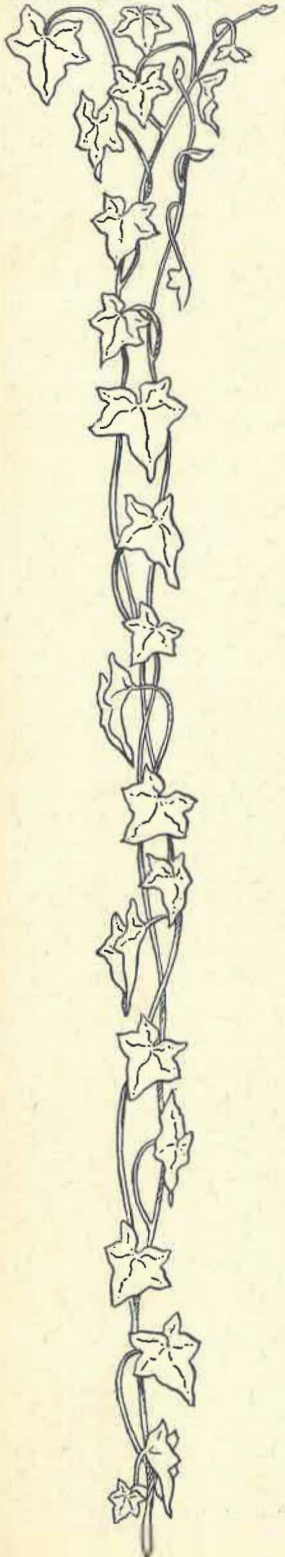


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The Living Church



Wallace W. Kirkland Photo.

IN A CHURCH SCHOOL LABORATORY

Science offers no barriers to religious faith in the more than 150 colleges and secondary schools conducted under the auspices of the Episcopal Church.

(See page 591)

CORRESPONDENCE

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

Expenses of Lay Deputies

TO THE EDITOR: It was my privilege to be elected clerical deputy to the General Convention which met in Denver in 1931, from one of our poorer missionary districts, and the district convocation very kindly voted a sum of money to assist in defraying my expenses. The practice of contributing to the expenses of clerical representatives to both diocesan and General Conventions is almost universal, or was in pre-depression days, and will no doubt be resumed with the return of prosperity. But what of the lay deputies? It is blandly assumed that these men are both willing and able to bear the entire expense themselves, and any suggestion to the contrary is met with silent frowns. The consequence is that we are compelled to elect laymen who are sufficiently prosperous not only to leave their businesses for two or three weeks, but also to defray the cost of long journeys and the heavy hotel bills of a convention city. But why? I have been a member of several civic clubs, none of which would think of suggesting that their delegates to national conventions bear the entire burden of expense.

I am well aware of the argument that General Convention, being a legislative and taxing body, requires the presence of successful lawyers and financiers, and that efficiency of operation depends upon the majority of the deputies being experienced deputies. Such men however tend to be ultra-conservative and "safe"; and if there is one thing that this staid old respectable Church of ours needs, it is a Convention which will venture gloriously for Christ; a Convention in which is well represented the *hoi polloi*, the "man on the street"—or from the shop, if there are any such left among us. If we would send such deputies, pay part of their expenses, and then stage a Convention wherein the inspirational, rather than the legislative and financial, is stressed, they might bring back to their parishes, and dioceses an enthusiasm such as would revolutionize the Church as all the financial campaigns, field secretaries, or even Forward Movements do not succeed in doing. (Rev.) WILFRED A. MUNDAY.

Bemidji, Minn.

Donkeys

TO THE EDITOR: The recent highly amusing exchange of correspondence between yourself and the Rev. C. Leslie Glenn regarding the donkey and Palm Sunday overlooks the real importance of that beast as our Lord used it.

It is true that Zechariah in his famous Messianic prophecy mentions meekness. It is more notably true that he speaks of a King, and it is that emphasis which was placed upon the verse in Jewish interpretation. The ass and mule were and still are in the Near East symbols of royalty. When T. E. Lawrence succeeded in bringing some British artillery to the aid of his Arab revolt, he was for a time assailed by young Arab princes desiring the gift of some of the fine Egyptian mules used to draw the guns, as suitable princely mounts.

When our Lord entered Jerusalem mounted upon an ass, He was making His first open Messianic claim, and so the people understood Him, as their cries witness. If any of these same people joined in the later

cry, "Crucify Him!" it was because Jesus had not fulfilled their concept of the Messianic King.

We miss the point of the Triumphal Entry if we emphasize meekness. In that case the ass stands for royalty, not obstinacy, or meekness, or even heresy, whatever it may symbolize elsewhere.

Incidentally, Fr. Glenn is to be commended for introducing a genuine medieval note into his Palm Sunday service. That note is colorful informality, a lively contrast to the somber rigidity of most Episcopal services, whether High, Low, or Broad.

(Rev.) LOUIS B. KEITER.

Milwaukie, Ore.

Vacation Homes for Missionaries

TO THE EDITOR: This is an appeal on behalf of the nation's thousands of underpaid and hard-pressed missionary clergy, their wives, and little ones, many of whom are facing another summer without a holiday. It is intended to reach directly, and indirectly through the influence of those who may read it and pass it on to others, a very large number of people, widely scattered, who will no doubt take it seriously and do something about it. People of means are generally people of heart, but they cannot be expected to know about the needs of other people—not even their own priest—whose mode of living they may know nothing about, unless the matter is brought to their attention.

In the first place, these missionary priests have not had their stipends raised this year to meet the rising costs of living. Many of them have had to take even further cuts this year on most inadequate allowances. There is darkness abroad and very little sunshine. You may find one of these priests, often with a family, in almost any mission station under the Stars and Stripes.

These men and their families need a change, a little rest, a few weeks' freedom; most of all, they need to be assured that somebody does care something about them. They are faithful, self-sacrificing, and much overworked. They work for nothing in order that a great many people who have everything now may also enjoy the chief seats in heaven, hereafter. If you belong to a mission, what about your own priest?

I am not speaking for myself, so please don't form hasty conclusions. On the other hand, I am not one of those Rectors (capital "R," if you please) who have three months off every year with full pay, and a summer home at Newport or Bar Harbor, and riding horses, and a yacht, and expensive car; whose services on diocesan committees make it possible to balance the budget by their cutting the stipends of their missionary brethren in the field, rather than by taking the more Christian way of meeting in full their individual quotas of the Church's Program. Many of these Rectors would have no job at all were it not for the influx of people into cities from little mission places in the sticks.

But getting back to our subject, would you be willing to buy or rent a furnished cottage by lake or ocean and place it at the disposal of such missionary priests as might be recommended by their bishops? Two or three weeks for each man would enable three or four families to enjoy the same cottage during the summer period.

Have you a summer place with outbuildings not in use that could be converted into such quarters and furnished completely, but inexpensively, and used for this purpose? Several years ago a priest friend of mine in the South showed me his barn and informed me that he was going to transform it into a dwelling for the benefit of men such as those who are the subject of this paper.

Would you underwrite the cost of a little trip of a priest's own choosing? Some have relatives at a distance whom they have not seen for years.

Would you write a check and place it at the disposal of your bishop, for this purpose? In any case, your own bishop ought to be consulted, so that the most deserving might get first consideration. Nearly all missionary clergy are greatly in need, but some are in greater need than others.

God quicken your heart and bless you. Speak to others of your circle, about this matter, who are not subscribers to THE LIVING CHURCH. It was Jesus Himself who said, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." (Rev.) QUINTER KEPHART.

La Salle, Ill.

The Racial Episcopate

TO THE EDITOR: The late Bishop Whittingham of Maryland gave to the Church the best plan for Church extension among the Colored people of this country ever put forward. And this plan was at the request of the Bishops of South Carolina and Georgia. There were more Negro Episcopalians in those two dioceses just before the close of the war between the states than anywhere else in the country. With the close of the war, Negro Church people in those two dioceses left the Church by the wholesale. Hence, the appeal of these two dioceses to Bishop Whittingham for advice and help to arrest the exodus. The only Colored congregation that remained true and loyal, who organized themselves into a parish, called a White priest as rector, and entirely supported themselves, have remained in ecclesiastical exile to this day, being denied union with the diocesan convention.

Strange as it may sound, the wholesale exodus of Negroes from the Episcopal Church at that period was innocently occasioned by the good and faithful work among them during *ante-bellum* days. When the war was over, many of these Colored people, through their superiority of intellectual qualifications, and the equipment gained from life by contact with the superior class of White people, found themselves in the place of leadership of their more numerous ignorant brethren. When, therefore, the army of White northerners, teachers, preachers, and others, representing Christian bodies not of our Church, came among them, they were not insensible of the great opportunity for racial advancement presented.

Since Bishop Whittingham's time, no document has ever been issued with a plan and convincing argument so absolutely true and brotherly as that which, in the main, issued from the brain of a distinguished South Carolinian by birth, the Rt. Rev. Dr. Bratton, Bishop of Mississippi. If one procures a copy of the Journal of the General Convention, 1916, and reads therein the report of the majority of the Commission on the memorial

of the Conference of Church Workers, he will have before him just what the Church ought to do, and in the language of the late Rev. Dr. Clark, editor of the *Southern Churchman*, "it was right and the only right thing for the Church to do, and that the Church would never prosper in its Negro work until that right thing was done." And such was his death-bed message to the Church.

(Rev.) GEORGE F. BRAGG, JR.

Baltimore, Md.

The Jesuits and the Vernacular

TO THE EDITOR: Your April 10th issue has an interesting (but not, to me, surprising) quotation from *America*. I imagine that using a vernacular missal has long (perhaps intermittently) been either a policy of the Society of Jesus or a policy which its members are encouraged to advocate.

In 1617 Pope Paul V received from the Jesuit provincial in China (Verbiest) a petition to have the Mass in Chinese.

"Pope Paul V favoured the scheme, yet the undertaking was so stupendous and the project so unusual that he withheld any official recognition" (*The Jesuits 1534-1921*, Thomas J. Campbell, S.J., p. 264).

It is understood that the project might have succeeded but for the opposition of other missionaries—mainly Franciscans and Dominicans. . . .

(Rev.) JOHN COLE MCKIM.

Peekskill, N. Y.

Remarriage After Divorce

TO THE EDITOR: We, the undersigned members of the General Theological Seminary, desire herewith to present our answer to the statement on remarriage after divorce issued by 15 priests of the Church, and to clarify our own position in our letter of protest [L. C., May 1st].

The sanctity of the Christian home and the maintenance of the unity of the Christian family are dear to the hearts of all Churchmen. It is certain that no one would quarrel with this basic and underlying motive which called forth the statement to the clergy of the Church on the part of 15 presbyters. All Christians, whether they agree with the tenor of that appeal or whether they regard it as misguided, can at least unite in the common desire to do all that is wisest and best to perpetuate the unity of the Christian family.

