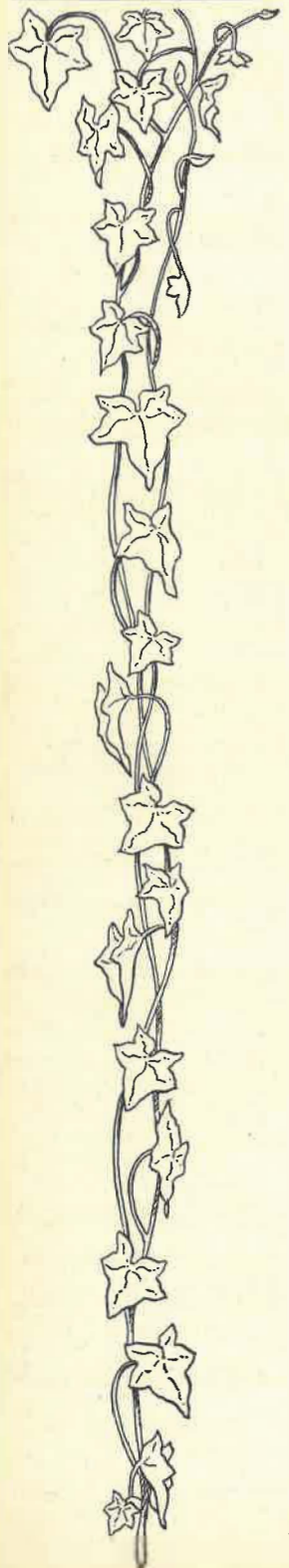


June 27, 1936



The Living Church

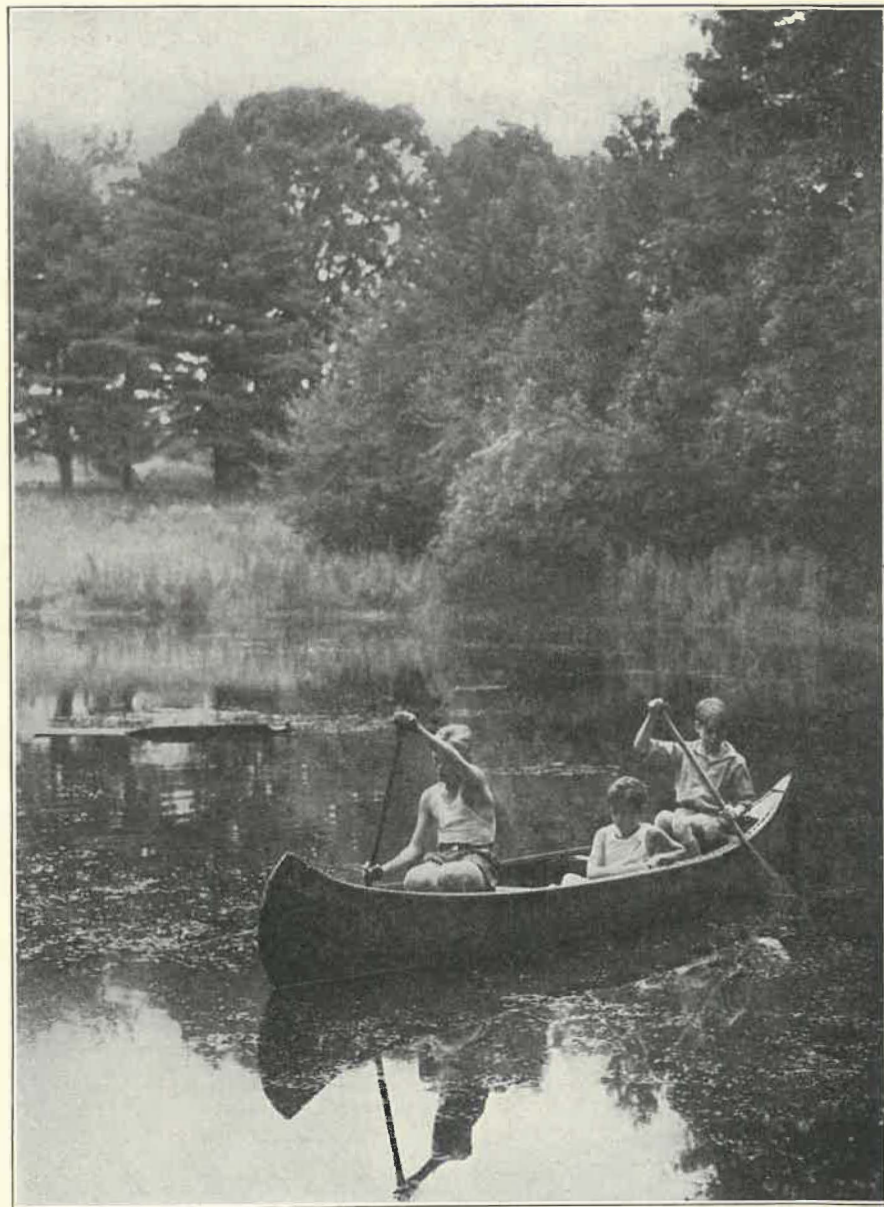


Photo by Hiram Myers

AT CAMP WANASQUETTA, WILTWYCK, N. Y.
The New York city mission's camp for the underprivileged.

Vol. XCIV, No. 26

Price 10 Cents

The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....Editor
 RT. REV. CHARLES FISKE, D.D.
 REV. FRANK GAVIN, Th.D.
 REV. JOSEPH F. FLETCHER
 CLINTON ROGERS WOODRUFF } Associate Editors
 ELIZABETH MCCrackEN
 PETER M. DAY.....Managing Editor
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Devotional Editor
 ELIZABETH MCCrackEN.....Literary Editor
 ADA LOARING-CLARK.....Woman's Editor
 R. E. MACINTYRE.....Business Manager

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Church Kalendar



JUNE

- 28. Third Sunday after Trinity.
- 29. S. Peter. (Monday.)
- 30. (Tuesday.)

JULY

- 1. (Wednesday.)
- 4. Independence Day. (Saturday.)
- 5. Fourth Sunday after Trinity.
- 12. Fifth Sunday after Trinity.
- 19. Sixth Sunday after Trinity.
- 25. S. James. (Saturday.)
- 26. Seventh Sunday after Trinity.
- 31. (Friday.)

KALENDAR OF COMING EVENTS

- 28-July 3. Erie-Pittsburgh Conference. Peninsula Summer School.
- 29-July 3. Wa-Li-Ro Choir School.
- 29-July 10. National Episcopal Conference on Rural Church Work.
 Kemper Hall Conference for Church Workers.
- 28-July 4. Rochester and Western New York Interdiocesan Summer School.
- 28-August 25. Sewanee Summer Training School.
- 29-August 1. St. Margaret House Summer School.

JULY

- 3-6. Conference on the Kingdom of Christ, Adelynrood.
- 3-August 26. Evergreen Conferences.
- 5-11. Albany Religious Education Conference.
- 6-9. Vermont Conference on Church Music.
- 6-17. Shrine Mont Seminar for Clergy.
- 6-18. Southwest Provincial Young People's Conference.
- 11-25. Young People's and Adults' Conferences, Kanuga Lake, N. C.
- 12-14. Valley Forge Conference for Young People.
- 17-19. Convocation of Nevada.
- 28-August 25. Sewanee Summer Training School.

AMERICAN CHURCH UNION CYCLE OF PRAYER

JULY

- 6. St. Clement's, Philadelphia.
- 7. St. Luke's, Catskill, N. Y.
- 8. Trinity, Whitehall, N. Y.
- 9. St. George's, Bridgeport, Conn.
- 10. Annunciation, Philadelphia.
- 11. St. Mark's, Philadelphia.

Clerical Changes

APPOINTMENTS ACCEPTED

BENJAMIN, REV. HEBER C., formerly rector of the Church of the Ascension, Pueblo, Colo.; is rector of St. John's Church, Flushing, L. I., N. Y. Address, 149-07 Sanford Ave.

BUDLONG, REV. JAY SCOTT, locum tenens at St. Luke's, Bartlesville, Okla., for the past six months; is now rector of that parish. Address, 210 E. Ninth St.

CAMPBELL, REV. WILBURN C., formerly curate at St. Stephen's Church, Port Washington, N. Y. (L. I.); to be rector of St. Luke's Church, Sea Cliff, L. I., N. Y., effective July 1st. Address, 253 Glen Ave.

INGERSOLL, REV. RUSSELL R., formerly curate at the Church of St. John the Evangelist, St. Paul, Minn.; is curate at St. Paul's Church, Bellingham, Wash. (O.).

KELLERAN, REV. HAROLD C., formerly rector of St. John's Church, Youngstown, N. Y. (W. N. Y.); to be rector of St. Mark's Church, North Tonawanda, N. Y., effective September 1st. He succeeds the Rev. BENJAMIN S. SANDERSON who has been made rector emeritus of the parish.

KIRKPATRICK, REV. JOHN J., formerly assistant at Christ Church, Bloomfield, and Glen Ridge, N. J. (N'k); to be rector of that Church, effective in October.

LAMBERT, REV. FRANK, formerly student pastor at Cornell University, Ithaca, N. Y.; is rector of Christ Church, Cambridge, Md. (E.).

LORING, REV. OLIVER L., formerly rector of the Church of the Epiphany, Dorchester, Boston, Mass.; to be rector of Grace Church, New Bedford, Mass., effective September 1st. Address, 35 Maple St.

RICHARDS, REV. JAMES, formerly assistant at Trinity Church, Princeton, N. J.; to be rector of Grace Church, Merchantville, N. J., effective September 1st. Address, 9 E. Maple Ave.

WILSON, REV. HAROLD M., formerly at St. Luke's Chapel, New York City; is in charge of the Madison-Ruby Valleys field in Montana. Mr. Wilson will hold services at Jeffers, Pony, Virginia City, Sheridan, Cameron, and Twin Bridges.

SUMMER ACTIVITIES

BEECH, REV. JOHNSTONE, rector of the Church of the Advocate, New York City; will be in charge of St. Andrew's Church, New London, N. H., during July and August.

BELSHAW, REV. HAROLD, on the staff of Holy Trinity Pro-Cathedral, Paris, France; will be in charge of the Church of the Ascension, Munich, Germany, during the summer.

FOUST, REV. ROSCOE THORNTON, chaplain of the U. S. Military Academy at West Point, N. Y.; will be in charge of All Angels' Chapel, Twilight Par, Haines Falls, N. Y., during July and August.

MCLEAN, REV. WILLIAM D., JR., rector of St. Paul's Church, Camden, N. J.; to be in charge of All Saints' Chapel at Bay Head, N. J., during July and August.

SUMMER ADDRESSES

GAVIN, REV. DR. FRANK, of the General Theological Seminary, sailed on the S. S. Bremen, June 14th, to be gone until the middle of September. Address, c/o W. H. Howse, Esq., 179 Rosendale Road, West Dulwich S. E. 21, London, England.

SEYMOUR, REV. CHARLES M., JR., of Memphis, Tenn., will be at Tyson Student Center, 839 Temple Ave., Knoxville, Tenn., until September 15th.

LEAVE OF ABSENCE

WASHBURN, REV. DR. HENRY B., is on sabbatical leave of absence between now and February 1, 1937. The acting dean of Episcopal Theological School will be the Rev. Prof. JAMES THAYER ADDISON, D.D., to whom all school correspondence should be directed. His winter address is 8 Mercer Circle, Cambridge, Mass.; and his summer address is Center Harbor, N. H.

RESIGNATIONS

SMITH, REV. HARLEY G., as rector of the Church of the Intercession, Stevens Point, Wis. (F. L.), effective August 15th. Address, Nashdom Abbey, Burnham, Bucks, England.

WHITTEMORE, REV. FRANCIS LEE, rector of St. Paul's Church, Dedham, Mass., since 1904, has given his resignation to take effect on October 1st.

WYCKOFF, REV. WILLIAM N., as rector of St. Mark's Church, Des Moines, Iowa; to retire from active service. He expects to continue to reside in Des Moines.

ORDINATIONS

PRIESTS

ALABAMA—The Rev. ROBERT JUDSON SNELL was advanced to the priesthood by Bishop Jenkins of Nevada, acting for Bishop McDowell of Alabama in Trinity Church, Fallon, Nev., May 19th. The ordinand was presented by the Rev. C. M. Truesdale, and is vicar of St. Christopher's, Boulder City, and of Christ Church, Las Vegas, Nev., with residence at Boulder City. The Rev. F. C. Taylor preached the sermon.

CENTRAL NEW YORK—The Rev. HENRY BRONSON LEE was advanced to the priesthood by Bishop Coley of Central New York in St. Philip's Church, Syracuse, N. Y., June 11th. The ordinand was presented by the Rev. Walter M. Higley, and is in charge of St. Philip's, Syracuse, N. Y. The Rev. Dr. H. G. Coddington preached the sermon.

CONNECTICUT—The Rev. FRANCIS ROOT BELDEN was advanced to the priesthood by Bishop Budlong of Connecticut in Christ Church Cathedral, Hartford, June 10th. He was presented by his father, the Rev. Louis I. Belden, and is vicar at St. Andrew's Church, Thompsonville, Conn. The Rev. Theodore H. Evans preached the sermon.

FLORIDA—The Rev. FRED GERKER YERKES was ordained to the priesthood by Bishop Juhan of Florida in St. Luke's Chapel, Sewanee, Tenn., June 11th. He was presented by the Rev. Charles L. Widney, and is in charge of St. Mark's, Starke; Christ Church, Cedar Keys, Fla., and adjacent missions. The Rev. Dr. Royden K. Yerkes preached the sermon.

HARRISBURG—The Rev. KLINE D'AUROANDT ENGLE was advanced to the priesthood by Bishop Brown of Harrisburg in Trinity Church, Shamokin, Pa., June 15th. The ordinand was presented by the Rev. Canon Paul S. Atkins, and is rector of Trinity Church, with address at 146 E. Sunbury St., Shamokin. The Rev. Canon C. W. French preached the sermon.

IDAHO—The Rev. WALTER ASHTON was advanced to the priesthood by Bishop Bartlett of Idaho in St. James' Church, Payette, May 28th. The ordinand was presented by the Very Rev. Frank A. Rhea, and is in charge of St. Mary's Church, Emmett, Idaho, and canon of St. Michael's Cathedral, Boise. The Bishop preached the sermon.

IOWA—The Rev. WILLIAM JOHN WYCKOFF was advanced to the priesthood by Bishop Longley of Iowa in St. Mark's Church, Des Moines, June 11th. The ordinand was presented by his father, the Rev. William N. Wyckoff, and will be rector of St. Mark's Church, Des Moines, Iowa, with address at 1305 Des Moines St. The Rev. Dr. Charles H. Young preached the sermon.

MASSACHUSETTS—The Rev. PAUL CLARK MARTIN and the Rev. RAYMOND E. MAXWELL were advanced to the priesthood by Bishop Sherrill of Massachusetts in St. John's Memorial Chapel, Cambridge, Mass., June 10th. The ordinands were presented by the Rev. Charles L. Taylor, Jr., and the Rev. Harry Hamlin Hall preached the sermon.

NEVADA — The Rev. SYDNEY ABSALOM TEMPLE, JR., was advanced to the priesthood by Bishop Jenkins of Nevada in Trinity Church, Fallon, May 19th. The ordinand was presented

by the Rev. C. M. Truesdale, and is vicar of Trinity Church, Fallon, Nev. The Rev. F. C. Taylor preached the sermon.

NEW JERSEY—The Rev. NORMAN STOCKETT, Jr., and the Rev. CHARLES STUART STRAW were advanced to the priesthood by Bishop Matthews of New Jersey in Trinity Cathedral, Trenton, June 11th. The Rev. Mr. Stockett was presented by the Rev. Norman Stockett of Pemberton, N. J., and is in charge of Christ Church, Palmyra, N. J. Address, 638 Parry Ave. The Rev. Mr. Straw was presented by the Rev. A. Q. Bailey and is assistant at St. John's Mission, Maple Shade, N. J. Address, The Gables, Berlin, N. J.

PENNSYLVANIA—Bishop Taitt of Pennsylvania advanced the following to the priesthood in Holy Trinity Memorial Chapel, Philadelphia, June 8th.

The Rev. LEWIS EWALD FIFER, 3d, presented by the Rev. James O. McIlhenny; continues as curate at the Church of the Resurrection, Philadelphia.

The Rev. LEONARD JOSEPH SACHS, presented by the Rev. George R. Miller; continues in charge of St. George's Mission, Venango, Philadelphia. Address, 4661 Adams Ave.

The Rev. JOHN SAMUEL STEPHENSON, presented by the Rev. A. E. Clattenburg; continues as curate at St. John's Church, Bala-Cynwyd, Pa. Address, 115 City Ave.

The Rev. JOHN WILLIAM ZULCH, presented by the Rev. Wallace E. Conkling; is chaplain at St. Luke's Hospital, Racine, Wis.

TENNESSEE—The Rev. JOSEPH LODGE KELLERMANN was advanced to the priesthood by Bishop Maxon of Tennessee in St. John's Church, Knoxville, June 11th. The ordinand was presented by the Rev. A. C. Killeffer, and will spend the summer at the Cincinnati Summer School in Social Service. The Rev. Louis C. Melcher preached the sermon.

DEACONS

ALBANY—WILLIAM LANDRETH BAILEY and SCHUYLER DAVIS JENKINS were ordained deacons by Bishop Oldham of Albany in St. George's Church, Schenectady, N. Y., June 14th, and will assist at various diocesan missions until definite appointment in the autumn. The Rev. George F. Bambach presented the candidates and the Rev. Dr. Cuthbert A. Simpson preached the sermon.

COLORADO—JOHN THOMSON WILSON was ordained to the diaconate by Bishop Budlong of Connecticut, acting for Bishop Johnson of Colorado, in Christ Church Cathedral, Hartford, Conn., June 10th. The candidate was presented by the Rev. Robert C. Dentan, and is officiating in the Church of the Holy Advent, Clinton, Conn. Address, 45 Trumbull St., New Haven, Conn.

CONNECTICUT—THOMAS VAN BRAAM BARRETT and ELMER JAY COOK, Ph.D., were ordained deacons by Bishop Budlong of Connecticut in Christ Church Cathedral, Hartford, June 10th. The Rev. Theodore H. Evans preached the sermon. The Rev. Mr. Barrett was presented by his father, the Rev. Harry A. Barrett, and will be curate at Trinity Church, New Haven, Conn. Address, 53 Wall St. The Rev. Mr. Cook was presented by the Rev. Raymond Cunningham. Address, Somersville, Conn.

WILLIAM BREWSTER was ordained to the diaconate by his father, Bishop Brewster of Maine, acting for Bishop Budlong of Connecticut, in the Church of the Good Shepherd, Watertown, Mass., June 12th. The candidate was presented by the Rev. William J. Brewster, and will continue his studies for another year at the Episcopal Theological School. The Rt. Rev. Chauncey B. Brewster, D.D., preached the sermon.

DALLAS—CLAUDE EDWIN CANTERBURY was ordained deacon by Bishop Juhan of Florida, acting for Bishop Moore of Dallas, in St. Luke's Chapel, Sewanee, Tenn., June 11th. He was presented by the Rev. Arthur Ernest Whittle, and the Rev. Dr. Royden K. Yerkes preached the sermon.

FLORIDA—NORMAN FRANCIS KINZIE was ordained deacon by Bishop Juhan of Florida in St. Luke's Chapel, Sewanee, Tenn., June 11th. The candidate was presented by the Rev. William S. Stoney, and is in charge for the summer of Christ Church, Pensacola, Fla. The Rev. Dr. Royden K. Yerkes preached the sermon.

MAINE—FRANK E. BLAIEKIE was ordained to the diaconate by Bishop Brewster of Maine in St. Paul's Church, Newburyport, Mass., June 14th. The Rev. Arthur C. Peabody presented the candidate and also preached the sermon. The Rev. Mr. Blaiekie is in charge of St. Thomas', Winn; All

Saints' Mission, Macwahoc; and St. Luke's Mission, Kingman. Address, Winn, Maine.

MARYLAND—EDWARD LAWRENCE LACHER was ordained deacon by Bishop Helfenstein of Maryland in St. Andrew's Church, Baltimore, June 13th. The candidate was presented by the Rev. E. R. Noble and the Rev. John R. Ramsay preached the sermon.

