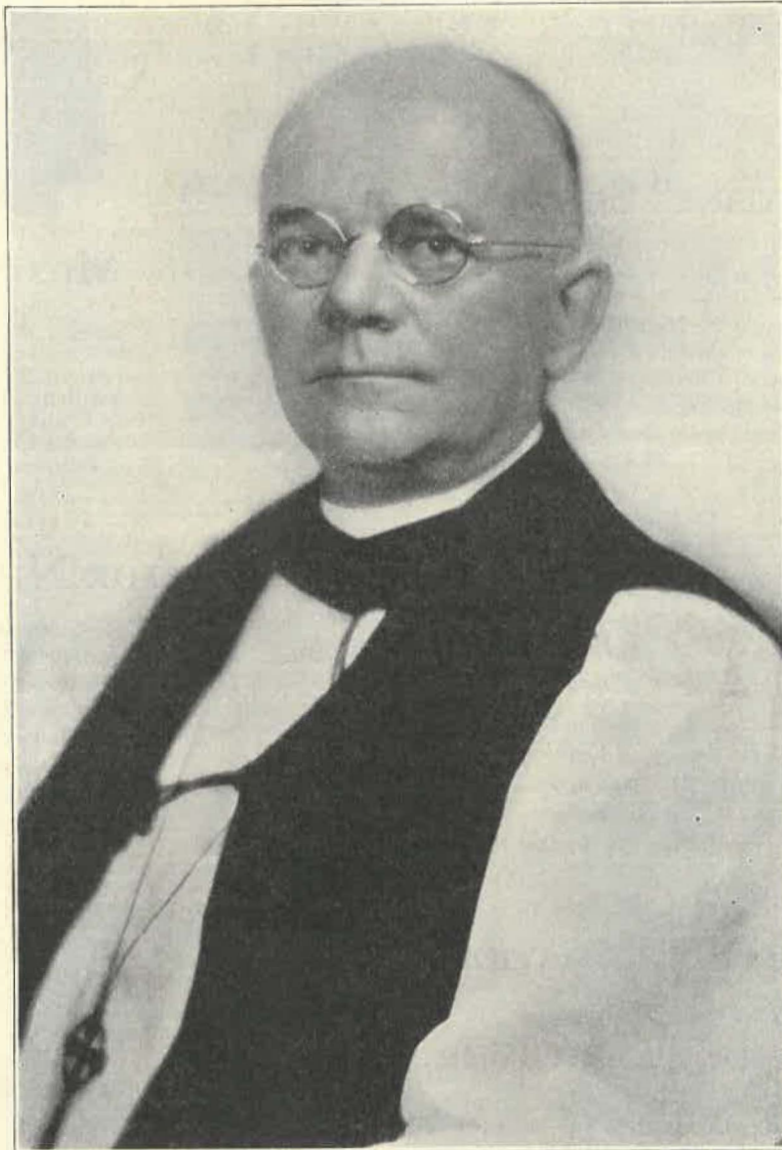




The Living Church

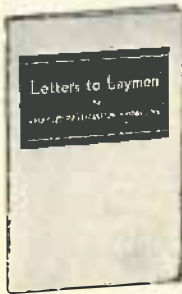


THE RT. REV. LOGAN HERBERT ROOTS, D.D.

Bishop Roots has submitted his resignation as missionary Bishop of Hankow to the Presiding Bishop.

(See page 435)

Suggestions for Your Tract Case



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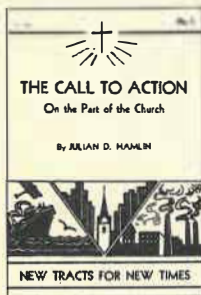
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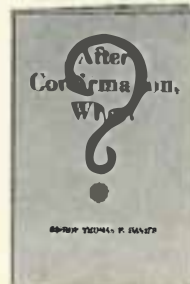
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"Vox Populi Vox Dei"

TO THE EDITOR: On the day we name Palm Sunday, some 1930 years ago the holiday crowds outside and inside Jerusalem shouted loudly, "Hosanna to the Son of David!" And the next Friday, very early in the morning, the same crowds shouted as loudly at the same Son of David, "Crucify Him!" Here indeed is *vox populi*.

It does seem strange that within one week of Palm Sunday [L. C., March 13th] a learned theologian should publish a letter supporting certain attacks upon the integrity of the American Constitution, and further, asserting that the result of the last election permits, or rather orders, the turning upside down of our institutions, which at least four generations of our people have held well nigh sacrosanct. And all because of a fairly large majority vote.

Alexander Pope was too cute to be caught by the 12th century Latin proverb, *vox populi, vox Dei*, for sings he:

"The people's voice is odd,
It is, and it is not, the voice of God."

Is our friend less astute than the English poet of a previous generation?

But what of the scholar, be he Christian or Hebrew, who ignores the discovery of Elijah, that "The Lord was not in the wind": nor in the earthquake: nor in the fire: nor in a majority of even ten million in a forty-five million vote: but in a *still small voice*?

S. F. HOUSTON.

Chestnut Hill, Pa.

Prayer Book Revision

TO THE EDITOR: Could I be enlightened as to the following puzzling things in the Prayer Book? It is frequently being revised but not improved, and so much has been eliminated. For instance why is the long exhortation in the Communion Service invariably omitted now, when it is so helpful and necessary and meant to be read?

And why do we repeat the fourth commandment when we do not keep holy the Sabbath Day? Should not that be changed to Sunday?

KATIE S. PRICE.

Chesapeake City, Md.

St. Andrew's, Detroit

TO THE EDITOR: I was pleased to see in the January 23d issue of your paper an account of the burning of that note in St. Andrew's Church, Detroit, with the picture of my old friend, Frank Weber, handing the note to John C. Spaulding. This event marks progress in the life of this parish.

I have been much interested in St. Andrew's, Detroit, for many years; for it was my privilege, when a young man, to attend the services there from time to time, though I was a member of another parish in the city. This was during the able rectorship of the Rev. John Mockridge. A parochial mission held at St. Andrew's by members of the Order of the Holy Cross was a great blessing to me personally. From that time the call to the ministry became more definite.

I have been sorry that it has not been possible fully to restore St. Andrew's since the terrible fire which destroyed much of this church, not long before the Rev. Mr. Mockridge left. It was a beautiful building, with

its fine central tower and noble proportions, erected as a memorial to the beloved second Bishop of Michigan, Dr. Harris. I should rejoice to hear that an effort was now being made fully to restore this church.

(Rev.) P. H. STREETER.

Aylmer, Ont.

Shortened Services

TO THE EDITOR: Anent shortened services urged by a *long* article in THE LIVING CHURCH, January 2d, and a footnote suggesting that a celebration could be said in 15 minutes instead of 30, the following skit may be interesting. It appeared in a Church paper many years ago.

"There are some people who are always crying out for the 'shortening of services.' In fact there is real danger, if they had their way, that our services might be cut down to almost nothing, or so mutilated as to be scarcely recognizable. Following is an ancient liturgical skit which appeared in a leaflet, at Strasburg, in 1775.

"The suggestion is made that the clergy might say the alphabet, out of which the offices are composed, and ask God to put the letters together in their right order, and accept the alphabet in place of the office. The skit follows:

"RITUS BREVISSIMUS RECITANDI BREVIARIUM PRO ITINERANTIBUS ET SCRUPULOSIS.

"Dicatur: Pater et Ave.

"Deinde: A B C D E F G H I K L M N O P Q R S T U V X Y Z.

"V. Per hoc alphabetum notum,

"R. Componitur Breviarium totum.

"Tempore Paschali, dicitur. Alleluia.

"Oremus.

"DEUS, qui ex vigintiquattuor literis totam sacram scripturam et breviarium istud componi voluisti, junge, disjunge et accipe ex his vigintiquattuor literis matutinis cum

laudibus, primam, tertiam, sextam, nonam, vespervas et completorium; per Christum Dominum nostrum. Amen.

"Signat se dicens: Sapienti pauca.

"V. In pace in idipsum.

"R. Dormiam et requiescam."

(Rev.) E. H. CLARK.

Portland, Ore.

"Anglo-Catholicism and the Future"

TO THE EDITOR: Permit me to express my very high appreciation of the article by the Rev. Dr. Bell in the February 13th issue. I hope it gets wide publicity and that it will stir us all up to greater effort.

JOHN KREMER.

Philadelphia.

Conference for Ordinands

TO THE EDITOR: Although I am no longer a subscriber, yet a good priest brings or sends THE LIVING CHURCH to me each week. I want to tell you how good it is to read in the March 20th issue of the conference for ordination candidates, soon to occur at Holy Cross Monastery. I hope this work will spread and become permanent with the Order and other specialists; for nothing is more important than nor can take the place of practical instruction in the spiritual life, both for the clergy and those approaching ordination; and that for a week or longer.

The great and famous and holy Edward King, Bishop of Lincoln, used to take each group of his ordinands into retreat and conference with him at his own house. And not only those, but he would ask small groups of his clergy to do likewise and "come apart and rest awhile" and be rebuilt and refreshed in the things of the spirit by close contact with him.

It was my priest brother's privilege to be included more than once in those groups during his 40 years' ministry in the diocese of Lincoln; and that is how I happen to know. Who more able than Edward of Lincoln to do just that spiritual work for his clergy? (Rev.) HERBERT C. BOISSIER.

Salt Lake City, Utah.

Loyalty to the President

TO THE EDITOR: I wish to thank the Rev. Mr. Farnum most heartily for his letter in THE LIVING CHURCH for March 27th.

It was most welcome to read his words of loyalty to, and of understanding appreciation of, our President of the United States.

MARY LEVERETT SMITH.

(Mrs. Allen Kendall Smith.)

Newport, R. I.

Old Catholicism in France

TO THE EDITOR: In your issue of March 13th (page 337) I was much interested in the reported establishment by the Moscow Patriarchate of a Catholic Evangelical Church of France.

I hope this move is not a political one, but motivated by actual support of French Orthodox Eastern Catholics. I trust also that other Eastern Orthodox Churches will not

The Living Church

Established 1878

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

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AT THE CONSECRATION OF A JAPANESE CHURCH

Center and upper left, exterior and interior views of the Church of St. John the Evangelist, Isoyama, Japan. Upper right and lower left, scenes on the road to the consecration. Lower right, the carpenter and the Rev. Dr. L. S. Maekawa, rector. Bishop Binsted of Tokohu, Primate of the Japanese Church, officiated at the consecration, which took place on St. John the Evangelist's day.

invade the field, and that the Anglican communion will give whole-hearted support to Mgr. Winnaert.

Might I however suggest that the Old Catholics are genuine Orthodox of the Western Rite in doctrine, a fact accepted by most Greek theologians, and I trust a *modus vivendi* will be worked out between the Church of Utrecht and the Moscow Patriarchate, so that the Catholic Evangelical Church of France can become an autonomous member of the Utrecht Union (the Old Catholic Communion). It must be remembered that a Gallican chapel founded by the late Abbe Hyacinthe Loyson still exists in Paris, under the jurisdiction of the Archbishop of Utrecht.

It may also be remembered that an autonomous Gallican Church of the South exists in Toulouse and southern France, with three bishops (two Mgrs. Gazinet and Mgr. Hill). They derive their Orders, I believe, from Jacobite sources, and have passed on the succession to leaders of the German High Church movement in the Lutheran Church, led by Prof. Friedrich Heiler of Marburg-an-den-Sahn. It would be almost essential for unity and stability for these two French Churches to unite, if possible under the ægis of the Old Catholics. In this way they will not degenerate to a low form of ecclesiasticism in chaos, like the minute American Old Catholic bodies (*viz.*, North American Old Roman Catholic Church, American Catholic Church, American Apostolic Catholic Church, Negro Orthodox Church, etc., etc.), but will be able to revive the splendid learning and ability of the Gallican Church, and do something for France. This need not entail the severance of the Catholic Evangelical Church of France from Orthodoxy, but will strengthen the reunion all round.

Our prayers at this time should go forward to the Church of Utrecht, bereaved of its Archbishop, and we pray that a worthy, far-sighted, able leader may be chosen to succeed Archbishop Kenninck. Never before were the possibilities of service for the Old Catholics so bright or so numerous.

In closing may I say that SPCK issues a directory of the Old Catholic parishes in Holland, Germany, Switzerland, Austria, and Czecho-Slovakia, with a table of hours of services, the addresses of priests, etc. For Episcopalians who speak German, Dutch, or French, here are vast possibilities of good if

you are holidaying in Europe. An introduction can be obtained, on recommendation, from the Society of St. Willibrord, Faith Press, London. The book mentioned by THE LIVING CHURCH—*Old Catholic Eucharistic Worship*, by Frs. de Voil and Wynne-Bennett—gives a good introduction to the Old Catholic viewpoint. STANLEY FRYER, Winnipeg, Manitoba.

The Bishops and Communism

TO THE EDITOR: One of our bishops recently said, according to THE LIVING CHURCH, that the Church ought not to oppose Communism but should guide it. And now another, the Bishop of Chicago, says that what the Church means by the Kingdom of God is the only real Communism.

Some of us have been praying for the bishops to lead in this matter for years. They ought to know something about the Kingdom of God; it is their job to know. So will they give us some details of this Christian Communism they have in mind? A few definite fundamental principles to begin with would be a help. It is time we were told, for otherwise we shall delay till we are overwhelmed with Fascism or some such calamity.

By the way, will Mrs. Gile, who writes under the heading of Child Labor in your issue of March 13th, kindly tell us where that shrimp cannery is in Mississippi which she says pays children \$7.00 a week for picking shrimp from 4 A.M. to 6 P.M.?

(Rev.) EDWARD G. MAXTED.

Pascagoula, Miss.

Church Music in the Seminaries

TO THE EDITOR: It gives me great joy and happiness to read what the music editor writes in THE LIVING CHURCH each week. I feel, however, that Fr. Norris could be corrected on one point, and that being with regard to teaching a comprehensive course in our seminaries. The writer says in part that out of the fourteen seminaries only two really give a comprehensive course in this subject—the two seminaries being General and Seabury-Western—that Nashotah House always had a resident professor to teach Church music until just recently and now Nashotah only has a priest come in

from a nearby parish to conduct choir rehearsals once a week.

I feel, as a former student of Nashotah House, that I ought to point out that the editor seems to lose sight of the fact that Nashotah not only has given an excellent course in Church music for all these many years of its existence, but the students, live their music. They put into practice what they learned in the classroom by singing Mass on Sunday and on Prayer Book feastdays which might happen to fall on a week day. They also sing Evensong daily and Compline as well. . . . RICHARD B. HILDRETH.

New York City.

Child Labor

TO THE EDITOR: Without doubt Mrs. Gile [L. C., March 13th] and all those connected with the National Child Labor Committee are entirely sincere in their belief that the passage of the Child Labor Amendment is the next and most important step in the solution of the problems concerning children and young people today. I should like to present some of the ideas which are held by thinking people who have nothing to do with the exploiters of cheap labor, but who fear the possible results of an immediate passage of the amendment.

One of the most discussed objections to the amendment is the bestowing on the Congress of the United States the authority to hold minute control over every child in the country. However, even assuming that the Congress would never abuse such authority (a questionable assumption), there are many other causes for hesitation.

Not all children are born to be scholars, and many learn through doing rather than through studying. To such children school becomes obnoxious by the time they are 12 or 13 years of age. Kept in school, these children fall behind others of their years, become obstreperous, and form an alarming percentage of the truants and delinquents from whose ranks are recruited the automobile thieves, trigger men, and gangsters. Can the passing and enforcing of a law prohibiting these children from working and forcing them to stay in school solve our problems?

About two years ago there was a bill pending in Congress to prohibit the appearance on a professional stage in the District of Columbia of any boy under 16 and of any girl under 18. I do not know why the girls were discriminated against in this case. The result of such a law would be to keep all children of troupers and vaudeville actors from learning, in a school which is right at their door, a profession which many of them are very likely to follow. The argument was brought forward that the children could learn much better in a dramatic school, but they have very little opportunity or likelihood of ever getting to such a school.

I do not mean to imply that all children who are employed today are working because they are misfits in schools which stress book learning and that the shop is the best place for them. If there were only one child in the whole United States working from 4 A.M. to 6 P.M., no one calling himself a follower of Christ could be satisfied till the child were relieved of that task.

I do not believe we are faced with a choice between child labor and the Child Labor Amendment. Would it not be advisable first to establish schools or departments in schools where those children who have fast and accurate fingers could have them trained as the children with fast and accurate brains are now having them trained? I realize that most schools now have some vocational training, but it is all in the skilled crafts. A boy can learn how to become a scientific farmer,

(Continued on page 445)



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No. 14

EDITORIALS AND COMMENTS

Twenty Years After

APRIL 6TH marks the 20th anniversary of the entry of America into war against Germany, thus expanding a European war into the first World War. Significantly, that April 6th in 1917 was Good Friday, for the World War marked a new and bitter crucifixion of the Son of God in His sacred humanity.

Have we learned anything in these 20 years? We look back at the files of *THE LIVING CHURCH* for 1917 to refresh our memory as to what Church people then thought of the war and what they expected to gain from it. Sadly we turn the pages of the issue of April 14, 1917—pages each headed with an American flag reproduced in red, white, and blue, with an eagle of victory perched atop it. The leading editorial, striking a high note of patriotism, asks the question, "For what is America to fight?"—and answers with two objectives which, the editor says, are the peculiar contributions of America to the cause of the Allies. The first of these is the insistence that "a government that violates treaties shall not make treaties." The second is "the abolition of secret diplomacy."

How pathetic these two aims seem in the perspective of 20 years later! Have we today no government that violates treaties? Is a Mussolini who seizes Ethiopia in defiance of world public opinion and then throws his victorious legions into Spain without even a declaration of war preferable to a Kaiser who invaded neutral Belgium?

Is a Hitler who repudiates not only treaties made by previous governments in Germany but even the Concordat that he himself negotiated with the Papacy any better than the crowned despots of the pre-war era? And what about our erstwhile Allies, who have long since repudiated their war debts to us?

As regards the abolition of secret diplomacy, is the spectacle of Mussolini and Hitler trading their alleged "rights" in Austria and Spain by telephone any more edifying than the secret machinations that characterized every chancellery in Europe a score of years ago?

No, the World War did not make the world safe for democracy nor did it prove to be a war to end war, nor did it put an end to treaty violations, nor did it revoke secret diplomacy. On all of these scores world conditions today are

as bad as they were before 1914—indeed, probably they are worse.

IN THE light of these things it is significant that on the 20th anniversary of the entrance of this country into the World War, a vigorous No-Foreign-War crusade is to be launched by the Emergency Peace Campaign, an organization that is striving to unite the lovers of peace in an effective coöperative program for the whole nation. The campaign will begin with a nation-wide radio broadcast over the blue network of the National Broadcasting System from 10:30 to 11 P.M., Eastern Standard Time, with Admiral Byrd, Mrs. Eleanor Roosevelt, and Dr. Harry Emerson Fosdick as the speakers. It will continue with the observance of the following Sunday, April 11th, as "No-Foreign-War Sunday." Two prominent members of our own Church are taking the active leadership in this campaign—Admiral Richard E. Byrd, as honorary chairman of the No-Foreign-War Crusade, and Mr. Charles P. Taft, as honorary chairman of the neutrality campaign.