We would agree both with those who favor and with those who oppose this statement that the Christian sacraments, of which marriage is one, look forward with hope to the achievement of potentialities on the part of those who receive grace through them, rather than backward to the obliteration of past sins. Our objection to this statement is on other grounds than on theological doctrine or New Testament exegesis, in both of which there are variations of opinion.

There are, however, several important objections to the statement: (1) Because it is a doctrinaire statement, it confuses the issue and is an obstacle to the development of modern Christian standards for the family; (2) the appeal if not carried to its logical conclusion forces the Church into an hypocritical position; and (3) the appeal if carried to its logical conclusion is notably inconsistent with the enforcement of other Dominical absolutes.

Discussing these in detail: (1) There are probably those who will say that they cannot see how any New Testament passage can be taken in a doctrinaire sense. There are others who inadvertently throw dust in the eyes of the Church by talking about various kinds of New Testament criticism. All this is not in point at all now. The question before

The Living Church

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the house is basic to many of our sociological, economic, and psychological problems today, and a problem of that kind cannot be solved by "reading the answers first out of the back of the book." As the 15 clergymen who signed the appeal admit themselves, there are scholars with widely differing interpretations of the disputed Gospel passages. The dispute in scholarship, while fine for the libraries and seminaries, seems just a little irrelevant until the whole present-day problem of marriage and the family has been canvassed realistically.

(2) There are clergymen today who do not carry the position of the present canon and of this statement to its logical and inevitable conclusion—that is to bar from the full fellowship of the Church—that is to excommunicate—for the sin of continuing to live in adultery those persons who have married while divorced spouses were living. One does not blame these Christian and charitable priests for exercising the charity of the Church in those cases which a certain strand of Church tradition has made examples of the unforgivable sin. To force the Church, however, into the permanent policy of saying to those divorced persons who come for marriage: "We believe in the inviolability of Christian marriage (we cannot marry you, because your second marriage is adultery). Go across the street to the Presbyterian minister or down the street to the judge, come back here, and everything will be O. K."—is to condemn the Church to a permanent policy of double-dealing and hypocrisy.

(3) If on the other hand, however, a some more conservative clergymen have believed right along, the logical implications of the canon and of this statement are to be taken for granted and remarried divorced persons are to be excommunicated, then the Church is forced into the intolerable position of inconsistency, unless certain other equally absolute commands of our Lord are carried out just as inexorably. Let us consider some of these, also from the Sermon on the Mount.

St. Matthew 5: 21-25. This would excommunicate, first of all, every soldier or policeman who killed anyone, even in the line of duty, as the passage says nothing about exceptions for soldiers and policemen. To the same extent as remarriage after divorce brings one under the censure of the command against adultery, this passage would bring

everyone who used verbal abuse under the censure of the command against murder.

St. Matthew 5: 33-37. Again, according to the analogy just used, this command would demand the excommunication of any person who took an oath in court (it says nothing about courts) or who gave a deposition under oath, as violating the law against false witness.

Let us not labor the point. Few persons, if any, want to carry this business as far, when these other commandments are taken into account. The fact that progressive higher criticism throws another light on them is important but has no bearing on the case here now.

The important thing for our Episcopal Church is that we face a real and pressing problem of the present day realistically and bravely and with the same reverence for the facts of the case as for the words of our Lord in Holy Scripture.

(Rev.) CHARLES D. KEAN, (Messrs.)

ROBERT G. METTERS, STILES B.

LINES, GEORGE F. NOSTRAND, HER-

BERT S. BROWN, LAURISTON L. SCAIFE.

New York.

Provincial Autonomy

TO THE EDITOR: The Dean of Wyoming's article [L. C., April 24th] brings to mind the issue that so hotly raged in the *Witness* last month. Perhaps the points raised in that controversy find a solution in the Dean's plea for provincial autonomy.

If this matter is half as important as the heat of the aforementioned debate, and the fervor of the Dean's plea, would suggest, you, Mr. Editor, might do the Church a service by throwing open your correspondence columns to the subject, as you did for the question of midnight Mass.

Surely this would not be stealing a contemporary's thunder, and, after all, many of us read both papers, and use them together.

(Rev.) PHILIP T. FIFER.

Baltimore, Md.

THUNDER away—briefly!

THE EDITOR.

Black for Funerals

TO THE EDITOR: The letter from Fr. Garlick [L. C., April 24th], anent the proper color for funerals, in criticism of a note on that matter in "one of our popular Church kalendars" which declares that *White* should be used, is timely and much to the point.

I wrote to the publisher of that kalendar some months ago about it, and my letter was referred to one of our priests who compiles the said kalendar. A copy of his reply to the publisher lies before me, and I quote: "The best historical statement of these customs (color for funerals) that I know of, is that contained in Blunt's Annotated Book of Common Prayer, pages lxxviii-lxxx. The use of black for funerals would seem, therefore, to have the sanction of long usage."

He then goes on to give his own idea as to why white is more appropriate, utterly ignoring the Church's custom and use, stressing the fact that the Burial Office teaches the great lesson of the Resurrection (Easter color, white) and its corollary of our own resurrection. He adds, "to use the opposite color, black, would seem almost tantamount to expressing our rejection of that central truth of the Church's faith."

My own observation regarding it is, that the custom of the Church represents the universal idea expressed by St. Paul in the Burial Office Lesson, viz.: that death is an enemy of man, and the last enemy which will be destroyed, and this idea cannot be wiped

out or camouflaged with flowers, white vestments, or ornate sentimental songs either sung or recited.

(Rev.) HARRY HOWE BOGERT.
Trenton, N. J.

Is Our Face Red?

TO THE EDITOR: Please correct the item [L. C., May 1st] about my gift of a memorial missal. I gave an *Altar Service* (not *American Missal*) to the cathedral in Orlando, Fla., not to St. Paul's, Burlington, Vt.

(Rev.) JOHN HENRY HOPKINS.
New York City.

TO THE EDITOR: In THE LIVING CHURCH of May 1st there is an item to the effect that a copy of the *American Missal* has been given to St. Paul's parish by Dr. John Henry Hopkins in memory of his wife. There is no truth in the statement whatever. . . . St. Paul's has long known and loved both Dr. Hopkins and his late wife, and is greatly in debt to Dr. Hopkins for his wonderful service as *locum tenens* before the coming of the present rector as well as for many other kindnesses; but no copy of the missal has been received or accepted, nor could one be. I would therefore request that correction be made.

(Rev.) WILLIAM F. LEWIS.
Burlington, Vt.

WE GREATLY regret the error in our news item.—THE EDITOR.

Marriage

TO THE EDITOR: I note [L. C., April 24th] an editorial on Christian Marriage, with reference to 15 clergymen of our Church who have signed a statement of belief with reference to marriage. This statement I have before me, and it, like all other papers discussing Christian marriage, fails to define the cause for marriage. We say that mutual consent is necessary—consent for what purpose? For social, political, financial, or sexual reasons? Or should the word consent be defined in this case and limited to that mutual love of the contracting parties that alone should be the cause of marriage and the power with the grace of God which makes such marriage indissoluble, regardless of the vows taken? Let us put marriage on a spiritual basis, as our Lord did (for when He said, "Those whom God hath joined together let no man put asunder," I am convinced by the facts of life that He had reference to that spiritual experience called love which brings a man and a woman to the Altar and which is itself the cause of indissolubility), and not make it the difficult thing to understand it now is. Were our people taught that marriage without mutual and reciprocated love is not according to the will of God, much confusion and suffering would disappear.

Could some writer with access to the pages of THE LIVING CHURCH give us a frank definition of marriage in terms of love (which our Lord had in mind) and the facts of life as they are? We might then have an end, or the beginning of the end, of the confusion in the minds of our people on the subject of marriage. When love and marriage are simple and common facts of life, why should there be so much confusion in our understanding of the whole matter?

Could THE LIVING CHURCH invite an open discussion in its pages on "Marriage, Its Cause and Basis of Indissolubility"? Our Lord implied that such cause and the indissolubility of marriage were here long before He came upon earth. If so, an understanding of human nature and the facts of life itself

Warning

TO THE EDITOR: From time to time Church Army learns that Church people have been solicited for funds for Church Army, by individuals calling at their homes. Some of the solicitors wear a uniform.

Church Army headquarters desire to state most emphatically that *no collectors are employed* by this organization, and clergy and others are warned not to respond to door-step appeals.

B. FRANK MOUNTFORD,
National Director.
New York City.

should clear up once and for all the confusion on the subject.

I have signed the statement with the above reservation.

(Rev.) JOHN F. COMO.
Anaconda, Mont.

Clergy Placement

TO THE EDITOR: Not being one who "applied" for the "job" of filling the "vacancy" at Grace Church, Tucson, Ariz., may I speak forth in behalf of those who did "apply."

"It is a distressing thing to see so many clergymen peddling their wares when a large parish is vacant, but who never think of themselves in connection with mission stations when these are open." The Bishop is to be greatly thanked by the entire Church for focusing the attention of the church on the ghastliness of so intolerable a situation. But excoriating the "poor parsons" who did make the "mistake" of "applying" does not solve, or even relieve, the condition.

What prompts clergymen to "peddle their wares" when desirable vacancies occur? The complete absence of any system that will assure men of rich parochial experience of even moderate advancement from a smaller to a large parish. Coupled to this absence is the presence of a system of emotionalism in the choices that vestries do make, conditioned many times by the fact that the Bishop of the diocese does, or does not, favor this or that man. Then it frequently happens that the Bishop's endorsement prompts the vestry to say, "Well, if the Bishop wants him, we don't." Not infrequently the unhappy victim of such a situation hears about it; and once bitten twice shy. Many other factors enter into the condition about which Bishop Mitchell complains. The feeling some bishops have that if a man is doing good work where he is, he mustn't be disturbed. Such men, finding themselves passed by year after year, begin to wonder why they are rarely advanced, yet other men—members of their own seminary class, etc.—not as well qualified as they know themselves to be are advanced to the larger parishes, enjoy larger salaries, gain appointment to important diocesan committees, have long summer vacations and frequent trips for refreshment the rest of the year. Finally wonderment becomes intolerable and the poor man is tempted to make "application" when he hears of a choice "plum" that is vacant.

Bishop Mitchell opines that the clergy should be content to serve where God wills them to be. True they should. But will Bishop Mitchell agree that every priest of the Church is in the place God wills him to be? Church politicking being what it is I most regretfully state I cannot accept the good bishop's interpretation of the will of God.

Debating these points will not gain the Church a thing. If Bishop Mitchell's point

is well taken, then let General Convention declare that the Church should follow the will of God in its choice of men to serve in its priesthood. Then make such a choice apply to bishops and vestries in their choice of priests to fill the "vacancies," and depart from the haphazard trifling system of emotionalism that surrounds so many "calls" today.

The Church 20 years ago in The Pension Fund made a fair provision for the aged and disabled clergy, their wives and orphans. Certainly the fine leadership of the Church should be able to devise an equitable system of clergy placement that would permanently dispose of the condition about which Bishop Mitchell, among others, complains.