MASSACHUSETTS—Bishop Sherrill of Massachusetts ordained the following to the diaconate in St. John's Memorial Chapel, Cambridge, June 10th.

HALSEY IRWIN ANDREWS, presented by the Rev. Dr. James A. Muller; to be in charge of missions of St. Anne's, North Billerica, and St. Alban's, North Chelmsford, Mass.

ROGER WILSON BLANCHARD, presented by the Rev. Dr. David B. Matthews; to be curate of St. Stephen's Church, Lynn, Mass.

SHIRLEY BARTLETT GOODWIN, presented by the Rev. Dr. James A. Muller; to attend the School of Social Service in Cincinnati, Ohio.

CHARLES FRANCIS HALL, presented by his brother, the Rev. Harry Hamlin Hall; to be curate of All Saints' Church, Worcester, Mass.

JOHN MOSHER MULLIGAN, presented by the Rev. Powel Mills Dawley; to engage in student work in the secondary schools.

The Rev. Harry Hamlin Hall preached the sermon.

MICHIGAN—ROLLIN FAIRBANKS was ordained to the diaconate by Bishop Sherrill of Massachusetts, acting for Bishop Page of Michigan, in St. John's Memorial Chapel, Cambridge, Mass., June 10th. The Rev. Harry Hamlin Hall preached the sermon.

E. THOMAS RODDA and WILLIAM S. HILL were ordained deacons by Bishop Page of Michigan in St. Paul's Cathedral, Detroit, June 18th. The Rev. Mr. Rodda was presented by the Very Rev. Kirk B. O'Ferrall, D.D., and will be in charge of St. John's Church, Sandusky, and the Church of the Good Shepherd, Lexington, Mich. The Rev. Mr. Hill was presented by the Rev. Irwin C. Johnson, and will be assistant at St. John's Church, Detroit, September 1st. The Very Rev. Kirk B. O'Ferrall, D.D., preached the sermon.

NEW JERSEY—WILLIAM NORMAN PITTENGER was ordained deacon by Bishop Matthews of New Jersey in Trinity Cathedral, Trenton, June 11th. The Rev. Robert Williams presented the candidate and also preached the sermon. The Rev. Mr. Pittenger is to be Fellow at General Theological Seminary. Address, 15 Edwards Place, Princeton, N. J.

OREGON—JOHN WILLIAM SCHWER was ordained deacon by Bishop Johnson of Colorado, acting for Bishop Dagwell of Oregon, in the Church of the Ascension, Pueblo, Colo., June 7th. The Rev. James Carman presented the candidate, and the Bishop preached the sermon.

PENNSYLVANIA—In Holy Trinity Memorial Chapel, Philadelphia, on June 8th, Bishop Taitt of Pennsylvania ordained the following to the diaconate:

GEORGE HARRY ARGYLE, presented by the Rev. Dr. Wilnot Gateson; to be chaplain of Philadelphia City Mission, with address at 225 S. 3d St.

MARCEL JEAN BRUN, presented by the Rev. B. J. Rudderow; to be curate of San Sauveur Church, Philadelphia, with address at 112 Park Ave., Swarthmore, Pa.

LORENZO RUSSELL CLAPP, presented by the Rev. Wallace E. Conkling; to be chaplain of the New York City Mission.

PAUL DOANE COLLINS, presented by the Rev. Franklin Joiner; to be curate at St. Clement's Church, Philadelphia, with address at 2013 Apple-tree St.

MATTHEW WESLEY DAVIS, presented by the Rev. James M. Niblo; to be vicar of St. Mary's Church, Chester, Pa. Address, 935 Tilghman St.

MORRIS FRANCIS ELLIOTT, presented by the Rev. B. J. Rudderow; to be curate of Trinity Church, Galveston, Texas.

ALBERT FERDINAND FISCHER, presented by the Rev. Charles E. Eder; to be assistant minister of Bucks County Missions. Address, 726 E. Phil Ellena St., Philadelphia.

OLIN BENJAMIN GLUCK LAGER, presented by the Rev. J. Cullen Ayer; to be in charge of St. Mary's Church, Clementon, N. J.

GUSTAV CHARLES MECKLING, presented by the

Rev. John E. Hill; to be vicar of Transfiguration Chapel, Philadelphia. Address, 1534 Ritner St.

GEORGE CLAYTON MELLING, presented by the Rev. William M. Sharp.

The Rev. B. J. Rudderow preached the sermon.

QUINCY—GEORGE ALFRED ALEXANDER TOCHER was ordained deacon by Bishop Juhan of Florida, acting for the ecclesiastical authority of the diocese of Quincy, in St. Luke's Chapel, Sewanee, Tenn., June 11th. He was presented by the Very Rev. Albert Glenn Richards, D.D., and the Rev. Dr. Royden K. Yerkes preached the sermon.

ROCHESTER—KENNETH FRANK ARNOLD was ordained deacon by Bishop Ferris of Rochester in St. Andrew's Church, Rochester, N. Y., June 11th. The Rev. F. C. Lee presented the candidate and also preached the sermon. The Rev. Mr. Arnold is in charge of St. John's Clifton Springs, and St. John's, Phelps, N. Y. Address, Clifton Springs.

FREDERICK WARD KATES was ordained deacon by Bishop Ferris in St. Paul's Church, Rochester, N. Y., June 14th. The candidate was presented by

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FOR GUESTS
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ATLANTIC CITY

the Rev. Jerome Kates, and is curate at St. Michael and St. George's Church, St. Louis, Mo. The Rev. Dr. George E. Norton preached the sermon.

WASHINGTON—GUSTAVUS WILLIAM BUCHHOLZ, C. ALFRED COLE, JAMES LAWRENCE PLUMLEY, and D. WADE SAFFORD were ordained deacons by Bishop Freeman of Washington in the National Cathedral, Washington, D. C., June 7th. The Rev. Mr. Buchholz is to be in charge of Christ Church, Bowling Green, Ky.; the Rev. Mr. Cole is to be assistant at Grace Church, Charleston, S. C.; the Rev. Mr. Plumley was presented by the Rev. Walter P. Plumley, and is to be at Alvin, Texas; the Rev. Mr. Safford is to be assistant at Epiphany Church, Washington, D. C. Bishop Freeman preached the sermon.

DEGREES CONFERRED

ALFRED UNIVERSITY—At its centennial commencement, Alfred University conferred upon the Rev. JOHN GILBERT SPENCER, rector of Christ Church, Hornell, N. Y., the honorary degree of Doctor of Divinity.

HAHNEMANN MEDICAL COLLEGE—The Rev. D. WILMOT GATESON, rector of the Church of the Saviour, West Philadelphia, received the honorary degree of Doctor of Divinity from the Hahnemann Medical College and Hospital of Philadelphia at the annual commencement of that institution held in the Academy of Music, Philadelphia, June 11th.

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.

Impromptu Prayer

TO THE EDITOR: The use of impromptu prayer in meetings seems to be encouraged by Church leaders. I am sure that these prayers are helpful to many people. However, there is a loss in value which seems important to me. I do not mean the Schools of Prayer or Forward Movement course of prayers.

In our Liturgy there are such noble prayers. We *know* them, and can associate them with events and people in our worship. The gain in freedom of impromptu prayer is a loss in *recollection*.

No one remembers a "made up" prayer although the class may say "How beautiful!"

The Collect for the Fourth Sunday after Epiphany carries my mind back to a group

of Indian boys. We learned it and prayed the words together: ". . . by reason of the frailty of our nature."

Their fellowship makes it a real prayer. Life is fuller when events and prayer are tied together.

In spontaneous prayer the language becomes descriptive, the sentences become weak in *verbs* and full of exclamations—"Oh! Fathers."

The verbs in our Lord's Prayer concern us most. Our Father who *art*—if we underscore the verbs it is plain. Thy Name *be hallowed*—it is the *come* of Thy Kingdom. The *be done* Thy will, and so to the end: *give, forgive, lead, and deliver* which make it sufficient for our need and for His glory.

Fr. Hebert writes: "Something is *done* which is expressed in the four great Biblical verbs. He took bread, blessed, brake, gave it to them. The simple action is infinite in meaning." (*Liturgy and Society*.)

The drama of mankind through the ages is in the verb *travail*—man's pain and labor and strain of body and mind—the bringing to birth out of the old, new life and love and truth. It is the key word of the Old Testament and to those who travail the answer is given in the New Covenant. God's complete answer to prayer: "Our Saviour Christ saith 'Come unto Me . . . and I will refresh you.'"

Are we to lose by neglect the teaching value of these strong verbs in our English speech? If our worship is to be Common Prayer we need to memorize our prayers rather than encourage groups of young people to "think our thoughts after us."

MARGARET C. BETTICHER.

Baltimore, Md.

Caring for Children

TO THE EDITOR: Will you allow a comment on Mr. Hacker's speech at Atlantic City as recorded in THE LIVING CHURCH [June 13th, page 768]?

It is *not* impossible to provide individual affection, sympathy, and guidance for groups of children from 12 to 50 in number. Any teacher of a class who is worth her salt knows this. So does any cottage mother worth hers. Of late it has become the fashion to decry group work with "dependent" children and to exalt the placing-out system. What certainty is there that a woman with all the care of her house on her hands, slight education perhaps, and very little training in child nurture—to say nothing of young children of her own whose claims are pretty likely to come first—that such a woman is going to be able to give better love and care to a child placed with her, than would a cottage mother? None.

The idea that cottage mothers are indifferent to their charges or do not regard them as individuals is entirely erroneous. When I went into the work I was surprised at the individual knowledge and affection shown—but I soon found out how they wind themselves about one's heart—those "dependent" children! As to the guidance—one must only be judged by what are the results after a term of years. And there are also many other influences!

MARY MCENNERY ERHARD.

New York City.

Church Services

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street

REV. WILLIAM BREWSTER STOSKOFF, Rector
Sunday Masses: 8:00, 9:00, 11:00 A.M., and
Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M.
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill

THE COWLEY FATHERS

Sunday Masses: 7:30, 9:30, 11 A.M.
Weekdays: 7; Thursdays and Holy Days, 9:30
also.
Confessions: Sat., 3-5, 7-9 P.M.; Sun., 9:15 A.M.

NEW YORK

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.

New York City

Sundays: 8 and 9, Holy Communion. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

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

St. James' Church, New York

Madison Avenue and 71st Street

THE REV. H. W. B. DONEGAN, Rector

Sunday Services

8:00 A.M., Holy Communion.
11:00 A.M., Morning Prayer and Sermon.
8:00 P.M., Evening Prayer and Sermon.
Thursdays and Holy Days
12:00 M., Holy Communion.

St. Thomas' Church, New York

Fifth Avenue and 53d Street

REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursdays: 11 A.M., Holy Communion.

NEW YORK—Continued

Trinity Church

Broadway and Wall Street

In the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Week-days: 8, 12 (except Saturday), 3 P.M.

St. Bartholomew's Church, New York

Park Avenue and 51st Street

REV. G. P. T. SARGENT, D.D., Rector

8 A.M. Holy Communion.
9:30 and 11 A.M. Junior Congregation.
11 A.M. Morning Service and Sermon.
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10 and 11 A.M.

Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues

(Served by the Cowley Fathers)

REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 9, and 11 (Sung Mass).
Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).
Confessions: Thurs., 5; Sat., 2:30, 5 and 8.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 A.M. Matins, 10:30 A.M.,
High Mass, 11 A.M., Evensong, 4 P.M.
Daily: 7:00, 9:00, 12:30 and 5:00.
Confessions: Saturday, 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

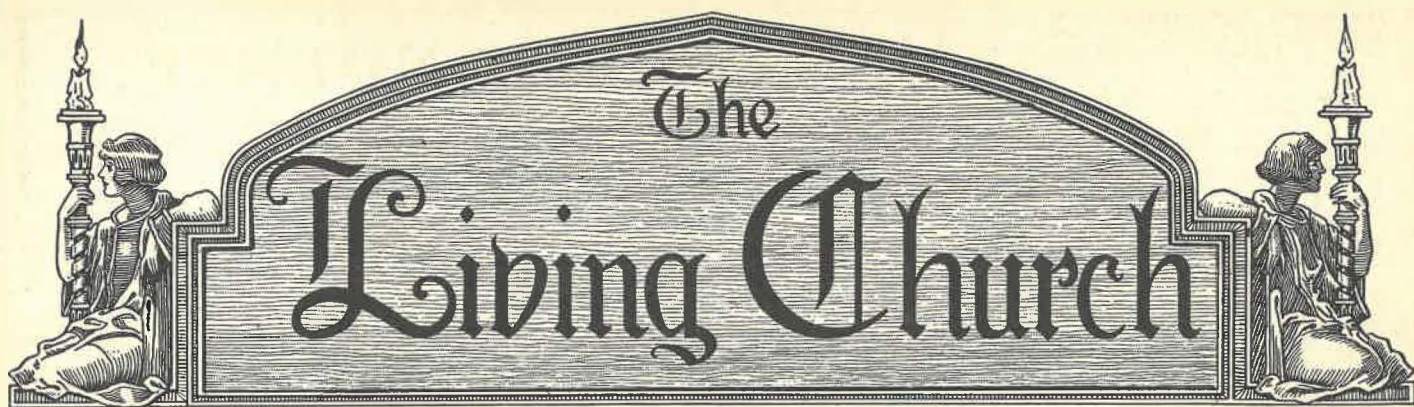
E. Juneau Avenue and N. Marshall Street

VERY REV. HENRY W. ROTH, Dean

Sunday Masses, 7:30, 9:30, and 11:00 (Sung Mass and Sermon).

Week-day Mass, 7 A.M.

Confessions: Saturdays, 4:15-5:00, 7:15-8:00.



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EDITORIALS & COMMENTS

Back to Fundamentals

ONE WONDERS whether such organizations as the Young People's Fellowship and other societies for girls or boys are accomplishing the work they were intended to do. They ought not to be organizations merely to create social fellowship, fine as that may be. A large part of their program should be the instruction of their members in faith and service—now left almost entirely to summer conferences, which ought rather to be graduate schools for those already educated, and which can at best reach only a limited number.

Too often the meetings of the Young People's Fellowship are purely social. Even when there are programs and plans looking to instruction in the truths of Christianity and their application and expression in Christian service, meetings end in little but desultory talk—more often than not in absurd argument and painful exhibition of ignorant opinionatedness. One wonders whether there ought not to be more oversight and guidance on the part of the parish priest. It is assumed that the best way to train young people to do their own thinking and to manage their own affairs is through letting youth organizations alone to frame their own plans and carry them through. What is really needed is quiet guidance; not interference or domination, but friendly direction. The membership should have responsibility, but there should always be a guiding mind. Indeed, such friendly association could be made an instrument of good to the clergy themselves, helping them to enter into the thought of youth and understand its problems, giving them real knowledge of what their young parishioners know or do not know, what they think or think they are thinking; above all, offering opportunity for friendly personal contacts and opening the way to invaluable assistance in dealing with individual souls.

Of course guidance must be given tactfully. Adult associates must be careful not to be too "managing"; the clergy should be good listeners rather than great talkers. A recent book by the Dean of Windsor, *The Making of a Man* (Scribners), is an excellent example of ways in which this quiet guidance may be given to young people by counsellors of riper

years and larger experience. The introduction (by Beverley Nichols) gives a clear picture of the Dean's method: "We felt that here was a wise man speaking, a man kindly, yet shrewd, with his feet set firm on this earth, with his heart a little above it. Here was a man who has been a great listener, a great absorber of things both melancholy and happy." One cannot read the book without coming under the Dean's spell and forming a mental image of him which is a veritable revelation—a man who seems not to have lost the freshness, the inquiring spirit, the eagerness and frankness of youth, while yet taking on the wisdom, experience, and riper thought of age.

Our best college pastors—the really successful ones—have been men who learned this method. They were not men too deeply absorbed in feeding and entertaining their students or thinking up new "stunts" with which to arouse their interest. Their best work has been done sitting in the common room of their home or parish house, quietly reading or smoking, taking no active part in the discussions, apparently not listening, but always alert to answer questions when the point is reached where their opinions and convictions are asked for, not offered; always gently wise in speaking the word which will turn the discussion into other channels. The present Bishop of New Hampshire was an expert in this method when he was in university work at Dartmouth.

COLLEGE PASTORS who are trying to learn their task and better their methods will find in this little book helpful suggestions for their work with young men and women. And the clergy in general will discover in it the very essence of the thing they are supposed to do in their fellowship groups. Here they will meet a man who was truly a diplomat in spiritual education, who could leave others free, never call a halt to discussion, yet now and then quietly plant in their remembrance bits of conversation which still have for them a value it would be difficult to exaggerate. Take this paragraph for example:

"After all, we shall only have friends if we have the right attitude towards other people. . . . We must have the

habit of looking for the best in people. We need it to develop our social gifts, but we need it more for that inner sympathy on which friendship will take its stand. . . . I had in my mother a wonderful example of that power. Everyone was interesting to her; to meet a new person was exciting, and it didn't matter who the person was, or to what class he might belong, or how stupid he might seem on the surface. If we said anyone bored us, she used to answer indignantly, 'If anyone bores you, it is because you are too stupid to find out what is interesting in him.' . . . Everyone said his best things for her. It wasn't that she said much, but her vivid sympathy seemed to draw out everything in others. . . . I doubt from my experience of her whether she really ever gave anybody advice. It wasn't her way. Her understanding sympathy somehow made one see oneself more clearly and therefore find a way out."

Another small book which will prove invaluable to pastors in dealing with young people is a volume on problems of religious faith and life, *Asking Them Questions* (Oxford University Press), edited by Donald Selby Wright, and giving answers to questions actually asked by the boys of St. Giles' Cathedral Club, Edinburgh. This has already been briefly reviewed in our literary columns, but it deserves wider notice. The subjects indicate that the old-time Scotch love of theology and philosophy is still alive, even in the hearts of the young! The lads of the Cathedral Club were truly exhibiting the makings of keen students for Ph.D.'s, B.D.'s, and at long last D.D.'s!

What sort of boy was Christ? He must have sinned if He was an ordinary boy, and anyway He can't have had much fun. Can we prove that the story of Christ's resurrection is true? Do we really know anything at all about life after death? Isn't it possible to be good without being a Christian? How is it possible for anyone to be like Jesus Christ? What is sin? Is there a personal devil? Is there a hell? Is it possible to believe in eternal punishment for sin, if we believe that God is all-loving? Why is it necessary to go to Church? Isn't one religion as good as another? If not, why not?

ONE WONDERS how some of the clergy would answer such questions! One knows fairly well that they would be posers for many of the laity, even the most thoughtful of them. It occurred to the leader of the Edinburgh Club, who possibly got into deep water himself, that such questions as those he had received might be turned over to some of the finest scholars and Churchmen in Great Britain, men whose books and articles are usually impossible reading for any but educated adults, and to ask them for simple answers an average person could understand. The result is this book, with answers from Anglicans, Scottish Non-Conformists, Roman Catholics, and others. It must be confessed that some of the answers are disappointing; the writers cannot get away from their customary ponderosity of style, nor can they avoid the over-use of technical and theological terms; but others (most of the writers) answer admirably and appealingly the questions assigned to them. None of them is afraid to confess his own ignorance and inability to supply solutions.

The questions deal with fundamental problems of faith, although all of them were asked by boys below the age of 18. They are not questions such as one might expect American boys to ask; yet they deal with difficulties many young people everywhere (and most adults, for that matter) feel keenly, even though they are not frank enough to express their doubts. We have a great deal of unexpressed religion in America. People are so fearful of speaking of the deeper things of life. They have what Donald Hankey called "the religion of the

inarticulate." Because people are hesitant to talk about their problems, it does not necessarily follow, however, that they are not interested or that they are not anxious to find faith.

Here, then, are some of the questions our own young people are turning over in their minds, even though they are less articulate than their young contemporaries in Scotland, the home-land of philosophy, metaphysics, theology, and many other "ologies"—a selection out of a much longer list of actual questions asked by actual boys:

Why does God permit earthquakes and other great natural calamities?

If God made everything, did He make evil?

How can God be everywhere at the same time?

Does God really take any notice of our prayers? How can they change Him?

What may we pray for?

When the four gospels don't agree, which one are we to believe?

What evidence is there for calling Christ God?

Was Christ able to sin?

What ever became of the twelve Apostles?

If Christ Himself was God, how could He pray to God? Did He talk to Himself?