Two significant criticisms are being directed toward this crusade, according to its sponsors. Many absolute pacifists are deploring its half-way character and are urging that the slogan "No-War-Crusade" be substituted. The charge is also being made that the crusade will be isolationist in effect, that it will tend to strengthen the convictions of many citizens of this country that we will do well to let Europeans and Asiatics "stew in their own juice."

In reply to these charges, supporters of the crusade call attention to two significant facts: first, countless Americans who would feel obliged to support their government in waging war against an invader of our own soil, are nevertheless insistent that we keep out of war in Europe and Asia. And, second, there is little likelihood of this country being called upon to take up arms within the next few years to repel an invader, but here is an ominous possibility that we may be drawn into a general war of European or Asiatic origin. If therefore sufficient unity could be secured to keep our government from engaging in war on the other side of the Atlantic or the Pacific, there would remain only a slight possibility

that we would go to war at all. For this reason many extreme pacifists are enthusiastically supporting the crusade.

But the No-Foreign-War crusade does not appeal only to extreme pacifists. Many who firmly believe that there can be no guarantee of peace without adequate national defense—and the editor of THE LIVING CHURCH numbers himself with this group rather than the former one—feel that the leaders of this campaign have adopted the most hopeful approach to this subject of the most vital importance and timeliness.

The members of the council of the Emergency Peace Campaign are overwhelmingly opposed to isolationism. They point out that this crusade offers a superb opportunity to demonstrate to the American people that if they desire to keep out of war in Europe and Asia they must support four proposals:

(1) Help to relieve economic distress in other lands and thus ease economic tensions by opening the channels of trade.

(2) Strengthen international agencies of justice, including membership by the United States in the World Court and in the League of Nations on terms that are consistent with the Briand-Kellogg Pact and that safeguard the right of this country to refrain from armed action in foreign lands.

(3) Avoid a race of armaments by changing the military and naval policy of this country from one of preparedness to fight anywhere on earth in seeking to protect American life, property, and interests to a policy of preparedness to defend our own soil only, as a first step toward total disarmament.

(4) Complete the adoption of a program of mandatory embargo against the sale of war implements to all belligerents and of a mandatory embargo against the sale of oil, cotton, iron, and other war materials in excess of normal peacetime requirements, sales being permitted up to the limit of a quota based upon a five-year average on condition that these commodities be paid for in cash and carried away in ships of other countries than the United States.

A 48-page booklet outlining the program and aims of the No-Foreign-War Crusade may be obtained for 10 cts. a copy from the Emergency Peace Campaign, 20 South 12th street, Philadelphia.

Here is a practical program which, it seems to us, every Churchman ought to support enthusiastically. We earnestly commend it to our people on this 20th anniversary of our entrance into the World War.

Maryland's New Marriage Law

ONCE AGAIN the Church has scored in the matter of progressive protective marriage legislation. For many years Elkton, Md., has been a synonym for hasty marriages. The scandal has been almost nation-wide. The marriage business was well organized in conjunction with the taxicab drivers and other interests in the community. The offending ministers were members of various Protestant bodies; some of them were unfrocked for their offenses.

The social service commission of the province of Washington, following the central committee of the five Pennsylvania dioceses, has been emphasizing the need for an interval between the application for a license to marry and its issuance. Last autumn at the instance of the provincial commission the Bishop of Maryland called a conference of his clergy, out of which grew a state-wide movement participated in by our own priests and laymen and by representatives of the leading religious bodies and social welfare organizations of Baltimore and Maryland. Under the inspiring influence of Dr. S. Tagart Steele, before he went to the Chapel of the Incarnation, and of Dr. Don Frank Fenn, the campaign for a "hasty

marriage law" was carried on vigorously and successfully, for the Maryland legislature has just passed and the governor approved a law that requires a 48 hours' waiting period. The bill originally provided for 72 hours, but two days is sufficient to give the intending bride and bridegroom time to think the proposition over and, in some instances, to get over the influence of alcoholic beverages. The clerk of court is prohibited from making names of applicants public until after licenses are issued.

The tide of "quick and easy" marriage traffic began to pour into Elkton in 1913, after New Jersey and Delaware tightened their marriage laws, providing waiting periods between application for license and marriage. Pennsylvania joined the procession in 1935 with what was popularly called the "bishops' bill," because of the active part taken by our own bishops in advocating its passage. A three-day delay between application for and issuance of a marriage license has just become law in West Virginia. There is now pending in the New York legislature a similar bill which passed the assembly with only one opposition vote and we are advised that there is every prospect that it will pass the senate. Florida Churchmen, as already reported in THE LIVING CHURCH, are working to establish a five-day period.

It is to be hoped that other states will follow these examples and place the entrance to matrimony on a higher and more substantial basis.

Tracts and Tract Cases

IT IS encouraging to observe the renewed interest throughout the Church in tracts and booklets on various aspects of the Christian faith. As everybody knows, tracts have played an important part in the history of the Church in past generations. This continued right up to the time of the World War, but thereafter the interest in tracts dropped to such an extent that this form of publication for a time almost disappeared from the Church.

The reason for the post-war lack of interest in tracts is not far to seek. The world had entered into a new era, and the old methods of religious education were no longer useful.

Slowly the Church has begun to evolve a new kind of tract which is well suited to present-day conditions. Perhaps the pioneer in this new field was the series of *New Tracts for New Times*, prepared three years ago by an editorial committee of which the Rev. Dr. Frank Gavin was chairman. These grew out of the 1934 Catholic Congress, and the first tract in the series was the stirring *Call to Action* delivered by the Rev. Julian D. Hamlin at that Congress. They dealt with various aspects of Christian sociology, and they are as valuable today as when they were published. They have had a wide effect in making American Churchmen more aware of the social implications of the Catholic faith.¹

Further indication of what could be done in the modern Church through the use of tracts was the splendid little booklet, *The Episcopal Church*, prepared by a member of the staff of the national Department of Publicity and distributed free at the Church exhibit in the World Fair at Chicago. How many thousands of these little booklets were circulated we do not know, but certainly they gave to many thousands of people a brief, concise, and accurate picture of the Episcopal Church, such as they have never had before. After the conclusion of the Fair these pamphlets were republished first by the diocese of Chicago and later by the Forward Movement Commission,

¹ *New Tracts for New Times*. A series of booklets on aspects of Catholic sociology, Morehouse Publishing Co., New York City and Milwaukee, Wis., 10 cts. each; \$1.00 a dozen.

which still keeps the booklet in print and distributes many thousands of copies annually.²

Encouraged by the success of this leaflet and by the widespread use of the Bible reading booklet, *Forward—day by day*, the Forward Movement Commission has begun the publication of a series of tracts or guides, three of which have already appeared. Indeed, we understand that the first two, *Forward Into All the World* and *My Own Steps Forward*, have already sold out an initial edition of 10,000 and are being reprinted. Guide No. 3, *A Better Economic Order*, is soon to be published; and No. 4, *Christian Worship*, has just been announced as ready.³

Still another series of tracts has now been announced by the Order of the Holy Cross, under the name of Problem Papers.⁴ These booklets, the first four of which are to be released immediately, will be produced in attractive format and will present various religious problems in a modern style of discussion. As to method, it is announced that the Problem Papers will (1) state a current spiritual problem, (2) assume the good-will of the reader, (3) discuss the problem in simple, non-theological language, (4) reason with the reader as one would in conference with a friend, and (5) illustrate the subject from experiences of everyday life.

The first four of the Problem Papers are: *What is God Like?* by the Rev. Prof. Marshall Bowyer Stewart, *Why the Church?* by the Rev. Leicester C. Lewis, *What is Christian Sociology?* by the Rev. Joseph F. Fletcher, and *What is Vocation?* by the Rev. W. S. Chalmers, OHC. Other similar papers will follow and their high standard is assured by the authoritative list of authors that has been announced.

Somewhat longer and fuller than these tracts, but equally well adapted to general use and increasingly popular, are Bishop Wilson's valuable *What a Churchman Ought to Know* and his series of *Outlines*, of which seven have now been published.⁵

With this splendid material now available, or announced for the near future, we urge rectors to coöperate by establishing and keeping up-to-date tract cases in the narthex of the church or other convenient place. At the risk of being accused of using our editorial columns for advertising, we call attention to the fact that a good tract case of white pine and fir, walnut finish, with a lock and key, can be obtained from the Morehouse Publishing Co. for \$4.50. Incidentally, this case can be used for the display of copies of THE LIVING CHURCH as well as of the latest tracts and guides. If a more elaborate tract case is desired, an excellent metal one with glass panels can be obtained for \$12 from the Paulist Press.⁶ This book rack, to be sure, is intended for Roman Catholic publications, but we see no reason why it should not be used equally well for Anglican ones.

The important thing is that excellent material in the form of tracts, guides, and booklets is being produced in the Church and these publications deserve as wide a circulation among our lay people as possible. If every one of our churches had a tract case well stocked with the best of these publications, and every rector called attention to it from time to time, stressing especially new booklets at the time they were added, it would have a tremendously stimulating effect on the lives of the whole

Church. We heartily commend the tract case idea to every parish in the Church.

Ships' Altars

THE Hamburg-American Line—North German Lloyd has published an interesting booklet entitled *Ships' Altars* that will be sent on request to anyone applying to one of their agencies. We have found the little booklet so interesting that we wish to share it with our readers. It consists of pictures of the Altars in the trans-Atlantic express liners of these two companies, which make full provision not only for ship services on Sundays but for daily celebrations by Anglican or Roman Catholic priests who want to take advantage of the opportunity. Each of these ships has a small but properly equipped Altar with the necessary vestments and other requisites, and an experienced sacristan is available to assist the celebrant.

We have had occasion to attend services before several of these Altars. It is amazing to observe the extent to which a true devotional atmosphere is thus given to a Church service on shipboard, where religious exercises so often seem cold and unreal. The Hamburg-American and North German Lloyd officials are certainly to be congratulated on the excellent provision that they have made for the devotional life of their patrons.

Through the Editor's Window

WE LIKE April Fool's Day, but we always try to be prepared for it in advance so we won't be too greatly taken in when somebody tries one of the traditional stunts on us. It is perhaps not surprising, therefore, that we suspected that someone was advancing the season when a few days before the first of April our mail brought us a clipping from the Boston *Herald* with an item beginning as follows:

"A grayish-brown shaggy donkey, patient and strangely lovely, as though aware of the solemnity of that which he symbolized, slowly walked in the procession at the conclusion of the early Palm Sunday service in Christ Church in Cambridge, Harvard square."

BUT NO, it was no April Fool stunt, for there was a three-column picture of the donkey and other members of the Palm Sunday congregation at the church in question. A little later in the item we read:

"Before the procession, the Rev. C. Leslie Glenn, rector, told the congregation what the donkey symbolizes in Christianity. . . . The donkey was humble and patient, plodding onward doing the work that had to be done, he explained, just as Christians should be humble and patient, carrying on their daily work for God."

THIS WAS novel doctrine to us. For one thing we had always thought that the donkey was a symbol of heresy in the olden days, and reference to the *Catholic Encyclopedia* verified this impression of ours. We then looked up the references to the word "ass" in the *Encyclopedia Britannica* and verified another impression of ours in regard to these creatures, namely, that they are proverbial for their dullness, obstinacy, and stupidity. Surely that is not the kind of Christianity that ought to be symbolized in the church on Palm Sunday or at any other time.

A LITTLE LATER in the item Fr. Glenn is reported as referring to the medieval custom of having a donkey participate in the services of the Church. What he might have added but did not is that this custom, particularly as represented in the Feast of Asses or Feast of Fools, led to some of the greatest abuses of pre-Reformation days. Of this feast the *Encyclopedia Britannica* says: "A mock Mass was begun, during which the lections were

² *The Episcopal Church*, fourth edition revised. The Forward Movement Commission, Cincinnati, Ohio, 50 cts. for 150; lesser quantities, 40 cts. per 100.

³ *The Forward Guide Series*. The Forward Movement Commission, Cincinnati, Ohio, 5 cts. each; in lots of 25 or more, 3 cts. each.

⁴ *Problem Papers*. Holy Cross Press, West Park, N. Y., price, 10 cts. each.

⁵ Morehouse Publishing Co., 25 cts. each, \$2.40 a dozen. Complete sample set, \$1.75.

⁶ Paulist Press, 401 West 59th Street, New York City.

read *cum farsia*, obscene songs were sung and dances performed, cakes and sausages eaten at the Altar, and cards and dice played upon it. . . . Often the ass was a mere incident in the Feast of Fools; but sometimes he was the occasion of a special festival, ridiculous enough to modern notions but by no means intended in an irreverent spirit."

AT BEAUVAIS the donkey played a particularly important part in a celebration held on January 14th, representing the flight into Egypt. Again we quote from the *Encyclopedia Britannica*: "A richly-caparisoned ass, on which was seated the prettiest girl in the town, holding in her arms a baby or a large doll, was escorted with much pomp from the cathedral to the church of St. Etienne. There the procession was received by the priests, who led the ass and its burden to the sanctuary. Mass was then sung; but instead of the ordinary responses to the *Introit, Kyrie, Gloria*, etc., the congregation chanted 'Hinham' (Hee-haw) three times. The rubric of the Mass for this feast actually runs: *In fine Missae Sacerdos versus ad populum vice, Ite missa est, Hinhamabit: populus vero vice, Deo gratias, ter respondebit Hinham, Hinham, Hinham.* (At the close of the Mass the priest, turning to the people, instead of saying, *Ite missa est*, shall bray; the people instead of *Deo gratias*, shall thrice respond Hee-haw, Hee-haw, Hee-haw.)" The *Herald* clipping unfortunately doesn't tell us whether or not this fascinating bit of ritual was revived at the Cambridge service.

FR. GLENN is one of the distinguished representatives of the Liberal or Broad Church school of thought. Certainly no one would think of accusing him of trying to revive some of the dark, superstitious, and Romish practices of the Middle Ages. However, next time one of his Broad Church brethren accuses Anglo-Catholics of a revival of medieval superstition, as from time to time we regretfully notice that they do, it will give us great pleasure to refer the critic to Fr. Glenn and his glorification of the obstinate little creature that the *Century Dictionary* so charmingly defines as "a solidungulate quadruped of the family *Equidae*."

ACKNOWLEDGMENTS

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

LIVING CHURCH FLOOD RELIEF

Woman's Auxiliary and Parish Guild, St. Saviour's Church, Bar Harbor, Me.	\$10.00
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	\$23.00
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Spain and the Church

IN SPITE of its unique opportunity in the past, the Roman Catholic Church in Spain has failed, and failed lamentably, to present Christianity faithfully to the nation. God knows, I do not blame the poorer country clergy. They were the victims of a bad system and a bad tradition. The ultimate cause of trouble was the power of the monarchy over the appointment of bishops. Men were chosen for high office for political and party reasons. And other appointments naturally suffered from the same political pressure. Then, again, while the clergy had a monopoly of the religious education of the people, they found that to inculcate fear of the pains of purgatory was a means to power. The masses lived in constant dread of this and paid almost their last pesetas to obtain remission by payments to the priest. Through and by its present martyrdom, the Church in Spain will surely seek a radical change, both in its system and tradition.

—The Bishop of Gibraltar.

EVERYDAY RELIGION

That Sacred Mystery—The Church

III. THE MIRACLE OF SURVIVAL

THESE ARE rough notes of an address made by a parson before a large college group. The professors and students were an intensely earnest lot, strong for ethical behavior. If religion were admitted, it must be creedless and non-dogmatic. They knew little or nothing essential about the Church; but they had read, it seems, all its shame and failures. Still, they wanted the parson to state the case for his "particular brand of organized religion."

As well as I can recall it the parson went on like this:

"I have come here honestly trying to do a difficult thing: to put myself in your attitude. Of course that is not wholly possible because I have convictions which you do not now hold. But at least I am trying to look at the Church's faults as you do.

"It is not true that we are blind to the Church's mistakes and sins, whether in the past or of today. Were there time, I would be willing to have someone offer a bill of charges against the Church; all her offenses from the first century onward. It might surprise you to find me acknowledging the gravest of those charges, although remembering that it is very hard to recreate justly any scene in the past.

"I begin by making assent to many of your charges. I concede—and with it suffer more than you all—that the history of the Church is blotted with stupidity, pseudo-religion, blundering, and even, at times, cruelty. Religion is a passion that can run to frightful extremes. It can be taken over as a tool into the hands of wicked men.

"Please consider, for sake of argument, that I have made concession to practically every charge you can make. What then? I draw your attention to this article of my faith. You may not believe it. I can only affirm it: The Church is *biologically* organized. That is, it is an organism—a group Person. It is capable of intelligence, emotion, and will.

"The Church *knows* she has sinned. At heart the Church is *contrite* about her sins. The Church *wills* to 'go and sin no more.' What are you going to do with an organism like that, when it meets condemnation with repentance? You are strong for medicine in this college. What does one of your doctors do when a desperately sick patient comes out of a fever and says, 'Doctor, I'm going to live and obey orders'? Kill him?

"The Church is going to live down the shame of past sins. She knows where to get rid of those sins, and she knows how to tap the source of new vitality.

"And that brings me to another point. I note that in this place you respect and almost revere certain powerful institutions.

"For policy's sake let me substitute a certain other institution, say: the United States of America. Our organized nation is 150 years old and going strong. I trust it may do so for ages. Am I alone here in confession that I love it? And yet I blush over many pages of its history.

"I would not for a moment be thought to predict its downfall. And yet, dislike Church history as you may, for nearly 20 centuries you find the Church persisting—and causing a tolerable civilization to persist—while empires, dynasties, and practically every institution followed each other into oblivion.

"Men and women of this college, I ask you to think out an answer to a fact—a very patent and aged fact: Why has the Church persisted—and grown—from the very beginning, for nearly 20 centuries?"

What is a Christian Social Order?

I. Roman Catholic Pronouncements

By the Rev. Bernard Iddings Bell, Litt. D.

Canon of St. John's Cathedral, Providence, R. I.

THE ROMAN Catholic Church has explicitly stated its teaching on what, in terms of today and tomorrow, constitutes a Christian social order, in two papal encyclicals: the *Rerum Novarum* of Leo XIII (1891) on The Condition of Labor, and the *Quadragesimo Anno* of Pius XI (1931) on Reconstructing the Social Order. Both deserve careful study, not merely because they come from supreme heads of the largest and best organized section of the Christian Church, but because they show evidence of having been prepared in collaboration with scholars expert and informed not alone in morals but also in scientific economics, politics, and sociology, and with knowledge of what is actually happening in all parts of the world. Although the encyclicals have met with disagreement in some circles, it is safe to say that they are the only utterances of any modern religious body that have been received with undisguised respect by secular social scientists.

While the *Rerum Novarum* is in itself important, it may well be approached through the later *Quadragesimo Anno*, issued on the 40th anniversary of Leo's utterance. The latter is devoted to a restatement of Leo's principles and to a bringing of their application up to date, for, as says Pius, "the new needs of our age and the changed conditions of society have rendered necessary a more precise application and amplification of Leo's doctrine."