An equitable placement system should require the diocesan, or missionary, bishop to appoint to every cure in his diocese, or jurisdiction; and further require, that the bishop should see that the appointee did receive an adequate stipend. By this I mean according to the requirements of the appointee, not the financial capacity of the place, or places served. I firmly believe that if the bishop was required to supervise the stipends of his appointees (politics being divinely forbidden) there would not now be the discouraging disparity in stipends that exists between the smaller places and the larger ones. The Bishop should have the responsibility for removal of incompetents, provided the priest removed has a canonical right of review by a competent authority, as is now provided in the general canons.

If the bishops be not given the power of mission, then the General Convention should require that vestries, boards of trustees, parochial committees, etc., should be inhibited from calling a priest from outside a diocese, or missionary district, until it was definitely established that such procedure was required to meet a definite need applying in each particular situation. I am well aware of the difficulties that would arise under such a system. But they would be no worse than those that prevail now. . . .

(Rev.) PAUL F. WILLIAMS.
Stottville, N. Y.

Bad Taste

TO THE EDITOR: This is the first time I have ever sent a letter to the "letter department" of any magazine, but I feel impelled to raise a protest in regard to the apparent levity which you have seen fit to display toward the services conducted by the Rev. Mr. Glenn in Cambridge, Mass., and the Cathedral on Wheels project of Bishop Hobson of Southern Ohio.

One of the high marks of a Christian is a sincere regard for the viewpoints of others. We may not approve of what they do, but at least we need not hold up to ridicule actions of theirs which in their minds are sincere attempts to bring our blessed Lord closer to the hearts of their people.

I think it rather small, therefore, for a news magazine of our Church, occupying the commanding position that yours does, to belittle, in the manner in which you did, the actions not only of a priest of this Church but, worse still, of one of our bishops.

Don't you think the Father Leo Ecclesiastical Furniture Co. cartoons border on bad taste?

(Rev.) CHARLES C. MORFIT, JR.
Baltimore, Md.

ONCE AGAIN we patiently observe that all of the things criticized by our correspondent were intended to be humorous. Must a Church periodical be dull in order to avoid being charged with bad taste?

—THE EDITOR.



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EDITORIALS AND COMMENTS

The Church and Education

THOSE OF US who are in close touch with Church schools, to whom the records of their achievements are familiar, are sometimes surprised by what persons new to Church schools say about them. College professors, for example, occasionally express surprise not only at the high grades of the students who come from Church schools but also at their ability to use their minds steadily and effectually. Only the other day a distinguished member of a college faculty observed: "I am astonished to find ordered information and trained intelligence in graduates of religious institutions. Piety I expected, but not education in the usual sense." The curious thing is that, although honor students in this same college have for decades come from Church schools, the myth persists that "religious institutions" do not educate, except spiritually.

Another odd fact is that, when once a Church school becomes successful in an academic sense, its well-wishers who are not Church people urge that no mention of the Church be made in its yearly catalogue. The head of a fine Church school which, after several years of struggle, became so successful that its graduates were sought by colleges, was advised by an interested friend to cut out of the next catalogue the "section about religion." The reason given was that it made the catalogue appear "old-fashioned," when the school was thoroughly "modern." Of course, the head of the school explained that it was a *Church* school. With a different emphasis, the heads of other Church schools whose pupils had won honors had explained that their "religious institutions" were Church *schools*.

Perhaps we should not be surprised when persons remote from the Church fail to understand the Church school. But it naturally does startle us when Church people show ignorance about this important matter. Many of them do not know that our Church schools are among the foremost preparatory schools in the country. Quite as many do not altogether realize that Church schools are that, and something more. Nowhere is the "Church *plus*": more strikingly present than in the Church school.

In all our Church schools there are many pupils who do not come from Church families. The parents of these boys and girls are quick to perceive the Church *plus*, simply because it is unexpected. For example, there was the boy, home for the

holidays when his father and mother were entertaining a famous English visitor. This visitor, like so many Englishmen, assumed that his host and hostess were Anglicans. He mentioned an interesting controversy with which even the secular press was filled and made some reference to the difference in England and America as to the relations between Church and State. The parents of the school boy were discreetly vague, knowing little about the problems involved. But the boy asked questions and listened eagerly to the answers of the visitor; he even was able to reply correctly to questions put by the visitor.

The most significant feature of this circumstance was that the English visitor was not in the least surprised. The boy was a good deal like his own son in knowledge and intelligence. But the boy's father and mother were amazed. "We did not realize that you were taught things of that kind," they said. "I am not *taught* them," the boy replied; "I just hear about them." Doubtless those parents would have been less impressed at an ordinary time; but this was a memorable occasion, and their son had pleased their distinguished guest and made them very proud.

Then, there was the girl who listened with great interest while a famous musician discussed plainsong with her father. The musician, noticing her absorbed expression, made a pleasant remark to her: "You are interested in plainsong?" The girl responded with evidences of the most exact knowledge of one branch of that subject. The musician, surprised, asked if she had been studying it long and even requested her to let him hear her sing. To the amazement of her father, she complied. When, pleased and proud because the famous musician had praised the girl, the father said: "I did not remember that you were to study vocal music just yet." The girl at once said: "Oh no, I am not. This is just the music we sing in chapel; we *all* study that, even the junior girls."

IT NEED hardly be said that the particular sorts of Church *plus* cited are by no means the most important given by the Church schools: They are striking examples of the enrichment of life afforded to the boys and girls in the daily routine. They "just hear about" certain things; they acquire certain things merely incidentally. Instances might be multiplied. The

point is that all these things are of peculiar significance to Church people. And these boys and girls are the Churchmen and the Churchwomen of the future. That is to say, some of them are. And the others? They may be the better enabled to further the work of the World Conference on Faith and Order.

In most private schools, we believe, there is not only religious teaching but also regular corporate worship. Morning and evening prayers are the rule in boarding schools, and "Bible" is taught. Then where are Church schools so very different? This question is often asked by parents, even Church parents. The answer seems so plain. The Book of Common Prayer is used in the Church school; the religious teaching is that of the Church. Moreover, the work of the Church becomes familiar to the boys and girls. Some of it they "just hear about"; but other aspects of it they are definitely taught.

Missions, for example: a well-known missionary declared recently that he could almost tell from what Church people said about the mission field whether they had been to a Church school. When besought to be more specific, he said: "Well, Church schools have missionary societies. In the old days, there was the Junior Auxiliary for the girls. Those girls took what we now call 'specials'; and they were interested in the missionaries in those places—and in the places too. Of course, some of this comes to all children through the Sunday schools, as it always did. But at boarding schools, there would be a teacher, always there, who had charge of the Junior Auxiliary and who tended it every day in the week."

We venture to think that it was not alone the devoted teacher, there every day in the week, but also the missionary bishops who visited the Church schools who kept alive and glowing this interest in the mission fields. These visitors were a welcome break to the routine of school life; usually a half-holiday was given in their honor. They made full use of the opportunity to create missionary fervor in their young hearers, too. Renewed zeal followed their visits. All over the land are Church school graduates of an earlier time who cherish memories of those episcopal visitations.

The great point is that times have not changed in this respect. Right down to the present day missionary bishops and other missionaries visit Church boarding schools. In some instances, their own children, or grandchildren, are pupils in a Church school. Or it may be that a school is noted for its missionary work. Again, the head of a school may be keenly aware of the value of such visits to the pupils, as well as to the missionary enterprise of the Church. One of the greatest evidences of the Church *plus* in Church school education is here.

However, it is everywhere in the Church school. Along with academic distinction goes spiritual distinction. Scholarly endeavor is allied with the endeavor to deepen the life of the spirit. And this is not vaguely attempted. Just as the academic aim is toward a definite end, so is the religious: the boys and girls are growing up, according to the "doctrine and discipline of this Church."

Advt.

BISHOP JENKINS of Nevada, whose see city of Reno is the divorce capital of America, has published a valuable pamphlet entitled *Holy Matrimony*. It consists of a catena of scriptural quotations on the subject and a summary of the attitude of the Episcopal Church. The pamphlet can be obtained from the Bishop's office at \$1.50 a hundred. We recommend it for your parish tract case.

Nebraska Galatians

TWO THOUSAND years ago St. Paul wrote to the Galatians: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Last month Nebraska Presbyterians decided to take the Apostle's words literally, and they unanimously elected a Negro, the Rev. John Simeon Williams, as moderator of the Omaha presbytery. Thus in a manner far more forceful than the passing of innocuous resolutions they demonstrated their belief in the equality of Christian men regardless of race or nationality. All honor to the Presbyterians for this timely Christian witness.

The Motive of Missions

WHAT about missions? Why should the Church maintain them? Why do men and women who might have been successful business men, rectors of city parishes, or teachers in the public schools, give their lives to the missionary cause? What is the motive behind it all? It is worth while?

These basic questions about the missionary enterprise of the Church are being asked on all sides. Members of the National Council are conferring with the bishops and deputies to General Convention in regard to the future of the missionary cause. The Forward Movement is holding regional conferences to consider the missionary motive and is urging the bishops to hold similar conferences in every diocese and missionary district.

The whole missionary cause is undergoing searching criticism today. There is good reason for that criticism. Missions in our day have too often been actuated by merely humanitarian motives. When Dr. John Mott recently asked Ghandi what he thought of Christian missions the Indian leader replied in substance that the men and women of his country would be glad to receive the material benefits of Christianity but did not want to be converted. Too many missionaries, and even mission boards, have been inspired with this idea of carrying merely material benefits into the mission field and not laying too much stress on making Christian disciples of all nations. As a result the average layman has concluded that if missions mean nothing more than that, he is not particularly interested in the project. If the premise be granted, one can hardly find fault with this conclusion.

But genuine Christians cannot be content with that premise. As Bishop Mosher of the Philippines, one of the truly great missionaries of our own time, so plainly puts it in his article in this issue: "One who loves Jesus with all his heart is certain to want to do everything his Lord either taught or commanded. He will not be satisfied with having for himself the richest of spiritual blessings except as he is sure that everything possible is being done to give them all to every living soul throughout all the world. This becomes the missionary motive."

If one's heart is truly filled with the love of Christ that love is bound to overflow to others. Our Lord's counsel to go into all the world and make disciples of all nations was not only a commandment; it was an expression of what must truly be the desire of every one of his followers. Again He said: "If ye love Me, keep My commandments." How can one who truly knows and loves our Lord fail to want to share that tremendous knowledge and love with his fellow men both near and far?

What do we mean by missions anyway? Why do we

speak of domestic missions and foreign missions? Is not all Christian work missionary work? Is the bishop of a district in China or Japan really any more of a missionary bishop than the bishop of New York or Chicago? Isn't the rector of a parish in Boston or Los Angeles as truly a missionary to that parish as the priest in Liberia or Brazil is to his field? Isn't the call to be a missionary in our own locality a part of the vocation of every Christian layman?