Which leads us to ask, as an occupant of the pew and frequent listener to sermons, whether the clergy generally are really dealing with the fundamentals of religion, even for adult congregations. Not that they should always be preaching to doubters and attempting to solve insoluble mysteries—often suggesting more difficulties than they explain. Certainly not that they should so preach doctrine as to divorce it from life. All the knowledge in the world will not make men religious. To know *about* God does not necessarily mean to *know* God. Indeed, there are humble souls who truly know Him and yet know very little about Him. Yet it is true that for most of us there must be some knowledge about Him if we are truly to know Him. "Faith is not just another name for mental laziness."

THE REAL TROUBLE with the world today (and with the Church also) is that the flood of new knowledge which has poured upon this generation; the popularizing of scientific discoveries and the laws of nature; the multitude of doubts with which the tragedies of the age have filled men's minds; the larger problems of sorrow and our increasing sensitiveness to suffering and evil; the conflicts between Christian idealism and the hard facts of a mechanical civilization; our new knowledge of the expanding universe and the consequent seeming futility of human affairs; the perilous position in which we find ourselves in an age of transition, living "between two worlds, one dead, the other powerless to be born"—all these and a hundred other problems have sapped the faith of thousands within and without the Church. They no longer hold fast even to fundamental beliefs. They are practical, though not professed, agnostics. Meanwhile, from many pulpits, we hear sometimes the old phraseology repeated parrot-like, or the new criticism and theology ignorantly expounded, or new social theories advocated as necessary expressions of the teachings of our Lord, or (perhaps especially with us who are Anglo-Catholics) secondary things set forth in forgetfulness of the things that are primary and fundamental. And all that is said and done is based upon the assumption that the congregation is so well instructed that we may leave behind "the principles of the doctrine of Christ," "not laying again the foundation," and at once "go on to perfection."

Clergy, their lay helpers, educational secretaries and boards, Church school teachers, leaders of summer conferences, all of us who think we are educated Christians need to remem-

ber that America is very largely pagan in faith and conduct; necessarily pagan in conduct if there is no solid foundation of faith. Men need to believe again in God, to know Christ as the perfect revelation of the Father, to learn the neglected story of His earthly life, the substance of His teaching, its applicability to modern life, to know of His Kingdom and of the Church as the nucleus of the Kingdom, to be taught in the simplest way of the sacraments as living touches with a living Lord, and so to present themselves, soul and body, as a living sacrifice to Him.

Maude Royden once said that the difficulty with much that we call religion lies in our attempt to build Christian graces without a foundation of natural virtues. In like fashion there are men who are trying to teach of the Church and the apostolic ministry, the Real Presence, the Eucharistic sacrifice, Confession and Absolution, without trying to discover whether the average man whom they should be trying to win really believes at all in a Personal God, or knows anything about prayer, or has even the slightest ready information about the life of our Lord. A priest of our acquaintance told us recently of a sermon he preached in Lent on the Elder Brother in the parable of the Prodigal Son. "You all know the story," he began; "I want to speak to you this morning of the Brother who stayed at home while the younger man went off to try his fortune in the world." After the service a frank young vestryman asked if he might criticize the sermon. "Never take anything for granted," he said; "you had people in Church who come only occasionally in Lent or at Easter and Christmas; you had others whose early teaching was scrappy and who don't know a thing in the Bible. Why not tell the story? Even those who think they are familiar with it have only a vague remembrance. You can't be sure that anybody knows anything. Don't let them guess it, but take for granted that most of them are pretty ignorant. Tell them, and tell them once more, and next year tell them all over again." That goes for young people and for adults too.

No School Tomorrow

FOR SEVERAL WEEKS now the papers, both secular and religious, have given a considerable amount of space to accounts of commencement exercises. In many instances there have been long lists of graduates, scores of them *cum laude* or *magna cum laude*. It is an interesting fact that quite half of the graduates of Harvard University this year won honors. The proportion has been large in other universities, and also in the seminaries and undergraduate schools. The evidence all points to the conclusion that an exceptionally gifted and studious throng of graduates is coming out into the great world.

What will they do? Everyone knows that only a very few of the graduates of secondary schools will be able to go on to college. Some of them will stay home; some must go to work. Not half of the holders of degrees, of whatever class, will find opportunities for using their academic equipment and earning their livings. Some of them also will stay home. Those who must go to work will seek places to go. It is safe to say that a vast number of these young people will wish that they might return to their books in the autumn. "No school tomorrow" is not a joyful exclamation to so many of them.

Those, for instance, who can stay at home, because the income of the family makes that possible, are not all likely to regard that as a solution of their problem. What is there

for them to do at home? This urgent question must be answered. Parents, rectors, and teachers have one of the hardest tasks incidental to their responsibility in connection with the young people of their close acquaintance: they must help to find the answer. And they cannot postpone this assistance. Naturally, the answer is different in each case. Often it is not easy to discover. But an immediate and unremitting effort must be made.

Then, those who must go to work. Where shall they, where can they, go? In spite of all the huge and systematic attempts made by public agencies to meet this problem, there is a really desperate need for parents, rectors, and teachers to help. From long habit, they have encouraged the boys and girls to hope and to persevere. They have so frequently cheered the boy and girl, from the first day of school, when all was so strange and alarming, to the last day of college, when all is so thrilling and happy. "No school tomorrow": that thought, with its fears, so soon obtrudes itself—perhaps the very moment the commencement exercises are over. It is hard to help in a practical way. But the effort must be made, at once, and persistently.

The clergy have always met this problem. It is gigantic now, but it has always existed in some size. The clergy know how to help, many of them. Let parents and teachers consult them. Above all, let them persuade the young people to consult them. Practical assistance is the great need. But there is another need also: strength to endure and to hope. The Church has a peculiar mission to young people during these coming days: tomorrow, when there is no school any more, and the days after. May everyone cooperate with the Church in fulfilling it.

Publishing Glad Tidings

THE VACATION SEASON is at hand. Almost everyone will have a little holiday time; and a great many persons will spend it away from home. Here is a splendid opportunity to help the Forward Movement. Even during the rush of the winter, Church people who had occasion to go to other towns or cities for meetings or conferences, or simply for visits, were struck by the fact that they were asked the question: "What are they doing about the Forward Movement in your locality?" Not seldom they were actually asked: "What *is* the Forward Movement?"

Few of these travelers, we hasten to say, fell victims to a superiority complex due to these questions. For not any too many of them could give full or even concrete answers to the questions. Indeed, several devout Church people declared that their later absorption in the Forward Movement was due to the shame they had felt because they could tell so little to their eager hosts! Of course they knew *something* about the Forward Movement; and of course they had heard more or less about its progress in their own neighborhoods. But they did not know enough, in many instances, to satisfy their questioners.

And why not? Merely because they had not kept themselves informed, and because the hurry of daily life had brought about a telescoped use of the booklet, *Forward—day by day*, instead of a daily use. Even some of the clergy felt obliged to accuse themselves of not great neglect but less than adequate attention to the moment-by-moment march of the Forward Movement.

Now, the experience of these men and women can be not only a help but also a forewarning to other Church people.

New Yorkers going up to Maine or New Hampshire may expect to be asked: "What, exactly, are you doing down your way about the Forward Movement?" And Ohio, Michigan, and Illinois people, going to the Great Lakes or the islands therein, may expect the question: "How far has the Forward Movement gone in your parishes?" The Californians will be questioned, too; and the Texans, and the South Carolinians—and the people from the uttermost parts of the land. What will they all reply?

We hasten to say that a great many of them will be able to reply to excellent purpose. But not all, by any means. So let us all prepare. The method is simple. Let us all ask ourselves these questions. Then, having discovered how much—or how little—we know, let us set about finding out all we can. We might all begin Forward Movement notebooks, entering in them easily forgotten items. This will be an interesting investigation in itself. But its paramount value will not be that it will enable us to answer the questions put to us while on vacation. No, its paramount value will be that we shall all know the answers to those questions.

Christianity and Politics

A CHRISTIAN can be forgiven when he refuses to support one of the existing political parties merely because it claims to "put the Gospel into practice." They all make that claim and support it by tortuous arguments, usually specious. Dr. Stanley High is engaged in such a service to the Democratic party at the present time, and yet we may or may not honestly feel the force of his "Good Neighbor" arguments. But it is hard to see how Christians can fail to protest bitterly when any party uses appeals that are definitely *unChristian*! As an example, we give you the growing shadow of anti-semitism.

The papers are full of the murderous Black Legion and its attacks on Roman Catholics, Jews, and Negroes. As long as the Ku Klux Klan can reëmerge so easily in American soil we are a long way from Christian standards. A New York politician has just injected the "Jewish issue" into a party quarrel with Governor Lehman, faithful in two administrations. This race hatred seems to be the more vicious because it persists even when its victims are no longer guilty of the crime of belonging to minority groups! Thus the French Fascists and Loyalists have started an intense antisemitic campaign against Premier Leon Blum, not (ostensibly) because of his Socialist policies but because he is a Jew. It looks as if Herr Goebbels and Colonel de la Roq have joined hands in an issue that rides higher for them than mere national differences.

Monell Sayre

MONELL SAYRE, who died in Washington last week, was a conspicuous example of devoted lay service to the Church. A successful teacher and business man, he consecrated his talents to the efficient operation of the Church Pension Fund, thus putting into practical operation the vision of Bishop Lawrence, which awoke the Church to the need of a means of caring for the retired clergy and for the widows and orphans of deceased clergymen. Although he had been retired for four years, Mr. Sayre will be greatly missed by his former associates. May he rest in peace, and may his example inspire younger laymen to find similar ways of devoting their several abilities to the work of the Church.

Everyday Religion

Symbolic Buildings

THE CHAMBER OF COMMERCE has issued a folder about our city. Crowding the pages are pictures of imposing and stately buildings, each of which is exhibited as a symbol of the city's worth and pride. So well is the display set forth that it takes no effort to see that here are listed the virtues and values which this city is proud to own. They fall in line this way:

Federal Square, symbol of the Nation. Post Office, Federal courts, sheriffs, revenue offices, the weather bureau, recruiting offices for the Army and Navy.

State House, flanked by the *County Courts* and *City Hall*, government, archives, law enforcement, taxes.

University, and an array of high and grade schools.

Skyscrapers. In the tallest this very Chamber of Commerce has a whole floor, (see the arrow). The Tower of Babel was nothing to one of these. Behind their windows that are mere uncountable dots sit the men of power. The jagged silhouette of these towers is itself the symbol of this city.

Hospitals. Again huge barrack-like buildings—the community place of our birth, pain, and alleviation.

Terminals for railroads, airplanes, and bus lines. What streets are pictured are jammed with parked and moving cars—our dependence upon transport.

Factories. For the most part in severe long horizontals that tell of continuous process and quantity production.

The Armory. Its huge arch is unconcealed. Like a firmament it vaults over acres of space. Cavalry can maneuver here under cover. It is our *Convention Hall* and "accommodates" fourteen thousand—war, politics, and exposition.

Power Station. Somehow from within the square guarded by these four unsmoking smoke-stacks come all our light, heat, cold, X-rays, radio, water, power, and street car current. It is our heart.

The proudest of the Cæsars would gasp at the sight of all this. One fancies that the Chamber of Commerce would like to have Cæsar for a guest and hear him gasp. As for us ordinary mortals who are unable to outgrow the wonderment of childhood, in these canyons we are not better than barbarians led in chains through imperial Rome. It passes us to tell how all this magnificence reared itself or who paid for it, until we enter the portals. Once there we find that the personage in every palace is behind a protective grating or at some seat of custom. We all form in queues, rich and poor, black and white, native and foreign. We must give our names, make out slips, find our ticket, produce vouchers, pay cash.

The whole colossal structure after all is just a weight we are carrying. It is resting on our little soft bodies. Our puny strength put it there and makes it go. All this magnificence will render us some kind of service on one condition: You must give your number and pay. You must put the right coin in the right slot of the machine.

That is all very well. But after I have been brought to birth in the hospital, and have gained my credit hours in the school, and taken my place in front of the production line in the factory or my desk in the skyscraper; after the police have caught the thief and the newspaper and the garbage are gone to the reduction plant; when the big fight is over and the mob jams the busses; after the day shift turns over to the night shift and the theater signs wink and flash—the city keeps roaring on.

Who cares and sees and knows? Is there anyone whose hand is not held out for a ticket? Is there a building symbolizing love and life; a place we can call Home?

The Monk and the Bricklayer

By the Rev. William M. Hay

Rector of Grace Church, Long Hill, Conn.

RIGHT NOW the Church has a wonderful opportunity to offer a monastic career to the unemployed young. Of course if the Church could wave a wand and provide a high-pay, easy-work job for them, she would be doing what a good many people seem to think is the Church's real business in the world—"Why doesn't the Church do this and prevent that?" The young are graduating in thousands each year, and the usual outlets for their hopes and energies are closed. The war left us with three armies, the mourners, the crippled, and the jobless. Youth today, as always, is a strange blend of idealism and conservatism. I am beginning to wonder if youth in general is really as foolish and selfish as we adults. Some movies and books have given us a quite distorted picture of "flaming youth," just as others have distorted history. But when you look at actual boys and girls, you are really looking at a vast amount of courage, hope, clean-mindedness, conservative thinking (it is not the young who follow the well-nigh universal adult habit of denying the indisputable)—together with the lovable quality of laziness. How the young can dawdle and loiter and postpone and sleep! I do indeed envy them this most of all, except their lack of years.

It is asserted there are 4,500,000 under 26, most of whom have never had a job. Many educators claim that they are rapidly deteriorating and point to the moral indiscipline of the oncoming generation as one of the perils of today. I think it is true that there has been a loss of idealism all over the country. The postwar let-down, when we discovered how we had been fooled (compare *Preachers Present Arms*), is another of the fruits of war that we could have done without.

"Youth is disillusioned." Those who say this so endlessly mean that young people confront a world in which their acquired equipment and natural endowment find no honest and lucrative employment and so they are "disillusioned." But youth's expectation of and desire for an opportunity to make a contribution to the world, to prepare for a home and family—these are not illusions, but realities; and when young people find that opportunity lacking, they have not been disillusioned, they have been robbed.

An American boy has a right to work, to a home, to protection in all his honest dealings, to liberty, to justice, to legitimate opportunity—not because he is an American, but because he is a human being. These are among his rights by nature. And the chief business of government is to see that they are not denied him. What use he makes of them is his responsibility, but government exists to secure him in his natural rights, and to protect him against slavery, public or class warfare, exploitation, undue competition, permanent dictatorship, injustice, and oppression.

Time was when the population was smaller and opportunities abounded on every hand. If a boy did not find a job in which he could be honest and happy, it was his own fault. But now there are a hundred or a thousand clamoring for every opening. It ought to be said, however, that in the pioneer days, or in reconstruction days, there seems to have been a somewhat humbler notion of what constituted happiness and less disinclination to sweat, to do without for a while, to be content to work and wait.

There are two kinds of job. The first is under a boss, with definite hours and definite wages; and to most young

people, that is the desired sort of work. When your day's work is over, your responsibility ends till tomorrow at 7 or 8 o'clock. You don't have to worry over the conduct of the business, unless it runs into the ditch.

The other sort of job is one that people have to have a lot of common sense to desire, and few there be that seek it. It is that wherein a man is "his own boss" every hour of the day, with all the responsibility, all the reward or loss of failure or success resting on himself. Such is the man whom Lloyd George pictured in his demand that the government supply each unemployed family with "three acres and a cow." The diary of one of the pioneers in Connecticut has lately been published. This man lived a long life, raised a large family, died with the respect of his neighbors and even of his family—all on one acre of land. But just try to persuade some of your "wage-slaves" that they would be happier on the land than at the bench or counter! As Wells described shop-clerks' life in England, "We're in a blessed drainpipe, and we crawl along it till we dies."

BUT to come back to the point. We have a large number of the young in every village and city in the land who look forward and see no outlet. Among them are those who in the years to come will respond to the vocation of religion—and many also would respond now if they heard it. Well, let us make them hear it, by a nation-wide concentration for a while on the needs and benefits of the orders and communities, bishops and priests alike endeavoring to show the young that here is a career that promises the greatest rewards in life (except a family of your own)—peace of mind and conscience, the happiness of free service, the uplift of purified idealism, that transforms what looks like the waste of youth into the reality of garnered years.

As a complete outsider, I know very little about the monastic life. But there are two or three notions people have which ought to be dispelled.

(1) That monasteries are for the old, experienced, learned, or—any class but the young. Queen Guinevere, and many a one since, when at last the fires died down and only ashes and memories were left, betook herself to the quiet peace of a nunnery. But a monastery is not only or mainly a city of refuge, but a factory for those within, and a service-station for those outside. You can't catch recruits too young. The young are generally older than they look or than we think. You have to start early if you are going to impress upon a soul the virtue of poverty—the wisdom and strength that it can give. How long can you delay teaching the high ideal of utter chastity, and begin the training that will produce purity even in the most secret thoughts and maintain it through long years, not as a rebellion against nature but as a glad gift to God?

(2) That monasteries are run by defeatists for escapists. It just is not true that temptations are fewer inside than outside, they are different. It's true the monk exchanges one servitude for another—for no man is free, no man is his own boss. It's all a matter of choice of masters. Money can give a measure of freedom from some things; brains can free you from some other things; and self-control, from still others. But responsibility to and for others never ceases; the measure

of a man is his capacity to serve many masters. The greatest men are those who live on the level of their bondage not alone to their own neighborhood or generation but to all men everywhere, even to the least and lowest. The only successful escapists are dreamers, self-hypnotized; and monks and nuns are not dreamers, but stern realists.

(3) The monk and the bricklayer. The laying of bricks is a highly skilled trade, as you will find out if you ever try it. His wall stands for years, for generations, solid, tangible, real, long after his efficient hands are dust. And in comparison, how fragile and transient and impalpable is the prayer, the self-denial, the labor of the monk—and how ill-paid, too! Any other dealer in intangibles can leave behind something measurable—the painter his canvases, the musician his scores, the poet his deathless song. But he who spends his days and nights in contemplation and prayer—what does he *do*? the impatient world asks. Medical missions, these we and other heathen can understand and evaluate; but we just can't quite put prayers ahead of poultices. Perhaps we're wrong. I think we are.

I consider the monastic life just as reasonable a career as dentistry, radio-announcing, or fichu-stitching. It's different from any of these, but then, so is glass-making. We can't all be monks, any more than we can all be glass-blowers. I haven't the slightest desire to be a glass-blower, but some men like it and do well at it. But to be a monk takes a vocation, literally, a call. Of any thousand men, most will not hear the call, for they hear a louder call (of aptitude, opportunity, necessity) that almost seems to predestine them to glass-blowing or dentistry. But there will be one man in the thousand in whom endowment and experience, hopes and fears, dreams and deeds, ambitions and defeats, combine to help him hear and heed the call, to "leave all," to give himself utterly. God has been working on that man, as on St. Paul before his conversion. But what I am complaining about here is, that the Church does not unanimously and emphatically reëcho that call.

As we read of our present financial difficulties, it must seem to the worried members of the *Curia* (our own, non-Papal) that if only several millions dropped in their collective lap, all would be well. Certainly if we could pay for all services on a princely scale, we should have no dearth of servants. We could all do so much if only we had the money. But men and motives are even today more important than money. Silver and gold have I none, cried St. Peter, but—. In our present situation consider what answer to our difficulties could be given by a thousand young monks (one *ex* each 4,500 unemployed) who should devote themselves to the uttermost for Christ and Church, with a fanatical, wasteful (so the world has always called it) choice of the unseen as against the seen. And thy Father, which seeth in secret, Himself shall reward thee.

Youth and Age

ON EASTER MORNING, Peter and John—youth and age—ran to the sepulchre together. A splendid picture of what the Church should be. Youth needs steadying and age needs stimulating. (*Church Chimes*, Indianapolis.) It is a weakness of the Church that youth has become departmentalized. In Nevada we are endeavoring to stress the solidarity of the Christian rank and file of both youth and age. And during these summer months you older people will help the cause by associating yourselves with the younger in faithful attendance upon public worship. They are more ready than some of you may think. May God guide and guard you all during this open season from the perils of traffic, tempest, fire, and foe.

—Bishop Jenkins.