"We therefore," he goes on, "gladly seize this opportunity of answering . . . doubts, so far as in us lies, and of satisfying the demands of the present day. . . . It is our right and our duty to deal authoritatively with social and economic problems . . . that have a bearing on moral conduct. . . . For, though economic science and moral discipline are guided each by its own principles in its own sphere, it is false that the two orders are so distinct and alien that the former in no way depends on the latter. . . . If this [the moral] law be faithfully obeyed, the result will be that particular economic aims . . . will be intimately linked with the universal teleological order."

Pope Pius points out that, in 1891, Pope Leo had been primarily concerned with the rights of labor. Leo, in *Rerum Novarum*, boldly had taken in his own hands the cause of workingmen surrendered, isolated and hopeless, to the hard-heartedness of employers and the greed of unchecked competition. Leo had sought no help from Liberalism (which word in the encyclicals always means the *laissez-faire* individualism of the Manchester school of economics), nor from a Socialism "whose remedy is more disastrous than the evil it is designed to cure."

Examination of the encyclicals shows that the Socialism which both emphatically repudiate is a thing objected to on the ground of its rejection of man's supernatural destiny and its insistence upon the adequacy of a this-worldly prosperity to give to man sufficient happiness. With little else in Socialism is any fault found. Thus *Rerum Novarum*, agreeing with the Socialist contention, proclaims the doctrine that the State is

THIS IS the first of two articles by Canon Bell on the statements of Christian communions as to the characteristics of a Christian society. The second, to appear in an early issue, will be devoted to non-Roman attitudes, as revealed in the utterances of the past 30 years.

more than a mere guardian of law and order, and that it must strive zealously "to make sure that the laws and institutions, the character and administration of the commonwealth, should be such as of themselves to realize public well-being and private prosper-

ity." And the interpreting Pius goes on to say that the principle "that a just freedom of action should be left to individual citizens and families . . . is valid only as long as the common good is secure." "For," as Leo had said, "the richer class have many ways of shielding themselves and stand less in need of help from the State, while the mass of the poor . . . must chiefly depend on State assistance." "In fact," comments Pius, "the encyclical *Rerum Novarum* completely overthrew those tottering tenets of Liberalism which had long hampered interference by the government."

NOR HAS Pius any patience with the notion that private ownership of property gives the owners the right to use it as they please. He cites Leo's dictum, in the *Rerum Novarum*, that *the right to property must be carefully distinguished from its use*. But Pius is even more clear than Leo about this. There is "the twofold aspect of ownership, individual and social." The right to private property has been given by God to man not only that its owner may care for himself and his family, but that by means of it, the goods of the earth may serve "the human race."

"If the social and public aspect of ownership be denied or minimized, the logical consequence is individualism [which the whole context condemns]; on the other hand, rejection or diminution of its individual and private character necessarily leads to some form of collectivism."

In other words, an individual can rightly own private property, but he may use it only as directed and allowed by the State. To say that, is *definitely to reject what have been the conventionally accepted bases of Capitalism* and to advocate as great a State control of the use of private property as even some Socialists would advocate.

That this State control of the use of privately owned property is what is in the Pope's mind, becomes still more plain as the encyclical goes on. Thus:

"It follows from the twofold nature of ownership . . . that men must take into account in this matter not only their own advantage but the common good. To define in detail these duties, when need occurs and when the natural law does not do so, is the function of the government. . . . The public authority . . . may specify . . . what is licit and what is illicit for property owners in the use of their possessions. . . . When civil authority adjusts ownership to meet the needs of the public good, it acts not as enemy but as friend of private owners, for thus it prevents the possession of private property . . . from creating intolerable burdens and so rushing to its own destruction."

That such a program, so contrary to what has been

the capitalistic ethos, may seem not far from the program of Socialists, is acknowledged by Pius. No one would mistake it for Communism, he says, that more violent kind of Socialism, bent on "merciless class warfare and complete abolition of private ownership, openly, frankly, and by every means, even the most violent." (However, even in his downright arraignment of Communism, "which seeks by violence and bloodshed the destruction of all society," the Pope even more severely condemns "the foolhardiness of them who neglect to remove or modify such conditions as exasperate the people and so *prepare the way* for that overthrow and ruin of the social order.") But confusion between a Catholic social reconstruction and that advocated by the more moderate wing of Socialists is possible indeed.

Nowadays, the Pope finds that by these moderate Socialists (supposedly people like certain members of the British Labor Party or Norman Thomas in America), "it is not really the possession [in private hands] of the means of production which is attacked, but rather that type of social rulership which, in violation of all justice, has been seized and usurped by the owners of wealth"—a rulership which actually belongs, he says, not to individual owners, but to the State. "If these changes continue, it may well come about that gradually the tenets of a mitigated Socialism will not differ from the program of those who seek to reform human society according to Christian principles," and this especially when it is true that "certain forms of property must be reserved to the State, since they carry with them an opportunity of domination too great to be left to private individuals without injury to the community." But, he concludes, despite this resemblance in measures advocated, there can be no real unity between Christianity and Socialism, since Socialism, "if it really remain Socialism," seeks *only this world's goods*, while Christianity regards the whole process of social readjustment as desirable *because it enables man the better to know God and enjoy Him forever*. Socialism considers society an end in itself. Therefore, *and for no other reason*, the moderate Socialist is condemned by the Holy Roman Catholic Church. It is only if Socialism insists on a merely naturalistic doctrine of man, that it is true that "no one at the same time can be a sincere Catholic and a true Socialist."

These basic assumptions in the encyclicals have been pointed out at length because *the radical nature of the papal proposals for a new social order has not generally received the attention it deserves*. Any Catholic social movement faithful to the encyclicals must plainly be classed far more to "the left" than to "the right." Only with this in mind can the measures advocated by Pius, indeed insisted upon by him, be properly understood. What are these?

(1) *A new definition of the function of the State.*

"When we speak of the reform of the social order, it is principally the State we have in mind. . . . The highly developed social life which once flourished in a variety of prosperous institutions organically linked, has been all but ruined, leaving virtually only individuals and the State. . . . The State was in consequence submerged and overwhelmed by an infinity of affairs and duties."

Some new scheme must be devised for restoring, of course under State control, the actual handling of the vastly greater part of the community's industry and business by "a graded hierarchical order . . . between society's various subsidiary organizations." In other words, the true function of the State is to see to it that society functions, with harmony between actively coöperating classes and interests. *The State must be not the community, but the regulator of the community.*

(2) *The creation of a syndicalist hierarchy to carry on industry and business.* This seems to be the most important plank in the papal platform.

"[There must come into being] vocational groups, binding men together not according to the position they occupy in the labor market [employers or employed] but according to the diverse functions which they exercise. . . . Those who practise the same trade or profession, economic or otherwise, combine into vocational groups. . . . These groups are, . . . if not essential to society, at least its natural and spontaneous development."

Thus in each industry "a bond of union is provided by the common effort of employers and employees . . . joining forces to produce goods or give service"; while between the industries also will be coöperation. To brief a somewhat discursive section, what the Pope wants, indeed deems essential, is that in each industry the laborers should be organized and the capitalists should be organized; that the industry should be run by a syndicate *composed of them both*;* that the country's industrial life should be run by some sort of parliament of syndicates. Where disagreements arise and the contending parties cannot agree, then, *and only then*, the political State should have power to interfere and, at any cost, restore order.†

PIUS' *Quadragesimo Anno* makes two other main contentions.

First, it demands a recognition that the real control of society today is not in the hands of political governments, but in the hands of a small group of ruthless internationally operating economic overlords. "Free competition is dead; economic dictatorship has taken its place." "Despotic economic domination is in the hands of a few, frequently not the owners but only their trustees and directors of invested funds. This power becomes peculiarly irresistible when exercised by those who, because they control money, are able also to govern credit. . . . No one dares breathe against their will." These overlords first seek "dictatorship in the economic sphere"; then they go about acquiring "control of the State itself, so that its resources and authority may be abused in their economic struggles"; finally they may, and almost certainly will, bring about wars between the States, urging each nation to apply power and political influence, regardless of justice, "to promote the economic advantage of its citizens." It is, today, "economic forces and economic dominations that decide political controversies between peoples." "The State has become a slave." The State must become independent of the bankers; that is imperative if we are to avoid the rush toward social chaos.

Second, there can be no reform of society unless and until there be a return to religion. Men apart from God are "too easily led astray by low desires. . . . Hence comes an unquenchable thirst for riches." . . . Such men "hold all means good which enable them to increase their gains and to safeguard them against sudden changes in fortune." Nor does the Holy Father seem to think that any class in society is exempt from this deadly greed which only a God-consciousness enables man to overcome. "The ruin of souls will frustrate all efforts to reform society." The cure of souls is prerequisite to the bringing in of a decent social order. There must be a new apostolate of converted Christians, to every class of men, carried on by

(Continued on page 432)

*It will be noted that this implies the right and duty of the workers to share in the management of the industry. It is not enough that they strive merely for proper hours, wages, and conditions of employment, with control still exercised only by the owners of capital.

†The present Italian government has set about the establishment of syndicates very much on the lines laid down by Pius.

Negro Work in Haiti

By the Rt. Rev. Harry Roberts Carson, D.D.

Bishop of Haiti

SOME GEOGRAPHICAL and historical background of knowledge is necessary in order to understand the work of the Episcopal Church in the western part of the island that has recently been named by the United States Geographic Board, *Hispaniola*; but here the people call it the Republic of Haiti and the Island of Haiti.

The entire island, of approximately 30,000 square miles, is second in size only to Cuba. There are two distinct political sovereignties upon the island. The Dominican Republic occupies the eastern two-thirds. The Republic of Haiti occupies the western third.

There has been no inconsiderable difficulty, felt from the very beginning, in finding a satisfactory name for the island. Today, the Dominican has his nationalism that will not listen to anything else than *Santo Domingo* as the term. The Haitian has his patriotism and he insists upon *Haiti*. And in other periods, there have been found like difficulties. A few years ago, the *Société d'Histoire et de Géographie d'Haiti* published a list of some 14 different variants of the name of the island—Aiti, Iti, Ahiti, Ahete, Quisqueya, and so on.

It is no wonder that often my mail goes to the South Seas.

I shall not attempt to give even in outline a history of the Haitian nation that had its beginning at the termination of the uprising of the great slave population against their French owners, but an impression of the problems that confronted the young nation may be gained from a quotation from a work by a distinguished Haitian, M. Dantès Bellegarde.

"On the day following January 1, 1804, the Haitian nation was nothing but a herd of slaves who had suddenly acquired their liberty. At the top were a few chiefs whose authority rested on brute force. At the bottom was the mass of liberated slaves. There was no cohesion, no real hierarchy. Nothing but hatred of the colonial system had united for a heroic effort these Negroes coming from the various and often inimical tribes of Africa."

After the fashion of the day, Baptisms *en masse* followed the coming of the Spanish conquerors. It is a misuse of spiritual values to term it the introduction of Christianity. It has been stated that "in 1804, there was not one school in the entire country" and it is a fair conclusion that there was no instruction either before or after Baptism and Confirmation.

The political and social problems of 1804 were stupendous and the progress of the present day presents a marvelous contrast. There were few helping hands to the young State of a century ago and that it did not become again an appendage of a stronger State is due to the Haitian's indomitable love of freedom.

Recently I received a letter from an editor of a weekly publication containing this passage:

"When you come on, which I presume will be for General Convention, I hope that you can give me a few minutes to straighten me out on the Haitian situation. I hear all sorts of stories here about Fascist government, etc., etc."

Whatever the stories may be in detail, they are certainly

false. Haiti could never become a Fascist State. It is possibly because they won their freedom for themselves that they prize it so highly. And it is possibly because our own faithful of the Episcopal Church have won their freedom of worship against so many obstacles, obstacles that are not found within the borders of continental United States, that they are so proud and so loyal.

I could write with a good conscience of my admiration for the character and labors of the President of Haiti, Stènio Vincent, charged with possible Fascist ambitions. In a country where the percentage of illiteracy is so great, we cannot find ideal democracy. We do not find it in our own country. But on the other hand, it is not its opposite that we find in Haiti. Not Fuehrer or Duce, but the affectionate, trusting *Papa Vincent* is the appellation of the President that one hears on all sides. My correspondent may dismiss his fears of Fascism in Haiti or its pretension on the part of the President of Haiti.

And Communism is equally inconceivable.

There are certain unique features about the work of the Church in Haiti that are sources of pride, creating also heavier problems. The sympathy that was withheld from the State by other nations, for upward of half a century, should be generously proffered to the faithful of the Church.

IN HAITI, we have the only *French* work of the Anglican communion. Here and there in the United States, in Canada, in the Channel Islands, there are isolated congregations, but in Haiti we have a striking proof of one of the notes of the catholicity of the Anglican communion, "speaking in the congregation in such a tongue as the people understandeth."

The entire staff of clergy, with the sole exception of the Bishop, is native to the island, of African descent, whose mother tongue is French.

This fact gives distinction but it also creates a burden. We are not able to stand the cost of translating and publishing the rich literature of the Anglican Church. As yet, only portions, not the entire book, of the Prayer Book of 1929 have been published, and those portions have been at a local printery. The General Convention of 1931 resolved that the translation and publication should be done provided the necessary funds be raised through the Advance Program or in some other approved way.

The Advance Program has fallen down but "some other approved way" remains, somewhere. Haiti grievously needs this best of all missionaries, the Book of Common Prayer, in French.

There was a demand for the Prayer Book in Spanish from Cuba, Puerto Rico, the Dominican Republic, Mexico, and the translation and publication were quickly made. But Haiti's need still continues.

Personally I am not particularly impressed by statistics but at times they are suggestive. In his annual report to the National Council, a year ago, the executive secretary for the Department of Foreign Missions wrote:

"Under Bishop Carson's fostering care and leadership the



BISHOP CARSON
OF HAITI



A HAITIAN MISSION

Epiphany Church, Palmiste à vin, Haiti, is constructed of concrete blocks. It was built through the assistance of the American Church Building Fund Commission in 1936.

Church's work in three districts, speaking three different languages, has gone forward. Few people will realize that the Confirmations in Haiti alone, numbering 540 for the year, are more numerous than the Confirmations in 55 of our home dioceses and districts."

My comment upon this is—I need funds wherewith to prepare young men for the ministry, for their work of teaching the faith in this land of the Negro. My appropriation for this year, happily supplemented by personal gifts, amounts to \$100.

Possibly Haiti is the largest of the foreign missionary districts of the Church; possibly it is not. I am sure that it has been accorded less financial assistance than other districts where the work is admittedly less prosperous. I cannot answer the inevitable question, Why is this? Perhaps the prayer of the Bishop has not been sufficiently insistent. Perhaps pride has something to do with it: Well, if the needs of the field do not speak for themselves, no words of mine can add to them. *Bon courage* is the phrase that even the humblest *can-pagnard* calls out to his friends, on their trails over the mountains and plains; so the Bishop says to his clergy, as they tell him of their poverty and suffering, by reason of pitifully small stipends, *Bon courage*.

AND THEY tighten their belts, and take fresh courage—and pay 100%, year after year, on their missionary pledges.

I have reason to be proud of them.

I need larger stipends for clergy and I need gifts for the building of chapels in communities where there are insistent demands for the Church; at Le Borgne, on the island of La Gonave, at Jean-Dumas. I need gifts for the opening of primary schools, at Gros-Morne, at Aux Cayes, at Jean-Dumas, at Boco—all simply meaningless names to my readers but to me, their Bishop, human souls hungry for a rudimentary education, so that the things of God may be a little clearer to them.

Less than a month ago, I spent a night on one of the highest mountains back of Arcahaie. Arcahaie—that was the place where the Haitian flag was adopted, as Philadelphia is the place where the first American flag was made. Prior to my arrival, on the morning of the same day, the priest had baptized more than 50 children. I confirmed 54 persons and the service was held out of doors, so great was the congregation. Then, alone save for a couple of boys, I went to a lower level and read a short service by the light of two incredibly small homemade kerosene lamps, and passed the night there, upon the ground. Jean-Dumas is the name of the place.

The day before yesterday, I received a letter from which I venture to make a short translation.

"I take the liberty, profiting from this occasion to recall to your memory the work at Jean-Dumas. Notwithstanding the presence daily of Roman priests in this place, the converted at Jean-Dumas remain and will remain faithful to the Episcopal Church. In spite of the building of a chapel by these priests, with the avowed purpose of turning Episcopalians from their Christian duties, these all, though country people and of the mentality of country people, are strongly devoted to the Gospel."

They begged me, before I left, Would I give them a school and a modest chapel? I was told also that every family in that particular community, with one exception, belonged to the Episcopal Church of Haiti. It is the Roman Church that pursues the propaganda of proselytism and not the Episcopal Church of Haiti. This is another of our problems in Haiti—and elsewhere in the mission field.

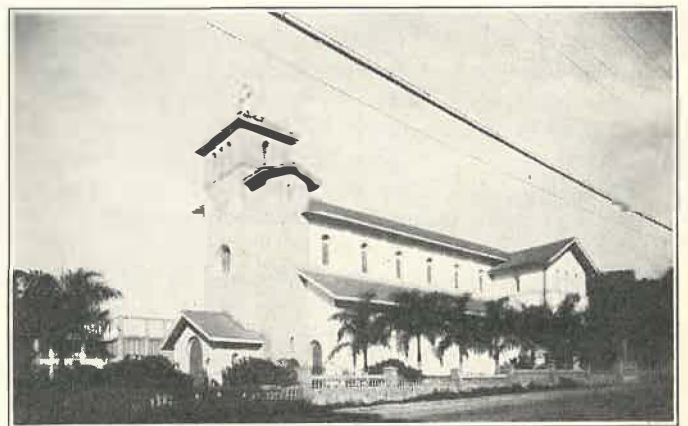
At the capital of the Republic, Port au Prince, a modern city of 100,000 population, we are now fortunate in having a satisfactory equipment: a cathedral, with capacity of from 800 to 1,000; a girls' school, with an enrolment of almost 150; an orphanage, a convent of the Sisters of St. Margaret, and a Bishop's House (a memorial of the late Presiding Bishop, John Gardner Murray, as it was largely through his personal interest in the months immediately before his death that funds were secured for its erection). We lack only a boys' school.

THE STATISTICS of the district for the past year are, in brief, as follows: clergy, 21; candidates for Holy Orders, 2; lay readers, 83; missions, 58; baptized persons, 18,289; communicants, 6,543.

And then, there is the Dominican Republic—but that's another story. I have been asked only for an article on the Negro work in Haiti. I thank God for the privilege of having a share in it. But preaching and ministering in spiritual matters, I ask help to supply the material needs: Better stipends for cultured clergy; a Prayer Book in French; primary schools throughout the Republic, mission chapels wherein the Catholic faith may be taught and followed.

It is not only the Church of England that has successful work among Negroes. Here, in Haiti, the Negro is carrying it on himself, with very little outside aid. He is quick to detect the presence or absence of sympathy. He is sure that the Church in the United States is not lacking in that Christian virtue. And so he carries on.

EDITOR'S NOTE: This is the ninth article in a series on The Church and the Negro.



HAITI'S CATHEDRAL
The Cathedral of the Holy Trinity, Port au Prince.

Christianity and War*

By Gabriel Gillet

AT A TIME when many Christians are perplexed by controversies about the lawfulness of military service, the possibility of a just war, and the problem of international order, it may be useful to state briefly the principles which seem to be most consistent with traditional Catholic teaching on these subjects.