Certainly this whole problem of missions needs rethinking. There are many complex factors entering into its solution. But basically the missionary motive is the same today as it was yesterday and as it will be tomorrow: "If ye love Me, keep My commandments."

The War Profits Bill

WITH the world drifting ever faster and faster toward war the principal concern of peace lovers is to see to it that America is not swept along with the current against her will. Americans want peace. How are they to be sure of it?

Amid the welter of proposed peace and neutrality legislation pending at Washington is the powerful Sheppard-Hill War Profits Bill, which is supposed to make war unlikely if not impossible by making it unprofitable. So plausible does this plan sound that the bill is gaining wide support and stands a good chance of being enacted into law. The bill seems to have the support of the Administration, and American Legion officials have endorsed it. The Nebraska legislature has memorialized Congress in its behalf, stating that "it provides for a draft of capital, industry, man-power . . . with equal service for all and special privilege for none."

Nevertheless, the Emergency Peace Campaign and the leaders in the peace movement generally are united in opposition to the bill. The Council for Social Action of the Congregational and Christian Churches has issued a militant call to action, urging the defeat of the bill. Four cogent reasons are given for this opposition:

"(1) The bill professes to take the profit out of war. In this it is misleading, for actually it permits a 5% war-time profit over and above the level of peace-time profits. Let us insist upon genuine war profits legislation.

"(2) The bill gives the President power to draft into military service all males between the ages of 21 and 31, as soon as war is declared. We see no reason why in a liberty-loving democracy this power over men's lives should be given the President in peace-time. And we want to know why the government should at this time believe it necessary to provide for the drafting of some 4,000,000 men into the army. *So large an army can be justified only for one purpose—a foreign war on the scale of the World War.* The United States is resolved to keep out of foreign wars. Why, then, need we plan for such extensive militarization of America?

"(3) The bill could be so interpreted as to provide for the conscription of labor. If labor is drafted in factory and farm, workers could be deprived of their civil rights, any protest over working conditions could be effectively silenced, beneficial social legislation could be rendered inoperative, and unions could be smashed—all this while industry is permitted by law to make a 'reasonable' profit. Further, since the press is not specifically exempted from the licensing provisions of the bill, *the censorship of news and a war-time propaganda of lies are quite possible.*

"(4) The bill provides for a practical war-time *Fascist dictatorship*. We must oppose any action in peace-time which would automatically set up a Fascist State upon the declaration of war. If our democratic liberties are ever abandoned,

who knows when—or even whether—they will again be restored?"

In the laudable effort to "take the profit out of war," let us be sure that we aren't actually taking the Bill of Rights out of the Constitution.

Divided Labor

WHY cannot the leaders of American labor see that they are digging their own graves by dividing their forces? While William Green and John L. Lewis utter fulminations against one another and their followers engage in strikes and counter-strikes, not in the interest of better working conditions but as a part of a battle royal to determine which group shall control labor organization, unscrupulous representatives of special interests are playing off one against the other to their own gain and the loss of labor and the public. These special interests range all the way from reactionary economic royalism to radical Communism, but in the long run it is labor and the long-suffering public that must pay the bill.

In the Wagner Act labor has won most of the legitimate aims for which it has been fighting in recent years. Indeed, there is some justification for the belief that by the Wagner Act labor has even gained something of the position of special privilege held by capital in an earlier age. Be that as it may, the Wagner Act provides ways and means for the adjustment of labor disputes that should be satisfactory to labor in so far as its aim is social justice rather than class war. It is high time for labor to settle down and learn to use this machinery instead of short circuiting it by strikes without preliminary negotiation and by other direct action methods.

Speaking of the war between Messrs. Green and Lewis, *America* pertinently observes:

"It seems to us that unless these doughty generals get back to their troops forthwith, the army may pass on leaving them far in the rear. When the Supreme Court upheld the Wagner Act, guarantees were affirmed for which labor had long fought, but now need fight no longer. The sword may be put back into the scabbard. If all of us can stop fighting about the rights and duties of labor and capital, and sit down to think out plans of facilitating under the Wagner Act the free exercise of rights and of compelling the complete fulfilment of duties—and that for labor and capital alike—the country will make rapid strides toward economic recovery and a stable prosperity."

Labor would do well to remember the words of Gouverneur Morris: "United we stand, divided we fall." The words are as pertinent to the industrial situation today as they were to the political situation in his day.

Strategy for the Gospel

THE National Preaching Mission last winter was to have been a momentous assault by Christian witnesses upon the American people. It included in its forces some of the most notable ministers and laymen in the country. For speakers like E. Stanley Jones and others several thousand people turned out in Madison Square Garden in New York City, and in the Arena in Boston. Taking the size of the meetings and the stature of the preachers into account, the Preaching Mission can fairly be said to have been followed by a loud and impressive silence.

Why? Has Christian evangelism no appeal to men and women in our times? Are they so stiff-necked a generation, full

of hardness and rebellion? Dr. Jones himself, in an article in the *Christian Century* (April 14th), suggests that the rebellion "may be against us and against our approach and not against the real thing. . . . We knew there were two ways of approach open to us. One was to work from the individual to the social order, and the other was to work from the social order back to the individual." Both methods were tried; the social approach was at least more successful than the other and older one.

THE PLAIN FACT is that the sense of individual sin is weak in people today. This is true partly because the great issues of the day are social rather than individual. The difficulties and opportunities before our generation are social and corporate in character, as are the most immediate means for realizing them. The sense of corporate guilt is probably keener than ever before.

To approach the problems of personal religion through the realm of social salvation is admittedly more difficult. It will take vastly more courage to challenge the sin of "all of us" than to confront the same thing in a single, cowering member of our social order. It will also take greater learning. But the Church is working to its proper tactics, even if it is dangerously slow, and timid, about it. The creation, for example, of a committee on Christian sociology in the American Church Union, reflects appreciation of the change in our mental climate.

We quote again from Dr. Jones' report. Let him who runs, read:

"I gave an appeal to a college group, working from the social order back to the individual. I asked those who wanted to make the personal decision to stay and come and take the front seats. The president of that college was on the platform with me. I heard him ejaculate under his voice: 'Wonderful. It is overwhelming.' For between 800 and 1,000 students stayed on that proposition. Why? I think it was because we asked for personal conversion in the framework of social demand. Had we reversed the process I think the response would have been small. We must appeal to that sense of social guilt and use it not only to produce social change, but individual change as well."

A Prediction

THE OPEN defiance of Hitler by the Roman Catholic Bishop of Berlin is the latest development in the struggle between Church and State in Germany. Bishop Von Preysing's flat statement that it is the duty of Roman Catholic parents to see that their children are educated in the Faith regardless of what the State may say about it is a surprisingly bold declaration. It may mean one of two things. Either the Roman Catholic Church is determined to fight for its rights in Germany, regardless of the consequences, preferring to go down fighting in the spirit of the early martyrs; or else the Vatican feels that Hitler is losing his grip on the German people and that the days of his dictatorship are numbered. Considering the shrewdness of Vatican diplomacy it would not surprise us to find that the latter was the real reason. Indeed, taking into consideration various signs and portents and having in mind the uncertainty of political prophecies, we venture to predict that Hitler's régime is nearing its end and that the Fuehrer will fall from his high place before the end of 1937, his fall being occasioned to a considerable degree by his repressive policy in regard to the Church, Catholic and Protestant.

EVERYDAY RELIGION

A Visitor by Night

HE CALLED ME over the telephone. Would I give him a little of my time? I put out a feeler hoping to learn what was his business. Our house is already pretty well fitted with refrigerators and electric gadgets. He caught on that I was not prepared to receive salesmen. It was just a little of my time that he wanted. So I consented for 8 o'clock.

A man has got to settle in his soul what he is going to do about this business of granting interviews. Either you must have a hard-and-fast rule to receive no one outside your line of work, or you must conceive your work as being so elastic as to take on all comers up to the limit of endurance.

Of course it means dealing with a lot of cranks. Once I listened for a whole precious evening to an otherwise sane person who told me most of her fantastic reasons for believing that Francis Bacon not only wrote most of Shakespeare's work but also that of an 18th century author. I kept thinking: if only all this zeal could be channeled off into good hard work for the Church.

When my man came, of course I didn't know him from Adam. He was evidently a gentleman, and so as gentlemen must, we sparred over nothings for an hour before coming to the point. All the while I kept watching for a lead that would show me what was on his mind.

At last I got hold of it: Spiritualism. Did I as a Churchman have any experience, or if not that, any idea that we might communicate with the dead? ("Good heavens," I thought, "this is a job for our rector. I wonder if I hadn't better slip out from under, and pass the fellow on to our young parson?")

But there was something pretty sober and at the same time wistful about my visitor. So I kept on until he braced himself and told his whole story.

He was a retired army officer and a widower for many years. He had tried everything imaginable, but had failed to fight down the insufferable loneliness. In his frustration he was turning to religion and wanted to know whether the only Church he respected (which was ours) had anything to link him up with his dead wife. He had had a try at a seance and decided it was fishy. He wanted nothing to do with ouija boards.

That's the way God sends people to us, sometimes. In deep trouble. No longer children, and yet without even a child's grasp upon things of the spirit. Eager to learn, and yet without even the kindergarten elements of the Church's teaching.

In times like these the thought comes over one: Our Lord would know what to do with this person. He would see past all the veils and reach down to the real man. He would diagnose the trouble, put His finger on the spot, say the right word, and start the process of recovery.

But as far as I can see, for this occasion at least, our Lord has given this job over to me. My head buzzes with confusion. I look inward and say to myself: "It is for this you should have been fasting and praying. Now you've got your chance, how weak you are. You can't help this man at all."

My head cleared. I began to tell about some deep places I had been through myself. There are scattered graveyards

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Modern Education and the Church School

By Mother Mary Ambrose, CSM

Mother Superior, Kemper Hall, Kenosha, Wis.

IN THE PREFACE to his excellent book, *Education in a Changing World*, W. B. Curry defines the modern school as "one which recognizes that the social order must change radically if civilization is to survive at all, and which also recognizes that education will have the most difficult and the most important part to play in the changes which must come about."

Adjustment of the social order to a changing environment is a challenging demand upon the school of today, and one which is being courageously met by many excellent secular institutions, both colleges and preparatory schools. Anyone reading the educational sections of the daily newspapers, and the large number of magazines and books devoted to this subject, cannot doubt that schools everywhere are alert to the present world trends and to the need of relating all educational activity to social experience so that it may have a carry-over value into adult life.

A further challenge states that, "Education must take most of its inspiration from the pressing need of today for a more adequate adjustment of the individual to the totality of existence."* It is at this point that a purely secular education becomes inadequate, for any adjustment to the "totality of existence" cannot ignore God, the source and center of all life. The world looks upon education and the development of character as man-centered; the Church looks upon education as centering in God, and it is for this reason that Church schools still exist. The Church has always maintained that education is concerned with the development of the human soul. It has never been unmindful of the fact that man must be fitted by education for a complex society, but the transformation of lives according to a Christian pattern underlies all.