Churchwomen Today

Ada Loaring-Clark

Editor

Christian Colleges for Women in the Orient

I HAVE RECEIVED a number of inquiries regarding the seven Christian colleges in the Orient at which women can take special training and to which part of the offering taken on the World Day of Prayer is sent. Through the courtesy of Miss Florence G. Tyler of New York City, I am able to tell you that:

Women's Christian College of Tokyo is doing especially fine work in education and its students do a splendid piece of social service in the lower sections of the city of Tokyo. There is a tendency now in Japan to keep women in the home, and for the future of the country the broader education which the women are getting at the Women's Christian College is invaluable in building up a sentiment for the very widest opportunities for Japanese women.

Ginling College at Nanking, China, has the largest enrollment in its history—about 250. Most of these girls teach, though some go on into medicine, law, social service work, YWCA work, Church work, etc. Two Ginling graduates are prominent in the reclamation work being done in the interior of China in places where the Communist forces have been driven out and the National Christian Council is supervising a fine piece of reconstruction work.

Yenching College at Peiping, China, has a splendid practice school and does extensive social service work. Through the department of economics homemakers and teachers of homemaking are being trained.

The Woman's Medical College of Shantung University at Tsinan, China, has about 40 women preparing for work in the field. Child clinics, child feeding, and district health work have played an important part in the training of these girls in the medical field. In the clinics the prevention of disease as well as its cure is emphasized.

Isabella Thoburn College, Lucknow, India, is especially known in the field of home economics and education. It has a splendid kindergarten training course and a very fine educational work. Isabella Thoburn College is the oldest women's college in all Asia and its standing is unquestioned throughout all northern India. It has government recognition as the women's college connected with the University of Lucknow.

The Woman's Christian College at Madras, India, has a most beautiful setting of trees, gardens, and stately buildings. The chapel is itself a stately mosaic. Here the students specialize particularly in preparation for medical work at the University of Madras.

The Union Medical School at Vellore, India, built up through years of hard work, is a monument to the energetic and devoted work of Dr. Ida Scudder who is still the guiding spirit of the institution: The last of the new buildings is now being erected on a site just outside the city. Probably the most interesting work in connection with Vellore is the roadside clinic work. The students go out in every direction from the city with ambulances and hold clinics by the wayside. Often as many as 200 people are gathered in one spot waiting for the ambulance and clinic to come along. The very sick patients are taken back to the hospitals and hundreds are treated there along the roadside by the students.

Instruction Before Marriage

By the Rev. Russell S. Hubbard

Rector, St. Martin's Church, Providence, R. I.

Part II

THE ART of making marriage develop into Holy Matrimony is dependent upon far more than an appreciation of the adjustment of the sex instinct. Professor Groves points out so rightly that most people consider happiness the goal of marriage. Perhaps there is no place where the falsity of this can be seen more effectively than before the cross of Christ. To those of us who minister in His name is given the privilege of laying the broader foundation on which Holy Matrimony must rest. This includes especially the inculcation of the will to permanence. It also may well include discussion of such subjects as the following: How to forgive; how to face adversity; how to consecrate prosperity; how to bring God's power into daily life; how to love one's neighbor as oneself. There is much material available to the hand of the parish priest on the matter of helping his people to train themselves in the development of that Christian character on which alone Christian marriage can be built.

We come now to the subject of the instruction given privately.

One of the chief values of a frank, fearless facing of the difficulties, that our young people have and counseling on these difficulties in public is that they may feel free to consult the clergyman in private. Too many feel the minister is a man set apart, and therefore not to be approached.

On this matter of instruction given privately, little more than footnotes can be added to the excellent paper read by Dean Ward to this conference in 1934, copies of which are still available by writing to the Department of Christian Social Service. At the risk of repeating in less adequate form some of the suggestions that he there makes, there are given here some suggestions that have been found useful.

Dean Ward, in the paper referred to, gives an outline of the instruction given to a couple before their marriage that will strike some parish priests as being more than they can do. He suggests at least three hours with the couple. From the point of view of the time of the priest there would hardly be three hours more profitably employed. But the problem with most of us is that an engaged couple come to us not earlier than the week before the date, with no other purpose in view than to make arrangements for the service. As they expect, such details of the service can be arranged in fifteen minutes. Thus the last couple I married came to see me at six o'clock one evening, expecting to be married three days later. The girl had been a faithful member of the parish for years; the man, a faithful member of a neighboring parish. It was not feasible to tell them bluntly that I was just sitting down to supper, to please come again when we could have an hour together, and to plan for a second visit at a second hour. So we sat down right then. Such circumstances will not be unusual until our people come to understand that such conferences are expected before a couple is married. Considering the number of diverse elements in the constituency of the average city parish, this will be a matter of some years.

Then there is always the danger of misrepresentation of such conferences by the young couple to their friends. But this is no reason for dispensing with them, any more than the

misrepresentation of sermons is reason for ceasing to preach. The reaction generally given is one of gratitude expressed rather forcefully, following a conference which has called forth a good many problems that the couple had not thought of.

Richmond and Hall, making their investigation for the Russell Sage Foundation, found that three-fourths of the marriage knots are tied by clergymen. Difficult as it may be to credit this large proportion, one thing is certain: that such a large proportion will not continue to be brought to the ministers unless the ministers give a *quid pro quo*. For it generally costs less to go to a justice of the peace. To him there is a fee, which is usually smaller than that given to the minister of a city church. And there is no question with the justice of expense for the use of the building, flowers for the altar, and such. That a couple should come to the minister of Christ to be married is an opportunity to bring Christ's benediction into their lives. We should not forget this. By way of making it clear that in this function as always the minister of Christ is the servant of His flock we should suggest the marriage of a couple can be solemnized in the Church as inexpensively as elsewhere if that is an important factor. However it be done, in the one way or another it should be made clear to the people of the Church that the Church has a service to render at that time when a couple is getting married. Pastoral consultation on the problems involved is one way to do this.

HOW TO DO THIS is the question. In some places a rather full application blank will be of assistance. The writer worked one out five years ago which he has regularly used since, usually suggesting that the purpose of many of the questions is to make sure that the couple had given them consideration. It provides a springboard for discussion. Never has there been any question raised of the propriety of having to fill out such a blank. In some cases it has been a useful means of checking up the right of a young couple to be married without having to ask questions *viva voce*, the asking of which would cast a slur upon the integrity of the couple, and therefore destroy any possibility of a frank discussion. The priest of the Episcopal Church will naturally want to assure himself that there are none of the canonical impediments to marriage existing in a particular case. And a carefully worked out blank can be of great use.

Again it is generally better, as Dr. Van Keuren suggests, to get John and Mary talking about their problems than to lecture them. This is not hard to do. After the ball is once started, the difficulty is usually to stop it from just meandering and keep it in its course. Very often it can start most profitably on the question of economic adjustment. Has John told Mary what his salary is? Have they talked over the division of it? Has John stopped to realize that a girl who has been economically independent will not easily adjust to being tied economically to his apron strings?

From here on the conversation moves from subject to subject, giving to those subjects that the couple has most carefully considered the less consideration. In the course of

conversation some subjects will emerge that they have not thought of at all. The minister's part is simply to guide the discussion.

A USEFUL FORM of outline that can easily be carried in the back of the mind is the following five-fold one of the adjustments required of the new relationship of John and Mary:

I. SOCIAL: *A. Economic:* have they considered budgets together? who is going to handle the purse strings? have they any debts? what pet extravagances have each of them? Do they have to live with parents? How have they arranged for this? How about insurance? A will?

B. Recreational: do they play together? what sort of things do they enjoy that they have not done together? what is Mary going to do while John is at the office all day? In a recent conference this question came from the bridegroom, and assumed a great importance, because the couple were to be on the road together for a year before settling down to their own home life.

II. PHYSICAL: Have they knowledge of what the sex side of marriage is? Perhaps this would be the most difficult part for many clergymen to deal with. Very often, if there is only short time for conference, it is perhaps wiser for the minister to suggest that they consult some other person such as their family physician on this question, thereby leaving time for the minister to cover other less obvious questions of adjustment, such as: What are the plans of the couple for children? Have they talked the matter over together? More couples want children than can have them. A word can be said of the possibility of adopting children, sowing a seed which may bear fruit in otherwise barren homes later on. How about the size of the family? There are advantages in the large family that are lost in one where the number of children is measured by the possibility of providing private school education for all. . . .

III. PSYCHOLOGICAL AND EMOTIONAL: do they know the difference between courtship and marriage, and how to carry over the best of courtship into marriage? Here is opportunity to say a word about prostitution in marriage, about honoring the husband or wife with the body: here is the opportunity to correct any false notions that too many people have about the sex life being an impure or other than God-given function of our natures. How mature are the couple in their reactions to things that displease them? As Dr. Van Keuren has said, childishness is more dangerous to marriage than childlessness. Is either of them still emotionally tied to father or mother? If either of them is an only child this is apt to be a problem.

IV. MENTAL: do they know how to share their mental treasures? The art of conversation has languished among us, and the home is the place where it will be restored if at all. Do they know how to scrap and make up? Men know this more generally than girls, but both should know how to meet the times of tension when they come. Do they know how to forgive?

V. RELIGIOUS: It may be found useful to indicate what a great resource the ability to pray together will be in disposing one to forgive. Do they know how to pray? Very many of the faithful people of the parish do not. What better opportunity to teach them than as they enter the threshold of this new experience, which they will either enter with God or without Him. Prayer is too often regarded as a personal matter today. People talk of "my religion." As if there were such a thing! Here is the time to set this attitude right by activity, not talk. Get them on their knees together, thanking God for their

joy in each other's company, and their attitude toward religion will correct itself. Perhaps the best way to do this is to take them down to the place where they will be married, in the church or chapel, put an open Prayer Book in their hands, say an extemporaneous prayer first and then let them speak aloud their own prayers, extemporaneous if they will, and not from the Prayer Book. Before they leave the church make sure that they have a copy of that great manual of devotion, the Prayer Book, at home.

SUCH ARE a few of the ways in which the conference can be led. It is not difficult. It is enjoyable. And it bears rich rewards of gratitude from those who have part in it. At the close of the conference certain books or booklets can be loaned or given. On the physical side of the relationship may be mentioned: *The Mastery of Sex Through Psychology and Religion*, by Leslie D. Weatherhead; Helena Wright, *The Sex Factor in Marriage*; and Butterfield's inexpensive pamphlet, *Marriage*. More full and academic is Ernest R. Groves', *Marriage*, a textbook for use of students on the subject. A little publication of the White Cross League, *The Threshold of Marriage*, is excellent, and gives more of the spiritual side. Of books to be put in the hands of young people Herbert Gray's *Men, Women, and God*, and Elliott and Bone, *The Sex Life of Youth*, are good.

The minister need have no difficulty in guiding the discussion if he will keep in mind the adjustments to be made in married life with this fivefold outline of headings: Social, physical, emotional, mental, spiritual. No two conferences will be exactly alike, for each will be adapted to the needs of the particular couple.

PERSONALITY

(For My Father)

IT HAD been beautiful to see,
The temple where the Lord held sway—
Its color and its symmetry,
Its candle burning night and day.
We broke the ground regretfully;
We sadly laid the clods in place
Above the building's buried grace
From which the Lord had gone away.

The years pass by. The years pass by.
The grasses wave above the stone.
The trees around it stand as high
As the temple stood in time that's gone,
Beneath the sun and the open sky,
Brave and living and alone.

The Lord has found Him another place;
Aye, many dwellings house the Lord.
Behind their windows I glimpse His face,
From their new vessels His wine is poured.
But other temples have different grace
From that in which I met the Word.

Its like comes not to the earth again;
The thought that shaped it is finished and done.
Were I to travel tireless on,
By day and night, under sun and rain,
Seeking the beauty that is gone,
It were all in vain; it were all in vain.
When it stood on earth, there was only one;
To the end of time, there is only one.

DOROTHY LEE RICHARDSON.

From the Mountains

By Edith M. Almedingen

AN INSIGNIFICANT little man, who tried to sell soap and cartridges, found himself stranded in the Georgian Mountains. The map of the Caucasus being but dimly etched in his mind, he gladly accepted what hospitality a straggling hamlet in the neighborhood could offer him. In the mud-floored *saklia* of his bearded, black-eyed hosts, the little man ate dried mutton and nearly choked over the sour red wine. He offered cakes of highly scented German soap in payment, and also many stories which largely dealt with the noise and the glitter he had seen in many foreign cities. Among his listeners was a young man, about six feet six inches in height, supple and slim and taciturn. The traveler in soap and cartridges noticed the eagerness of the enormous black eyes, also the shabby patches on the dark red *kosakin*. "The boy is a born adventurer—for all he's a beggar and a pauper," he thought and said aloud, "What about seeing a bit of the world, youngster? Turn your back on these gloomy mountains and try Stamboul for a change, eh? Its streets are paved with gold for those who have the eyes to see it through the mud."

The boy said nothing at all. His thin swarthy face went dark. Fires leapt in his eyes. The slim brown hands began fidgeting. Still he kept silent. And soon tallow candles were burned out. The quiet womenfolk had gathered up the hot ashes of the dead fire and put away the uneaten loaves. From his own corner the young man in the dark red coat watched the women, his eyes smouldering. He could not talk of things his mind could never shape into words, but he could and did dream all to himself.

There had been a host of earlier dreams. Of proudly achieved chieftainship in his tribe, of a bigger collection of chased silver daggers and turquoise chains, of twilights when the mountains were white no longer, but violet and strangely ethereally orange; and there had been dreams of early mornings when the rose-white world seemed so friendly and helpful, when the sleek golden coats of horses and the shaggy brown backs of goats, even a mere swish of a dog's tail, were all so many things to love, if not to worship. Some day, he had hoped, he would have horses he could call his own. It was hard to be at the beck and call of the fat old man in the big *saklia* on the hill just because he had more cattle and more arms and land than anyone else in the neighborhood. It was hard and also a little unjust.

Within something like a week the fat old owner of the biggest *saklia* in the place found himself obliged to hire another shepherd. The youngster of the dark red coat had vanished—no one knew where.

He never knew nor cared how he found his way to Turkey and to Stamboul. What mattered was that within a brief week he came to discover its streets were paved with noisome mud rather than with gold. A haunted look crept into his black eyes, the silver braid on the dark red coat went sordidly tarnished, his soft green leather boots lost all their shine. Yet still he looked for a world which would prove bigger and more brilliant than the tiny hamlet, lost under a mountain shoulder, could ever be to him.

The second or third supperless night he meandered about Pera, his lips crooning softly for want of a better occupation. A variety producer on a holiday from New York caught a strange quality in that delicately mournful voice. An interpreter was found, and the young giant from Georgia was asked

whether he had any other accomplishments. The question puzzled him. He could do many things, but all of them seemed hopelessly ordinary, unfit to be exhibited against the glittering background of a great city. Still the foreigner insisted, and the youth shrugged his slim shoulders and flashed out his dagger and danced the steps his ancestors had known and practised for centuries. Slightly tired American eyes observed the Circassian grace and were spellbound. Could he do anything else? Well, if he could lay his hands on six daggers, he might try. Also a horse. . . . Hunger stole into the black eyes. . . . Let them stick those six daggers in the ground—up to their shafts. Let him be mounted. As a boy, he had learned the art of getting daggers out of the ground with his teeth, his horse at full gallop. The American looked doubtful. Six daggers? The interpreter suggested that two might be enough, but the boy insisted on his half-dozen. So the experiment was tried in the spacious backyard of a big hotel. Well, well. . . . Was he strong? The slim and supple shoulders shrugged under the frayed red cloth of the coat. There were his hands, were he given a horseshoe or a bar of iron, he might do something with them.

Yet all those were so many tricks inherited with the cunning of his own race and undoubtedly improved by his own practise. What finally led the American to make the suggestion he did was something he himself could find no words for: that Circassian boy seemed capable of bringing his mountains along with him in his gesture and his voice. A world the American had never imagined could exist was looking forth from those fierce black eyes, a world of freedom, unplanned by the mind of man, of spaces untouched by his hand, just as though his country while letting him go, had followed him across the sea and taken those curious deep eyes and that vibrating passionate voice for her twin mirrors, her fit interpreters.

Would he care to come to America and play with daggers and sing his strange songs and ride horses? Yes, he would.

So the boy from the Georgian Mountains sailed across the Atlantic, and, almost unaware, took his plunge in what seemed to him a weird enough world. Language, customs, food, people, were all so many strange lands to his consciousness. He explored eagerly. He absorbed little. Often and often he caught himself marveling at the eagerness of his audiences. They broke into deafening applause at things which back in his mountains nobody would have noticed much.

ALL THE SAME, the streets of New York seemed indeed paved with gold, and for a whole year he stayed as content as he knew how to be. Occasionally, he let himself dream about the softly etched background he had left behind, fold on fold of gigantic white-graven mountains, their feet graced by the gray-green scarves of vineyards, which went deep glad purple in the autumn, when the air was thick with the pungent smell of ripe grapes and when the villages were all so many wine-presses.

Of these things he thought often enough. And, meanwhile, the appointed year was running out. The producer broached the possibility of yet another promise to be made this time for three years. He filled the house to overflowing; he was made, his further success would be assured. Now there was no need for him to be hampered by the continual presence of a hired

(Continued on next page)

The Return to Orthodoxy

By Prof. Henry P. Van Dusen

Union Theological Seminary

CLEARLY, recoil from liberalism is the most important feature of the present situation in theology. If the reaction in America has been neither so extreme nor so complete as on the continent of Europe, it has touched the thinking of every contemporary theologian and is forcing fundamental reëxamination of the premises and tenets of Christian theology in the last half-century.

We who stand within the shadow of this criticism lack perspective fairly to appraise the justice of its indictment or the validity of the position from which it is recoiling. In particular, those who are the children of the liberal movement should guard themselves against the familiar vices of the younger generation—unfairness and ingratitude toward their parentage. We can, however, report the alleged inadequacies.

The main burden of the current criticism is a simple one. Theology in the past 50 years has been deeply enmeshed in the dominant secular outlook, sharing its presuppositions, partnering its enterprises, glorying in its utopian anticipations. That outlook is now definitely discredited. Criticism has proven its premises invalid. The passage of events has branded its expectations absurd. It must be discarded. Liberal theology, its child, must likewise suffer drastic reconstruction, if not abandonment. "In the new enterprise the watchword will be not, Accommodate yourself to the prevailing culture! but, Stand out from it and challenge it. . . . We cannot harmonize Christ Himself with modern culture. What Christ does to modern culture is to challenge it," said Dr. Harry Emerson Fosdick recently.

The deeper dissatisfaction with liberalism, however, has sprung directly out of the public events of today, and concerns those features of the liberal faith which underlie its theory of society—its high estimate of man's nature, its confidence in his response to reason and ideals, its utopian proposal to create a "warless world" and a "Christian social order." These assumptions, it is held, are naïve, self-deceived, and, in some measure, hypocritical. And they are without warrant in a profounder Christian insight. "The liberal culture of modernity is defective in both religious profundity and political sagacity. . . . It understands neither the heights to which life may rise nor the depths to which it may sink. . . . It is quite unable to give guidance and direction to a confused generation which faces the disintegration of a social system and the task of building a new one," according to the Rev. Dr. Reinhold Niebuhr.

The reaction from liberalism is revealed not only in these criticisms, but also in the positive position which is beginning to emerge. For some time, it has been clearly apparent that a coalescence of theological thought is gradually taking place in wide circles. It can more readily be sensed than defined. It has achieved no formal statement and has discovered no single voice for its articulation. It is detected less in the formulation of common agreements than in a profound awareness of common problems and of intellectual and spiritual kinship among the children of very diverse theological heritages. All this is as it should be. Premature crystallization—or, indeed, crystallization in any formula—would freeze living currents, create division, and assure stagnation. But this should not hide the deeper fact—the most disturbed and vigorous younger leaders

of Christendom in this country are increasingly discovering and speaking a common message.

Like all developments of thought which have not yet found themselves, its meaning is best discovered in the phrases to which it instinctively has recourse. Of these, two especially ring through the language of all who find themselves sharers in this common movement. They seek a "realistic theology" and a "Catholic Christianity." They are drawn "politically to the left, theologically to the right"—toward the great central streams of historic orthodoxy for their religious certitudes, toward a more drastic Christian radicalism in their message to society.