All Christians will be agreed that even if it may sometimes be unavoidable war is always an evil; and that when disputes between States arise it would be *better* that a just conclusion should be reached by peaceful means than by force of arms. Catholic theologians teach that mankind forms a true natural society. "God has made of one blood all nations of men to dwell on the face of the earth."

All war therefore is, in a sense, civil war. The natural society of mankind includes, though it need not abolish, all those smaller societies which we call States, just as they include, though they ought not to try to suppress the smaller societies of the family, the commune, and the municipality.

The progress of civilization involves increasing communication and interdependence among States and demands increasing coöperation.

It is right, therefore, to aim at giving a positive juridical form to the natural society of mankind, first as between any two or more States which are in close contact—and this to a small extent has already been done by a very imperfect system of international law with very inadequate sanctions—and eventually as between all the States of the world.

The greatest obstacle in the way is the doctrine of absolute State sovereignty. This is not a Christian conception, but a pagan doctrine revived at the time when the unity of Western Christendom was destroyed and a state of international anarchy was beginning to be accepted as normal.

There can be no stable world-order until all States have surrendered so much of their sovereignty as is necessary for the preservation of peace to a higher authority which shall express their own will to coöperate and conform to the requirements of the natural law.

Since human nature has been perverted and disintegrated by the Fall, and we are concerned with the world as it is, not with an ideal world, the use of force cannot, within any time that we can foresee, be wholly eliminated.

But force can rightly be used only as the instrument of justice. Its sole object must be to vindicate rights.

Because the State is (according to Catholic teaching) a moral personality, it has the rights proper to persons and the corresponding duties.

Relations between States, therefore, must be governed by the same ethical principles as relations between other persons.

The individual has the right to defend himself and to assist others when attacked. But in an orderly and civilized community he may use only so much force as is required to restrain the aggressor, who must then be handed over to the public authority to be tried and, if found guilty, punished.

In the event of disputes between citizens in such a society, the individual has no right to act as judge in his own cause, but must resort to the courts of law.

The same principles should be applied to international

crime or disputes. But the lack of appropriate international institutions has hitherto made it impossible to apply them fully. Hence the moral justification of war in certain circumstances. It may sometimes be the lesser of two evils.

But the State that declares war must be able honestly to conceive itself as the minister of justice and international order. It must have a just cause for fighting—the vindication of right. Wars undertaken from a lust for economic or political conquests and wars for the propagation of religion or civilization cannot be morally defended.

Further, in making war, the aim of the belligerent State must be to secure a just and stable peace, and peace is not merely the absence of armed conflict, but (as St. Augustine says) the "tranquillity of order."

A victorious State, therefore, must not so use its victory—by exacting vindictive terms from the defeated State—as to sow the seeds of renewed conflict.

Even when, for the reasons already stated, there may be just cause for war, it will be morally unjustifiable if its evil consequences in physical suffering, moral degradation, internal or external confusion are likely to outweigh the gain achieved by the vindication of a right. As one Catholic theologian has put it, "the good of a particular State is not the highest good; there are cases in which the State must put the general good before its own strict right."

Further, no State has the right to engage in war until all available peaceful means of settling a dispute have been tried and have failed. It is bound to resort to arbitration or other processes of international law before taking up arms, except against sudden unprovoked aggression.

In the conduct of war all the rules which the belligerent State has accepted for the mitigation of the sufferings inflicted by war must be loyally obeyed; the rights of neutrals and noncombatants respected; and treaty obligations faithfully observed.

Normally, a Christian is not forbidden to bear arms and to fight in the service of the State, any more than he is forbidden to serve in its police force. But if he is seriously convinced that the war in which he is ordered to participate is unjust, he must refuse to serve. The State is not the highest authority to which he owes allegiance.

II

IF THE ABOVE bare statement is a fair outline (as we believe it to be) of the main tradition of Catholic thought on these matters, certain questions naturally arise which Catholics ought to ponder in the light of the principles thus stated.

(1) Ought they not to be on their guard against being influenced, in forming their own judgment on international affairs, by the anti-Christian presuppositions of the militarists and State-worshippers, as well as by the erroneous doctrine of the thorough-going pacifists?

(2) Taking into account the existing opportunities for the peaceful settlement of international affairs, the appalling material and moral consequences of modern war, and the unlikelihood of securing by such means a just and stable peace, can there now be any possible justification for war except on the part of a State suffering from unprovoked aggression, or engaged in defending another State so suffering?

(Continued on next page)

*This article is available in pamphlet form, published by C. L. A., 8 Great Smith street, Westminster, London, S. W. 1; price 1d. Copies may be obtained from Morehouse Publishing Co. at 4 cts. each.

The YWCA Goes East*

By Miss Sarah S. Lyon

Executive, Foreign Division, American YWCA

CHINA, 1938, was the topic of highest interest and controversy at the recent Ceylon meetings of the World's Young Women's Christian Association. Women do enjoy making a concrete future plan and are born "arrangers"! But more than that, the proposed World's Council meeting will be the fulfilment of hopes long cherished and the completion of a cycle of events covering a four-year period.

It has been all too easy for this world body to meet in Europe and to have groups of Western delegates in attendance. Only once has the Council been called elsewhere, when it met in Washington in 1924. For nearly 30 years the executive headquarters were located in London with a committee composed largely of British women. It must, however, be noted in passing that these leaders displayed an enviably international point of view in their discussions and actions.

In 1930 with a feeling not unlike "humanity uprooted" the office moved to Geneva and a predominantly continental committee began to operate. In one sense this widened the outlook, for more nations were actually represented on the governing body; in another, the move proved limiting, for the continental leaders had traveled less and made fewer world contacts than their insular predecessors. Attendance from regions elsewhere than the countries of Europe and North America tended to be sparse and opportunistic as national YWCA's appointed to represent them a traveler, a resident abroad, a graduate student, or a woman who could afford to go to a distant spot. How many times China and India were expected to voice their ideas through the lips of one stranger in an Anglo-Saxon company!

A conscious effort, therefore, had to be made to prove in practice the right to the claim of being a federation of YWCA movements of 50 countries. Outlining a carefully built up plan of area conferences and world-wide visitations, the World's YWCA set the stage for a full, official Council meeting in China in October, 1938.

Three areas have succeeded in holding official gatherings since 1934, in Syria, in Uruguay, and in Ceylon; two others will hold conferences in Denmark and Canada. Some 35 or 40 countries have participated in these regional meetings.

The Ceylon conference included an executive committee meeting which constituted it a preparatory instrument for the China 1938 Council. It seemed fitting to lay plans for an Eastern meeting in the East, and to have the first experience against an Eastern setting an informal one, as a sort of "curtain-raiser" for the later official drama. The thrill of the opening moment when the Western minority settled in to listen to what the larger number of their Eastern sisters had to say was gradually transferred into an assured expectation of continuously enriching experience coming naturally into the YWCA as it became in truth as well as in name a world-wide organization.

Enthusiastic unanimity in regard to the China Council marked much of the planning at Ceylon. A majority of delegates are to come from the East, although it is recognized that this will entail greater cost and effort. At least one-third

of those attending are to be representative of the younger leadership, even if this involves sacrifice on the part of devoted veterans. The total group will be limited to 200 in order to insure discussion and acquaintanceship.

Although the Council is a legislative assembly, it was heartily agreed that such a gathering should have educational objectives as well as constitutional aims. What is the task set before a Christian organization? What is the place and contribution of women in today's world scene? What is the relation of the YWCA to other world bodies? What does the present pattern of international relations teach us? These searching questions if honestly faced should insure a meeting characterized by reality and point the way to a subsequent program practically related to the current life of young women.

An attempt was made to select a theme for the conference. At this point the theological desires of Europe and the pragmatic necessities of Asia came into sharp if friendly contact. Timely topics they could agree on; an all-embracing theme could not be worded to suit the ideas of all the differing groups present. Perhaps the studies to be taken up between now and the autumn of 1938 will yield common objectives as well as common problems whether stated in universally acceptable language or not.

The Church leaders may well follow the progress of this YWCA development with interest and sympathy, for as Dr. Hocking has said, "Evangelism must become in a new sense a composite undertaking, a single voice which is a union of many voices." The World's Young Women's Christian Association is, doubtless, one of the "many voices" of our day.

EDITOR'S NOTE: This is the fifth in a series of articles on seven world conferences which are being held in various countries in 1937, 1938, and 1939. The sixth article will deal with the world meeting of the International Missionary Council at Hangchow, China, in October, 1938.

Christianity and War

(Continued from preceding page)

(3) Taking into account the fact that nations may be driven to participate in war as much from internal tensions and miseries as from external causes, ought not Christians to combine all efforts to promote international peace with equal efforts to redress injustice and abolish abuses within the State itself?

It has been well said that many thousands of people today would *welcome* war, not so much for what they can get out of it as for what it can get them out of. It would seem that in the modern industrial State it is only in time of war that enough new money can be issued to purchase the whole available stock of commodities, and to give at least temporary relief from the misery of enforced idleness and grinding poverty. The state of mind created by these evils can easily be exploited by nationalist fanatics or bellicose dictators.

(4) Does not the Catholic tradition suggest that Christians should be foremost in persuading the States of which they are citizens to renounce the doctrine of absolute State sovereignty, to initiate a tribunal for the settlement of all disputes as well as for the peaceful revision of treaties, and to pool their resources (by the establishment of an international police force or otherwise), for the maintenance of order?

*The World's YWCA was organized in 1894. Its president is Miss C. M. Van Asch van Wyjck; its secretary, Miss Ruth F. Woodsmall. The head office is at 2 Rue Colodan, Geneva. It includes about 50 national associations. The next World's Council meeting will be held in China in the autumn of next year.

Youth and the Church

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

Bishop of Chicago

OF ONE THING I am certain and it is this—that the most important task before the Church today is to capture the imagination, the enthusiasm, and the intelligent loyalty of our youth and to rally to their support as they seek adventurous roads to self-expression.

One of my contemporary heroes is John Buchan, Lord Tweedsmuir, Governor General of Canada. In one of his fascinating books he speaks through one of his characters—“Everywhere in the world there is an uprising of youth. It does not know what it seeks. It does not know the hardships of war. But it is demanding of life some hope and horizon, and it is determined to have the ordering of things in its hands. It is conscious of its ignorance and lack of discipline itself and therein lies its danger.” I believe that.

“I feel a great pity for the younger generation,” says Dean Inge. “We grew up in an age of expansion and confidence; they have grown up in an age of contraction and perplexity. The writing on the wall looked encouraging to us: what they see upon the wall is a gigantic note of interrogation.” They are caught in what Robert Louis Stevenson called “the coiled perplexity of youth.” We are sorry for them,

“Not that they starve, but starve so dreamlessly,
Not that they sow, but that they seldom reap,
Not that they serve, but have no gods to serve,
Not that they die, but that they die like sheep.”

Upon our college campuses a keen observer, like Herbert Agar, finds that our young people have not enough faith to feel the lack of it, and no regrets, no

“Wandering between two worlds, one dead,
The other powerless to be born.”

The religion which died—in the main a feeble form of Protestant fundamentalism—is unknown to them, and the need for a religion to take its place is unsuspected. They live in a material sensual world, a world of few secrets and no mysteries. They live with frankness and friendliness and great personal satisfaction. They like their world. They live in comfortable disregard of the superhuman. Religion as social service they respect: but religion as life devoted to God they neither suspect nor miss.”

And we of the older generation lift up our voices and bray endlessly against their skepticism and radicalism, and triviality and sensuality and irreligion. And once in a while they bravely reply: You criticize our generation, what is the matter with yours? It is at your doors that the blame must be placed for the most costly and destructive war ever waged. It is your generation of greedy madmen that plunged us into economic chaos. It is your generation which lost its faith in God and gave up family prayer and taught us how to sneer at the Church. We learned from you, not at your knees but at your elbows, how to guzzle cocktails: we learned from you and your brilliant psychology the appeal to expediency instead of conscience. It was you who taught that hedonistic view of life of intense competitive lust for the pleasure which produces at best a life that is “solitary, poor, nasty, brutish, and short.” Well, what will you answer them?

“Our fathers,” says a university professor in a recent book, “had religious faith to tide them over their problems. Their

lives might be sad or sordid and torn by war; but they were spared the tedium of jazzed nerves that abhor silence and forbid contemplation, of movie brains which cannot concentrate. Their religion was not a quaint folk-way for students and tourists, but the way of truth and life, to be followed and believed, not just something to justify and adjust to science. Instead of film stars they knew the Bible characters, and had characters of their own. Their world was not shriveled and blurred with ‘ads,’ their minds dulled with thrills, nor their hearts rotted with aphrodisiacs. The comfort of the communion cup is not sipped from thin cocktail glasses, and the mystery of the broken bread does not inhere in dainty appetizers—nor can yawning over the Sunday supplement take the place of reverence for the Last Supper.”

I am on the side of the youth. I accuse the parents of this generation. How can they communicate a religious life they do not possess? How can theirs be religious nurture in homes where neither father nor mother has mastered, or even attempted to master the conditions of spiritual life? The problem of our youth is a problem of our homes. The problem of our homes is the renewal of a genuine religious spirit.

“Be clever and mock at God’s splendor,
Scorn virtue—the method is smart,
Be vice’s unblushing defender,
Call radical ugliness art.
Look at life from its sorriest angle,
Call all of the decencies trite,
Take sex and the ancient triangle
And show there is no wrong or right.
As for Church and prophets and priests,
Make light of them all to your kith,
What are men but two-legged beasts?
What is God but an outmoded myth?
Prove the war maker’s right to his slaughter,
And the giant’s right to be rough,
And if you’ve a son and a daughter,
Be consistent and teach them the stuff.”

We so frequently take one of two ridiculous attitudes; either we sentimentalize over youth as if the young were all Galahads riding forth,

“true, clear-eyed, ardent, chivalrous,
Shattering all evil customs everywhere;”

—or else we damn them out of hand for the very faults into which we have carefully baptized them.

We look upon them through the roseate glasses of our wishful thinking, or else through the shattered prism of our own disillusionment.

But youth as such is neither idealistic nor depraved. Youth is not to be considered as either fetish or scapegoat, but rather as a sector, an integral sector of society seeking self-expression and fulfilment.

The problem of youth has been the concern of society from time immemorial. Today our problem is to enlist them under the banner of the young God-Man, Jesus Christ. Hitler has enrolled them in Germany. One hears the hysterical cry of scores of thousands of Hitler youth: “*Befehl, Fuehrer, wir folgen!*” Before the Fuehrer arose we heard the youth of Germany speaking in a different key. “We do not intend to sacrifice ourselves to pay for your crimes. How shall it profit

(Continued on next page)



CHURCH MUSIC

Rev. John W. Norris, Editor

THE PHONOGRAPH has long been used in music studios and in public schools to teach musical appreciation and interpretation. It is being used today with good results to instruct choirs and congregations in the proper methods of singing various types of Church music.

A letter from a Massachusetts clergyman asked for a list of records which would illustrate the development of Church music from the Gregorian to the modern. This clergyman had planned a series of evenings in which a gentleman of his parish was to lecture on the history of Church music. It was felt desirable to illustrate these lectures with musical recordings that would demonstrate the points developed in each lecture. The Rev. H. B. Satcher of Cheltenham, Pa., who has a superb collection of phonograph records, has provided us with a list of 18 records which could be used with such a program. This list does not begin to exhaust the amount of material available, nor is it possible to give the complete list in this column.

One of the greatest problems of the rector or choirmaster who desires to introduce plainsong into his services is the total lack of understanding or appreciation of this mode of Church music among many singers and laymen. In fact, where it is not known, there is usually a strong prejudice against it, resulting from the erroneous notion that it is the music of the "High Church party." The prejudice of the singers can be largely overcome if the music is explained to them and some examples played for them. This has been a difficult matter because there have been so few recordings of plainsong with English words.

Just last month, however, Columbia issued a new disc containing four plainsong hymns taken from the Office Hymns of the English Hymnal. This record was prepared to illustrate the *Approach to Plainsong* by J. H. Arnold, and the hymns are sung by the choir of St. Mary's, Primrose Hill. This should be of great advantage to our choirmasters. The record is No. C-274M.

Fine examples of Gregorian music with the Latin words are to be found in the two volumes of records made by the Monks of Solesmes for Victor. These are not new recordings, but are well worth possessing. The records may be purchased either separately or in volumes. The three recommended by Fr. Satcher are Nos. 7341, 7342, and 7345. They have the Ordinary from the *Missa Lux et Orgio*; the Introit, Tract, and Offertory from the Requiem Mass, and three Offertories and a Vesper Antiphon.

A record to illustrate Anglican chanting is English Columbia record No. 9502, which contains Psalms 23, 95, and 145, sung by the London Male Voice Octette. The pointing is that of the English Psalter.

For a modern setting of the Holy Communion there is a recording of Charles Wood's *Communion Service in the Phrygian Mode* sung by the choir of St. Nicholas' College, Chislehurst. It is contained on two discs published by the School of English Church Music. The records are numbered B017 and B018.

There is much music of various periods also available on records. In Fr. Satcher's list Des Pres is represented by a recording of the choir of Dijon Cathedral singing his "*Ave Verum*" and "*Ave Coelorum Domina*." This is Victor record

No. 11677. Selections from the *Missa Assumpta Est* by Palestrina are sung by the same choir on record No. 11681. St. George's Singers have recorded Byrd's "*Justorum Animæ*" and "*Agnus Dei*" (from the five-part Mass). This is published by English Columbia as record No. 5547.

As examples of Russian music Victor record No. 36040 contains "Lord, hear my prayer" (Arkhangel'sky) and "Credo" (Gretchaninoff). These two numbers are sung by the choir of Russian Metropolitan Church in Paris. Tschaikowski's "How blest are they" is sung by the choir of St. Bartholomew's Church, New York, on Victor record No. 22709.

Youth and the Church

(Continued from preceding page)

us if we gain the whole world in exchange for our souls?" Contrast that with the voice of German youth presented today by Baldur von Schirach, their leader. "There are no rights for this younger generation. There is only a duty. This duty is our slogan. We were born in order to die for Germany." Youth in Germany is giving up drinking and vice for the sake of the Fatherland. It is disciplining itself for the sake of the State. Fascism is exploiting youth and disciplining youth.

In Russia the youth are aflame for the Third International. They are eager even for martyrdom for the cause to which they have been aligned until they flame with fanatical zeal. Here again youth is being capitalized for Communism.

It is time that Christianity, that the Church seriously set itself to win our youth to ardent service of Jesus. "The only thing to pit against integral Communism," as Berdyaev says, "is integral Christianity; not rhetorical, tattered, decadent Christianity but renescent Christianity, working out its eternal truth toward consistent culture, consistent social justice, consistent life."

Canon Raven in *A Wanderer's Way* describes his impression of his own confirmation. "I do not think that Jesus ever came within our view, or that God was more than a name. Did we have a private interview with the priest? If so it was 'You are getting to be a man now, and must learn to stand on your own feet. Play the game like a sportsman. Keep straight and you will never regret it. Religion can be of enormous help' —is that a parody? And dear God how some of us wanted You! If only Jesus had been made to us as real as Cæsar: if I had only known His story as I knew the Iliad: if only my teachers had not talked affectedly about Him; if they had treated Him as what He is, the greatest of realists, the most alive of the Sons of Men."