The Church boarding school has a unique opportunity and responsibility in meeting this dual challenge to provide an environment in which all the powers of the physical, mental, and spiritual life may be harmoniously developed in an atmosphere permeated with eternal reality. Since the boy or girl in such a school is living 24 hours a day in this atmosphere for the greater part of the year, and not for the school hours only, all aspects of school life are planned to contribute to this development, and to provide for the application of Christian principles to specific situations touching every phase of life. The boy or girl who is learning to master the problems of intellectual, social, and moral adjustment in the everyday life of a school where Christian principles are active, is learning also to handle the larger problems of life in a Christian way.

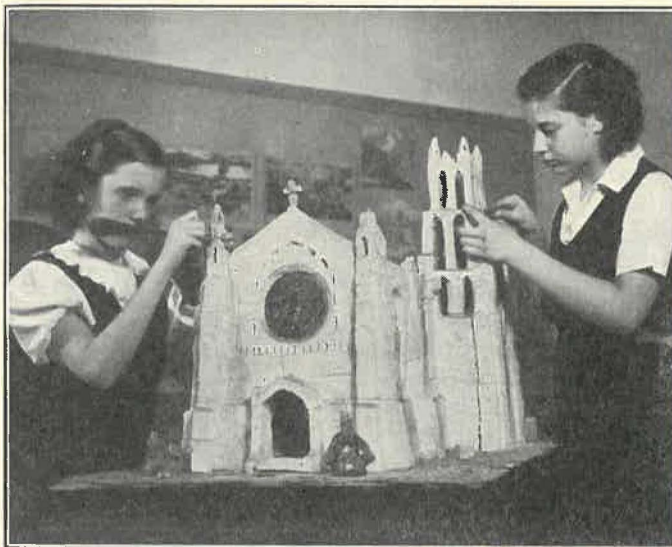
The religion of the student is fulfilled only when it finds expression in the classroom, the athletic field, the student forum, and the social relationships of the group.

It is frequently stated that present-day schools should prepare pupils for life in the world as it now is. The objection to this is twofold. First, that the world as it is will no longer exist when the children are grown up. Second, that there is much in the accepted standards of the world which is in such direct opposition to Christian principles that every Christian is bound to bend all his efforts to render them obsolete. Rather, the situations within the school should be so real as to give opportunity for living the Christian life as it should be lived. Again I take the liberty of quoting Mr. Curry: "The values which children actually acquire are those which are implicit in the life they live. Sanderson of Oundle must have had some such idea in mind when he said that the school should be a 'miniature copy of the world as we would love to have it.'"

Christianity is a way of life, but it must have an intellectual basis. For this the Church school provides by regular and systematic study of Holy Scripture, Church history, the Prayer Book, and Christian ethics. The personal religious life of the student is developed, also, by regular worship in the chapel, by careful preparation for the sacrament of Confirmation, and by frequent and voluntary reception of the Holy Communion. In the ideal Church school the resident chaplain has a position of responsibility on the faculty whereby he is brought into everyday contact with students and teachers. Opportunities for social service and missionary activity link the school with the Church's program. Not only the intellect but the imagination and the emotions are educated by the beauty of the services in which each individual takes an active part. The choir is a vital part of Church school activity.

TO THE well-informed Churchman, the facts are so obvious it seems hardly necessary to say that the boarding schools of the Episcopal Church are leaders in academic achievement. The moderate fees of the Church school as compared with secular schools of the same scholastic rating insure a representative social group, and practice in democratic living.

The good Church school accepts fully its responsibility for the social salvation and adjustment of each member of the group, and deals with each situation not by an inflexible code but with regard to Christ's estimate of the worth of the individual. The parent who sends his son or daughter to a Church



Wallace W. Kirkland Photo.

CATHEDRAL BUILDING AT KEMPER HALL

*Principles of Education, by Chapman and Count.

(Continued on next page)

The Companions

By the Rev. Carl I. Shoemaker

Rector, Church of the Annunciation, Philadelphia

THE CONGREGATION of the Companions of the Holy Saviour was organized in 1883, the first society for celibate priests in America. It is a fellowship of priests and aspirants to the priesthood, "desiring to persevere in the estate of single life unto death," who "therefore have associated themselves together in a Congregation for the strengthening and developing of their spiritual and sacerdotal life, . . . for advancing themselves in the knowledge of the Holy Scripture, . . . and for increasing the knowledge of the Catholic faith, and encouraging the more frequent use of the sacraments of divine grace. . . ."

The rule states that "no obligations to sanctity can be created for any priest greater than those which already rest upon him by virtue of his vocation and ordination to the sacred ministry." To this end it provides for private prayers, the very foundation of spiritual life for every Christian, morning and night and also at noontime. Each companion is bound to recite daily Matins and Evensong or the Day Hours, and to celebrate the Holy Sacrifice each Sunday and twice weekly if possible. Other parts of the rule provide for daily meditation and spiritual reading, regular study, monthly confession; for use of the Litany, the Eucharistic fast, days of fasting and abstinence prescribed by the Prayer Book, and other good customs as grace at meals, and for certain duties to the Congregation as such; the vows are renewed yearly at the general chapter.

The Congregation has published several practical liturgical works of high standing and widespread use. Among these is the *Obsequiale* or manual of the rites and ceremonies for the burial of the dead, based on the Prayer Book offices and Order, and enriched with material from the same ancient sources from which the Prayer Book itself derives. Other scholarly publications are the *Ceremonies of the Mass*, and *Liturgiæ Americanæ*, both of which are still standard texts on their subjects. Another less well-known book is the *Ceremonial*, compiled for an American Community of Women, which has had a wide influence outside that Community. The Congregation's *Catechetical Instructions*, Series One, Two, and Three, have had a long, continued use, and still enjoy a steady yearly sale.

At the general chapter of 1930 a rule for lay associates of the Congregation was adopted and eventually incorporated in the constitutions. This rule is for men and women who desire to live under a simple rule which will help and strengthen their spiritual life. There seems to have been need for such an organization, as the growth has been steady, and already there are associates in various parts of the country, aided in Christian life by the rule and joined to the companions in mutual benefit and prayer.

Another step forward and in keeping with its past activity in matters liturgical, is the decision of the Congregation at the 1936 general chapter, to publish a book handy in size and in easily legible type, containing all that is needed for the daily recitation of divine service as in the American Book of Common Prayer. The Congregation is of the opinion that at least one reason why too many of the American clergy do not privately say the offices is that they have such clumsy and inefficient, or too costly, tools to say them with. The proposed book, then, will contain the Order for Daily Morning Prayer,

and the Order for Daily Evening Prayer, and all other matter from the Book of Common Prayer required for the due and full recitation of these two offices. It will be bound as one volume with a text only edition of the Holy Bible in a readable but compact type face. An appendix in the same volume will contain some enrichments to the offices for such as may desire to use them, as: the antiphons of the Psalms and of the Gospel Canticles; hymns of the seasons; a service of Compline; other lectionaries, as the alternative one now authorized by the Standing Liturgical Commission, the 1922 English, and the 1929 Scottish.

It is the hope of the Congregation of the Companions of the Holy Saviour that its life and work may be of continued value to the Church. Especially does it pray that others may be drawn to share with them in its rule, and that similar associations may be blessed by God's favor with new members, by increased zeal and devotion, "that so the life of Christ may, by the power of His grace, be made manifest in their mortal life," to the salvation of His people and to the glory of God.

Modern Education and the Church School

(Continued from preceding page)

school may be sure that the child will be welcomed with an interest based on spiritual values, without thought of material advantage to the school.

Since, therefore, the Church school has proved itself adequate to every situation and effective in every type of child training, it seems strange that parents to whom the Catholic religion is more than a name do not acknowledge their responsibility for the religious training of their children by choosing a Church school in preference to a secular boarding school. The clergy and other members of the Church should feel an equal responsibility for supporting the Church schools by their prayers and interest and should inform themselves about the splendid work done in these institutions by keeping in personal contact with those who have them in charge. For persons of means there is an opportunity offered to exercise their Christian stewardship by annual gifts or the endowment of scholarships. Lawyers who by their profession are in a position to advise Churchmen and women regarding the disposition of their estates should direct attention to these schools.

In a special letter sent out on March 23, 1936, the shrewd Mr. Babson made this recommendation: "We should spend money freely on devout tutors and servants of the highest type. We should select high-grade Church schools and small colleges of the right character for our children. No amount of time and money is too great to spend upon properly educating and training children." Perhaps it is true after all, "the children of this world are in their generation wiser than the children of light"!

Family Portraits

THE FAMILY PORTRAITS are like a woman's diamonds; they may flash finely enough before the world, but she herself trembles lest their lustre eclipse her eyes. —"Prue and I."

The Missionary Motive

By the Rt. Rev. Gouverneur Frank Mosher

Bishop of the Philippines

IS CHRIST a figure of speech—just something to talk about, a pretty legend, a work of art like the painting of a great master, or some such vague, indefinite abstraction? Or do we Christians really know Him as a Person, a Friend, the best, the most helpful, the most intimate of all friends? If the former, there is no missionary motive; if the latter, there is no quest so urgent, no adventure so thrilling, no object so worth while as missions. If one but has imagination and the power to project oneself into the past, it will be seen that during His time of ministry the Lord taught one paramount purpose in life, which was that those who knew Him should carry news of Him to those who did not and should make disciples of them all, whether fellow-citizen or foreigner. Why should there be any change of policy now, when by no means all the world acknowledges Him and all through the world there are those who have never even heard that there is such a person?

The motive, throughout the ages, has varied. Christ Himself stated the duty as an obligation of discipleship, and as He stated it the apostles carried it out during their lifetime, setting an example that makes clear their understanding of the Church's first and main objective. A hundred years ago, after a period of forgetful quiescence, the Church resuscitated what was then called the missionary motive, but unfortunately explained it and bolstered it up with reasons of the period that hid the original and real expression of Christ and in some degree, as modern thought has advanced, gave a stimulus that could not endure. Eventually these reasons were bound to be repudiated and to carry with their repudiation the very thing itself. Man was to be kept out of hell, instead of being filled with Christ so that he lived in heaven both here and hereafter. The recession from that idea and its attendant wrong emphasis accounts for the wrong-thinking, at least some of the repulsion, and the lack of interest today in a Church that has largely allowed Christ to become in the lives of her own people merely a figure of speech.

The missionary motive can easily be stated and argued, but it is doubtful if conviction has ever come to any doubter as a result of debate. In itself it is really an emotion rather than a conviction. One who loves Jesus with all his heart is certain to want to do everything his Lord either taught or commanded. He will not be satisfied with having for himself the richest of spiritual blessings except as he is sure that everything possible is being done to give them all to every living soul throughout all the world. This becomes the *missionary motive*.