The new movement seeks to be more realistic—both in its certainty of God and in its understanding of man and his society. It acknowledges the indubitable reality, majesty, and priority of the Living God. And it confesses the inherent willfulness of man, and the necessity for drastic dealing with the results both in individual lives and in the body politic. On the other hand, it reaches out after a "Catholic Christianity." That is to say, it feels impelled to seek firm grounding, not in the thought-forms of modern culture or even of traditional Protestantism, but in the rich, deep stream of tested certainty which has come down through the life of the Church through all the Christian centuries. It wishes to find a place within that Catholic tradition and to drink deep of its wisdom and its faith. To that end, the Church takes a position of centrality, for theology and for personal piety.

By such pendulum-swings, theology lurches forward. The present phase may lead out into a sounder and more enduring apprehension of Christian faith. It may yield a theology even more partial and inadequate, to be shortly outmoded with the next transition in the common life. It may issue in a purified and more worthy liberalism.

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From the Mountains

(Continued from page 821)

interpreter: he knew enough English to guess what was being said to him and to answer. The youth listened to the suggestion and asked for a few hours to get it firm into his mind. And the same afternoon he went strolling along Broadway. The window of an antique shop held him fast.

On a strip of black velvet a sheathed dagger lay, its handle silver, turquoise and chrysoprase. The boy from the Caucasus stood still. Since he had left home, he had seen no such dagger. It was no mere imitation, such as he had known on the stage, a handle lavishly covered with turquoises which had never felt the touch of a slim Circassian hand. And the dagger in the window pulled at him. It was asking to be bought and taken away from its foreign environment. It was also asking to be taken home, to the sweet, deeply violet secret that the Circassian mountains become with the kiss of a fall twilight upon them. And, quite inconsequentially, the youth thought that he had the means to carry back the dagger.

"I shall take you home," he murmured in his native tongue. A week later, the tired producer wrung his hands and said that there was not much difference between East and West in the matter of success—as it turned everybody equally and hopelessly mad. "Gone home for the sake of a dagger! . . ."

Helping the Navajo Orphans

By the Rev. F. A. McNeil

Good Shepherd Mission to the Navajos, Fort Defiance, Ariz.



WAITING THEIR TURN FOR
CHRISTMAS SERVICE

government subdued the tribe, they have been an industrious, peaceful people, subsisting chiefly by their sheep, from which they get their meat and the wool which is used in the famous Navajo rugs. During their warlike history, the only activity deemed worthy of the men was fighting, and the result has been to create a serious problem not yet completely adjusted. For in the old days the women naturally cared for the sheep, owned them in fact, did the shearing, spinning, and weaving, as well as caring for the fields and children. Now the man, war denied him, finds the difficulty always faced by such a civilization when it comes into conflict with, and must succumb to, that of the white man.

At the same time he is also faced with the collapse of his old religious beliefs, and has not yet risen to the high demands of a Christian habit of life and thought. Many of the older men realize that their children can never have the old faith of their fathers, and that the only hope to avoid moral chaos lies in accepting the Christian faith.

Since the Navajo is a matriarchal tribe, the orphan has always been cared for by the maternal relatives, who, though

usually not deliberately cruel, have reduced him to serfdom if not actual slavery. With no rights, required to herd sheep all day with no chance for education, fed poor food, and hardly enough of that, Navajo orphans are commonly victims of undernourishment and malnutrition — although those having both parents, it is true, cannot

be said to fare much better.

So it was that the Good Shepherd Mission to the Navajos sought to serve the people by serving the orphans, as in the past it had served the medical needs of all.

Orphans were not slow in being presented for our care. An old grandfather came with two little girls. The father had shot the mother, the mother's sister, and himself, and we were asked to care for the children. Another little boy was brought, whose mother, in trying to save belongings from a flaming hogan, had burned to death before the child's eyes.

Recently we received a letter from a trader's wife asking us to take into our home three little orphans. The mother had died of tuberculosis, and the three children placed in the care of an aunt. The aunt had four children, and all seven children with the father and mother, lived in the one room hogan. The father was scarcely able to feed his own family, and new mouths left all in real want. The trader's wife wrote that she feared that the three children would not survive the winter.

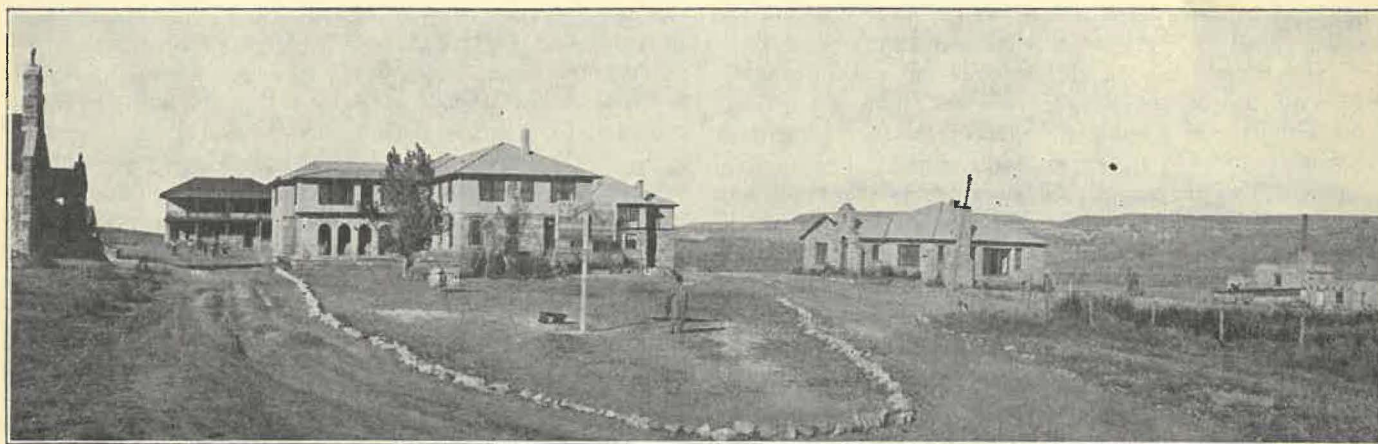
At the time we were not able immediately to take the three additions, and before long measles had broken out on the



NAVAJO BABIES



AUTHOR BUYING LAMB CHOPS



GOOD SHEPHERD MISSION TO THE NAVAJOS

From left to right: Good Shepherd Chapel, employees' quarters, old hospital rebuilt for girls' dormitory, kitchen and dining rooms, and staff quarters; new boys' dormitory, rectory, and service building.

Reservation, and influenza in our home. Both these diseases, because of the severe weather and high altitude, are peculiarly dangerous to the Navajo. Soon all three children had measles, and one of the boys developed pneumonia, exceedingly common with either measles or flu. Finally gotten to a hospital, the little twin lived, but was released an active tubercular.

Conditions finally shaping themselves so that we could go to the other side of the Reservation where they lived, we brought the three children in, putting the sick one into a sanitorium, where, happily, with good food and care he made a rapid recovery. Now all three are with us, happy, gaining weight regularly, and with increased resistance developed by good food and care, with every chance for useful and healthful lives.

ANOTHER time, the mother of two little children died, and the father remarried. The step-mother would not care for the two little girls, so they were placed in the care of a very old maternal grandmother, who was extremely poor. Here they herded sheep and did all the other chores, although one was only about 5 and the other 7 years old.

During the course of her nursing work on the Reservation, Miss Cady found these two little children. Since the smaller had been lame from birth, and was therefore of less value to the grandmother, some persuasion resulted in the child's being put in our care, and she was brought to the Mission. At once she began to gain weight, her face lost its peaked expression, and a winning smile soon developed.

In another case, word was brought to the superintendent of the Reservation that two little children were being abused by those who were caring for them. Investigation led him to ask us if we would care for them, and they were brought to us. Alert, bright children, a boy about 9 and a girl about 7, they have developed in a way to make any one knowing the Mission proud that we are able to help so greatly in their lives.

One official of the government, in a position to know conditions, told us that he estimated that there were at least 450 orphans who needed and would benefit by our care. We have at present a capacity of about 45, as soon as we can afford to take them in. The limit we can at present afford of 35 was reached last winter, and we are now experiencing the painful and at times heart-breaking necessity of turning away many little children we could and should care for, had we the means. Just this morning we had to refuse admission to four little boys and girls brought to our door.

When old enough the children in our family begin school, there being some 28 now enrolled. Our teacher, Miss Jane K. Pitkin, graduate of Columbia Teacher's College, has a real job on her hands teaching these, as may well be imagined. For the first time, all of the beginners this fall could speak some English. This is a real help, for when one teacher is asked to teach the primary through the 7th grade, she has plenty of work cut out for herself even without the necessity of struggling with some who do not understand a word of English.

In school they are taught all of the standard subjects of any public school. The older girls are also taught laundry work, sewing, and cooking. This work is done by Miss Ruth D. Harmon, girls' mother. This places a real task upon Miss Harmon, for she has, in addition, to be mother to nineteen girls, ages from 5 to 14. If you think that your one or two children make work, imagine washing nineteen pairs of hands, seeing that nineteen girls brush their teeth, getting nineteen pairs of stockings ready for dressing in the morning, mending their clothes, and generally acting in the full capacity of mother to them all.

Similarly the boys' mother, Miss Ella Davis, does all or the mothering for the boys. The superintendent tries to find time among all his other duties to give some fundamentals of vocational training in farming, animal husbandry, and carpenter work.

On the health side of our many-sided program, Miss Cady is still the leader. She attends to the needs of the children's bodies, and then devotes her time to the camp work she is so well equipped to do. Since many of the older Navajos are still skeptical of government hospitals, and since sickness is frequently unattended by medical help, this service is of great importance. Having won the respect of the Navajos through her 20 years of service among them, and knowing their needs as few others know them, she goes about from hogan to hogan treating any cases she meets which she can care for, and seeing that those who need hospitalization or doctor's care receive it.

Recently Miss Cady, in one of her trips on the Reservation, found a sick man. Examination quickly revealed that he was in the advanced stages of diphtheria. In the hogan with him were many relatives, men, women, and children, all exposed to the dread disease. Not willing to wait the short time needed to send a government car for him, she persuaded him to come with her, put him in her car, and brought him to the hospital, where his life was saved. The doctors then got in touch with all the others who had been exposed, and the whole group was saved from almost certain severe sickness, and possible death.

ON THE evangelical side of our work, again we begin at home, with daily services for the children morning and night, and Church school and services on Sundays. Holy Communion is celebrated every Sunday and Thursday. In the dormitory, bedside instruction and prayers form a regular part of our life. Soon we hope to begin regular weekly religious instruction.

On the Reservation, our work is crippled by lack of an interpreter. The Navajo language is so very difficult that it is practically impossible, and certainly impossible without constant years of study, for a white man to learn it well enough to preach satisfactorily in the native tongue. We hope that the time will soon come when our budget will allow an interpreter.

This is but a brief picture of the work of one of our missionary undertakings, a particularly difficult one because of the constant contact with the old Navajo civilization which is passing out of existence in the face of the new civilization, and because of the gradual dying out of the old religious sanctions before new ones are accepted. We are trying, with other Christian missions, to lead these people who are confused by the rapidity with which all of these changes are coming about in the time of their trial. For it is indeed a time of trial.

Were we alone in the world we might despair. Being part of the work of Christ's Church, backed by the faith and love of millions of Christians, sharing the joys as well as the trials of many missionaries in the lifting up of the Christ, we seek to do His will for the Church. We seek the best we can find, following what seems best in the light of Christ's teaching and present situations, and wait further guidance from God the Loving Father of all nations and tongues and peoples, that His will may be done, on earth as it is in Heaven.

ACKNOWLEDGMENT

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

FOR THE LEPERS AT KUSATSU, JAPAN

Miss Marian S. Puffer, Orange, N. J. \$5.00

The Loyalty of Vergers

By F. Leslie Calver

AT MOST CHURCHES the janitor, or verger, or sexton, as he is usually called, is taken very much for granted. Yet, though occupying a comparatively humble position, he is a person of some importance. Vergers are an exceptionally loyal and long-lived body of men. Ministers, church wardens, organists, and choristers come and go; but some vergers seem to carry on for ever.

The verger is usually a busy man. Not only is he the custodian of the church, which is generally kept open all day, Sundays and week-days; in many parishes, especially in England, he is also the grave-digger, bell-ringer, vicarage gardener, and parish-hall attendant. He must be an early riser and go to bed late. He can seldom carry on any other occupation.

A well-known divine, preaching at a certain parish church, remarked: "I am delighted to see your patriarchal verger here today. The last time I was at this church I was a mischievous little boy, and he chased me with a stick. He did not catch me!"

Vergers often display considerable wit. On one occasion the parties at a wedding were kept waiting for the vicar, whose name was Carpenter. The best man and the verger were together in the vestry. Presently hurrying footsteps were heard on the gravel outside the vestry door.

"Is that Mr. Carpenter?" anxiously inquired the best man.

"Yes, sir," replied the verger, with a twinkle in his eye, "Carpenter and joiner."

A verger was once watching a young organist practising the organ in church. The player was rather conceited and, fishing for a compliment, asked the verger what he thought of his playing. Taking his measure, the verger quietly observed: "I've heard lots of people play the organ, sir, but I've never seen anyone—" and here he paused.

"Never seen anyone what?" asked the organist, in joyous anticipation.

"Never seen anyone perspire like you," completed the verger, walking away.

Another verger once declared that when he was in the parish hall (some considerable distance away from the church in this particular case) he always knew if anyone was playing the church organ. It was quite impossible for him to hear at such a distance without the aid of radio or a telephone, but he declared that he could either do so or knew by instinct.

On one occasion, when he was at work in the parish hall, he fancied he heard the church organ, and knew quite well that no one would be there at such a time who had any right to use it. So he hurried to the church and found a trifle on the organ stool enjoying himself with all the stops drawn, making an appalling noise.

"Oh, I was just trying the organ," coolly explained the visitor.

"Well, it's been tried enough," retorted the verger, dryly. "Get out!"

IT IS one of the duties of vergers to see that all lights in the church are out and all doors securely locked before retiring to rest. Many a verger is waked up during the night by the police, because someone having access to the church after it is locked for the night has carelessly left a light burning. The church, in fact, is usually the verger's whole life, and he becomes as devoted to it as the hunchback of Notre Dame.

A verger once told me that one night, after he had gone to bed, he had a strong conviction that there was someone in the church up to no good, although he clearly remembered having seen all the lights out and locking all the church doors. He was unable to sleep for anxiety, and told his wife he must get up and go to the church (about half a mile away) to make sure.

"Nonsense," said she. "You're letting the church get on your nerves."

"I can't help it," he replied. "I must go."

And go he did.

It was eerie work, but, with an electric torch in one hand and a stout cudgel in the other, he trudged along the familiar path to the church, unlocked it, and made a thorough examination, even looking under the pews. He found nothing, and therefore locked up again and went to bed, though still feeling uneasy.

The next morning it was found that the sacristy door had been broken open, the safe rifled, and quite a respectable amount in cash stolen.

A high legal official once visited a church and found the verger at work. He asked him how long he had been associated with that particular church.

"Thirty-five years," was the reply.

The lawyer remarked: "I've been connected with my church for forty-five years."

"And where are you the verger?" he was asked.

AT A CERTAIN village church in England the vicar always made a point of not starting the Sunday morning service until the squire was in his pew. One Sunday morning, however, he was remiss and began the service without thinking about the squire, using the well-known opening sentence:

"When the wicked man. . ."

"Half a minute, sir," interrupted the verger, rushing up the nave. "He's not here yet."

Another verger had an exalted idea as to the dignity of his position. If asked whether he were the verger he would always reply: "Yes, I hold that ecclesiastical preferment."

Women vergers have occasionally been appointed, and there is an interesting record of one such appointment at Kingston-on-Thames as far back as 1731.

At cathedrals there are generally several vergers, who are men of some culture. They wear cassocks and gowns, and must be well versed in the architecture, sculpture, and ritual of their cathedral, since they have often to lecture visitors on such subjects.

The head verger of one of the best-known cathedrals in England recently said: "The job is what you make it. You have to understand the idiosyncrasies of mankind, and use tact; but, on the whole, visitors are pleasant."

The word "verger" is derived from the Latin *virga*, meaning rod, because the head verger at cathedrals usually leads the choir in and out and conducts the clergy to and from the lectern and pulpit, bearing a rod. A verger was originally, therefore, simply a rod-bearer.

It is not to be imagined that the life of a good Christian must necessarily be a life of melancholy and gloominess: for he only resigns some pleasures, to enjoy others infinitely greater.

—Pascal.

In the World's News

PERHAPS the most significant event of last week was one which took place in about three hours and was a surprise to nobody, having been predicted for years. Wonderful evidence of the interdependence of the present day world, an eclipse of the sun over parts of Russia, Japan, and Turkey, was the focus of the telescopes of scientists from a dozen nations. Scientific problems, such as those of the nature of the outer layers of the sun, were probed at this time; but important as their conclusions may be, still more important is the spectacle of the international alliance of all seekers after truth, cutting directly across the boundaries of international hatred and distrust in the interest of that world coöperation which is not merely desirable but absolutely necessary in all worthwhile pursuits of any proportions.

THE DEATH OF SANCTIONS

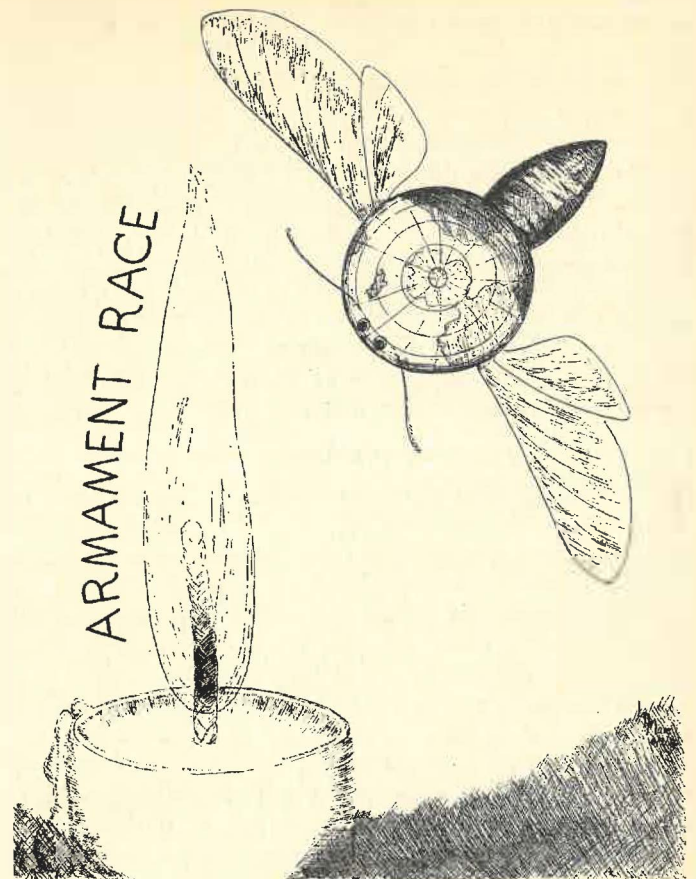
THE peace loving countries of the world (which are the democratic countries) have been faced by an issue of crucial importance in world affairs and all indications are that they have succumbed to expediency. The choice lay between the strengthening of the League by creation of an international police force supported by contributions from the various member nations before a crisis occurs and the abandonment of the principle of penalties against an aggressor nation with the virtually inevitable effect of destroying the system of collective security. England, the country most active in pressing for sanctions against Italy in the Ethiopian dispute, has now announced its intention to press at the League of Nations meeting for the abandonment of sanctions; and the announcement of this change in policy fell upon the shoulders of the unfortunate Capt. Anthony Eden, British foreign minister, whose appointment was made to further the application of sanctions. What will come out of the meeting at Geneva, set for the end of this month, cannot with certainty be predicted, but it appears that every possible concession will be made to Premier Mussolini in an attempt to regain his coöperation in a united front against Germany. Il Duce can, it seems, hold out for almost any concession he desires as British prestige has sunk to such an extent that small European nations have little trust in British support, while internal troubles resulting from continuing strikes necessarily reduce the influence of France in foreign affairs. There is little reason to believe, however, that Italian coöperation with Germany can long be forestalled.

Meanwhile French agreement to the death of sanctions was granted, although the new Leftist government feels little sympathy with Italian Fascism; for fear of Germany is still the dominant consideration in French foreign policy.

With few exceptions the countries of Europe are hastening to take part in the armament race, and strengthening military alliances which are almost bound to lead to a repetition of the conflagration of 1914 to 1918.