What is a Christian Social Order?

(Continued from page 426)

clergymen and lay people well trained in the social sciences and given to the services of the most high God. "The destiny of the human family," he concludes, "lies in our hands."

So ends this extraordinary document, as yet the one outstanding statement of what may be involved in the continued building of a Christian social order. Other Christians, not of the Roman Catholic Church, may agree with it or not; but certainly it cannot be ignored by those concerned in this fundamental problem or in the implications of that problem upon the future of Christendom.

NO MAN worthy the name rejoices in any homage which his own effort and character have not deserved. —"Præ and I."

Pluck

By Edith M. Almedingen

THERE ARE SOME bridges across the great river Volga, there are innumerable landing-stages, where well-manned boats are nearly always ready to take you across for a very small charge. But there are also a great many wide reaches of the river where there is not a bridge to be seen for miles and miles and where you may walk for something like an hour before your luck is in, in the shape of a fisherman who might "oblige" and row you across to the other bank.

It was just at one of those uncomfortably lonely reaches where I once found myself. I badly wanted to get across, but, look where I would, there did not seem a single boat in sight, and I began thinking that there was nothing for it but to tramp to the next village, which was not particularly close either. Not a boat in sight, did I say? Well, I could not have been very observant. For, suddenly, a clear piping voice said behind me, "If you want to cross, I can take you. I am going to the other bank in a few minutes."

I turned and stared hard. She looked fragile, she was certainly slight, she could not have been more than 14 or 15 years old. Her two thick plaits of flaxen hair tumbled from under a rough sailor's cap. Her oilskins were shabby and badly patched in several places. I went on staring at her thin chapped hands and then I turned to look at the river. In that particular spot, as I knew well, the Volga could boast of many a treacherous eddy, to say nothing of the mere distance to the opposite bank. From where we were standing, it seemed little more than an irregularly shaped, faintly sketched blue blur.

So I stammered rather than said:

"You—to row me across. . . Surely, you could not do it."

Under the rough blue cap the dark brown eyes looked almost impudent.

"Yes, I can," she insisted. "I have been at it ever since I was 10. Dad died then and there is nothing I don't know about the river. And my little boat is all right. Come and have a look at it."

The boat appeared safe enough. The child's air of easy assurance, if not absolutely convincing, was certainly intriguing, and finally I took what I imagined would be a very great risk. And it proved nothing more nor less than an extremely valuable experience.

That slip of a girl, for all her impudence and slight bragging, had the river in her very blood. She rowed me across very much in the manner of an expert guide taking some sordidly inexperienced tourist over some grand palace or other. Her strokes were so many masterpieces of swift, sure evenness. And, when at last she dug a scull into the brown-gray mud of the bank, there was something in her manner which suggested that, really, what she did was not worth talking about, for a river was a river and you could not get away from the fact.

When I slipped a couple of coins into her cold red palm, I could not help asking:

"You say there is nothing you don't know about the Volga? I can quite believe it, but don't you feel sometimes you would rather be ashore than—"

She did not let me finish.

"Oh, often enough," she tossed back her head and something dreamy stole into her large brown eyes. "Sometimes in the late autumn it is all I can do not to run away from my old boat. The Volga has her days of bad temper and it is

terrifying. But I think my own thoughts about it and they help a lot."

"What thoughts?"

She wrinkled her freckled forehead.

"Well, didn't Christ once walk on a lake and quiet a storm? So I like thinking about it. If He could walk on a lake in a far foreign land, why shouldn't He be walking on the Volga as well—whenever there is a storm? I think He does—and this sort of makes everything possible."

"If He could walk on a lake in a far foreign land, why shouldn't He be walking on the Volga as well—whenever there is a storm? . . . I think He does. . ."

I did say that experience proved very valuable. From the unlettered lips of that sailor-peasant, a girl just beginning her teens, I did indeed come face to face with a truth which so sadly does get forgotten in the press of ordinary life.

"If He could walk on a lake . . ."

WE HAVE all thought of our life in terms of a sea. Often and often that sea was swollen and angry and the waves heaved this way and that in the grip of a terrible storm, so much so that there were moments when we were nearly convinced that the very next second would see our tiny life-*barque* foundering beyond all hope of rescue. And how very often, too, such wild storms were none of our own making. The drift of sheer circumstances beyond our immediate control has sucked our boats into the very heart of a tornado, and we get afraid we shall never be able to weather it. . . .

"If He could walk on a lake . . ."

It takes rather a lot of pluck to keep this thought in mind when the life-sea all around us is white with foam and when no help seems to come from an overhanging steely sky. It takes pluck and great faith to remember that Someone, were we to call on His saving Name, could still walk upon the angry waters and change their fury into incredible calm. If it comes to that, any expression of faith is pluck.

But the call must come from within our own frightened hearts. "Save us, Master, we perish!" The disciples went to wake Him with their pitiful cry, and He answered them at once.

"If He could once walk upon a lake . . ."

What He did once, He can always do again. No life-storm breaks anywhere but He knows all about it, knows what exactly had caused the wind to rise and the waters to swell in their anger. So often, a storm is caused by nothing except human foolishness. This does not matter to Him, He is there to help—not to judge or to reproach.

A stormy lake in far Galilee was once stilled at His bidding. The stormy sea of our own little lives can, too, fall to calm, were we to ask Him to walk upon its waters, were we to call out, in a voice born of faith: "Lord, save us, we perish! Lord, make the wind go down, make the waves lie low."

Social Justice

PARAPHRASING a former, and now lamented, governor of Massachusetts (William E. Russell) and a distinguished member of our federal Supreme Court (Louis D. Brandeis): No philosopher's stone of a constitution will take the place of the instinct for social justice, and no amendment is as important as the amendment of men's economic and social ideas.

BOOKS OF THE DAY

Edited By
Elizabeth McCracken

A Reëxamination of Voltaire's Life and Writings

VOLTAIRE. By Alfred Noyes. Sheed & Ward. \$3.50.

FOR NEARLY two centuries Voltaire in most people's minds has stood as the supreme example of the mocking atheist; cited by believers as a sort of anti-Christ and by unbelievers as their great prophet. Did he not write "*écrasez l'infâme*"? And have not a long succession of authorities—Lytton Strachey in particular—assured us that "the infamous thing" that he sought to "crush" was religion? So it is generally believed.

This belief, however, backed though it is by Mr. Strachey, walks by faith rather than by sight; without sight, at least, of Voltaire's context. For no sooner had he written the celebrated words that he was careful to add to his correspondent (d'Alembert); "You understand perfectly that I am talking only about superstition. As for religion I, like you, love and respect it." Consequently it is high time that someone who understands the difference between superstition and religion should undertake a reëxamination of Voltaire's life and writings. And this Mr. Noyes has done, with results that are irrefragable.

If by religion one means a faith that professes literal belief in every word of the Bible, Voltaire was not religious. He did not believe, for instance, that two she-bears tore 42 lads to pieces because they shouted "Bald head!" after a prophet. There are things in the Bible that Voltaire could not take seriously. If by religion one means a belief that ecclesiasticism is a proper substitute for the elements of morality, Voltaire was not religious. Mr. Noyes is a devout Roman Catholic, but the picture he draws of the French hierarchy in Voltaire's day is simply appalling. When Madame Pompadour thought she could have Voltaire made a cardinal, nobody but Voltaire himself saw the humor of the situation. As a matter of fact Mr. Noyes justly observes that "morally, as cardinals then went in France, Voltaire with his sense of pity, his passion for justice, and his real belief in God would have shone by comparison," but such were not the considerations that moved Madame Pompadour! Confronted by a Church in which such things were possible, a Church whose teaching was aimed solely to glorify itself, Voltaire was moved by a white-hot moral indignation; because Voltaire believed in God, believed that God is righteous, and believed that God at every turn was being outraged by those who claimed to represent Him.

BURTON SCOTT EASTON.

The Cole Lectures for 1936

SOME PROBLEMS OF LIFE. The Cole Lectures for 1936. By Rufus M. Jones. Cokesbury Press. Pp. 214. \$2.00.

PROF. RUFUS JONES has retired from his long service as professor of philosophy in Haverford College and finds time for the production of more volumes, fruit of his prolonged study of men and books. His own training as a Quaker and his spiritual nature ensure that whatever he writes will be inspired with high ideals, and his many years of dealing with undergraduate minds make it natural for him to express his teaching in clear, untechnical language, with homely illustrations. The Cole Lectures are concerned mainly with ethical and moral problems, and include less of the directly mystical and spiritual element than is common in his writings. In an early chapter he asks what makes life fundamentally good and, rejecting the aims of pleasure or of happiness for its own sake, he points to the need of rising to the fulfillment of a visualized ideal, whereby a man's personal life develops, deep rooted in the social strivings of his epoch. The author discusses the values of life, which are to be found in goodness, beauty, and religion. He maintains the supreme importance of human personality, and shows in what ways it can be developed and enriched. Finally he brings forward the agelong question of the freedom of the will. It is not difficult to foresee the answer of a mystic-philosopher. The problem of freedom for him is tied up with the further problem of the essential character of the universe. He characteristically concludes the discussion of this subject by suggesting that the action of the will "*feels* like a unique spiritual

act of a free man." In these lectures there would seem to be overmuch of what may be termed 19th century optimism, the certainty that man has only to be sufficiently bent on self-improvement to be able to bring it about. Professor Jones says with italics: "The first law of life is: *Be a free, sincere, forward-moving person.*" In earlier volumes he laid greater emphasis on the need for the mystical union of a man's spirit with the Spirit of God, in order that he may be able to reach and maintain a high, moral level.

MOTHER MARY MAUDE. CSM.

Dorothy Sayers Gives Triple Measure

BUSMAN'S HONEYMOON. By Dorothy L. Sayers. Harcourt, Brace. \$2.50.

ELITE detective-story lovers chant together in reverent chorus, "There is no Dorothy Sayers but Dorothy Sayers and Dorothy Sayers is her prophet." Nothing is ever conventional in her murders. They are all gloriously unusual and yet always perfectly possible. No one can guess the solution in advance and yet the solution is worked out with inexorable logic; once we know it we can see that it was inevitable from the beginning. But Miss Sayers never stops there. To a detective story of the first rank she always adds a sparkingly amusing tale—in this case the misadventures of surely the wildest honeymoon of all time!—and to this tale she adds furthermore a novel of sincere and paintaking character analysis. If she had written only the study she gives us here of the marriage of two highly sophisticated people of middle-age, it would be well worth reading by itself. But to have in addition the delicious farce of Lord Peter, Harriet, and Bunter in an impossible house is to have double measure, while the helpful vicar who clears a clogged chimney with an ancient shotgun is a priceless addition to literature. And to have for triple measure this perfect mystery yarn—of which this reviewer will not reveal a single word—is to have an irresistible combination.

We may venture to predict that in the next volume baby Lord Peter will be a year old. He will escape from his cradle, crawl across the floor, pick up and present to his adoring parents the essential clue to a mystery that has baffled the police of two continents.

B. S. E.

Edmund Campion

EDMUND CAMPION. By Evelyn Waugh. Sheed & Ward. Pp. 225. \$2.50.

EVELYN WAUGH can write a good story, and in Edmund Campion, with his brilliant personality and his tragic death, he has an excellent subject for his pen. It is to be regretted that the historical background is written with such animus against the Church of England. The author says, for instance, that after Campion's reconciliation with the Church of Rome one of the gross betrayals which he lamented was the having received "the mark of the beast," the ordination which he had accepted as an Anglican deacon" (p. 61). This is one of the many passages which are not in the way of argument, but of animadversion.

M. M.

A New Mystery Story

MURDER WALKS THE CORRIDORS. By James D. Perry. Macmillan. \$2.00.

WAS IT Mrs. Eberhart who first discovered what a splendid setting a large hospital makes for a mystery tale? The interest of the reader is secured from the start and except in the most tyronic hands the results are almost certain to be good. And Mr. Perry's book ranks distinctly in the "good" class; the character drawing is sketchy, but his plot is well constructed, his people talk naturally, his police know their job, and the climax is dramatic.

B. S. E.

NEWS OF THE CHURCH

March of Time Film on Voodooism Scored

Associated Film Audiences, Race Relations Department of Federal Council Protest Harlem Movie

NEW YORK (NCJC)—The portrayal of "Harlem Black Magic" in the March 18th issue of the March of Time was the object of protests last week from two organizations. Associated Film Audiences and the Race Relations Department of the Federal Council of Churches termed the film a libel upon the "hard-working, law-abiding, and sensible people" of New York's Negro district.

A review of "Harlem Black Magic" issued by Associated Film Audiences described the film as "vicious and criminally lopsided . . . a dangerous libel on an entire race."

"In general," the review asserts, "the impression is conveyed that all Harlem is merely a Voodoo heaven, that there are no sane, normal, healthy citizens who work hard for a living and despise superstition. . . . The total result, especially in parts of the country where Negroes are rare and where the public gets its ideas of New York life solely from the movies, is bound to be harmful to the extreme."

"Voodooism and racketeering mysticism in Harlem is a proper subject for the camera but only in a reasonable context, either (1) in a dispassionate, objective study of Harlem life, good, bad, and indifferent, showing the problems facing the community and the efforts of the Negroes themselves to better their conditions, or (2) in a short survey of regional superstition in the United States including Pennsylvania Dutch Hexism and good old Native American Holy-rolling. . . ."

In a letter to the March of Time, Dr. George E. Haynes, executive secretary of the Race Relations Department of the Federal Council of Churches, said:

"We are disappointed with your presenta-
(Continued on page 443)

Leading Clergymen Sign Pledge to Condemn War

NEW YORK—A number of leading clergymen of the Episcopal Church have signed the Fellowship of Reconciliation's pledge not to support another war.

Among them are Bishops Huston of Olympia, Lawrence of Western Massachusetts, and Mitchell of Arizona; the Very Rev. Whitney Hale, Dean of St. Paul's Cathedral, Buffalo; and the Rev. Drs. Elmore McKee and Walter Russell Bowie.

The Rt. Rev. Paul Jones, retired Bishop, is president of the Fellowship of Reconciliation.

Cuba Forward Committee Undertakes Publication of Literature in Spanish

LAGLORIA, CUBA—The Forward Movement committee of the missionary district of Cuba, of which the Rev. J. H. Townsend is chairman, has taken as a special project the translation and publication of Church literature in Spanish.

The latest of these publications is *Una Cuaresma con Christo* (A Lent with Christ), a booklet of daily meditations for Lent, together with Bible readings and appropriate devotions. This is based upon a tract by Bishop Ryle of Liverpool with the addition of classical Spanish poems and other supplementary material. The Holy Week meditations are new and original. Scattered through the booklet are notes on the history and work of the Episcopal Church in Cuba.

Earlier publications include Spanish editions of the Forward Movement leaflet, *The Episcopal Church*, of Bishop Wilson's *What a Churchman Ought to Know*, and of Dr. Charles H. Young's *Confirmation Instructions*.

Material is in hand for publication of a devotional manual in Spanish, but no funds are available.

Syracuse University Seabury Club Closes Lenten Services

SYRACUSE, N. Y.—A series of Lenten services were arranged by the Seabury Club of Church students on the campus of Syracuse University through the courtesy of the university in permitting the use of its beautiful chapel.

The Rev. Dr. R. A. Parrock of Colgate University was the preacher at the opening service on Ash Wednesday, and Dean Powers of Syracuse preached the following week. Other preachers were the Rev. Fennimore E. Cooper, the Rev. James E. Clarke, the Rev. Henry S. Miller, and the Rev. Charles Paterson-Smyth, student pastor and adviser to the Seabury Club.

Bishop Roots Offers Resignation of See

Missionary Bishop of Hankow Says
He Would Use Remaining Vigor
for "Christian Revolution"

NEW YORK—The Presiding Bishop has received the resignation of the Rt. Rev. Logan Herbert Roots, missionary Bishop of Hankow, and has so informed the members of the House of Bishops. The resignation will come up for action when the House meets at General Convention in October.

The reason given by Bishop Roots for his resignation was advancing age. In his letter of resignation he declared that the Church needs as Bishop of Hankow a man less than 68 years old, adding that he believed it his duty to use his remaining strength in "personal contact which will directly further constructive Christian revolution."

[The text of Bishop Roots' letter of resignation appears on page 440.]

Bishop Roots, who will be 67 in July, has completed 40 years of service in China. Born near Tamaroa, Perry county, Ill., July 27, 1870, he spent his boyhood years in Arkansas, his father's home, and went to Boston at the age of 16. He graduated from Harvard in 1891, spent a year as traveling secretary for the college department of the YMCA, and then entered the Episcopal Theological School in Cambridge. Almost immediately after his ordination to the diaconate in 1896 he went to China, arriving at Wuchang in November. For many years thereafter the Cambridge seminary alumni association guaranteed his salary.

ARRIVED IN TROUBLED TIMES

He thus arrived in China just at the beginning of the agitation which later flared
(Continued on page 441)

Massachusetts Bishops Oppose School Aid Law

BOSTON—Bishop Sherrill of Massachusetts, Bishop Babcock, his Suffragan, and Bishop Lawrence of Western Massachusetts have all gone on record as advocating the repeal of a law passed last year which provides free transportation to children to and from private and parochial schools as well as public ones.

The bishops have explained that they hold this viewpoint not because of any anti-Roman Catholic feeling, but because they stand on the principle that no state money should be used for any Church.

The bill has not yet been tested before the state supreme court.

Consents Received for New Michigan Coadjutor

DETROIT—The Rev. Francis B. Creamer, president of the standing committee of the diocese of Michigan, has announced that a sufficient number of consents to the election of the Rt. Rev. Frank W. Creighton, Suffragan Bishop of Long Island, to be Bishop Coadjutor of Michigan, have now been received from the bishops and standing committees of the Church, to make the election a valid one.

Notice will immediately be sent to the Presiding Bishop and to the ecclesiastical authority of every diocese and missionary district within the United States. Bishop Creighton plans to take up his duties in Michigan on April 29th.

Two Louisiana Institutions Benefited by Large Gifts

NEW ORLEANS—Two Louisiana diocesan institutions have recently been made recipients of much-needed funds. The Children's Home here received a gift of \$8,000 which is to be added to the endowment of the home. The sum of \$5,000 has been given for the student work of the diocese by a Tennessee layman, an old friend of Bishop Morris, who has a high regard for the summer camps for young people and the work among college students of the Episcopal Church.

Los Angeles Students to Hold Annual Conference

LOS ANGELES—The annual conference of Episcopal Church students of the diocese of Los Angeles meets this year on April 10th at Newman Hall, Los Angeles. This meeting, the aim of which is to develop a corporate strength in faith and endeavor among university and college students of the Anglican communion, is sponsored by the Church student groups of 11 institutions of higher education.

Following the opening session at Newman Hall, which is the University Religious Conference building of Los Angeles junior college, Bishop Stevens, the diocesan, will be the celebrant at a choral Eucharist at Trinity Church, assisted by the Rev. Dr. George Davidson, the Rev. John Bryant, and the Rev. Vernon Harris. The Bishop and Fr. Harris are scheduled to deliver addresses at the conference sessions, together with the Rev. Douglas Stuart.

Three members of the Order of St. Francis, Frs. Steven, Andrew, and Anthony, together with Bishop Stevens and Miss Ellen Gammack of St. Margaret House, will be guests of honor at the conference luncheon.