No matter what its ramifications, or how its method of expression may be clouded and covered up by appeals for money, for churches, for hospitals, for schools—the root and branch is merely that as rapidly as possible, in every imaginable way, all races and peoples shall have Christ presented to them forcibly, reasonably, attractively, and persistently until their opposition to a new thing is broken down and they have accepted Him as their Master.

There is in it nothing new—nothing, that is, except the local color that varies in every age and with every people. It seems too trite to argue it. One's knowledge of Christian history would convince if given an opportunity to do so—one's

devotion to Jesus as a personal Saviour makes such conviction unnecessary.

As the Saviour went about His ministry His company of disciples grew. They had no cathedrals or chapels—no buildings of any sort—and their work of evangelization was done in the fields or on the roads, as their gatherings were held in private homes or wherever there was possibility of meeting.

There were only a few decades in which the apostles carried out the great commission, as we have come to call it now, but in that time the inhabitants of the then known world had Christ preached to them. A stay-at-home, anti-missionary policy would have killed Christianity then, as now. The Jews rejected and killed the Messiah whom they had been expecting since the days of Abraham, and pretty quickly the new religion became one of Gentiles mostly. It spread quickly, to Rome, to Greece, to all of Europe; St. Paul, it is believed, did in his own person carry his message to Spain and to Britain. And within a few centuries Europe was prevaillingly Christian, and Christianity has been enriched by new ideas and strange customs that it absorbed until it became actually a world religion and could meet many, perhaps any, difficult situations and show their solution.

EUROPEANS settled America. Some held to their religion but others did as so many of our people do today when they move to new and distant lands: they looked upon the Christian life only as a restraint—and they threw off all restraints. Religion was a bother. But the Churches from which they had come followed them up and sent missionaries to whom they committed a double duty—to hold their own people steady and to reach out to the red men who inhabited the new country. Three years ago, preaching for ten days in many parishes on Long Island and some across the sound in Connecticut, it was impressive to hear how often the parish history went back to the missionaries from England—practically every one of them, if of any antiquity, had been a mission that was carried on by the Church of England. One realizes that we Americans are Christians as a result of this and one looks back with gratitude to—say—Bishop Seabury, or to many both before (long before) and after him who did what Bishop Ziegler did only this last winter and all missionaries will always do in the days of pioneering. On horseback or on foot, through the woods and across the river fords, they carried the Gospel of Christ and they planted His Church so solidly that it will go on forever. We are Christians because missionaries came and established strong foundations upon which we have built the Church of our devotion.

But what was the motive of the missionaries themselves? God only knows. It is that peculiar thing that we know as vocation. When we read that the great religious leaders of ages long gone by were "called" to their work we form some opinion of vocation. But when we see those who were called, when we associate with them familiarly, and when perhaps we are of that class ourselves—then vocation becomes more difficult to understand. There was a dawning recognition of a need; there followed some realization of how it could be met; and when it was realized that the finger of God pointed directly

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Religious Education in the Chinese Church

By Miss Alice Gregg

Secretary, Committee on Religious Education of the Holy Catholic Church of China

RELIGIOUS EDUCATION in the Chinese Church is at the beginning of a long, long road, but certain events of recent months give cause for hope. Of these we shall speak later; meantime, a bit of history.

In October, 1928, the National Council of the Church in America, at the request of the Bishop of Anking, the Rt. Rev. Daniel T. Huntington, and the Chung Hua Sheng Kung Hui (Holy Catholic Church of China), released me for service as secretary of the committee on religious education of the General Synod of the Chinese Church.

In the beginning, the outlook seemed well-nigh hopeless. There was no budget. There were no diocesan secretaries of religious education. There was no graded or modern teaching material. There was no budget with which to travel and organize diocesan committees, or to stir up any interest in religious education. There was not even money for stationery, postage, office equipment of any sort. Worse than anything else, there was no budget with which to engage a Chinese writer, and without that a foreigner is useless! It is only the occasional genius who learns to write letters in Chinese. As for preparing courses, it would be completely impossible. My commission had included, "the preparation of courses for children, young people, and adults"! Meantime, there was local work to be done, and the first year passed while I experimented in religious education with the children at St. Lioba's primary school.

Then came an unexpected opportunity that enabled me to get into touch with eight of the then eleven dioceses of the Chinese Church. I was drafted to serve on a deputation that was to travel and discover the religious education needs of China and what could be done to meet them. We met with Christian leaders, Chinese and missionary, in each center visited, from Mukden and Peiping in the north to Canton and Foochow in the south. In each case, whether in north, central, or southern China—alas, we go no farther west than Hankow and Changsha—the answer was the same: the need was for new and improved materials for the teaching of religion, and for teachers trained to use these new materials.

The result of this year of travel and inquiry was the organization of the national committee for Christian religious education, the most ideal working body I have ever known. Some 20 of us, representing our various Church bodies, meet together once a year to report progress on the production of materials, and in the training of teachers, and to make further plans for work. For five years our fellowship has been of the sort that is always engendered when a few like-minded comrades see a vision, and are bending very energy to meet a need. We hear reports as to the use of the materials produced. When word comes that they are being valued, our hearts rejoice. When reports come that the churches are too poor to buy them, we are saddened, and turn to the problem of providing something cheaper for the village churches, and something more suited to the average untrained teacher. Meantime, there is always the need for more teacher-training. Always we are working under the command: "Feed My sheep, feed My lambs." It is not dry organization that concerns us, but the actual task of providing the means through which multitudes are to come into their Christian heritage.

In order that we may never grow academic, no course has been prepared in a Shanghai office. Every course sponsored by us has grown out of the soil of China! A series of religious readers for farmers grows out of a seminary professor's work in a rural experimental station. A course for neighborhood Sunday schools comes from five years of work with theological students with neighborhood Sunday schools in and about Nanking, the nation's capital. Other material grows out of actual work in actual places, with men and women, students or children. Always, some worker is doing a local task, and is at the same time casting the material into such shape as to make it available for wider use. Many persons will be able to use a course who could not construct one, just as many persons drive a car who could not build one. This means that the workers engaged in the task of religious education are at one and the same time meeting a local need and working for a wider constituency.

BUT to return to the Chung Hua Sheng Kung Hui: what progress can be reported in interest in religious education?

First, the growing interest can be gauged by the use of the new materials. Replies, just coming in from questionnaires sent to each diocesan bishop, are of interest. Two dioceses report that they are using the uniform Sunday school lessons and beg for new and interesting material! Neither diocese has a secretary for religious education, and in one, a committee was appointed, and spent its first meeting answering the questionnaire! That is hopeful. It means a chance to write them—although they may disregard letters from a mythical person they've never seen! One secretary replies that his people are too poor to buy the new materials, and that he will have to construct something himself, but adds a postscript, asking for samples! That, too, is hopeful. Quite a number express gratitude for the new materials that have come out, and say that their problems are now more of teacher-training than the difficulty of securing good texts.

A second sign of progress is in the appointment of secretaries of religious education or diocesan committees. Four dioceses out of 13 (Szechuen is to be divided, and Bishop Holden has already appointed a religious education secretary, an ordained clergyman in each case, for both East and West Szechuen) have religious education secretaries. A fifth is planning to have a Chinese ordained man as its secretary. Since July, several "corresponding secretaries" have been appointed to keep in touch with the secretary of the general committee, and disseminate information as to new materials, etc.

Last, and perhaps most important of all, interest may be gauged by financial support. Until this year, any funds that found their way into the exchequer of the religious education committee came from the pockets of individual bishops, or from friends in America. To this must be added the gifts from fellow-missionaries and Chinese workers in reply to an appeal sent out in 1934. Perhaps the most valued of these gifts were two from Chinese clergy. One was for \$1.00, and you felt that it was coming from his own work fund, and the other was a money order for \$2.00, accompanied by a slip of paper

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Why Church Colleges and Schools?

By the Rev. G. Warfield Hobbs, D.D.

Executive Secretary, Publicity Department, National Council

THE MOMENT is now at hand when attention is inescapably centered upon educational institutions. Within a few weeks thousands of graduates will be pouring out from the crucible of our educational processes to test in hard moulds of life the adequacy of their refining. At this same moment other tens of thousands will have finished secondary preparation and presently will flock to college and fill whatever momentary gaps graduation may have caused. To these now commanding attention are added the throngs of parents with elementary training of sons and daughters ended, who must choose the schools to which they propose to entrust these children through their most plastic years for the purpose of what always hopes to be and sometimes proves to be, education.

One particular group, whether of school or college, demands attention from Churchmen. It is made up of the Church college and the Church school. While the Church has surrendered dominance of the educational field it still is true, and these words are written to stress the fact, that there are splendid educational opportunities still offered by our few colleges and by 150 excellent secondary schools for both boys and girls which were born of and owe allegiance to the Church.

There are other groups to whom these days bring problems. There are, for instance, the men and women who face the responsibility of conducting schools and colleges which profess Churchly allegiance and must add to curriculum stresses that important *plus* which may be calculated to develop Christian character.

THE LONG and interesting history of our Church's work in this educational field dates to 1709 with the founding of Trinity School for Boys in New York City. Churchmen, upon this basis, may take justifiable pride in the interest displayed by the Church in the whole realm of education and lament that with passing years the early creative impulse lost its momentum. Beyond doubt Church boarding preparatory schools are among the most valuable agencies the Church possesses for executing her teaching mission and for the development of character. Nevertheless failure of our Church people generally to appreciate this fact has resulted in all too meager support whether of patronage or gifts and in recent years there has been a melancholy procession of failure and year after year the closing of all too many school doors.

The necessary appeal at this moment and in the face of

this condition is to parents. Upon them cannot be urged too insistently the wisdom of preference for Church schools as they plan the schooling of their sons and daughters.

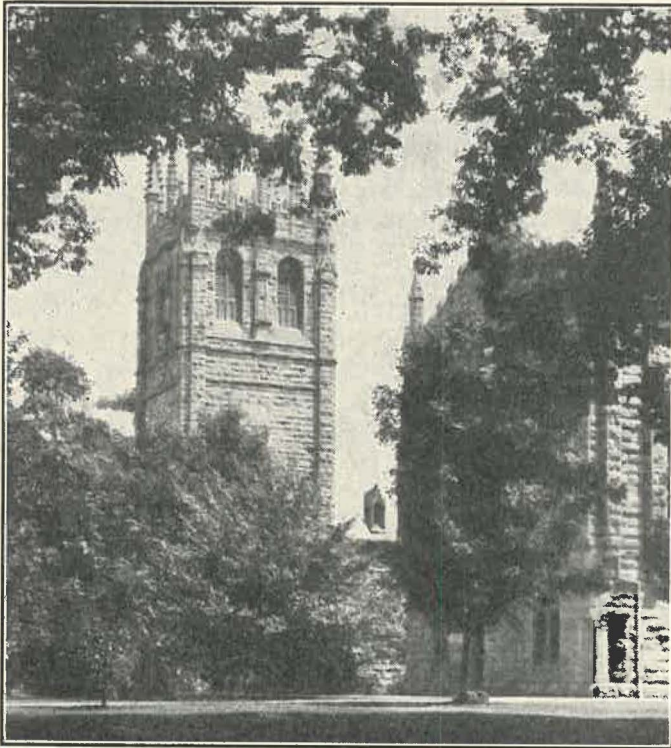
Leaders in the field of Church education are equally distressed by the shrinking of the number of Church colleges. Nevertheless parents who would have their sons come to mental maturity in atmospheres enriched by Christian influences and by the intimate contact with faculty leadership possible in all of these institutions would do well to make careful study in this field.