THE NEW SOVIET CONSTITUTION

THE NEW constitution of the Soviet Union has been approved by the All-Union Executive Committee, which has called an All-Union Congress of Soviets in November to consider the document. The proposed constitution is a very different one from that under which Russia has been governed since 1923. There is no denunciation of the capitalist nations. It declares that the means of production, distribution, finance, and communication belong to the state, but it permits private farming and the direct sale of farm produce to the consumer. The new draft very definitely calls for a planned economy. It



FLAME FEVER
Drawn for The Living Church by Leo De Maré.

would also set up a parliament with two houses, the lower house to be elected by the people by secret ballot, the upper house to contain delegates named by the regional republics. It is also said that the new constitution expressly grants free speech, free press, and freedom to worship.

INTRIGUE IN CHINA

CHINA is an old and weary country. Although as the late Gilbert Chesterton once pointed out, it is ridiculous to assume that merely because a country is old it is senile, under the weight of a religion of the past and a system of writing which makes almost impossible the development of new ideas, China has for centuries been undergoing a process of slow stagnation. Recently three generals of the Canton (South Chinese) government, in what seemed to be a rebirth of Chinese patriotic feeling, mobilized their troops and advanced upon the Nanking (Central Chinese) leader and virtual Chinese dictator, Chiang Kai-shek, in an attempt to force him either to join them in attacking the Japanese armies which have gradually been penetrating North China, or to submit to his own downfall. The crisis has not yet come to a conclusion but it appears that there are strong reasons for believing that the Cantonese generals were merely filling the role of the traditional Chinese warlord by attempting to strengthen their own political positions with the blood of Chinese peasantry. Among suspicious features of the situation are the fact that a Japanese official admitted that the Japanese had been selling arms to southern Chinese leaders, and the fact that news of the "civil war" was disseminated by Japanese newspapers four days before it began. Generalissimo Chiang Kai-shek has indicated his firm determination not to retreat from his present policy of virtual non-resistance to Japanese encroachments in North China, and although hostilities have

not yet begun, it seems a civil war is much more probable than any united opposition to Japan. It is believed, however, by some observers that a Russian-Chinese alliance is in process of formation which might put an end to Japanese aggression on the Asiatic Continent.

The incalculable factor in the situation is the Chinese people themselves. Are the student movements in the universities, strongly under the influence of Western ideas, indicative of a gradual awakening from century-long apathy of the Chinese people? Will the peasants, who have for centuries peacefully struggled to till the soil while warlords carried off their sons to fight enemies of whom they had never even heard, arise to build up a nation of which the present "democracy" is a forerunner? Only time can tell.

PENSIONS AND ARMAMENTS

THE Social Democratic government of Sweden has resigned on the issue of old age pensions versus armaments. The government proposed that funds for pensions be increased and that funds for military purposes be decreased. That is unusual enough in this period. But both houses turned down the government by close majorities. So then Premier Per Albin Hansson handed the Cabinet's resignations to the King. The Socialist leaders were called into conference. They have during the past few years conducted one of the most remarkable governments in the world. Sweden was the first nation to recover from the world depression. Its great coöperatives were a stabilizing influence. Its strong trade union movement also made for stability. Its government was one of the first to learn how to manage the currency. The humble Premier may now say what was once credited to a King: "All is lost save honor." But it may not be so. There are reports that none of the opposition parties is willing to lead a government, and the King may ask Hansson to continue in office until a general election is held in September.

RELIGION ABROAD

TWO SCHOLARS, friends of Pope Pius, were made cardinals. They are Msgrs. Giovanni Mercati and Eugenio Tisserant. Speaking to 27 assembled cardinals, the Pope spoke appreciatively of the work of Catholic Action groups the world over.

Dispatches from Germany state that the Reich has sentenced another Roman Catholic priest and a Franciscan friar on charges of immorality and that the mass trials of Catholic priests are continuing. . . . In Munich, Roman Catholic groups celebrated the festival of Corpus Christi with the traditional procession. Participation of youth was thought significant because the Hitler government has consistently tried to break up religious youth organizations, and Munich has been the center of much Nazi suppression.

There will be extensive participation by American Jews in the first World Jewish Congress, to convene in Geneva on August 8th, according to plans made by a conference which met in Washington under the auspices of the American Jewish Congress.

CONGRESS ADJOURNS

WINDING UP its business in a last minute rush to prepare for the Democratic national convention to be held at Philadelphia, Congress passed the new tax bill, eventually coming to a compromise between the bill originally passed by the House of Representatives in much the form recommended by the administration and the Senate bill which followed the lines of former tax legislation with only perfunctory conces-

sions to the administration. The new levies consist of a slight reduction in the tax on corporate incomes together with surtaxes on undistributed corporation earnings ranging from 7 to 27%, while dividends are subject to the normal income tax rate.

RELIGION IN THE UNITED STATES

THE FIRST of four institutes of human relations under the auspices of the National Conference of Jews and Christians opened at Blue Ridge, N. C., last Saturday. Bishop Gribbin of Western North Carolina is one of the leaders of the institute. The other institutes are to be held at the Rocky Mountain National Park; at Lawrence College, Appleton, Wisconsin; and at Hutchkins School, Lakeville, Connecticut. Concentrating on building up good will between the Protestant, Catholic, and Jewish faiths, these institutes together with the many other activities of the National Conference of Jews and Christians, are perhaps one of the best forms of insurance against the dominance of America by such intolerant groups as the Ku Klux Klan and the Black Legion.

Resigning from membership in the Executive Committee of the American League Against War and Fascism, because he could no longer continue in "any sort of a united front with the Communists," Rabbi Edward L. Israel of Baltimore, berated the American Communists for endorsing the actions of Communists in Palestine which he charges are "one of the contributing elements to the bloodshed which is now going on there."

When the trustees of the Church Peace Union met, they received the following message from Dr. Henry A. Atkinson, the general secretary: "Agreement between nations is more difficult than at any time in our generation. A general madness seems to be attacking the whole world, and the only answer the nations seem to be finding is more and more arms and preparedness." The union voted to coöperate with the Emergency Peace Campaign.

THE AMERICAN SCENE

LAST SUNDAY in a surprise move, four Old Guard leaders of the Democratic party sent a telegram to members of the Democratic national convention meeting this week in Philadelphia, in which the new trend of the party under President Roosevelt, comparable to that of the Republican party under the Landonites, was bitterly attacked and a plea was made to return to the principles, teachings, and traditions of the Democratic party as they were personified by Thomas Jefferson, Andrew Jackson, and Grover Cleveland.

Charges of the administration's taking a leaf from the book of European radicalism were considerably offset last week by the formation of a third party by Fr. Coughlin and his National Union for Social Justice with Representative William Lemke, a North Dakota Republican, as its presidential candidate, and Thomas Charles O'Brien, Boston Democrat and lawyer, as the vice-presidential candidate. The party expresses itself as interested in "the human rights of the masses." While not particularly radical since these groups are following the new American principle of subsidy rather than control, the fact that they advocate fiat money and governmental action in favor of more or less proletarian groups shows that the Democratic party could travel much further to the left before it became the most radical party in the field. It is generally believed by political observers that the new party will take somewhat more votes from the Democrats than from the Republicans but that it is not a particularly important development, at least in the 1936 campaign.

Books of the Day

Edited by Elizabeth McCracken

New Books on the Old Testament

BIBLE AND SPADE: An Introduction to Biblical Archæology. By Stephen L. Caiger. Oxford University Press. 1936. Pp. xii-218, with 24 plates and 2 maps. \$2.00.

THE HISTORY AND RELIGION OF ISRAEL. By W. L. Wardle. Oxford University Press. 1936. Pp. xii-228-15. \$1.75.

MR. CAIGER has produced in compact form for the non-specialist an introductory survey of the main discoveries of archæology that concern the Old Testament. Thus far he has done a useful and competent piece of work. One can only wish that he had confined himself to a description of the findings and to a comparison of them with the Old Testament narrative. For, while his presentation of the way in which the records of Egypt and Mesopotamia confirm or correct those of the Hebrews from the beginning of the monarchy onward is on the whole satisfactory, the same unfortunately cannot be said of his attempt to relate the results of the excavations in Palestine and elsewhere to the traditions of the patriarchs, the exodus, and the conquest, preserved in the Hexateuch and Judges.

The fact is Mr. Caiger has plainly no real understanding of the nature of the material contained in these opening books of the Bible. He has not recognized the extraordinarily diverse origins of the traditions therein preserved, and consequently has accepted without question the point of view of a succession of Hebrew writers who represented the tribes of Israel as early possessing a unity, which was not, as a matter of historical fact, achieved until the time of David. His reconstruction of the pre-monarchical history of Israel accordingly depends upon a false assumption, and is thus untrustworthy. His treatment of the "patriarchal age" is equally unreliable for similar reasons.

Dr. Wardle in his brief history has made good use of the archæological material described by Mr. Caiger. The value of his treatment of the early period is lessened, however, by the same failure to recognize the diverse origins of the tradition of the exodus and the conquest of Canaan. The key to the understanding of Israel's beginnings is to be found in the distinction between the northern and southern tribes, brought out in the past by a succession of American scholars, and most recently by Professor A. T. Olmstead in his *History of Palestine and Syria*. A more serious consideration of this position by Dr. Wardle would have resulted in the clarification of some obscurities, and would have made the early chapters of his book as useful as those (4-6) in which he treats of the monarchical period and the exile.

The religion of Israel is dealt with separately from its history, an arrangement which seems to this reviewer most unfortunate. For that religion developed as a result of the continued response of the people of Israel to the action of God in history. It therefore cannot be properly treated apart from history, or without constant reference to this divine activity. Yet the author scarcely mentions the movement of God toward man until the very last sentence of his book, where, speaking of ethical monotheism, he says: "Indeed, is there any explanation of it other than the belief that it was revealed by the Spirit of God to men of old time?"

Since the series to which the book belongs is entitled "The Clarendon Bible," and so presumably accepts the fact of a revealed religion, this sentence is a tragically inadequate recognition of the tremendous dynamic theism of the Old Testament.

CUTHBERT A. SIMPSON.

Mr. Santayana and the "Brahmin" Tradition

THE LAST PURITAN. By George Santayana. Scribners. 1936. \$2.75.

MR. SANTAYANA, master-magician of the English language, philosophical mentor to the world at large, guide and friend to generations of Harvard students, has written what he calls a "memoir in the form of a novel." Whether or not it is actually a memoir is unimportant and whether or not it is actually a novel may be debated; undoubtedly, however, it embodies at length—595 pages—a Spaniard's criticism of the New England "brahmin" tradition. This criticism is leveled most savagely against a certain Harriet Bumstead, who presently by

marriage becomes Harriet Alden. To her Mr. Santayana allows literally not one redeeming quality; she gives herself over to all the more subtle forms of selfishness, which mask themselves in her mind as "refinement." She has one child, Oliver, and for chapter after chapter Mr. Santayana describes her persistent deformation of his character until he emerges into young manhood with an irremovable fixation that every pleasurable emotion is evil. The tragedy of it is that under less malign control Oliver would have been a splendid youth; even as things are he is capable of generosity and of some genuine sympathy—not unmixed with envy—for those unhampered by inhibitions. Many such characters appear in the book, all drawn with detailed care. Chief among them is Mario Van de Weyer, one of Mr. Santayana's own countrymen, who appears to be deliberately intended as Oliver's foil.

Some reviewers, in fact, take the contrast between Oliver and Mario as the central theme and interpret it as Mr. Santayana's comparison of the "Christian" and the "pagan" spirits. If any such comparison was meant, it is miraculously inept, for Oliver has no religion at all. Mr. Santayana is too well aware of his own limitations to attempt a close delineation of a religiously minded person; the few characters in the story who have religious interests are mere grotesques. As a matter of fact it is Oliver who is the true pagan, a man who has rejected all religion and taken refuge in Stoicism, while Mario at least finds life abundantly worth living. To Oliver existence is meaningless and futile, and Mr. Santayana ends his career with a correspondingly meaningless and futile death. E.

Devotional Books

THE UPWARD LOOK. By Harold Garnet Black with the collaboration of Gaius Glenn Atkins. Houghton Mifflin. \$1.50.

CHALLENGE AND POWER: Meditations and Prayers in Personal and Social Religion. Compiled and edited by Wade Crawford Barclay. Abingdon Press. \$1.00.

HERE IS a book of "Morning Devotions for the Family Altar," selections for every day in the year, contributed by two hundred and fifty religious leaders of every name, and sent to the compilers from almost every country in the world. For each day a thoughtful paragraph, a short scripture reading or reference, and an appropriate prayer to close. No doubt many will find this book, prepared with much thought and labor "religiously helpful and spiritually stimulating," as is the hope of those who send it forth.

Challenge and Power, another book of selections for individual and group use, is based upon praise, prayer, and fellowship. For every day there is a Scripture reference, a short meditation and a verse, a prayer or a litany, often of great devotional and practical value. Indeed, beside being a "plea for prayer," this book presents in small compass a real treasure store of useful contributions from many sources, new and old.

HENRIETTA R. GOODWIN.

What One Young People's Group Did

YOUNG ADULTS AND THE CHURCH. By Jessie A. Charters. Abingdon Press. \$1.00.

THE YOUNG ADULT who is less than 35 years of age is conspicuously absent from most churches on Sunday. This book tells the story of a particular group of young adults and along with the narrative runs an account of educational philosophy and the method which guided the group. The successful organizing of young adults as a Sunday morning discussion group and its program and findings after five years of existence are told so that others may profit by their experiences.

The author, who is the group leader, is well qualified to write this history because of her training in educational work. She is a Ph.D. of the University of Chicago, the wife of the head of the bureau of educational research of Ohio State University, and mother of four children. EVERSLEY S. FERRIS.

NEWS OF THE CHURCH

Kagawa Heard by Crowds in Seattle

Bishop Huston, Fr. Shoji Preside at Meetings; Final Address to Be Broadcast June 30th

SEATTLE, WASH.—Dr. Toyohiko Kagawa's meetings in Seattle on June 10th and 11th were crowded, and the 500 reservations allowed for the seminar were sold out in advance.

Bishop Huston of Olympia presided at the afternoon session on the second day and the Rev. G. Shoji, vicar of St. Peter's (Japanese) Mission, at the mass meeting for Japanese people in the evening.

The chamber of commerce allowed its building to be used for a public dinner, and Dr. Kagawa was also the principal speaker at the weekly luncheon of the Rotary Club. His smile and sincerity won all hearts as he pleaded for Christian world peace and coöperation.

NEW YORK (NCJC)—Dr. Kagawa will deliver his final message to America over a national hook-up on June 30th, the Rev. J. H. Henry Carpenter, executive secretary of the National Kagawa Advisory Committee, announced June 18th. Kagawa will then sail for Oslo, Norway, to attend the World Sunday School Association Convention.

During his six months in the United States, Kagawa has spoken in 150 cities to audiences ranging from 2,000 to 15,000.

Japanese Summer Conference

Stresses Forward Movement

TOKYO—The annual summer leadership training conference of the Brotherhood of St. Andrew in Japan will be held July 20th to 25th on the campus of St. Paul's University, Tokyo. Present indications are that the conference will be the largest yet attempted by the Japanese Brotherhood with 200 bishops, clergy, and laity from the ten dioceses of the Nippon Seikokwai and a number of overseas delegates from Hawaii, the Philippine Islands, China, Korea, and Manchukuo present.

Bishop Stewart Dedicates Memorial to "De Lawd"

CHICAGO—A memorial organ to the late Richard B. Harrison, "De Lawd" in the stage production, *Green Pastures*, was dedicated at St. Edmund's Church the evening of June 15th. A memorial recital preceded the dedication. Bishop Stewart pronounced the dedication and confirmed a class of more than 80, presented by the Rev. Samuel J. Martin, rector. Mr. Harrison was a member of St. Edmund's at the time of his death.



Photo by the St. Louis Globe Democrat.
SISTER MIRIAM

Last Survivor of Good Shepherd Order is Dead

Sister Miriam, Noted as Nurse and Teacher, Dies in St. Louis

ST. LOUIS, Mo.—Sister Miriam, the last survivor of the Order of the Good Shepherd, died June 17, 1936, at St. Luke's Hospital. She was 83 years old and had been a patient at the hospital for ten days with a heart ailment.

She was a well-known educator at the time of her entrance into the order 47 years ago, and taught in Bishop Robertson Hall, which was a school for girls conducted by the sisterhood of the Good Shepherd. She later took up nursing and combined both in later years in social service work, which earned her the title of "Angel of Baden," Baden being a northern settlement in St. Louis where Sister Miriam was located.

She was born in Jackson, Miss., the daughter of Turner Morehead Ellis and Mrs. Ellis. Her mother, a descendant of the Hyde family of England, died when she was three years old, and when she was eight the family moved to St. Louis. Christened Susan Mary Ellis, she adopted the name Miriam as there were a Sister Susan and a Sister Mary at that time in the order.

In connection with her teaching in the school she started a missionary work which began with Sunday school classes in Baden for the children of laundresses at the school. This activity developed into the present Prince of Peace Mission, where Sister Miriam presented her last class for confirmation a few days before going to the hospital.

(Continued on page 836)

Arts Enlisted in Forward Movement

Commission Approves Use of Arts in Spiritual Advance; Reports on Publications Received

CHATTANOOGA, TENN.—Enlistment of the arts in the Forward Movement to revitalize the Church was enthusiastically approved by the Forward Movement Commission at its meeting here June 17th to 19th.

Every great age in religion has expressed itself in a new art form, notably in prayer, hymn forms, and music, Bishop McDowell of Alabama stated in an address to the meeting.

"A great movement can be started in the Church which will bring forth appropriate music—music with expressions of the religion of the people of modern times," he told the commission.

Similarly, he said, other types of art might be advanced. His examples of music for canticles, some of which he played on the piano, while reminiscent of Negro spirituals and American Indian modes, were stirring and reverent.

In seconding Bishop McDowell's appeal, the Rev. Canon Gilbert P. Symons pleaded for the return of all the arts to the Church; at the Altar should be offered not only our fine spiritual aspirations and our gift of money, but tokens of everything which we create under the impulse of the Holy Spirit.

"Artists and craftsmen, doctors, nurses, and social workers, and indeed all good workers, should be able to receive through the Altar and its priest the encouragement and blessing which Christ the Supreme Artist does indeed seek to give to those who are making human life a beautiful thing and a glory to God," he said.

ART INTEGRAL WITH LIFE

"A new art cannot arise in response to competition prizes. It will arise when the great body of our so-called common people, realizing that art is integral with great life, bring forth from their number artists and craftsmen who create true and significant art because the people themselves have a

(Continued on page 834)

Washington Children Make \$4,500 Offering

WASHINGTON, D. C.—A total of over \$4,500 was presented recently at a special diocese-wide service held at the Church of the Epiphany, Washington, to present the children's Lenten offering. The service was arranged by the Rev. William R. Moody, chairman of the department of religious education, and drew nearly a thousand people from all parts of the diocese. The Rev. Herbert Donovan, formerly a missionary to Liberia, delivered an address.

New Use for Order of Deacons Urged

Rev. Frederick L. Gratiot, Chicago Clergyman, Advocates Revival of Non-Professional Ministry

CHICAGO—A new use for the order of deacons in the Episcopal Church was advanced in a sermon June 12th by the Rev. Frederick L. Gratiot, rector of the Church of Our Saviour, Chicago, on the occasion of the ordination of his cousin, Donald H. Gratiot, to the diaconate. Bishop Stewart of Chicago officiated at the ceremony.

"The need of today is for a non-professional ministry as in the days of the Apostles," said Fr. Gratiot. "St. Paul was a tent-maker, and boasted that he was no charge on the Church for his livelihood. The other Apostles and Presbyters likewise earned their livings in addition to attending to their ministry. My suggestion is for an order of deacons to be made up of devout men in the local congregations to supplement the work of our priests," he said.

"The plan would be especially valuable in small communities where a resident priest cannot be supported. The Bishop or Arch-deacon, who is a priest, could consecrate the Holy Communion on his periodical visitations and leave the reserved Sacrament for the deacon to administer on Sundays and Holy Days. Of course, a deacon has not the power to consecrate the Eucharist, but he can administer it, assisting the priest. This would also be a great help in large parishes where there are no assistant priests. The deacon can assist at the administration, thus easing the work of the priest and helping to shorten the services, especially on high festivals.