The following cooperating groups of students stand as sponsors: the Stevens Clubs of the University of California at Los Angeles and of Los Angeles junior college; the Episcopal Club of the University of Southern California; and the Episcopal students of California Institute of Technology, Chapman College, Occidental College, Pasadena Junior College, Pomona College, Redlands University, Riverside Junior College, and Scripps College.

Young People Give Lenten Play

CHICAGO—The diocesan young people's society, Gamma Kappa Delta, for the first time undertook a Lenten play, *Good Friday*, presented at the Chicago Woman's Theater for two days, March 16th and 18th. Under direction of the Rev. Rex Wilkes, Church of the Messiah, the group took complete charge of the theater for these two days, acting as stage hands and electricians as well as managers of the play proper. David J. Reid, Church of the Atonement, is president of the group.

Boys' Conference on Ministry Held

Michigan Diocesan Leads Meeting of Potential Candidates for Holy Orders at Detroit Church

DETROIT—Bishop Page of Michigan, a firm believer in the theory of finding and developing clergymen in home territory, has held for a number of years past an annual conference on the ministry for boys who are interested in the ministry as a life work, or whom clergymen believe are good potential material. The conference this year was held in St. Andrew's Church, Detroit, on March 20th, and numbered 43 young men and 15 clerical and lay leaders. The boys were all recommended by their parish clergy.

The program, which was under the direction of Allan L. Ramsay, diocesan director of boys' work, opened at 3:30 P.M. in the parish house, with a period for registration, the filling out of information blanks, the playing of games, and the showing of motion pictures taken at the two diocesan camps for boys—Frisbie and Chickagami. At 5 o'clock Bishop Page called the conference into one group and explained something about the work of the ministry, telling the boys that they might ask any questions that came to them. They seemed to be mostly interested in the educational requirements for the ministry, what life in the seminary is like, and whether there was a reasonable chance of employment after graduation. Two of the younger clergymen of the diocese, the Rev. William S. Hill and the Rev. Sheldon T. Harbach, assistants at St. John's and St. Joseph's churches, Detroit, respectively, answered many of the questions which the boys put.

Dinner was served at 6 o'clock, followed by brief addresses. The Rev. George S. Rathbun, rector of St. Barnabas', Detroit, advised the boys to be sure of the call before entering the ministry: "Don't go into it unless you can't stay out of it." The Rt. Rev. Dr. Paul Jones of Yellow Springs, Ohio, who has been visiting the diocese for a month assisting Bishop Page with his Lenten Confirmations, then urged boys who would consider the ministry as a life work to remember that material gain is not the most important thing in life, and that the ministry offers rich returns in spiritual values. The Rev. I. C. Johnson, rector of St. John's Church, Detroit, pointed out that he had tried nearly every type of secular employment before entering the ministry, and is finding that the ministry is the most satisfying work of all because of the great opportunities it offers to serve other people.

English School Leader Dies

LONDON—The Rt. Rev. H. K. Southwell, at one time Bishop Suffragan of Lewes, and prominently associated with the Church's public schools, died recently. Although retired, Bishop Southwell was until his death provost of the Society of SS. Mary and Nicholas, the senior division of the Woodward schools.

Priest Uses Skis to Get to Sanatorium for Service

TRUDEAU, N. Y.—Undaunted by a 15-inch fall of snow which paralyzed transportation in this area, the Rev. J. DeWolf Hubbard, rector of St. Luke's Church, Saranac Lake, took to skis March 17th to reach patients at Trudeau Sanatorium here who were counting on him for their weekly celebration of the Holy Communion.

A nephew of the Presiding Bishop, Fr. Hubbard ministers to tuberculous patients in several sanatoria hereabouts, in addition to his duties as rector of St. Luke's.

Finding the roads impassible, he set out on skis for this place, which is a mile and a half's journey uphill from Saranac Lake. On arriving at the sanatorium, Fr. Hubbard held two celebrations of the Holy Communion at which ten patients received the Blessed Sacrament, some of them in their beds.

Dr. J. H. Hopkins Speaks in South Fla. Churches

WINTER PARK, FLA.—The Rev. Dr. John Henry Hopkins has been a special guest preacher in the diocese of South Florida during Lent, delivering sermons at St. Luke's Cathedral, Orlando; Bethesda-by-the-Sea Church, Palm Beach; and Good Shepherd Church, Lake Wales.

Shortly after Easter Dr. Hopkins left for the north, stopping to give an organ recital at Grace Church, Berryville, Clarke county, Va. This recital is to include Dr. Hopkins' own *Meditation in G*, a work composed by him in 1886 at Monterey, Calif., during a week of solitude when he was deciding whether or not to give up his business career to study for the priesthood. It has been played in public only once before, namely, in Chicago last November.

From April 9th to May 17th Dr. Hopkins will give a course of sermons at the Cathedral of St. John the Divine, New York City.

Rectors Exchange Services for Parochial Missions in Indiana

ANDERSON, IND.—An unusual example of cooperation between two parishes has just been concluded in Indiana. The Rev. Leon Harris, rector of Trinity Church, Anderson, in the diocese of Indianapolis, and the Rev. George Jewell, rector of St. Andrew's, Kokomo, in the diocese of Northern Indiana, each conducted a week's preaching mission in the other's parish, during the last week in February and the first week in March, respectively.

Interest was high in both parishes, and congregations were large. On one week-night during the mission in Kokomo the services there were attended by a large delegation of Fr. Harris' parishioners from Anderson.

Seek Legislation to Curb Race Prejudice

Anti-Discrimination Bills Pending in Wisconsin and Pennsylvania Legislatures

MADISON, WIS. (NCJC)—Churches, religious bodies, and liberal groups are supporting a civil rights bill, which prohibits discrimination against persons because of race, color, or creed by an operator of public establishments and semi-public institutions, according to Assemblyman Ben Rubin, Milwaukee Progressive, who introduced the bill into the state legislature March 22d.

The bill will have "teeth," should it become law, in a clause for double penalty in violations by which an aggrieved person might be awarded \$100 to \$500 and the violator might be fined \$100 to \$500 and imprisoned 30 to 90 days.

Agencies and bureaus would be prohibited from transmitting religious affiliations of teachers, principals, or superintendents in placing them in jobs, Assemblyman Rubin said. This, he indicated, is designed to prevent religious discrimination in schools, which, he said, is prevalent in many cities.

Insurance companies would be forbidden to charge different rates to people because of their race, color, or creed. Public utilities would also be prohibited from refusing employment to persons because of these factors.

The bill would also apply to theaters, taverns, and hotels, as well as all public places. It would also apply to universities and colleges in whole or part supported by public funds.

PENNSYLVANIA BILL

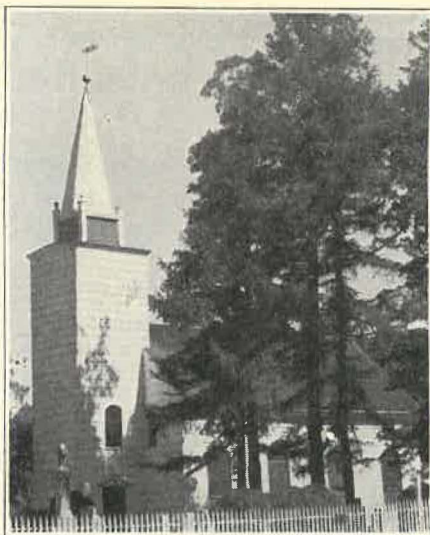
HARRISBURG, PA. (NCJC)—Two bills aiming to punish attacks on race or religion or on a person or persons because of race or religion have been introduced into the Pennsylvania legislature.

The first bill, introduced by David H. Weiss and Samuel A. Weiss, provides a fine of \$100 and 60 days' imprisonment for offenders who write, print, utter, or publish such attacks "tending to incite to violence."

The second bill, introduced by Assemblyman Jaspán, would prohibit "the printing or distribution of any printed matter tending to create hatred between certain groups because of their race, color, or religion."

Ten Thousand Dollars in Ten Days

FORT WAYNE, IND.—Ten thousand dollars in ten days—that was the sum demanded of Trinity parish here to meet overdue payments and avoid foreclosure of a mortgage on the entire church property. At the end of that time Trinity finds itself with \$13,200, and the mortgage situation well in hand for the first time in ten years. The Rev. J. McNeal Wheatley is rector.



TO RESTORE CAROLINE CHURCH

The Caroline Episcopal church at Setauket, L. I., N. Y., is to be restored to its original appearance in extensive alterations this summer. One of the oldest churches in the country, it was built in 1729.

Orthodox Great Vespers at St. Peter's, New York

NEW YORK—The Russian Orthodox Service of Great Vespers was held in St. Peter's Church on Palm Sunday. Clergy of the Russian Orthodox Church, wearing beautiful vestments of brocade and gold, and clergy of the Episcopal Church were in the procession and took part in the service. Archbishop Adam of Philadelphia was the preacher.

The choir of the Russian Orthodox Church of St. Peter and St. Paul in Jersey City, N. J., sang the impressive music of Great Vespers. The choir of St. Peter's led the singing of two English hymns, "The Church's one foundation," and "All glory, laud, and honor." There was a large congregation of Orthodox and Anglicans.

The service was under the auspices of the Anglican-Orthodox Fellowship. At the conclusion of the service the Archbishop and the rector of St. Peter's, the Rev. Richard A. D. Beaty, distributed blessed palms to everyone.

Archbishop Adam's sermon was of special interest for the reason that it contained a long and striking quotation from a sermon preached by the Rev. Dr. Bernard Iddings Bell in Winchester Cathedral on the return to God of the world of thought. This quotation, prefaced by the Archbishop's comment on it, was an unusual example of Russian-Anglican thought.

Chicago Catholic Club Mission

CHICAGO—Fr. Karl Tiedemann, OHC, will conduct a mission sponsored by the Catholic Club of Chicago at the Church of the Ascension here, April 18th to 28th. Services will be held every evening at 8 o'clock except Saturday.

The mission is intended for Churchmen from all parishes in or near Chicago. Bishop Stewart has given his approval to the effort, which is directed toward consolidating the spiritual advance of the past Lenten season.

Student Workers of Sewanee to Confer

Dr. T. O. Wedel to Lead Meeting at University of the South on April 6th to 8th

SEWANEE, TENN.—The Rev. Dr. T. O. Wedel, secretary of College Work for the National Council, will lead a province-wide conference of those who minister to college students in the province of Sewanee, April 6th to 8th.

The University of the South will be host to this conference and the meetings will be held in St. Luke's Hall of the Theological School.

The provincial synod meeting in New Orleans, last November, appointed a college workers' commission, for the province, consisting of the Rev. Moultrie Guerry, chairman; Miss Louise Starr, secretary; the Rev. Messrs. A. S. Lawrence, L. C. Melcher, Duncan M. Gray, William Byrd Lee, and Hamilton West.

The Rev. Mr. Guerry reports that delegates have accepted from every diocese in the province and every area is sending at least one careful representative.

There will be ample opportunity for exchange of problems and techniques and for plans for carrying forward the student movement.

The Rev. Dr. Henry D. Phillips, former chaplain of the University of the South, now rector of Trinity Church, Columbia, S. C., will speak in the university chapel on April 7th.

There will be one open meeting in which will be heard the Dean of the College at Sewanee and Dean Nes of Christ Church Cathedral, New Orleans, as well as Dr. Wedel.

Retired Albany Dean Resumes Active Work as Parish Priest

ALBANY, N. Y.—The Rev. Dr. Charles S. Lewis, who retired from the active ministry, October 1, 1936, when his resignation as Dean of the Cathedral of All Saints became effective, has relinquished his pension status and accepted the rectorship of St. Paul's Church, Kinderhook, effective May 1st. Dr. Lewis has served St. Paul's on various Sundays since January 15th, the date of resignation of the rector, the Rev. J. L. Roney.

Church Benefited in Will

SANBORNVILLE, N. H.—By the will of the Rev. Richard W. Dow the following bequests were made: to the fund for the support of the episcopate in the diocese of New Hampshire, \$1,000; for the support of the Church of St. John the Baptist here, of which he was a communicant, \$1,000; to establish a fund to be called the General Missions Quota Fund, the income to be applied to the obligations of the diocese to the general mission of the Church, \$1,000.

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Massachusetts Men Form Organization

Men's Division of Church Service
League to Spread Information on
Life and Work of Church

BOSTON—Organization of the men of the diocese of Massachusetts as the men's division of the Church Service League was voted by a meeting of the men of the diocese recently held at the Cathedral Church of St. Paul. The action was taken in order for them to become better informed as to the life and work of the Church and, in consequence, to become more effective members of their own parishes.

Bishop Sherrill was the speaker at the meeting. One hundred seventy-eight men were present at the supper and Bradford U. Eddy, vice-president of the Church Service League in charge of men's work, presided.

It was decided to divide the diocese into six districts, each having its own chairman and meeting at least twice a year.

Bishop Sherrill plans to meet with the men of each district at least once a year, to keep them in touch with the work of the Church.

Layman Elected Trinity School

Head for First Time Since 1857

NEW YORK—The first layman to be elected rector of Trinity School for boys since 1857, M. Edward Dann was chosen for that post at a recent meeting of the board of trustees. The Rev. Dr. Lawrence T. Cole, head of the school for 35 years, is retiring at the close of the academic year in June, at which time Mr. Dann will take office. The last layman to be rector was the celebrated founder of Johns Hopkins University, the classical scholar, Charles D'Urban Morris, elected in 1857.

Mr. Dann was born in New York City on September 2, 1902. He has been on the faculty of Trinity School since taking his Master of Arts degree at Columbia University in 1927. In his first years at the school Mr. Dann taught French; recently, he has taught mathematics and economics. He will be one of the youngest headmasters in the country.

Trinity School is the oldest private school in the United States. It was founded in 1709, the first class being held in the belfry of Trinity Church. The present school building is on West 91st street.

Meeting of Women's Church Club

NEW YORK—The annual corporate Communion of the National Church Club for Women will be held at the Church of the Resurrection at 7:30 A.M., April 14th. The annual meeting of the club will be at the Cosmopolitan Club at noon on the same day. Miss Alice Palmer will speak at the luncheon following the meeting on The Church's Contact with People at Ellis Island.

Church Union Regional Conferences to Be Held

NEW YORK—The American Church Union announces a series of regional conferences to be held in April in various eastern centers. Each of the five conferences will have one preacher and two speakers, according to announcement by the Rev. S. C. Hughson, OHC, the Church Union's conference chairman.

The Rev. Dr. Leicester Lewis and the Rev. Frank Damrosch, Jr., will be the speakers at all five of the conferences; the preachers, dates, and places are as follows:

At Grace and St. Peter's Church, Baltimore, on April 20th, the Rev. Calvert E. Buck; on the following day at the Church of the Good Shepherd, Rosemont, Pa., Fr. Hughson; at St. Peter's, Westchester, New York City, on the 22d, the Rev. Wallace E. Conkling; on the 27th at All Saints', Orange, N. J., the Rev. Dr. Don Frank Fenn; at St. Peter's, Peekskill, N. Y., on the 28th, Fr. Joseph, OSF.

Part of the emphasis of the conferences will be upon the coming Catholic Congress, to be held October 26 to 30, 1938.

W. A. Officers Chosen by Mail;

Convention to Meet This Month

LOUISVILLE, KY.—United meetings of all the Woman's Auxiliary branches of Louisville and vicinity are being held each Friday during Lent at the cathedral. The annual meeting of the Auxiliary was postponed to April 20th due to flood conditions, but the triennial election of officers was conducted by mail and at the meeting of February 26th Bishop Clingman conducted a brief service of installation of the new officers of the diocesan branch to serve for the next three years. The new officers are:

President, Miss Nannie Hite Winston; first vice-president, Mrs. Harry S. Musson; second vice-president, Mrs. Roy Morningstar; secretary, Miss Elsa Almstedt; treasurer, Mrs. W. F. Renneberg; custodian of UTO, Mrs. Richard Almstedt; supply secretary, Mrs. Edward Wilder, Jr.; social service secretary, Miss Almira Parker; librarian, Church Periodical Club, Mrs. Alex Galt Robinson.

The postponed diocesan convention is to be held at the cathedral April 21st and 22d, the latter date coinciding with the first anniversary of the consecration of Bishop Clingman.

St. Margaret Sisters' House of Restoration to Be Occupied Soon

UTICA, N. Y.—In their annual report the Sisters of St. Margaret express the hope that the house of restoration now being erected in New Hartford, a suburb of Utica, in loving memory of their benefactress, Rachal Munson Williams Proctor, will be ready for occupancy, in part, in May. Four units, however, the upper chapel, the cloister, sisters' wing, and one end of the main building must await the accumulation of further funds.

Until completion there will be accommodation for about a dozen guests, with more added as the building progresses. About \$400 has been contributed toward furnishings.

Commission Urges Mission Conferences

**Church Leaders Asked to Prepare
for Observance of Whitsunday by
Forward Movement**

CINCINNATI—Church leaders throughout the nation are being urged by the Forward Movement Commission to conduct diocesan and parochial conferences on missions in preparation for a suitable observance of Whitsunday with a new emphasis on missions.

Why missions? What are we doing for missions? How can we be more intelligent about missions? How can we work for missions? These will be some of the questions faced at such missionary motive conferences.

These are vital questions that the Church, every diocese, parish, and individual must face. No outside leader is necessary for such informal study of the subject, it is declared. Small groups are recommended, so that each member will have an opportunity to make some contribution to the discussion.

The Forward Movement Commission calls for an interpretation of Christian Sharing in world-wide terms, urging that the Church must discover how our Church membership can unite in fulfilling the Master's command to proclaim His Gospel to all the world.

Leaders may obtain prepared material for conferences by writing the Forward Movement Commission, 223 West Seventh street, Cincinnati.

REGIONAL CONFERENCES

Regional conferences are also being planned by the Forward Movement Commission. In response to recommendations of the recent Forward Movement missionary motive conference in Chestnut Hill, Philadelphia, the Forward Movement Commission's executive committee has approved the calling of four more regional conferences.

A Midwest conference is to be at Seabury-Western Seminary, Evanston, Ill., from May 11th to 13th.

A Southern conference is to meet in Birmingham, Ala., May 18th to 20th.

Arrangements also are being made for conferences in New England and on the Pacific coast.

The Rev. Malcolm E. Peabody, rector of St. Paul's Church, Chestnut Hill, where the first conference was held, is to preside at the Midwestern and Southern conferences.

HOPE FOR DISCUSSION

It is hoped that these regional conferences will initiate a discussion which, to be ultimately valuable, must impress the whole Church.

As a result of these conferences, and similar ones set up locally in various parts of the country, it is believed that the way will be prepared for a more adequate consideration at General Convention of the whole missionary work of the Church, and that out of it will come a new enthusiasm for the Church's work throughout the

world. Various parishes and dioceses already are taking steps to arrange conferences on the missionary motive.

South Florida is planning a series of diocesan clergy conferences on How to Stimulate Missions.

Children Give Kneeling Benches

SAVANNAH, GA.—St. Michael and All Angels' church school, with the assistance of a few communicants of the parish, has given kneeling benches for the church. The Rev. Joseph Burton is rector.