IT WILL be conceded that the Church college to justify the above judgment must with courage and determination equip itself for tasks of real difficulty and make evident the superior advantages its Churchly influence provides. Obviously the stress must be upon those activities which seek to win the individual student to Christian ways of life. The moment is timely to urge complete mistrust of the extra-curricular tricks and devices, the social stresses not excepting fellowship itself which, under Church auspices, are counted upon to make such impress. Parents may feel as a major reason for the choice of Church educational institutions that there has come on many campuses a rediscovery of the power effectively to impress youth latent in the worship life of the Church. There are signs that in other non-Roman communions than our own, as well as upon our own campuses, there grows a tendency to go to the heart of all worship, the Holy Communion, for that abiding impact which will endure. It is becoming more apparent that student meetings anchored to worship have the best chance of surviving in college communities and certainly Christian parents will prefer to introduce their sons and daughters into an atmosphere so dominated as against the secular environments which beckon them.

THERE HAVE BEEN evidences in the Church college realm of a timidity with respect to the religious birth-right and too often in inviting patronage there has been a tendency to appeal upon the score of size or other circumstances, with the Churchly heritage much muted. Parents, we suspect, will prefer the smaller college and be moved by a presentation of the opportunities it offers for intimate family life, enriched by religious influence. There is no necessity for apology or boast in the matter of size. Most frequently in the smaller group there is that opportunity for individual contact not possible to the mob. The appeal here is that colleges with



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religious tradition will stress that fact above every other.

In stressing religious heritage, however, the institution becomes committed to the choice of such faculty leadership as shall give genuine meaning to religious living. Something is needed beyond a vague ethical idealism not really distinguishable from secular teaching in non-Church schools. Even courses in the Bible can become fairly meaningless if there is no courageous Christian philosophy back of interpretation. In brief the Church school must literally have something to impart over and above excellences of curriculum, validity of historical tradition, or other circumstance; and here again we come with gratification to the growing insistence upon worship convincingly conducted by worshiping leadership as that *plus* which the Church school can offer.

A Church college, under Episcopal auspices, might therefore be frankly a "Church" college, emphasizing instead of minimizing its peculiarity. If its leadership is wise and determined to mount from present limitation to wider service it will emphasize its own genius not merely in a department of religion or in a chapel routine but throughout every phase of its intramural life.

THIS, THEN, is an appeal to Churchmen generally to inform themselves of the educational record their Church has made in the past and to take a justifiable pride in that record.

It is an appeal to parents of every Christian tradition to consider seriously the undoubted merits of Church educational institutions, secondary or college, and to measure well that *plus* which may fix in the lives of their sons and daughters the substance of Christian character.

It is an appeal that the leadership in these two fields proudly proclaim themselves Church institutions.

It is an appeal that such impress be made upon the student personnel as shall justify belief and claim that here a superior preparation for life is possible and that as a primary factor

in such preparation an instinct for and a technique in Christian worship be central.

And finally an appeal that that worship be sacramental, that the Holy Communion establish its power permanently to enrich personality.

The Missionary Motive

(Continued from page 587)

as His insistence brought home to one's consciousness "This means you"—vocation was felt. It is an inward certainty that God wants one to do the thing that must be done. It is the missionary motive that makes some, missionaries; some, supporters of missions—all, an ever-advancing Church of God, the Body of Christ, going into all the world to make disciples of all people.

IN OUR OWN American Church there was, a hundred years ago, a great surging renewal of missionary motive. Can anyone gauge what it meant to the Church then and to its future life? It led the Church to the Middle West, to the Far West, to the Pacific coast, to Africa, to China, to Japan; and today it is the greatest one activity and the most perplexing obligation of a Church that is finding difficulty in understanding its own position in the world and sometimes seems to forget that to carry its religion to the world is more of a privilege than it is an obligation. Never mind hell. God will know what to do with those who die before they ever hear of Him, just as Christ preached to the souls in paradise. But, remember Baptism, Confirmation, Confession and Absolution, and the Communion of the Body and Blood of the risen Lord. If these things are no figure of speech, if the Christian sacraments are daily realized to be the lifeblood that makes us man made in the image of God, then we have Christ within us. And Christ had no motive that was not missionary: He came as Man in order that the movement He inaugurated should reach out to all men, for He wanted them to be included in His sacrifice for their sins and to receive the reward He won. The ready acceptance of Christianity by the peoples of the world to whom it has gone in the past hundred years is the same as that of the earliest Christian days: literally, it is impossible for the Church to keep up with the demands that are made. Surely, this stimulates the motive: we all are human enough to be influenced by the fact that those who see Christian life and hear Christian teaching find it to be the thing for which their religious nature has been craving—perhaps unknowingly as the Athenians in St. Paul's day craved the unknown God.

We who are missionaries abroad have lived in a great light. We baptize thousands and they flock to our church services in increasing numbers; their singing, service at the Altar, and outside of the services the work among their own people by those best qualified, are a highly inspiring experience. These things before us help to sustain our courage when what is behind us seems—it does, at times—to weaken and to become uncertain. One's motive cannot fail when his daily life is stimulated to such a degree by those who were ignorant but now have the knowledge of the Christ who is their Saviour, of His Church that is His sacramental Body and in which membership makes them also partakers of the divine.

A COMBINATION of lofty pretension and poverty of attainment when united in one mind, renders its possessor an object of inquisitive solicitude.
—Thomas Carlyle.

Church Schools

THE FOLLOWING list is intended to serve as a guide for parents who wish to send their children to preparatory schools and colleges where they will be subjected to Church influence. Arranged by provinces, it contains the names and addresses of officials to whom requests for information and catalogues may be sent.

Church Colleges

Bard College—Dean, Dr. Donald G. Tewksbury, Annandale-on-Hudson, N. Y.

Hobart and William Smith Colleges—President, Dr. William Alfred Eddy, Geneva, N. Y.

Kenyon College—President, Rev. Dr. William E. Peirce, Gambier, Ohio.

Trinity College—Dean, Dr. Thurman Losson Hood, Hartford, Conn.

University of the South—Chancellor, Rt. Rev. Dr. Theodore DuBose Bratton, Sewanee, Tenn.

Secondary Schools for Boys

FIRST PROVINCE

Groton School—Headmaster, Rev. Endicott Peabody, Groton, Mass.

Holderness School for Boys—Rector, Rev. Edric Amory Weld, P. O. Plymouth, N. H.

Kent School—Headmaster, Rev. Dr. Frederick H. Sill, OHC, Kent, Conn.

Lenox School—Headmaster, Rev. George Gardner Monks, Lenox, Mass.

Pomfret School—Headmaster, Pomfret, Conn.

St. Dunstan's School—Headmaster, Roy W. Howard, 84 Benefit Street, Providence, R. I.

St. George's School—Headmaster, J. Vaughan Merrick, Newport, R. I.

St. Mark's School—Headmaster, Francis Parkman, Southborough, Mass.

St. Paul's School—Rector, Rev. Dr. Samuel S. Drury, Concord, N. H.

SECOND PROVINCE

Cathedral Choir School—Precentor, Cathedral Heights, New York City.

DeVeaux School—Headmaster, Dr. G. L. Barton, Jr., Niagara Falls, N. Y.

Freehold Military School—Principal, Maj. C. M. Duncan, Freehold, N. J.

Hoosac School for Boys—Principal, Rev. James L. Whitcomb, Hoosick, N. Y.

Manlius School—President, Guido Verbeck, Manlius, N. Y.

St. Bernard's School—Rector, Rev. Thomas A. Conover, Bernardsville, N. J.

St. Paul's School for Boys—Headmaster, Walter R. Marsh, Garden City, N. Y.

Trinity School—Rector, Rev. Dr. Lawrence T. Cole, 139-147 W. 91st Street, New York City.

THIRD PROVINCE

Beckford School—Headmaster, Edmund Burke Whalen, Edinburg, Va.

Boys' School of St. Paul's Parish—Headmaster, George A. Hamilton, Mt. Washington, Baltimore, Md.

Christchurch School for Boys—Headmaster, William D. Smith, Jr., Christchurch, Middlesex County, Va.

Donaldson School—Headmaster, George L. Nicholas, Ilchester, Md.

Episcopal Academy—Headmaster, Greville Haslam, Merion P. O., Philadelphia, Pa.

Episcopal High School of Virginia for Boys—Principal, Dr. A. R. Hoxton, Alexandria, Va.

St. Alban's, the National Cathedral School for Boys—Headmaster, Canon A. H. Lucas, Mt. St. Alban, Washington, D. C.

St. Andrew's School—Headmaster, Rev. Waldon Pell, 2d, Middletown, Del.

St. Christopher's School for Boys—Headmaster, Rev. Dr. C. G. Chamberlayne, Richmond, Va.

St. James' School—Headmaster, A. H. Onderdonk, Hagerstown, Md.

Valley Forge Military Academy—Headmaster, Box R, Wayne, Pa.

Virginia Episcopal School—Rev. Dr. Oscar deWolf Randolph, Lynchburg, Va.

FOURTH PROVINCE

Christ School—Headmaster, David Page Harris, Arden, N. C.

Porter Military Academy—Principal, Maj. Paul M. Thrasher, Charleston, S. C.

St. Andrew's School for Mountain Boys—In charge of the Order of the Holy Cross, Rev. F. W. G. Parker, OHC, St. Andrews, Tenn.

Sewanee Military Academy—Superintendent, Maj. Gen. William R. Smith, University of the South, Sewanee, Tenn.

FIFTH PROVINCE

Cranbrook School—Headmaster, Dr. William Oliver Stevens, Bloomfield Hills, Mich.

Howe School for Boys—Superintendent, Burrett B. Bouton; Chaplain, Rev. Robert J. Murphy, Howe, Ind.

St. Alban's School—Headmaster, Rev. Dr. Charles L. Street, Sycamore, Ill.

St. John's Military Academy—President, Col. Roy F. Farrand, Delafield, Wis.

SIXTH PROVINCE

Breck School—Superintendent, Rev. Dr. C. E. Haupt, 2477 Como Avenue West, St. Paul, Minn.

St. James' School for Boys—Headmaster, Frederick E. Jenkins, Faribault, Minn.

Shattuck School—Headmaster, James S. Guernsey, Faribault, Minn.