"My new deacon," declared Fr. Gratiot, "would be a devout man of the local congregation who would continue in his daily occupation. He need not be necessarily learned beyond the essentials of his office. He must be, of course, a man of good character. The history of the ministry is such that the Church can make any division of the functions that she sees fit. The present doctrine in the Anglican Church can be adapted to such a use.

"Such a ministry is not intended to be a substitute for the priesthood in any sense."

The Rev. Donald Gratiot, the newly ordained deacon, will take up his duties as assistant at All Saints' Church, Pontiac, Mich., in July. He was recently graduated from General Theological Seminary and is a graduate of the University of Illinois.

Churchmen Make Pilgrimage

WASHINGTON, D. C.—Under the direction of the Brotherhood of St. Andrew, a large group of clergymen and laymen made a pilgrimage to old Jamestown, Va., from Washington and other points and made their Communion on the site of the first service of worship in Virginia, on June 13th and 14th. They also visited old Bruton parish, Williamsburg, Va., where they were guests at William and Mary College, the second oldest college in America. Francis Glaze of Washington was chairman of the committee making the arrangements.

International Seminar to Be Held at Geneva

GENEVA, SWITZERLAND—The third annual international theological seminar under the auspices of the Universal Christian Council for Life and Work will be held here July 28th to August 15th.

The seminar, the purpose of which is to introduce students to the problems of the ecumenical movements, with special emphasis upon preparation for the coming world conferences of Churches at Oxford and Edinburgh, will be led by a number of distinguished Christian thinkers and professors, including Profs. Dibelius of Heidelberg, Thurneysen of Basel, Althaus of Erlangen, Haitjema of Groningen, Williams of Oxford, and Visser 't Hooft and Schönfeld of Geneva.

American leaders at the seminar are the Rev. Dr. Frank Gavin of the General Theological Seminary and Drs. Tillick of New York and Homrighausen of Indianapolis, Ind.

Movies Not Clean Yet, Federal Council Charges

NEW YORK (NCJC)—Declaring that the clean-up of motion pictures is far from completed, the executive committee of the Federal Council of the Churches of Christ in America has adopted a statement calling for "continued pressure" upon both "producers and exhibitors for the production of clean and more noteworthy pictures." The clean-up has now been under way for two years, says the resolution, and there is evidence that "pictures have been not only clean relative to previous production, but on the whole more significant."

Nevertheless, continues the resolution, the public must continue to assert itself vigorously because "producers of motion pictures cannot be trusted to observe either their own Production Code of Ethics or to give the public consistently artistic and worthwhile pictures, except under the pressure of public opinion and development of the habit of selection by the motion picture audience."

Dr. Fleming Assumes Charge of Chapel of the Intercession

NEW YORK—The Rev. Dr. Frederic S. Fleming, rector of Trinity parish, has assumed charge of the Chapel of the Intercession in that parish, until such time as a successor to Dr. Gardner is appointed. Dr. Gardner resigned to become Bishop Coadjutor of New Jersey. The duties at the Intercession will be taken temporarily by the Rev. Lewis Nichols of the Trinity Church staff. Fr. Nichols will begin the first week in July.

Kent School Crew Visits England

NEW YORK—The Kent School crew, 14 in number, accompanied by the Rev. Dr. Frederick H. Sill, OHC, headmaster, sailed for England June 5th on the *Queen Mary*. They will compete for the Thames challenge cup at Henley-on-Thames early in July.

Bethlehem Plans Forward Program

Forward Movement Committees in Every Parish and Mission Sought to Aid Drive

BETHLEHEM, PA.—The diocese of Bethlehem is planning a Forward Movement program for this fall in which all parishes and missions are asked to participate. The diocesan Forward Movement committee has suggested a very comprehensive schedule.

Each parish and mission is asked to appoint now a Forward Movement committee, which will survey the spiritual needs of the community served by the parish or mission, consider what the Church has done to meet those needs, and when deficiencies are seen, plan a program designed to fulfill the requirements. This may involve changes in schedule of services, increase of study groups, increase of Corporate Communion, increase of recreation facilities, new buildings or building alterations, debt reduction, etc. The national Forward Movement presents the logical opportunity for each parish or mission to check upon itself and to take definite steps to begin to do some of the things which may have been long under consideration. The local program will be helped by its connection with the Forward Movement of the whole Church.

At the fall clergy conference at Mt. Pocono a discussion of the general and diocesan programs will be held, additional information given, and the opportunity presented for an exchange of views.

September 27th (the 16th Sunday after Trinity) is being designated as "Forward Movement Sunday" in the diocese, and during the week beginning with that day each Forward Movement committee is asked to visit all the homes of its parish or mission to request support of the local Forward Movement by:

(a) Using the Forward Movement literature.

(b) Attending regularly the services of worship, particularly during the month of October, and especially the Corporate Communion.

(c) Participating in the work of the parish or mission by becoming actively identified with some phases of its work. This is intended to be an opportunity of getting nominal members of the Church to become regular workers in the Church.

(d) Supporting whatever new program is being adopted within the parish or mission.

(e) Seeking to become better followers of our Lord, Jesus Christ, and better members of His Church.

During the month of October each parish and mission is asked to have a definite program of education in the meaning and obligations of Church membership.

Churchwomen Aid Japanese Mission

PORTLAND, ORE.—The Churchwomen's Service League of the missionary district of Eastern Oregon recently gave \$100 to Bishop Dagwell of Oregon, to be used in the support of the Japanese mission here.

N. H. Schools Have Successful Year

Holderness and St. Mary's Enlarge Plant; Increased Enrolment for Next Year Expected

CONCORD, N. H.—Notwithstanding all the vicissitudes through which Church schools and others have passed in recent years, the two diocesan schools of New Hampshire, Holderness for boys and St. Mary's for girls, have closed their 57th and 50th years, respectively, with great satisfaction and with the highest hopes for the future.

Holderness, under the rectorship of the Rev. Edrick A. Weld, has recently built two buildings at an expense of \$135,000, and plans to build during the summer a temporary dormitory to take 12 or 15 more boys. Every bit of space now available has been filled during the past year and provision for further growth next year must be provided. Gifts of \$3,000 for scholarship aid were announced at the commencement exercises.

But an even more interesting situation exists at St. Mary's in the Mountains. Being pressed for room and having the offer of one of the finest estates in the White Mountains at a price far below its cost, but also far above any funds available, the trustees on the day before graduation in a venture of faith bought the property, and the graduation exercises were held there on June 5th. The view from the house is a wide one, taking in many of the White Mountains, with a perfect view of Mt. Washington. All who have seen the property feel that it is ideal in every respect.

James F. Miller President of Chicago Choir Association

CHICAGO—James F. Miller, organist and choirmaster of historic Trinity Church, Chicago, is the new president of the Chicago choirmasters' association, succeeding Stanley Martin of St. Mark's Church, Evanston. The association is composed of men's and boys' choirs of the city.

Other newly elected officers are: vice-president, Ralph Anshutz, Trinity Church, Highland Park; secretary, Albert J. Strohm, St. Paul's-by-the-Lake; treasurer, George Ceiga, St. Margaret's; chaplain, Dr. Harold L. Bowen, St. Mark's, Evanston.

Plan Acolytes' Festival

FOND DU LAC, WIS.—Solemn High Mass at 11 A.M., luncheon in the parish hall, and a program for the early afternoon at St. Paul's Cathedral, Fond du Lac, will be features of the second annual acolytes' festival, to be held here June 30th. The Rev. Messrs. E. O. Rossmassler, James Golder, and C. J. Miller; the Rev. Canon A. J. Dubois; and W. A. Smithers will be in the chancel. The Rev. F. C. St. Clair will be the preacher.

Monell Sayre, Pension Fund Founder, is Dead

NEW YORK—Monell Sayre died in Washington, D. C., on June 15th, of a cerebral hemorrhage. He was in his sixty-first year. Funeral services were in St. John's Church, Washington, on June 18th.

Monell Sayre was born in Morris County, N. J., on November 21, 1875, the son of Monell and Marie Stewart Sayre. His father died in his early childhood and he began work at the age of 11, as a page in the House of Representatives, Washington. He held this position for four years, saving enough to continue his education. After preparation at a private school in Washington, he went to Harvard, from which he was graduated in 1898. For a few years thereafter he taught in Columbia University.

Mr. Sayre became known to the Church by reason of his launching of the Church Pension Fund, in coöperation with Bishop Lawrence of Massachusetts. It has been said that the Church Pension Fund has formed the basis of practically all pension funds since established. Mr. Sayre advised the boards of other Communions in regard to the operation of their pension funds. He also helped to organize the Church Fire Insurance Corporation.

He had been trustee of the city mission society of the diocese of New York, of St. Stephen's College, and of the Theological Seminary of Philadelphia. He was deputy to the General Convention of 1931 from the diocese of New York.

In 1932, Mr. Sayre was injured in an accident. He resigned from all offices, including that of vice-president of the Church Pension Fund, removed from New Jersey to Washington, and lived in retirement.

Plan to Open New Brugler Rest House Late in July

NEW YORK—Plans for opening the Brugler rest house are far enough advanced for the committee in charge to announce a probable opening in late July or in August.

The property, a two-story house of field stone and shingle, with several acres of wooded land, was recently presented to the National Council by Mrs. Charles Edward Brugler, together with provision for its maintenance, to be used as a rest house for active clergy and their wives, or other paid workers of the Church.

The house is in Westchester County, New York, between White Plains and Mt. Kisco, near Rye Lake which provides boating and fishing. The house has three double rooms for guests, with attractive living-rooms and library.

The committee announces that board and room will be two dollars a day for each person, and visits are limited to two weeks. The Rev. Franklin J. Clark is chairman of the committee and Richard P. Kent, secretary. Other members are Mrs. Brugler, Miss Grace Lindley, Mrs. William E. Leidt, and the Rev. Artley B. Parson. Inquiries are addressed to Mr. Kent at 281 Fourth avenue, New York.

Presiding Bishop at Paris Cathedral

Bishop Perry Celebrates, Preaches at Service Commemorating 100th Year of Holy Trinity Church

PARIS—The Presiding Bishop was celebrant and preacher at the Eucharist in Holy Trinity Pro-Cathedral on June 7th. A large congregation was present notwithstanding the strike which prevented the attendance of anyone living at a distance.

The Metropolitan Eulogius, Archbishop of the Russian Church in Western Europe, gave his blessing at the close of the service. Dean Beekman and the Rev. Dr. Samuel McComb, rector of the Church of the Holy Spirit, Nice, were gospeler and epistoler, the Rev. Francis E. B. Anderson of the Pro-Cathedral staff, chaplain, and the server was the Rev. Hillis L. Duggins of St. Luke's Chapel, Paris. Fr. Sergius Bulgakov, Dean of the Russian Theological Academy in Paris, also took part.

A *Te Deum* was sung as part of this service celebrating the semi-centennial of Holy Trinity Church.

At Evensong the same day Bishop Perry confirmed a class of American, English, and French candidates. Convocation was to follow on June 9th and following that, Bishop Perry was to be in St. James' Church, Florence, the 14th, and in Emmanuel Church, Geneva, the 21st, going on to Germany thereafter.

Council of Sewanee Province Studies New Secretary Plan

SEWANEE, TENN.—An important meeting of the provincial council of the province of Sewanee was held here June 5th. Eleven members of the council attended, and four bishops of the province, not members of the council, were present by invitation.

The council considered the plan proposed by the National Council that a provincial secretary be elected for each province of the Church, the support of whom should be shared by the National Council and the province. Upon motion the president of the province was requested to secure further information as to financial arrangements, duties, and directing authority. No further action was taken on this matter at this meeting.

The date of the synod of the province of Sewanee was changed to November 17th to 19th, the place being New Orleans.

The Rev. A. R. Stuart of Greenwood, S. C., was elected secretary of the province for the unexpired term of the Rev. Frank H. Craighill, Jr., who has left the province. The Rev. Dr. Maurice Clarke of Camden, S. C., was appointed to membership in the Department of Religious Education.

The following attended the meeting: Bishop Darst, president of the province; Bishops Mikell, Juhan, Wing, and Finlay; the Rev. Messrs. G. L. Tucker, Alfred Loaring-Clark, and R. B. Mitchell; and Messrs. Warren Kearny, A. B. Andrews, and Z. C. Patten. In addition to the above members of the council, the following were present by invitation of the chairman: Bishops Morris, Maxon, Thomas, and Gribbin.

Miss Brown, UTO Worker, Resigns

Founder of "Church-School-by-Mail"
Spent Many Years in Western
Missionary Work

By RUTH JENKINS

RENO, NEV.—Miss Charlotte L. Brown, for the past six years a United Thank Offering Missionary in Nevada, and prior to that holding similar appointments in the missionary districts of North Dakota and later of Eastern Oregon, resigned on June 1st, and was retired as an active worker on grounds of ill health and age after many years of self-sacrificing service in the mission field. Head of a large insurance company office in Boston prior to the war, she left to serve with the Boston Homeopathic Hospital Unit in France. Upon her return to the United States following the war she offered to go to the mission field, and has spent all her time up to the present in that field of service.

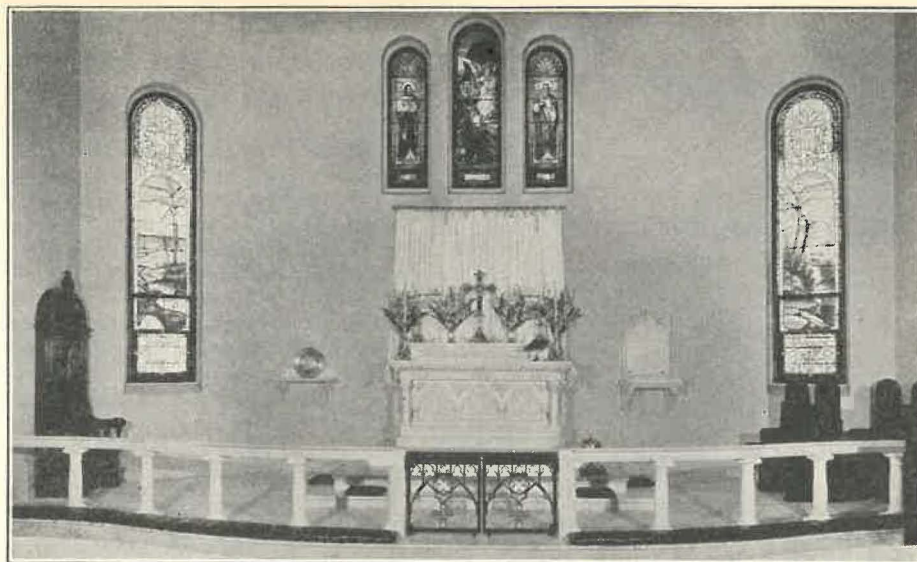
WORKED AT ST. PHILIP'S MISSION

Upon coming to Nevada she took up work at the newly opened mission of St. Philip in Hawthorne, and soon added to that a Church-School-by-Mail which began with a few children whose names were given to her by one of the clergy. Her report as she closed her work in Nevada showed 187 enrolled pupils from 93 families, receiving weekly church school lessons, all of whom are isolated and out of touch with any church. In addition to sending out the lessons each week, she has carried on correspondence with all of the children, individually, sent helps to parents, sent books from the traveling library which she has gathered together, and visited each family twice each year. Owing to the transient character of these isolated folk, the total enrolment has been during the past five years of the Church-School-by-Mail's existence probably three times the number at any one time.

RAPID GROWTH

Many baptisms and confirmations have resulted from this work. The school grew so large and the personal work involved so great, that two years ago it became necessary to relieve Miss Brown of any local work, so that during that period she has devoted her entire time to the school, and reorganizing the work of the women in Nevada in a Church Service League.

As a tribute to the affectionate regard in which Miss Brown is held throughout this widely scattered area, a book of remembrance was presented to her at a dinner given by the Bishop and Mrs. Jenkins on the eve of her departure for her home in Boston. The book contained letters from many of her Church-School-by-Mail children and parents, the various branches of the Church Service League in Nevada, and all of the staff of clergy and women workers. With the book the Bishop presented to Miss Brown a purse of silver dollars,



MEMORIAL ALTAR RAIL IN TAMPA CHURCH

This white marble rail, a memorial to the Rev. Dr. Francis S. White, a former rector of St. Andrew's Church, was dedicated in the church recently by Bishop Wing of South Florida. The gift of members of the parish and organizations, it was designed by Leo Elliott of Tampa and executed by the Turner Marble and Granite Company.

typical of the state of Nevada, given by her many friends throughout the state.

Deaconess Lydia Ann Ramsay has been appointed by the National Council to succeed her, taking up residence at St. Andrew's Mission, Battle Mountain, on July 1st. Deaconess Lillian W. Crow, who has been in Nevada for two years, and was recently appointed as a United Thank Offering worker there, has taken over the presidency of the district Church Service League, appointed by the Bishop to succeed Miss Brown.

Endows Newspaper Lectureship at Garrett Biblical Institute

EVANSTON, ILL.—Looking toward a better understanding between Church and public press, the Rev. Dr. William B. Norton, for 20 years religious editor of the Chicago *Tribune*, has announced creation of a newspaper lectureship at Garrett Biblical Institute. The lectureship is for the benefit of all theological seminaries in Chicago, including Seabury-Western. Dr. Norton also has given his extensive newspaper library to Garrett as a research library for theological students.

Garrett Biblical Institute, of which Dr. Norton is an alumnus, is a Methodist institution, located just across the street from Seabury-Western Seminary.

Rev. Walter Ashton is New Canon

BOISE, IDAHO—The Rev. Walter Ashton, recently ordained to the priesthood by Bishop Bartlett, has been elected Canon of St. Michael's Cathedral, Boise. He will continue as priest in charge of St. Mary's Church, Emmett.

Canon Ashton began his ministry in the Church 40 years ago as a lay reader in the Church of England. He has been lay reader and deacon in charge of St. Mary's Church, Emmett, for 20 years, and for 17 years has been taking services in St. James' Church, Mountain Home.

16 Freshmen Baptized at St. Paul's University

TOKYO—The Rev. Dr. Takaharu Takamatsu, chaplain of St. Paul's University, baptized 16 new freshmen of the recent entering class of the junior college on May 24th in All Saints' Chapel. The 62d academic year of the university opened April 16th with 266 new students admitted in the freshman class of the junior college and to vacancies in the higher classes. A geographical distribution analysis of the student body shows a total of 1,407 students in the various departments of St. Paul's, 1,340 students coming from the 49 prefectures of the Empire, two from the Bonin Islands, five from Formosa, 41 from Korea, four from China, one from Manchukuo, five from Siam, one from the Philippines, and nine from Hawaii and the United States.

Centennial of Va. Church Marked

PORT ROYAL, VA.—St. Peter's Church, Port Royal, the Rev. Charles van O. Covell, rector, was consecrated by Bishop Moore 100 years ago this summer. The present building, which stands on the bank of the Rappahannock River near the James Madison Memorial Bridge, was built to replace earlier churches in St. Mary's parish, which traces its history back to about 1692. The ravages of war and fire destroyed earlier churches.

To mark the 100th anniversary of its consecration, a home-coming day celebration was held at St. Peter's on Sunday, June 21st. Bishop Tucker of Virginia was celebrant and the sermon was preached by the Rev. John J. Gravatt, Jr., of Staunton, at a service of Holy Communion. In the afternoon, a service was conducted by a former rector of the parish, the Rev. J. Keith M. Lee, now of Newport News, Va., and an historical address was delivered by the Rev. G. MacLaren Brydon, historiographer of the diocese.

Large Sums Given to Church in Will

St. Mark's, Portland, Ore., and Two Religious Orders Share in Bequests of Churchwoman

PORTLAND, ORE.—The will of Catherine H. Percival, admitted to probate here recently, includes large bequests to two religious orders and the nomination of St. Mark's Church as residuary legatee.

To the Sisters of St. John the Baptist, Ralston, N. J., the sum of \$2,000 was bequeathed, while the Order of the Holy Cross receives \$5,000. The Bishop of Oregon receives \$2,000, the income of which is to be used for the upkeep and maintenance of the Percival memorial library here. Large bequests were left to hospitals and bequests of \$500 each to the Rev. R. A'Court Simmonds, rector of St. Mark's, and Agnes D. Miller of Asbury Park, N. J. A specific bequest of \$2,000 and a trust fund of \$20,000 were given to Mary Cornelia Zantinger, a cousin who resided with the decedant.