WHY DID JOHN D. ROCKEFELLER, Jr. WRITE TO JIM FARLEY?

See if you can answer this question after reading the remarkable article, "President Roosevelt's Dilemma," by Louis Wallis in The Christian Century, reprinted free for you.

Here is the dilemma: Business recovery must go much further; else the New Deal fails.—But if recovery DOES go on, it will inevitably drive up land prices, and inflate ground rents, and lead to another period of land speculation, which will produce another economic slump. Most "frozen paper" in banks is based on inflated land values.

Two remarkable articles by Louis Wallis, "President Roosevelt's Dilemma" and "The Economic Problem"—both reprinted from *The Christian Century*—will be forwarded to you free by sending your name clearly written on a postal card to

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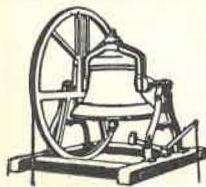


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Kentucky Churches Receive Memorials

Several Churches in Diocese Are
Made Recipients of Funds and
Equipment

LOUISVILLE, KY.—A number of churches in the diocese of Kentucky have recently been made the recipients of gifts and memorials.

A service was recently held in St. Stephen's Church, Louisville, of which the Rev. H. Campbell Dixon is rector, to dedicate a group of antique stained-glass windows depicting the Good Shepherd and the spirit of the 23d Psalm, in memory of the late Rev. Francis Whittle Hardy, priest in charge and later rector of the church from 1904 to 1917. The window with its panels is the gift of the members of the congregation. Bishop Clingman preached and dedicated the window and was assisted in the service by Dean Emeritus R. L. McCreedy and the Rev. Messrs. John S. Douglas and Harry S. Musson.

Calvary Church, Louisville, the Rev. F. Elliott Baker, rector, is the recipient of a gift of \$1,000 by the will of John Chambers, and Mrs. Mary E. Reed has bequeathed the sum of \$500 to the missionary society of the church.

A piano has recently been given to Trinity Church, Futta, the Rev. Charles F. Wulf, priest in charge, by the son of the former priest, the Rev. John Robinson.

The rector of St. Mark's Church, Louisville, the Rev. William H. Langley, was recently presented with a new automobile by his many friends in the congregation.

Other recent gifts were made to Grace Church, Hopkinsville—a chalice in memory of Charles B. Baker, by his daughter, Mrs. Robert R. Fairleigh, and a credence table in memory of the donor's mother, Edith June Lawrence Baker. The chalice, of ancient design and workmanship, was brought from London and is of copper overlaid with silver intricately tooled.

Dr. Robbins Leads Quiet Day for California Liberal Evangelicals

SAN FRANCISCO—The Rev. Dr. Howard Chandler Robbins of the General Theological Seminary, general chairman of the Liberal Evangelical organization, met on March 13th with California members and their friends for a Quiet Day at St. James' Church here, of which the Rev. Harold S. Brewster is rector.

The meditations were led by Dr. Robbins, and papers were read by the Rev. Dr. Charles Gardner on the Bible and the Rev. Bayard H. Jones on Prayer Book revision.

Bishop Parsons of California entertained the group at dinner in the Bishop's House. The meetings were largely attended by clergy from all parts of the diocese.

Text of Bishop Roots' Letter of Resignation

NEW YORK—The following is the text of Bishop Roots' letter of resignation to the Presiding Bishop, sent from Hankow, February 10th:

"My dear Presiding Bishop:

"Please present to the next meeting of the House of Bishops my resignation as Bishop of the missionary district of Hankow, to take effect on 1 January, 1938, or at the latest on 27 July, 1938, when I shall have reached the age of 68. My reason for resigning is my age, for I am sure that the Church needs as Bishop of Hankow a man less than sixty-eight years old. I should mention the fact that while my health is good, I am now unable to do the strenuous traveling which the Bishop of Hankow should do, and my powers of initiative and executive action have been considerably slowed down. Furthermore, I believe God calls me to use such strength as remains to me, not in administrative tasks, but rather in personal contact which will directly further constructive Christian revolution.

"Sincerely yours,
"(Rt. Rev.) L. H. Roots,
"Bishop of Hankow."

Successful Church Work Among Scattered Oregon Communicants Developed

PORTLAND, ORE.—The Rev. George R. Turney of Coquille has developed an unusually successful Church work among scattered communicants in southern Oregon.

Called to Oregon last September to reopen the missions at Bandon and Coquille, the Rev. Mr. Turney soon after his arrival was faced with the complete loss of the church at Bandon, destroyed in a forest fire which swept that community. Undaunted by this he has continued regular ministrations in the rebuilt settlement of Bandon, holding services in the American Legion hall.

In addition to this and his regular Sunday morning services in Coquille, he has found time for visits and weekday services in the towns of Port Orford, Langlois, Gold Beach, Gardiner, Myrtle Point, Bridge, Hunter's Creek, Pistol River, Sixes, and the CCC camp at McKinley. He thus covers a territory extending over more than a third of Oregon's coast, from the California border to Gardiner and Reedsport near the mouth of the Umpqua river.

Canada Protestants Balance Budget

TORONTO (NCJC)—Following several years of decreasing income and mounting deficits, the United Church of Canada is rejoicing in a balanced budget for the year 1936, the report of the givings of the Church to its missionary, educational, and philanthropic enterprises for that year having just been made public.

This is the most favorable report since 1929.

**Bishop Roots Offers
Resignation of See**

Continued from page 435

into the Boxer Rebellion and, although central China was far from the worst of the trouble, its effect was felt there. The Rev. Mr. Roots after two years in language study began the missionary service which was to continue many years. Bishop Graves of Shanghai ordained him to the priesthood in 1898. In 1902 he married Eliza Lydia McCook, who had been a member of the Hankow staff for four years, and until her death in 1934 she played an important part in all his life and work. They had five children.

The huge Chinese area which for nearly 60 years had been treated as one diocese, covering a distance as far as from Philadelphia to St. Louis, was divided in 1901 by setting off the up-river area as the district of Hankow. The Rev. James Addison Ingle became its first Bishop, in 1902, but in less than two years he died and the Rev. Mr. Roots, who had worked closely with him and taken a leading part in all the affairs of the district, was elected to succeed him.

CONSECRATED IN BOSTON

The consecration took place in Emmanuel Church, Boston, November 14, 1904. Among the consecrators were the bishops of Shanghai, Tokyo, Kyoto, and Puerto Rico. Bishop Roots is the only one out of all the 400 American bishops whose consecration occurred on the same day of the year as that of the first American bishop, Samuel Seabury.

A young Roman Catholic bishop with another Roman Catholic missionary had been killed in a town north of Hankow only four months before Bishop Roots was consecrated, but for eight years there was comparative outward peace in central China although the powerful forces of discontent were at work which in 1911 led to the revolution and establishment of the Republic. In 1927 Communist troubles and civil war made life all but impossible for foreigners. Wuchang was besieged, and the diocese was almost completely evacuated of mission staff by government orders. With the reestablishment of peace Hankow has become increasingly a center for government officials and with them Bishop Roots and his staff have maintained most cordial relations.

STEADY ADVANCE

In his more than 30 years as head of the diocese Bishop Roots has seen the Church's work advance steadily, with but little delay or loss in spite of outward turmoil. In 1910 the territory was divided by setting off the diocese of Anking.

Bishop Roots' interest has always been keen in the work of other Christian communions in China. From 1913 to 1922 he was chairman of a committee of the China Christian Council, an interdenominational group. The council sent to the House of Bishops in 1922 a request that Bishop Roots "be relieved of his episcopal duties for three years," to devote his entire time to the Christian Council. Bishop Roots at

the same time presented his resignation to the House of Bishops but the House after careful consideration declined to accept it. Bishop Roots served as secretary of the Christian Council from 1923 to 1924 and has been an honorary secretary since then.

RECUPERATED ON SPEAKING TOUR

In recent years he was given leave of absence from his field for several months, on advice of a physician, and spent the time in England and on the continent in

connection with the Group Movement. More recently, he has given several months to touring the United States in connection with the Federal Council's National Preaching Mission.

He has received the degree of Doctor of Divinity from Harvard, the University of the South, and the Episcopal Theological School. From 1926 to 1930 he was president of the House of Bishops in the Chung Hua Sheng Kung Hui, the Chinese Holy Catholic Church.

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Some "Problem Papers" to be released at Easter are:

- "WHAT IS GOD LIKE?" *By the Rev. M. B. Stewart*
- "WHY THE CHURCH?" *By the Rev. J. C. Lewis*
- "WHAT IS CHRISTIAN SOCIOLOGY?" *By the Rev. J. F. Fletcher*
- "WHAT IS VOCATION?" *By the Rev. W. S. Chalmers, O.H.C.*

We will release the following "Problem Papers" when they are ready:

- WHAT IS RELIGION? *By Prof. H. D. Roelofs*
- WHY ACCEPT THE CHRISTIAN REVELATION? *By Prof. J. S. Moore*
- WHY BELIEVE IN GOD? *By Sister Hilary, C.S.M.*
- HOW CAN I BELIEVE? *By Prof. W. P. Sears, Jr.*
- WHAT IS THE RELATION BETWEEN RELIGION AND SCIENCE? *By Prof. O. N. Hillman*
- HOW CAN A MAN BE GOD? *By the Rev. M. B. Stewart*
- WHY THE RESURRECTION? *By the Very Rev. E. J. M. Nutter*
- WHAT IS CATHOLICISM? *By the Rev. G. M. Williams, S.S.J.E.*
- WHAT IS THE EPISCOPAL CHURCH? *By the Rev. F. J. F. Jackson*
- WHY JOIN THE EPISCOPAL CHURCH? *By Prof. Louis Gray*
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- WHY SUFFERING? *By the Rev. B. I. Bell*
- WHAT IS CHRISTIAN MARRIAGE? *By the Rev. Alfred Newbery*

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Attacks on British Primate Continuing

Dr. Lang's Recall to Religion is Called "Mis-Timed" by Section of English Press

BY DESMOND MORSE-BOYCOTT

LONDON—For the first time within living memory an Archbishop of Canterbury is an object of bitter persecution. The cause of it was the broadcast by Dr. Lang after the abdication of King Edward, in which he severely censured the ex-King's friends for putting their own interests and pleasures before their responsibilities, in short, for being bad friends for a King.

While this broadcast was received with approval throughout the empire, a section of the popular press, which had tried and failed to create a King's party, violently attacked the British Broadcasting Corporation for not censoring the Primate's sermon. Obtaining no redress from the BBC, they then concentrated on the Primate, alleging gross unfairness to the ex-King, who was apparently without means of reply, and cruelty to his immediate circle of friends.

The attack upon the Primate overlooked the fact that it was Fleet street's mistaken policy of silence, despite otherwise world-wide publicity, especially in the United States, which had done more than half the damage. It is certain that, had the British press been frank with the people, long before, Edward VIII would have been able to sense public reaction, and the pell mell abdication might never have taken place.

Fleet street acted, or rather did not act, from a traditional sense of dutiful respect. Its motives were good but misguided. There was a good deal of bitterness against the American press as a consequence, while the British press promptly, when the news broke, put on a golden halo of virtue. In attacking the Primate—an attack only of a sectional sort, directed from the Rothermere and Beaverbrook angles—the fact is being overlooked that the Church, through him, spoke on the very first occasion when it was possible to speak, its efforts having hitherto been devoted to the mending, were that possible, of a terrible hidden constitutional crisis, which threatened, also, the Establishment.

It is a pretty well-known fact, now, that both the Archbishops of Canterbury and York were regarding the approach of the coronation with dread, not only because of the marriage complication, but because of what Dr. Blunt, the Bishop of Bradford, described, in his famous utterance, as the King's apparent failure to realize his spiritual obligations.

DIATRIBE IN BEAVERBROOK JOURNAL

The Primate has now to bear the brunt of the attack, which came to a head in a Beaverbrook newspaper recently in an angry diatribe by James Douglas, a well-known popular journalist. The Primate was accused of lack of charity

in the most uncharitable terms, and the cause of ex-King Edward's friends was warmly espoused. That some of them have adroitly managed to start a publicity campaign in their favor is easily apparent.

The most regrettable feature of James Douglas's attack was a pooh-poohing of the Primate's Recall to Religion. It was, he alleged, "mis-timed." It came from an interfering ecclesiastic, who had had a hand in driving a well-loved monarch from the throne, and who had lost the confidence of the country by a cruel broadcast. Anyway, its thunder had been stolen by the Moody Centenary Revival.

It left the reader wondering what the Primate was expected to do, should he be convinced of his fall from grace. It could leave no reader wondering what this section of the press meant to do about the Recall to Religion. It left a clear impression that the idea of the Church being strong in a great crisis, while Fleet street was weak and helpless and inoperative, was gall and bitterness to the latter. Perhaps one of the best things that have come out of the unhappy affair has been the revelation to the press that there are stronger forces in the country than itself.

INCREASED SUPPORT

The result has been a stiffening of the support given to the Primate by all sections of the Church, and the Recall to Religion, which in its early stages received a weak and hesitant reception, is now bearing fruit. The situation is clarifying, too. While it is being realized that the revival must be on a firm intellectual ground it is also agreed that hearers must be brought to a personal decision, in short, those who are taking part (and they are now legion) must "preach for a verdict."

This is to lift the work of evangelization on to an agreed platform, and to remove that vagueness which usually accompanies all such Anglican efforts. The Primate has given an admirable lead, himself, by addressing about 150 members of Parliament, and begging them to set a personal example of religious observance.

PRIMATE REVEALED IN FINE LIGHT

The attack reveals the Primate in a very fine light. He is an old man bearing a terrific responsibility, and doing an enormous amount of work, with amazing Christian fortitude. Unlike Premiers he never goes out of office for a breather. Again unlike them, he is always accessible. He makes no personal defense against attacks, but he appreciates the support of his clergy.

School Launches Endowment Drive

TRENTON, N. J.—Celebrating the 100th anniversary of its founding, St. Mary's Hall School for Girls at Burlington on the Delaware has launched a campaign for a \$100,000 fund for endowment and remodeling. This current year has seen an increase in enrolment which demands that another building, temporarily closed, be reopened and brought into working condition. The Ven. R. Bowden Shepherd, Archdeacon-emeritus of the diocese, is general chairman and Bradford B. Locke of Princeton, treasurer.

March of Time Film on Voodooism Scored

Continued from page 435

tion, 'Harlem Black Magic.' Its title is a libel on a district of more than 250,000 citizens, an overwhelming majority of whom are hard-working, law-abiding, and sensible people. My personal knowledge of the district comes of having lived in three neighborhoods of it for 15 years. . . . I am positive that you have given an unfair and untrue picture of the type of community Harlem is. I challenge you to prove that any considerable percentage of the population is given over to any practices which could be described under the term 'Voodooism.'

"The most outstanding thing about Negroes in America, particularly in Harlem, has been their growth from superstition and primitiveness toward intelligence, religious, and cultural standards."

March of Time officials declared on March 26th that press reviews and individual comments on "Harlem Black Magic" had been very favorable. They indicated that the feature would neither be revised nor withdrawn.

Insurance Aids Syracuse Church

SYRACUSE, N. Y.—The treasurer of St. Paul's Church, Syracuse, recently received a check for \$2,000 as payment on a life insurance policy carried by the late Charles H. Ketley, a former member of the parish who died last November, in which the parish was named as beneficiary.

Church Union's International Secretary to Visit in Canada

TORONTO—Word has been received that the Rev. L. A. Matthew, international secretary of the Church Union, is to include Canada on his world tour of countries where national Church Union bodies exist.

Fr. Matthew will also endeavor to visit scattered members of the Overseas Association. He will arrive in Vancouver from Korea on July 1st, visiting the principal cities on his way east. It is expected that he will address gatherings on the subject of the international work of the Church Union and its congress and convention in 1940 at which time the findings of the various study groups throughout the world will be discussed.

It has not yet been announced whether he will visit the United States.

Rev. S. J. Hedelund Marks 20th Year

MOORHEAD, MINN.—Praise to the Rev. S. J. Hedelund upon his completion of 20 years' successful service at the Church of St. John the Divine here was given by Bishop Kemerer of Duluth at a service in the church commemorating the anniversary. A large congregation of friends, parishioners, former parishioners, and other well-wishers attended the two services, on March 7th, marking the festival. Bishop Atwill of North Dakota and the Very Rev. John Richardson, Dean of the Fargo Cathedral, also made congratulatory addresses.

NECROLOGY

† May they rest †
in peace.

JOHN Q. ARCHDEACON, PRIEST

BROOKLYN, N. Y.—The Rev. John Quick Archdeacon, retired priest of the diocese of Long Island, died at his home in Washington, N. J., on March 17th.

Born in Paterson, N. J., July 16, 1850, the son of John and Jane Roberts Archdeacon, he graduated from St. Stephen's College with the degree of Bachelor of Arts in 1874, and from the General Theological Seminary in 1877. He was ordained deacon by Bishop Horatio Potter in 1877 and advanced to the priesthood in the following year by Bishop J. F. Spalding.

After the death of his first wife, the former Mary Ford Rice, whom he married in 1888, he married Grace Eleanor Tidgewell, in 1895. The Rev. Mr. Archdeacon had two sons and a daughter.

He served at Trinity Memorial Church, Denver, from 1879 to 1880, and spent the remainder of his ministry at St. James' Church, Long Island, retiring in 1900.

MRS. HELEN FULLER POTTER

NEW YORK—Mrs. Helen Fuller Potter, widow of the Rev. Eliphalet Nott Potter,

Forward Movement

DIOCESAN AND PAROCHIAL CONFERENCES ON MISSIONS

¶ The Forward Movement Commission is urging Church leaders throughout the nation to conduct Diocesan and Parochial Missionary Motive Conferences in preparation for a suitable observance of Whitsunday with a new emphasis on Missions.

¶ *Why Missions? What are we doing for Missions? How can we be more intelligent about Missions? How can we work for missions?*

¶ These are vital questions that the Church, every Diocese, Parish, and Individual must face. No outside leader is necessary for such informal study of the subject of Missions. Small groups are recommended, so each member will have an opportunity to make some contribution to the discussion.

¶ The Forward Movement Commission calls for an interpretation of Christian Sharing in world-wide terms. We must discover how our Church membership can unite in fulfilling the Master's command to proclaim His Gospel to all the world.

¶ Leaders may obtain prepared material for conferences by writing The Forward Movement Commission, 223 West Seventh Street, Cincinnati, Ohio.

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BY THE RT. REV.
FRANK E. WILSON, D.D.

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who was president of Union and Hobart Colleges, died at her home here March 11th, after a short illness. She was in her 89th year.

Born in Troy, August 18, 1848, she was the daughter of Joseph W. Fuller, a prominent business man. She married Dr. Potter when he was rector of St. Paul's Church, Troy. Her husband died in Mexico City while on a vacation in 1901.

DEACONESS CORA L. ROBERTS

HARTFORD, CONN.—Cora L. Roberts, deaconess and sister of Dr. Herbert A. Roberts, noted physician of Shelton, died here at the Church home.

