in any of its administrative acts, knowingly transgress the long-established traditions of any of the Churches from which it has been formed."

The joint committee approved a statement explaining that it understands the pledge to mean that both the desires of a congregation at a particular time, and the long-established traditions of the Church to which it has belonged, will be held in mind when an appointment is made or a minister sent for a particular occasion by the authorities of the United Church.

5. *Voting by Houses.*

The joint committee has issued a statement for the information of the Churches with regard to this method of securing to each order in an ecclesiastical assembly the power of disallowing proposals affecting the faith and order of the Church. If it is adopted in the Scheme, it will have the advantage of eliminating the somewhat elaborate and cumbersome restrictions by which the current edition of the Scheme proposes to hedge the Bishops' power of veto in the Synod of the United Church.

6. *The Use of Creeds in Worship.*

In order to dispel the fears of the Congregationalists lest the use of Creeds in worship should be made obligatory, a somewhat unhappily worded provision was inserted in the last edition of the Scheme of Union, to the effect that "no authority of the Church of South India may [except as acting under Chapter II, rule 11] either forbid their use or require it."

To this the Episcopal Synod of the Church of India had taken exception. The joint committee, in revising this provision, has drawn a distinction between congregational services and services, like ordina-

(Continued on page 903)

Bishop Gravatt Presents Diplomas

MOUNDSVILLE, W. VA.—Bishop Gravatt of West Virginia May 4th presented diplomas to the graduates of the Reynolds Memorial Hospital, diocesan institution of West Virginia.

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Church Pension Fund Assets Show Gain

Treasurer Reports Value of Investments Exceeds Cost; Wickersham Retires as Corporation Director

NEW YORK—The financial report of the Church Pension Fund submitted by its treasurer, J. Pierpont Morgan, indicated that during the quarter from January 1st to March 31st the market values of the investments of the organization amounting to over \$29,700,000 had increased to a point where they are now above cost.

The Church Properties Fire Insurance Corporation also added materially to its surplus during the quarter, and the Church Life Insurance Corporation, a subsidiary of the Church Pension Fund, reports \$203 of assets for every \$100 of liabilities.

The resignation, due to ill health, of George W. Wickersham from the boards of directors of the Church Life Insurance Corporation and the Church Properties Fire Insurance Corporation was accepted. Origen S. Seymour, chancellor of the diocese of Connecticut, was elected to fill Mr. Wickersham's place on the Church Life Insurance Corporation board; and Col. George W. Burleigh, of the New York legal firm of Burleigh and Beckwith, was elected a director of the Church Properties Fire Insurance Corporation. Mr. Wickersham remains a trustee of the Church Pension Fund.

South India Scheme Committee Reports

(Continued from page 898)

tion and consecration, which are not of a purely congregational character. In the former, liberty is accorded to use or forgo the use of the Creed; in the latter, the Synod will have authority to decide as to the use of the Creed.

7. *The Question of Exceptions to the Rule of an Episcopally Ordained Ministry after the Interim Period of Thirty Years.*

The paragraph which deals with this question in the Scheme has hitherto only contemplated exceptions arising through the relation of the uniting Churches with those Churches which founded the missions through whose instrumentality they came into being. In order (a) not to exclude exceptions being made in the case of Indian ministers of the uniting Churches ordained, e.g., in the Straits Settlement, Singapore, or North India, and (b) to facilitate subsequent negotiations with Churches not at present parties to the proposed Union, the relevant portion of the paragraph has been reworded, and in the next edition of the Scheme will run as follows:

"After this period of 30 years the United Church must determine for itself whether it will continue to make any exceptions to the rule that its ministry is an episcopally ordained ministry, and generally un-

der what conditions it will receive ministers from other Churches into its ministry."

Other proposed modifications and amendments of the Scheme, or additions to it which the committee considered, fall under five main heads. (1) The qualifications requisite in candidates accepted for ordination. (2) Various improvements of the section on the duty of a presbyter. (3) Additions to the chapter on the membership of the Church. (4) A recommendation of the Provincial Synod of the Wesleyan Church that wherever possible in the Scheme the call of the Church in India to be an aggressively evangelistic force may receive due and proper emphasis. (5) Draft proposals with regard to the marriage law in the United Church.

Seattle Priest Celebrates 25th Ordination Anniversary

SEATTLE, WASH.—The Rev. Paul B. James celebrated the 25th anniversary of his ordination to the priesthood on the eve of the feast of the Annunciation at Christ Church, Seattle, of which he is rector. The church was crowded. The sermon was preached by the Very Rev. John D. McLaughlan, Ph.D., dean of St. Mark's Cathedral, and a letter of congratulation was read from Bishop Huston of Olympia, who was away for a confirmation service. Other clergy of the diocese were present. A reception was given for the rector and Mrs. James in the beautifully decorated parish hall, when a presentation was made to the former of an American Missal and purse.

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RECOLLECTIONS: Being Memoirs of the Diocese of Southern Ohio

By **Boyd Vincent, D.D., Former Bishop of Southern Ohio**

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IN THE introduction to this book Bishop Vincent states that it is impossible for him to give a real history of the Diocese of Southern Ohio, because of the time necessary to complete so huge a task, but that he has set down a few official (and, let us tell you in advance, some interesting unofficial) recollections of the Diocese in the hope that some day "they will prove useful when a more systematic and careful history of it is written."

Bishop Vincent's memoirs really begin, of course, with the beginning of his episcopate in 1889. But the Bishop gives a brief, interesting background of events before that time, especially those leading up to the division of the Diocese of Ohio in 1875.

Some outstanding events in the Bishop's interesting narrative are his relations with the pastor of a German Evangelical Church, who later came into the ministry; the meeting of General Convention in Cincinnati in 1910, when there was a new departure in housing of the Convention in the opening service; the beginning, at that Convention, of a movement toward Christian Unity, which has had such far reaching effects; and the celebration of the 50th Diocesan Anniversary.

From the whole volume one receives the impression of a complete and full life, lived in an interesting diocese, and also lived in the service of the Church at large.

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