The rest of the estate, aside from some personal effects left to relatives and friends, was willed to St. Mark's Church. Included among the bequests to the church was \$60,000 to be placed in trust, the income to be used for parish maintenance, permanent improvement, and the theological education fund. Another \$15,000 was given to the church for erection of and furnishing a suitable building for maintaining a residence for two or more Sisters of the Anglican Communion. Still another bequest of \$15,000 was made to the church for maintenance of the residence of the Sisters, and \$5,000 was set aside to provide a museum and library in the church. Should there be any residue it will go to the endowment fund of St. Mark's.

Miss Mann to Sail for Zamboanga

NEW YORK—To meet an emergency shortage of staff, Miss Winifred E. Mann will sail June 27th for the Moro Settlement House, Zamboanga, P. I., to work with Miss Anita Young while Miss Georgie M. Brown comes out on furlough. This mission, at a southern point on the island of Mindanao, is one of the few through which the Episcopal Church touches the Moslems.

Miss Mann is returning to a former field of service as she was on the staff of the House of the Holy Child, in Manila, ten years ago, leaving the Islands because of ill health.

American Enters English Order

RENO, NEV.—The Rev. J. Theodore Black, formerly of Nevada, was on May 25th clothed as a novice in the Order of St. Benedict, at Nashdom Abbey, Burnham, Bucks, England, taking the name of the Rev. Fr. Meinrad Black, during his novitiate. Upon taking his life profession he will be known as Dom Meinrad.



HONOR WON BY MISSION HOSPITAL
Dr. Jose Fores, assistant house physician at St. Luke's Hospital, Manila, P. I., is holding the trophy awarded for first prize in the Philippine contest for hospitals of 100-bed capacity. Santiago (Spanish) Hospital, for which more than 50% of the nurses and attendants are trained by St. Luke's, won first prize in the group of smaller hospitals.

Japanese Church Receives Third Forward Manual

TOKYO—The third booklet, *Forward—day by day*, in the Japanese Forward Movement was issued by the Brotherhood of St. Andrew in Japan on Whitsunday, May 31st. The Japan branch of the American Bible Society has given permission for a reprint of the Acts of the Apostles to be included in the booklet and is coöperating with the Brotherhood in publishing the booklet. The Rev. P. O. Yamagata, professor of Church history of the Central Theological Seminary and a graduate of General Seminary, New York, is director of the Brotherhood's Forward Movement Commission. The literature of the Forward Movement continues to be widely used throughout the Church in Japan and orders are in hand for copies for practically the entire active communicant list of the Japanese Church.

Paterson, N. J., Church, Once Sold, Consecrated by Bishop

PATERSON, N. J.—On June 13th, Bishop Washburn of Newark consecrated the Church of the Holy Communion, Paterson, and was celebrant of the Mass following the ceremony. Fr. Tiedemann, OHC, preached the sermon.

The parish was organized in the year 1865. In 1900, through inability longer to maintain the church building, the congregation sold their property and built a smaller church nearby. Here they worshiped until through the efforts and leadership of their pastor, the Rev. Thomas Lee Brown, they were able to buy back the original building, renovate and restore it, and discharge a considerable debt of long standing.

Chicago Children Hold First Rally

Nearly 2,000 Attend Gathering of Diocesan Church Schools; Honors Awarded

CHICAGO—Awarding of first honors among Church schools of the diocese of Chicago to Christ Church, Winnetka, and the presentation of the children's Lenten offering amounting to \$6,600, featured the first annual diocesan Church school rally service, held in the Evanston Township High School on June 18th, the sixth anniversary of Bishop Stewart's consecration. Nearly 2,000 attended.

The awards announced at the service were based on various phases of the educational program sponsored by the diocesan Department of Religious Education and were judged by the heads of the various Church school institutes of the city. A beautiful banner, the Bishop's banner, was presented to the Winnetka delegation by Bishop Stewart. The Rev. E. Ashley Gerhard is rector of the parish.

Second honors went to a small mission church, St. Joseph's, West Pullman, and third honors to Grace Church, Freeport. Honorable mention was given to the Church of the Atonement, the Church of the Advent, Christ Church, and Calvary Church, Chicago; All Saints', Roseland; St. Mark's, Evanston; and the Church of the Redeemer, Elgin.

Bishop Stewart was the preacher, and the Rev. Alfred Newbery, master of ceremonies. The Rev. John B. Hubbard, rector of St. Mary's Church, Park Ridge, was chairman of arrangements.

Following the service, the children joined in a picnic lunch on the high school grounds and then went on a pilgrimage to the late Bishop Anderson's grave at Seabury-Western Seminary, the Eugene Field Shrine in Kenilworth, Saint Luke's Pro-Cathedral, St. Mark's Church, and other Evanston parishes.

Centennial of Michigan Church

CLINTON, MICH.—The 100th anniversary of the founding of St. John's parish, Clinton, was observed on June 4th. Bishop Page of Michigan celebrated the Holy Communion and made a brief address on Our Debt to the Past. The Rev. W. R. Blachford, a former rector of the parish, now retired, assisted in the service and preached the sermon. The guest list included the Rev. Dr. J. J. Preston, another former rector of the parish, now of Alma; the Rev. J. M. Horton of Adrian; the Rev. Allen P. Roe of Monroe; Charles O. Ford, executive secretary of the diocese; Thomas L. B. Lyster of Niagara Falls, N. Y., and Henry L. Lyster of Detroit, grandsons of the Rev. William N. Lyster, rector of the parish and missionary to the whole district in the early days, who built the church and presented it to the congregation. The Rev. Edward R. A. Green, present rector, acted as chairman for the day.

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Arts Enlisted in Forward Movement

(Continued from page 829)

new vision and something tremendously important to say and to live for.

"It is a shame that we ever should think of the real artist as a queer person, engaged in a profession out on the fringes of life, or as one whose services are not just as vitally important as that of the provider of necessities.

"For too long we have neglected and discouraged artists and craftsmen so that it is small wonder if at times we find them discouraged, cynical, or even drawn into moral danger. There is a sense in which art can be as truly religious as sainthood."

The Commission empowered Bishop McDowell, as chairman of the Forward Movement committee on the arts, to seek out leaders in the fields of poetry, music, graphic arts, and dramatic arts, and to encourage them in using their talents in the Forward Movement.

John H. Myers of St. Paul was recommended as a member, and Bishop McDowell and the Rev. Dr. W. A. Lawrence of Providence were elected associate members of the Commission.

DISTRIBUTION OF LITERATURE

Approximately 4,500,000 copies of Forward Movement literature have been circularized throughout the world, Bishop Hobson of Southern Ohio, chairman of the Forward Movement Commission, informed the meeting.

The Forward Movement manual, *Forward—day by day*, formed the bulk of this, with 348,000 copies of the 1935 Late Trinity number; 420,000 of 1936 Advent number; 359,000 of 1936 Epiphany; 618,000 of the Lenten number; 461,000 of the Easter-Pentecost; and 375,000 of the Trinity number.

Three large discs were used in graphically presenting an exhibit of the Forward Movement literature and its use throughout the United States.

CIRCULATION OF MANUAL

One large disc, placed on the wall in a central position, had maps mounted on it showing the circulation of each number of the Forward Movement manual, and with contrasting colors registering increases and losses over previous numbers.

One of the other discs had mounted on it copies of all Forward Movement literature issued during 1935, with large figures giving the circulation of each piece of literature. The other disc showed the literature and circulation for 1936.

"FORWARD TODAY" APPROVED

The Commission voted to continue the regular publication of the Forward Movement manual, *Forward—day by day*, with six issues each year covering the six seasons. It also approved continuance of the letter from Bishop Hobson on Forward Movement promotional methods and reports, *Forward Today*. This four-page bulletin, planographed, is issued at irregular intervals. Bishop Hobson emphasized that it was published only when something worth while was at hand that the Com-

Young People's Commission Meets

Representatives of Six Provinces Discuss Means of Promoting Work of Forward Movement

ROLLA, Mo.—The national commission of the Federation of Episcopal Young People met in Rolla, May 20th to 22d, the guests of the province of the Southwest. Representatives of the young people of six provinces were present, with three adult advisers and Dr. Daniel A. McGregor and Miss Dorothy M. Fischer. Charles Wood, Jr., presided.

From reports it is evident that the young people of the Church are seeking a program of increased activity. Discussion of the report to the National Council on the relation of young people to the whole Church then brought out the motion that "this commission recognizes its first duty is to plan for the production of such program material as will provide satisfactory guidance for young people's groups, to the end that there may be the fullest development possible in the personal lives of the young people and in their group life." A committee, to include two from the commission, was chosen to solicit, edit, and create material to fulfill the duty of the commission to integrate the four-fold program of worship, study, fellowship, service with missions, and the Forward Movement.

The commission has elected Gordon Tucker of Sewanee its chairman for the coming year; Bishop Juhan of Florida, honorary chairman; Philip Regensdorf, fifth province, secretary-treasurer.

mission felt should reach the clergy and other leaders.

The Committee on Guides reported, through Dr. A. M. Sherman, that two guides are to be published by September 1st: *Forward Into All the World*, dealing with the expansion of the Church, and its present missionary undertakings; and *My Own Steps Forward*, upon personal discipleship, based on the seven steps of discipleship.

Other guides in course of preparation are *Forward in the Social Order* and *Forward with the Church. Why Be a Christian?*, a guide for youth, has just been issued.

NEW PUBLICATIONS PLANNED

The committee recommended the following subjects for guides and the Commission approved the selection of authors to produce them as soon as possible: God, Immortality, What is Christianity?, Right and Wrong, A Letter of Comfort, Christian Stewardship, Christian Doctrine of Man, Confirmation, Personal Evangelism, Baptism, Christian Marriage, The Holy Communion, Psychology and the Christian Life, Worship, and What a Layman Can Do for the Church.

The Commission is considering the publishing of a rotogravure booklet of pictures of the highest possible visual interest of the Church's work in the world.

B.D. Degree Given to 18 at Cambridge

Graduates of Episcopal Theological School Hear Bishop Creighton at Commencement Exercises

BOSTON—Commencement day at the Episcopal Theological School, Cambridge, June 11th, opened with the commencement service at which those receiving the degree of Bachelor of Divinity, conferred by Robert Amory in behalf of the trustees and handed to each recipient by Bishop Lawrence, were:

Halsey I. Andrews, William E. Arnold, Roger V. Blanchard, William K. Crittenden, Rollin J. Fairbanks, Shirley B. Goodwin, Charles F. Hall, Heldon T. Harbach, James C. Hoffmann, Robert J. Leake, Paul C. Martin, John M. Mulligan, James J. Sharkey, Gardiner H. Shattuck, Wood B. Harper, Jr., Powell M. Dawley, John Pomfret, Luther Tucker. Certificates of graduation were received by Robert E. Herb and David R. Thornberry.

Bishop Creighton, suffragan of Long Island, spoke to the graduates on the authoritative ministry and contrasted the liberating ministry of Christ with the traditional dullness of the scribes. He said in effect, at the close, that authority must show in the life of a minister, rising always to the level of the authority conferred on him in ordination, and staying there—or rising higher. If the ministry be one of love, it comes with authority and needs no explanation.

The alumni service at 5 P.M. was a memorial to the late Rev. Dr. Edward Staples Drown, much loved member of the faculty for many years. Conducting it were Dean Henry B. Washburn, Bishop Lobson as president of the alumni association, and the Rev. Norman B. Nash, who delivered the sermon. Taking his text from the 7th chapter of Wisdom and giving an interpretive biographical sketch, the Rev. Mr. Nash said of Dr. Drown that his teaching showed always the marks of careful and solid study; it was lucid, persuasive, but never coercive, constantly religious, and with the reality of the man's own profound religious belief.

Elections at the alumni meeting resulted as follows: Bishop Scarlett, president; Bishop Ludwig, vice-president; the Rev. Harry H. Hall and the Rev. Raymond A. Heron, members of the executive committee; and the Rev. James C. Lob, secretary.

R. Y. Marlow to Leave Georgia

SAVANNAH, GA.—Robert Yancey Marlow, lay reader, and one of the best informed laymen, ecclesiastically, in the diocese of Georgia, will leave August 1st for Birmingham, Ala., to become assistant to the Rev. C. C. J. Carpenter, rector of the Church of the Advent and formerly rector of St. John's Church, Savannah. Mr. Marlow plans eventually to receive Holy Orders. He is a communicant of St. John's Church and a well-known young business man, who has done notable work as a lay reader and director of religious education at both St. John's and St. Paul's churches.

Lay Readers Licensed at Service in Pittsburgh

PITTSBURGH, PA.—The annual service of the Laymen's Missionary League of the diocese of Pittsburgh was held June 14th in Trinity Cathedral with the Rev. Dr. Joseph Fort Newton of Philadelphia as the special preacher. At this service the lay evangelists and lay readers are presented by the president of the league, Edwin Logan, to the Bishop for his blessing and the license.

The Laymen's League has been an institution of the diocese for more than 40 years and supplies services in all vacant parishes and missions.

Spokane Summer School to Be Held June 28th to July 8th

SPOKANE, WASH.—The annual summer school of the missionary district of Spokane will be held June 29th to July 8th this year, at McDonald's Point, Lake Coeur d'Alene, Idaho, with Bishop Cross of Spokane as chaplain and Miss Ruth Farnham as registrar and treasurer.

The faculty of the conference are: the Rev. Dr. G. Warfield Hobbs, executive secretary of the Department of Publicity of the National Council; Miss Eleanor Deuel, Eastern Oregon UTO worker; Dean McAllister of the Cathedral at Spokane; the Rev. Messrs. John T. Ledger, Spence A. Dunbar, Noel L. Murray, Thomas E. Jessett, Joseph C. Settle, Donald Glazebrook, and Andrew E. F. Jackson; Deaconess Christabel Crobett; and Mrs. Edgar C. Byers.

Novice Admitted at Margaret Hall; Seven Seniors Graduate

VERSAILLES, KY.—Sister Justine was admitted a novice in the Order of St. Anne on May 22d, at a service in the chapel of Margaret Hall School, by the chaplain, the Rev. G. R. Madson.

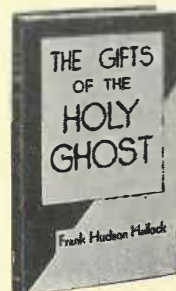
The Rev. Dr. Arthur M. Sherman, of the Forward Movement Commission, preached the baccalaureate sermon for Margaret Hall School, June 7th, in St. John's Church.

Seven young women received diplomas at commencement exercises the morning of June 8th, from Bishop Abbott of Lexington. The Rev. Dr. John W. Mulder, rector of the Church of the Good Shepherd, Lexington, delivered the commencement address on the subject, Immortal Remembrance.

Albany Choir Festival

ALBANY—Nineteen parish choirs, constituting a chorus of several hundred voices, marched into the Cathedral of All Saints at the summons of trumpet fanfare, for the fifth annual diocesan Choir Festival, June 6th. J. William Jones, choirmaster of the Cathedral, directed the chorus, and Dr. T. F. H. Candlyn, organist of St. Paul's, Albany, who had written a descant for the offertory hymn, played the organ for the festival. There were a number of the clergy in the procession, and Bishop Oldham gave a greeting.

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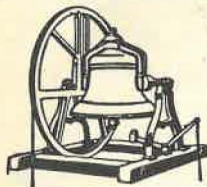
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"May they rest in peace, and may light perpetual shine upon them."

LOUIS B. HOWELL, PRIEST

NORWALK, CONN.—Funeral services for the Rev. Louis Bennington Howell, who died here on June 6th, were held at St. Paul's Church on the 10th, with Bishop Brewster, retired, a large number of the clergy of the diocese of Connecticut, and many friends taking part. Fr. Howell had been rector of St. Paul's since 1908.

Born in Trenton, N. J., September 18, 1875, the son of Charles Whitecar Howell and Anne Umpleby Howell, he received the degree of Bachelor of Arts from Dickinson College in 1897 and Master of Arts in 1900. He attended the General Theological Seminary and was ordained deacon in 1900 and priest in 1902 by Bishop Scarborough. On February 3d of the following year he married Isabel Graves Woodruff.

From 1900 to 1902, Fr. Howell was engaged in the work of the associate mission, leaving in that year to become rector of St. John's Church, Boonton, N. J. He was vicar of All Saints' Church, Lockport, N. Y., from 1907 to 1908, and came to Connecticut in 1908 to become rector of St. Paul's, Norwalk, where he remained until the time of his death.

HERBERT L. STODDARD, PRIEST

EAST HAVEN, CONN.—The Rev. Herbert Lockwood Stoddard, retired priest of the diocese of Albany, died suddenly, May 11th, at the home of his son, Edmund L. Stoddard. The Rev. Mr. Stoddard was a graduate of St. Stephen's College, 1900, and of the General Theological Seminary, 1903, in which year he was ordained deacon. The following year he was advanced to the priesthood by Bishop Walker of Western New York. He served successively at Bradford and Warsaw, N. Y., Southington and Brookfield Center, Conn., coming to the diocese of Albany as rector of St. Paul's Church, Franklin, N. Y., in 1915. He served there two years and at Grace Church, Stamford, N. Y., two years, and became rector of St. Mark's Church, Green Island, N. Y., in 1919, where he was rector until his retirement in 1933.

The Rev. Mr. Stoddard in 1903 married Clara Fairchild Yoran. He is survived by his son, with whom he made his home since retiring from the active ministry.

MISS ELLEN M. DAVIS

St. Louis, Mo.—Miss Ellen Miranda Davis, sister of the late Rev. Dr. Carroll M. Davis, died on June 10, 1936, at St. Luke's Hospital following a short illness. Miss Davis was 76 years of age at the time of her death.

Miss Davis was born in Canto Seco, Calaveras County, Calif., and came to

St. Louis in 1889 with her brother, Dr. Davis, when he was called to the diocese of Missouri. He later served as Dean of Christ Church Cathedral for 26 years.

She went with her brother to New York City when he was appointed domestic secretary of the department of missions for the General Church. Four years ago the Rev. Dr. Davis and his sister returned to St. Louis upon his retirement as domestic secretary, and soon thereafter Dr. Davis died very suddenly.

Miss Davis was very active in the work at Christ Church Cathedral, and in her younger days gave lavishly of her services to the Episcopal mission to city institutions. Her gentle, helpful spirit endeared her to all who knew her.

Funeral services were held in Christ Church Cathedral, Bishop Scarlett and the Rev. Canon C. E. Remick officiating. Burial was at Bellefontaine Cemetery.

No close relatives survive Miss Davis.

MRS. EUGENE FIELD

CHICAGO—Mrs. Julia Sutherland Comstock Field, widow of Eugene Field, the "children's poet," was buried in the poet's shrine at the Church of the Holy Comforter, Kenilworth, on June 12th. The poet is buried in the cloister close of the Kenilworth church.

The Rev. Leland Hobart Danforth, rector of the Church of the Holy Comforter, officiated at the burial service, which was attended by many prominent Chicagoans.

Mrs. Field died June 8th, at her farm near Heafford Junction, Wis., at the age of 79.

MRS. FRED WARDELL

DETROIT—Mrs. Helen F. Williams Wardell, Detroit Churchwoman and wife of Fred Wardell, president of the Eureka Vacuum Cleaner Company, died suddenly on May 23d after an illness of a week.

A communicant of St. Andrew's Memorial Church, Mrs. Wardell devoted herself zealously to Church work and was a member of the Woman's Auxiliary and other parish organizations. For many years she was parochial United Thank Offering treasurer. Together with her husband, she contributed the greater part of the cost of St. Andrew's parish house.

Bishop Page officiated at the funeral, assisted by the Rev. Gordon B. Matthews, rector of St. Andrew's.

Last Survivor of Good Shepherd Order is Dead

Continued from page 829

Sister Miriam is survived by her sister, Mrs. Washington Fischel; three nephews, Dr. Walter Fischel, Dr. Ellis Fischel, and Lee Fischel; and a niece, Mrs. George Gellhorn.

Funeral services were held at Christ Church Cathedral, Bishop Scarlett officiating. Burial was in the lot of the religious order to which she belonged, in Bellefontaine Cemetery.

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Archbishop at Tacoma Girls' School

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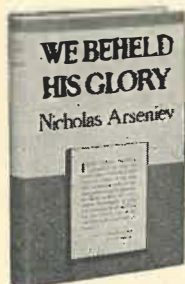
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