Deaconess Roberts was born in River-ton in 1860, and educated in the public schools of that town and at Westfield Normal College, Mass. For 19 years she taught in public schools after which she studied at St. Faith's, New York, for one year and was then called to work in the Niantic Mission by Bishop Brewster of Connecticut, who has since retired. Miss Roberts was set apart by Bishop Brewster at St. John's Church, New Milford, and began her work as a sister of the Church under the Ven. Dr. John N. Plumb, rector of the parish and now secretary of the diocese of Connecticut. After two years at St. John's, Deaconess Roberts assisted in the mill towns of Baltic and Taftville. At this time the Rev. J. Chauncey Linsley needed help at Christ Church, Torrington, and here Deaconess Roberts worked eight years and then went to take charge of St. Monica's Home in Des Moines, Ia.

After this varied and valuable experience Deaconess Roberts was well fitted for wider and more important services and therefore was recalled to Connecticut to become the director of religious education of the diocese until 1927, when she resigned on account of ill health.

She was buried in her home town of River-ton by Bishop Brewster.

MRS. LOUISE TALMAGE

BROOKLYN, N. Y.—Louise Thorne Ditmas Talmage, widow of John F. Talmage, died at her home, 104 Pierrepont street, Brooklyn, on March 18th. She was a lifelong member of Grace Church, Brooklyn Heights, of which her husband was a vestryman. She was well known in Brooklyn and in East Hampton, where the family have their summer home. She was a member of the woman's board of the Church Charity Foundation, and she and her husband were constant and liberal supporters of this and other diocesan charities. She was also a member of several historical and patriotic societies.

The funeral was at Grace Church Brooklyn Heights, on Palm Sunday. The rector of the parish, the Rev. David T. Atwater, officiated, and was assisted by Bishop Stires and the Rev. C. H. Webb of the Church Charity Foundation.

Surviving are two sons, John D. Talmage, a vestryman of Grace Church and a trustee of the House of St. Giles the Cripple and of the Church Charity Foundation, and Theodore F. Talmage, a student at Colgate University; and two

daughters, Mrs. R. S. Perkin of Garden City, N. Y., and Mrs. L. T. Hirshberg of Brookline, Mass.

MRS. ABRAM L. URBAN

NORRISTOWN, PA.—Mrs. Emma Louise Trexler Urban, widow of one priest of the Church, mother of three priests one of whom became a bishop, and grandmother of two other priests, died March 3d in her 90th year.

The funeral was in Norristown with the Rev. James M. Niblo, rector of St. John's Church, officiating. She was buried in the churchyard.

Her husband was the Rev. Abram L. Urban, and Bishop Urban, late suffragan of New Jersey, was her son. Other surviving children are the Rev. Messrs. Leigh R. Urban and Percy L. Urban, Dr. William M. Urban, Abram L. Urban, Jr., Florence E. Urban, and Grace L. Urban.

Two grandchildren in holy orders, the sons of Bishop Urban, are the Rev. Messrs. Richard G. and Joseph Urban. She is survived by 12 other grandchildren and two great-grandchildren.

Puyallup, Seattle Clergymen

Effect Exchange of Parishes

SEATTLE—An exchange of parishes has been effected between the Rev. Earl Schmeiser of Christ Church, Puyallup, and the Rev. A. W. Sidders of St. John's, Seattle, to take effect April 15, 1937.

The exchange was first suggested by Bishop Huston of Olympia. The rectors then got together to see if it was agreeable to them, then the two vestries were approached, and, they being willing, the change was consummated in a manner agreeable to all.

Bishop Stewart to Visit South Florida

ORLANDO, FLA.—Bishop Stewart of Chicago has accepted an invitation to be the guest of the diocese of South Florida for the annual diocesan convention which will be held in the cathedral parish, Orlando, on April 13th to 15th. Bishop Stewart will be the preacher for the opening service, on the evening of April 13th, and also will address the diocesan meeting of the Woman's Auxiliary and will be the principal speaker at the diocesan dinner on the evening of April 14th.

English Canon Honored at Dinner

NEW YORK—A complimentary dinner was given by 50 men of Grace Church in honor of the Rev. Dr. T. Guy Rogers, Canon of Birmingham Cathedral, England, and rector of St. Martin's Church, Birmingham, at the University Club on March 11th. The Rev. Dr. W. Russell Bowie, rector of Grace Church, presided. The speakers were the Rev. Dr. Joseph Fort Newton of Philadelphia, who was the Lenten preacher for the week, Canon Rogers, and the Hon. Henry Curran, who is a member of the vestry of Grace Church.

CORRESPONDENCE

(Continued from page 420)

but not how to become a good farm hand. A girl can learn to keep house or to become a domestic science teacher, but not how to enter domestic service. A child bent on becoming an actor should have as much opportunity to prepare himself in the public schools for his life work as the child preparing to teach or to go into business.

I believe that, if the training best suited to his abilities were within reach of every child without any difference being made between the importance of a trained pair of hands and a trained mind, child employment would automatically drop to a low level. Then, when we have equal educational opportunities for all children whatever the nature of their abilities, we can take the necessary legislative steps toward complete abolition of child labor without injustice to the children. (Miss) JANET M. JAMES.
Lanham, Md.

CHURCH CALENDAR

APRIL

- 4. First Sunday after Easter.
- 5. Annunciation B. V. M.* (Monday.)
- 11. Second Sunday after Easter.
- 18. Third Sunday after Easter.
- 25. St. Mark. Fourth Sunday after Easter.
- 30. (Friday.)

*Transferred from March 25th.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

CLAPP, Rev. L. RUSSELL, formerly a chaplain at the Penitentiary of the City of New York; has joined the staff of St. Luke's, Germantown, Philadelphia, Pa., to work especially at the Church of St. John Baptist, Germantown, which is now under the rector of St. Luke's Church. Effective May 1st. Address, 5313 Wakefield St., Germantown, Philadelphia, Pa.

FOUST, Rev. ROSCOE THORNTON, formerly chaplain at the U. S. Military Academy, West Point, N. Y.; to be dean of the Pro-Cathedral of the Nativity, Bethlehem, Pa. (Be.), effective May 1st. Address, 321 Wyandotte St.

HENSHAW, Rev. EDGAR W., formerly vicar of All Saints' Church, Salome, Ariz.; to be rector of Grace Church, Tucson, Ariz., effective April 15th. Address, 819 N. Stone Ave.

PFEIFFER, Rev. C. THACHER, is assisting the Rev. Neal Dodd, rector of St. Mary of the Angels, Hollywood, Calif.

ROBERTSON, Rev. JOHN F., formerly rector of the Church of the Good Samaritan, Sauk Center, Minn. (D.); to be dean of Trinity Cathedral, Duluth, Minn., effective April 15th. Address, 2010 East Superior St.

NEW ADDRESS

PIELOW, Rev. E. L. B., formerly 145 Navahoe Dr.; 20 Cornell Pl., Mt. Lebanon, Pittsburgh, Pa.

ORDINATION

PRIEST

SALINA—The Rev. JOHN DEAN MAURER was advanced to the priesthood by Bishop Mize of Salina in Christ Church Cathedral, Salina, Kans., March 16th. The ordinand was presented by the Rev. Edward H. Mize, and the Very Rev. Dr. H. B. Vinnedge preached the sermon.

CALENDAR OF COMING EVENTS

APRIL

- 4-6. Convention of Montana.
- 6-7. Convention of Southern Ohio.
- 11-13. Convocation of Eastern Oregon.
- 12-13. Convention of Ohio.
- 13. Convention of South Florida.
- 14. Conventions of Massachusetts, Sacramento.
- 20-22. Forward Movement Commission Meeting.
- 21-22. Convention of Kentucky.
- 27-28. Convention of South Carolina.
- 28. Convocation of Arizona, Convention of Indianapolis.

**AMERICAN CHURCH UNION
CYCLE OF PRAYER**

APRIL

- 12. St. Paul's, Brooklyn, N. Y.
- 13. St. Matthias', East Rochester, N. Y.
- 14. St. Philip's, Buffalo, N. Y.
- 15. Calvary, Cairo, N. Y.
- 16. Holy Cross, Jersey City, N. J.
- 17. All Saints', Bergenfield, N. J.

EDUCATIONAL

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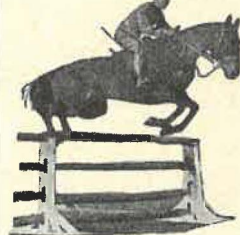
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Relief Coördination Bill Viewed

YORK, PA.—The Hon. Clinton Rogers Woodruff, prominent Churchman of Philadelphia, made an address on the Goodrich plan for coördinating all state relief agencies under one department and other important social welfare bills now before the state legislature, at a meeting of the York County Ministerial Association, in St. John's Church here, March 8th.

Students Make Church Furnishings

OKOLONA, MISS.—St. Bernard's Okolona, the industrial school mission of the American Church Institute for Negroes, has a lovely new chancel, Altar, pulpit, lectern, and prayer desk, made by the students.

BOOKS RECEIVED

(All books noted in this column may be obtained from the Morehouse Publishing Co., New York and Milwaukee.)

THEOLOGY AND RELIGION

God and the Modern World. By Hubert S. Box. Foreword by A. E. Taylor. SPCK. Imported by Macmillan, New York. Pp. 264. \$3.75.
 ¶ A sequel to *The World and God*, this book deals with the representative figures of modern philosophy, judging them by the standard set by St. Thomas Aquinas.

Haggerston Year. By H. A. Wilson. Morehouse, Milwaukee. Pp. 188. \$1.40.

¶ A chronicle of a year among the parishioners of St. Augustine's Haggerston, by its

parish priest. Like all Fr. Wilson's other books, this one shows the life of the East End of London and the light brought into it by the Church.

Jesus. By Mary Ely Lyman. Association Press, New York. Pp. 60. 50 cts.

¶ The second of a projected series of ten volumes, called the *Hazen Books on Religion*. The first was *Christianity—and Our World*, by John Bennett, the chairman of the editorial board. The purpose of the series is to present simply, compactly, and inexpensively the best available interpretations of Christian philosophy as a guide to Christian living today.

A Literary History of Religious Thought in France. Volume III. By Henri Bremond. SPCK. Imported by Macmillan, New York. Pp. 585. \$5.75.

¶ This book, the subtitle of which is *The Triumph of Mysticism*, is not the final volume of Henri Bremond's great work, as stated in *THE LIVING CHURCH* of March 20th, but the third volume thus far translated into English. Bremond had written 11 volumes of his *Lit-*

CLASSIFIED ADVERTISING

ANNOUNCEMENTS

Died

GRiffin, SARA J.—Widow of Rev. Alfred W. Griffin, former chaplain of Kemper Hall, at her home, Long Branch, N. J., Thursday, March 18, 1937. Requiem, Saint James Church, Long Branch, Saturday, March 20. Burial, Bloomfield Cemetery, Bloomfield, N. J.

VERDER, SALOME SPAULDING—widow of the late George Henry Verder of Rutland, Vermont, and mother of Blanche A. Verder, Dean of Women, Kent State University, Kent, Ohio, and of Daniel H. Verder of Washington, D. C., on Sunday, March 7th, 1937, at Kent, Ohio. Funeral from Christ Church, Kent, Reverend Wilfred B. Myll of Kent, and Reverend Ernest MacDonald of Coshocton, Ohio, officiating. Interment in Evergreen Cemetery, Rutland, Vermont, Reverend Morgan Ashley of Trinity Parish officiating.

"May she rest in peace and may light perpetual shine upon her."

Minute

REV'D THOMAS A. HYDE

The Paterson Clericus wishes to express its deep sorrow at the passing of the Rev'd THOMAS A. HYDE, one time curate of St. Paul's Church, Paterson, former Rector of St. Mary's Church, Jersey City, and for the last nineteen years Superintendent and Chaplain of Christ Hospital, Jersey City, who departed this life on Monday, February 8, 1937; and to record its appreciation for his life and work in our midst.

Those who have been closest to him realize his faithfulness as a Priest, his unselfish devotion to his calling and to the cause of Christ. A true friend to his brother clergy, he was ever anxious for their welfare and always ready to give counsel and help in time of need. His presence will be sadly missed in this Clericus of which he was a devoted member for thirty years; serving as its President and in many other capacities and ever interested in its growth and development.

To his family we extend our heartfelt sympathy. May God's blessing be with them in the years to come.

Resolved: That a copy of this minute be spread on our minutes and also that a copy be sent to his family.

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Master Builders. By A. E. Simpson. Morehouse, Milwaukee. Pp. 127. 80 cts.
 † Studies in parochial leadership, by an English parish priest of wide experience and remarkable insight. This book should be in the hands of every rector.

Monotony in Piety. By Julian Carrow. Morehouse, Milwaukee. Pp. 73. Cloth, 80 cts.; paper, 40 cts.
 † This unusual book, by the author of *Sanctified Common Sense and Sanctity in the City*, is subtitled "A book chiefly intended for those who have passed through the proverbial ten years of enthusiasm for Catholicism." It will be especially helpful to those Church people who are perplexed about the value of ritual acts.

A Theology for Christian Missions. By Hugh Vernon White. Willett, Clark, Chicago. Pp. 220. \$2.00.
 † This important book, by the secretary of the American Board of Foreign Missions (Congregationalist), grew out of lectures given at Andover-Newton Theological Seminary on the Hyde Foundation. The author develops the thesis that the Christian missionary, above all other persons, should have a firm faith and a definite theology; he must be persuaded that Christianity is unique and essential to all men; but that he must never confuse the "eternal Gospel" with the "relativities of cultures."

Time and Eternity in Christian Thought. By F. H. Brabant. Longmans, Green, New York. Pp. 283. \$5.00.
 † The Bampton Lectures for 1936, by the principal of the Mackenzie Memorial College, Zululand; formerly chaplain and warden of Wadham College, Oxford.

This Is the Way. By Mrs. Horace Porter. Morehouse, Milwaukee. Pp. 87. Cloth, 80 cts.; paper, 40 cts.
 † A manual, outlining a simple method of self-training in the sustained use of thought.

SOCIOLOGY

Christian Social Reconstruction. By Dom Virgil Michel, OSB. Bruce, Milwaukee. Pp. 137. \$1.35.
 † A popular analysis of the celebrated Encyclical, *Quadragesimo Anno*.

Social Work Year Book: 1937. Edited by Russell H. Kurtz. Russell Sage Foundation, New York. Pp. 709. \$4.00.
 † The fourth annual edition of this indispensable book.

POETRY

The Collected Poems and Plays of Rabindranath Tagore. Macmillan, New York. Pp. 578. \$3.00.

Silver Saturday. By Nancy Byrd Turner. Dodd, Mead, New York. Pp. 125. \$2.00.

FICTION

One Man's Muddle. By E. Baker Quinn. Macmillan, New York. \$2.00.

Gentlemen from England. By Maud and Delos Lovelace. Macmillan, New York. \$2.50.

Land of Tomorrow. By Shirley Seifert. M. S. Mill, New York. \$2.50.

People in Cages. By Helen Ashton. Macmillan, New York. \$2.50.

CHILDREN'S BOOKS

Bible Children. By Blanche Jennings Thompson. Illustrated in color by Kate Seredy. Dodd, Mead, New York. Pp. 30. \$1.50.
 † A beautiful book of full-page pictures, facing the stories shown in them. This book is equally valuable for the home or the church school.

More Two-Minute Stories. By Carl S. Patton. Willett, Clark, Chicago. Pp. 130. \$1.25.
 † Fifty-two stories as told by a well-known Congregationalist minister to the boys and girls of his flock. Dr. Patton is now professor of homiletics in the Pacific School of Religion, Berkeley, Calif.

The Runaway. By Gwen Ravéat. Illustrated with wood-cuts. Macmillan, New York. Pp. 208. \$2.50.
 † A rereissu of a story read in Victorian school-rooms.

Trailer Tracks. By Harriet F. Bunn. Illustrated by Frank Dobias. Macmillan, New York. Pp. 241. \$1.75.

OTHER BOOKS

An Artist's Herbal. By Louise Mandfield. Illustrated with pencil drawings. Macmillan, New York. Pp. 77. \$2.50.

The Business Administration of a Church. By Robert Cashman. Willett, Clark, Chicago. Pp. 163. \$1.50.
 † A book on the practical details of the management of a parish which should be owned by every clergyman.

Safeguarding Mental Health. By R. C. McCarthy. Bruce, Milwaukee. Pp. 297. \$2.50.
 † Psychiatry from the Christian point of view.

Light Like the Sun. By Frances Newton. Dodd, Mead, New York. Pp. 25. \$1.00.
 † A plea for cremation, which won a prize of \$1,000 in the contest for original articles conducted by the *Reader's Digest*.

The Romance of the Calendar. By P. W. Wilson. Norton, New York. Pp. 351. \$3.00.
 † An interesting and scholarly discussion of how man has measured time throughout the ages.

PAPER-BOUND PUBLICATIONS

Christ Was Not a Jew. By Jacob Elon Conner. Published privately, New York. \$1.00.

An Outline of Personal Prayer. By Frank E. Wilson. Illustrated. Morehouse, Milwaukee. Pp. 79. 25 cts.
 † An illuminating treatise on prayer, which is also a guide to those who wish to pray.

Prayer and Life. By the author of *The Way*. Morehouse, Milwaukee. Pp. 93. 80 cts.
 † An examination of the relation between prayer and life, with helpful suggestions.

The Western Equatorial African Mission. By H. M. Morrison. Church Missions Publishing Co., Hartford, Conn. Pp. 14. 15 cts.

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8:00 A.M., Holy Communion.
 9:30 A.M., Children's Service
 11:00 A.M., Morning Prayer and Sermon
 7:30 P.M., Organ Recital
 8:00 P.M., Evening Prayer and Sermon
 Daily, Holy Communion, 8:00 A.M. (except Saturday), also Thursday and Holy Days, 12 M.

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.
 4 P.M. Evensong.
 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, 11 A.M., 4 P.M.
 Wednesdays and Holy Days, Holy Communion at 10 A.M., Fridays at 12:15 P.M.
 Noonday Service Daily (except Saturday) 12:15

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, 8, 9, 10, 11 (High Mass).
 Evensong, with Address and Benediction, 8.
 Week-day Mass, 7, 8, and 9:30.
 Confessions: Thursdays, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

PENNSYLVANIA

St. Mark's Church, Philadelphia

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

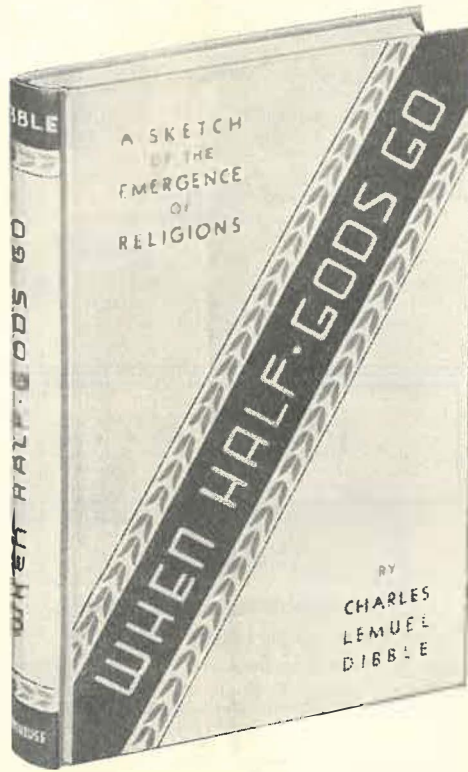
WISCONSIN

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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