Sherwood Hall, Cathedral School for Boys—Principal, A. K. McWhinnie, Laramie, Wyo.

SEVENTH PROVINCE

St. John's Military School—Superintendent, Maj. R. L. Clem, Salina, Kan.

Texas Military Institute—Superintendent, Dr. W. W. Bondurant, San Antonio, Tex.

EIGHTH PROVINCE

Harvard School for Boys—Acting Headmaster, 1601 S. Western Avenue, Los Angeles, Calif.

Secondary Schools for Girls

FIRST PROVINCE

- Bishop Hopkins Hall—Burlington, Vt.
 St. Margaret's School for Girls—Waterbury, Conn.
 St. Mary's School for Girls—Principal, Mrs. Clinton A. McLane, Littleton, N. H.
 Wykeham Rise—Headmistress, Fanny E. Davis, Washington, Conn.

SECOND PROVINCE

- Mary Warren Free Institute—Principal, Rev. Clarence W. Jones, Troy, N. Y.
 St. Agatha's School for Girls—Principal, Miss Muriel Bowden, 553-559 West End Avenue, New York City.
 St. Agnes' School for Girls—Principal, Miss Blanche Pittman, Albany, N. Y.
 St. Anna's School—Sisters of St. John Baptist, Ralston, N. J.
 St. Christina School—Sister Miriam, SSJD, Cooperstown, N. Y.
 St. Faith's School for Girls of Moderate Means—Principal, Rev. Dr. F. Allen Sisco, Saratoga Springs, N. Y.
 St. John Baptist School—Sisters of St. John Baptist, Mendham, Morris County, N. J.
 St. Mary's Hall—Principal, Miss Edith M. Weller, Burlington, N. J.
 St. Mary's School—The Sister Superior, CSM, Mt. St. Gabriel, Peekskill, N. Y.
 Cathedral School of St. Mary—Principal, Miss Marion B. Reid, Garden City, N. Y.
 St. Michael's Home—Sisters of St. John Baptist, Mamaroneck, N. Y.

THIRD PROVINCE

- Chatham Hall—Rector, Rev. Dr. E. J. Lee, Chatham, Va.
 Episcopal Free School of All Saints' Church—President, Miss Eleanor Johnston, Frederick, Md.
 Hannah More Academy—Principal, Miss Laura Fowler, Reisterstown, Md.
 National Cathedral School for Girls—Principal, Miss Mabel B. Turner, Mt. St. Alban, Washington, D. C.
 St. Agnes' School for Girls—Principal, Mrs. Helen A. Macan, Alexandria, Va.
 St. Anne's School for Girls—Principal, Miss Margaret Porter, Charlottesville, Va.
 St. Catherine's School for Girls—Principal, Mrs. Louise B. Brockett, Richmond, Va.
 St. Margaret's School for Girls—Principal, Miss Edith Latané, Tappahannock, Essex County, Va.
 St. Timothy's School—Headmistress, Miss Louisa McE. Fowler, Catonsville, Md.
 Stuart Hall—Principal, Miss Ophelia S. T. Carr, Box J-L, Staunton, Va.

FOURTH PROVINCE

- All Saints' Junior College—Dean, Miss Mary L. Newton, Vicksburg, Miss.
 Cathedral School for Girls—Principal, Mrs. Louis C. Massey, Orlando, Fla.
 Margaret Hall for Girls and Young Women—Sister Rachel, OSA, Box B, Versailles, Ky.
 St. Katharine's School—Principal, Jessie L. Maddison, Bolivar, Tenn.

St. Mary's School and Junior College—President, Mrs. Ernest Cruikshank, Raleigh, N. C.

St. Mary's School—Principal, Helen A. Loomis, 714 Poplar Blvd., Memphis, Tenn.

FIFTH PROVINCE

- Kemper Hall—Superior, Mother Mary Ambrose, CSM, Kenosha, Wis.
 Kingswood School Cranbrook—Principal, Dr. Katharine R. Adams, Bloomfield Hills, Mich.
 St. Mary's School—Knoxville, Ill.

SIXTH PROVINCE

- All Saints' School—Principal, Miss Evangeline Lewis, Sioux Falls, S. D.
 Brownell Hall—Principal, Miss Abba Bowen, Omaha, Neb.
 Jane Ivinson Memorial Cathedral School for Girls—Principal, Miss Josephine Whitehead, Laramie, Wyo.
 St. Katharine's School—Sister Superior, CSM, Box L. C., Davenport, Ia.
 St. Mary's Hall—Principal, Miss Katharine Caley, Faribault Minn.

SEVENTH PROVINCE

- Holy Faith School—Rector, Rev. Charles Kinsolving, Jr., Santa Fé, N. M.
 St. Mary's Hall—Principal, Miss Ruth Coit, San Antonio, Tex.

EIGHTH PROVINCE

- Annie Wright Seminary—Principal, Miss Sallie E. Wilson, Tacoma, Wash.
 Bishop's School for Girls—Principal, Miss Caroline S. Cummins, La Jolla, Calif.
 Rowland Hall—Principal, Miss Wilfrida J. Messenger, Salt Lake City, Utah.
 St. Helen's Hall—Sisters of St. John Baptist, Warden, Rev. J. F. Aitkins, Portland, Ore.
 St. Margaret's School—Principal, Dr. Dorothy Atkinson, Boise, Idaho. Coeducational.
 St. Paul's School for Girls—Principal, Miss Nettie M. Galbraith, Walla Walla, Wash.
 Wellesley School—Principal, Adelaide Smith, 2429 Channing Way, Berkeley, Calif. Coeducational.

Everyday Religion

(Continued from page 584)

in two continents. There were those forty days of Easter and the Ascension. There were prayers for the departed and our link with them at the Altar.

I must have gone on rather long. I know I was praying more than explaining. My visitor seemed to catch something. And then he was gone, evidently thankful.

But that's only a beginning. I'm involved now. One more entanglement. I must take this man's question as my own. I must visit him and draw him into Church. I must pray for him and watch over him as if he had been a foundling left at my door.

Well. God is in it somewhere. It's one of the ways He gives us work to do, and a chance to grow. Evidently He doesn't leave it all to our rectors.

Religious Education in the Chinese Church

(Continued from page 588)

upon which was written, "God bless you." Naturally, the secretary has had the privilege of helping to support the work. But, in the past year, three gifts have come through official channels. In May, 1936, the Shanghai synod voted \$30 (Chinese currency) a year to the budget. In September, Victoria-Hongkong voted \$50 a year. Fukien sent a check for \$30. This was not promised as an annual gift, but, it having once been contributed there is likelihood of the grant's being made again. With such precedents, there is every likelihood that other dioceses will follow suit. Indeed, the Rt. Rev. Lindel Tsen, Bishop of Honan, has signified that the matter would be brought before his synod.

Slowly, then, the Chinese Church is coming into a consciousness of a need for a committee on religious education, of tasks that need to be done. By the time that a Chinese secretary for religious education is ready to "take over," may he have the wholehearted support of every diocese in China!

MEANTIME, there are two items that may be mentioned in connection with this growing consciousness. One is the Kuling Summer Conference which, having had successful sessions in 1935 and 1936, looks forward to a third in 1937. This will serve as a training center for many in the American dioceses in the Yangtze valley, as its sponsors—Sewanee, Blue Mountain, Wellesley, and Kanuga—serve at home. We hope that other parts of the Church in China will later have similar conferences. But, if they do not, there is another training movement going forward just now in which they are already engaged. This is the lay training movement.

The program for lay training was launched in 1935, after Luther Weigle's visit under the auspices of the national committee for Christian religious education. The International Missionary Council, which will hold its next meeting in Hangchow in September, 1938 [see L. C., April 10th], has asked China to go forward with this program, and make its contribution to the world conference with its progress in this work. This means that China does not have to stop her work in order to prepare for a great world conference! This is well, for the very existence of the Church in China is dependent upon the development of a trained laity who feel a responsibility for the Church's work and its support. The very words "religious education" are now in a fair way of losing themselves in the great cause of lay training. To talk to the average Church administrator about religious education leaves him cold. Talk to him about lay training, and he is interested immediately. Lay training is the enthusiasm of the hour, and this is the work that the national committee for Christian religious education has brought before the Churches. What is lay training but the training of the laity to do the work of the Church? And what is the work of the Church but to bring religion and the religious way of life into the lives of children and adults, on the one hand, and to transform the economic basis of their life on the other into a Christian social order? Already seven regional committees are at work, and in five of these the Chung Hua Sheng Kung Hui is participating.

ACKNOWLEDGMENT

[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.]

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CHURCH MUSIC

Rev. John W. Norris, Editor



THREE NOTABLE MUSICIANS of the Victorian era, who, however, were not of the Victorian school, are represented by compositions in the coronation service which will be held May 12th in Westminster Abbey. They are Samuel Sebastian Wesley (1810-1876), Charles H. H. Parry (1848-1918), and Charles Villier Stanford (1852-1924). Wesley wrote some of the finest music ever composed for the Church. Parry was one of the leading intellectual forces in music in England in his time, and Stanford is considered by many contemporary musicians as one of the greatest composers of English Church music of any age.

It will be the third successive coronation at which Dr. Parry's anthem, "I was glad when they said unto me," will be sung. This anthem is sung as the royal couple enter the abbey. Dr. Parry ingeniously included in his composition a place for the shouting of the "Vivats" by the Westminster scholars, who hold the traditional right thus to cheer the King and Queen. Stanford's setting of the *Gloria in Excelsis* was written for the coronation of George V. It is in the key of B flat, but is not taken from his fine Service in B Flat, so well known and widely used. Wesley's very lovely anthem, "Thou wilt keep him in perfect peace," is to be used as one of the homage anthems.

The hardest task which faced the compilers of the service must have been the selection of compositions by contemporary writers of Church music. It unquestionably must have meant the examination of many new works composed expressly for the occasion. Only five of the moderns are represented, yet they are all men of high standing in England today.

Ralph Vaughan Williams, one of the most distinguished of living British composers, has written the setting of the *Te Deum* which is sung after the Communion service is ended. Dr. Williams is noted for the exhaustive study he has made of folk songs and carols. He is a well-known hymnologist and was musical editor of the English Hymnal, published in 1906 and enlarged in 1933.

Sir Edward C. Bairstow, organist at York Minster, is another name deservedly included. He has written extensively for the Church and is a leader in the present movement for the improvement of Church music in England.

Sir Henry Walford Davies, the "Master of the King's Music," is another leading musician of England. He is widely known as a composer, conductor, organist, and teacher. He has edited several hymnals and is the author of many books on music. He collaborated with Harvey Grace in the writing of *Music and Worship*, one of the best handbooks on this subject that have yet appeared.

Dr. William H. Harris, the organist of St. George's Chapel, Windsor, has published a considerable amount of Church music. George Dyson, the fifth of the modern writers to be represented, has written quite a little music for the Church; particularly fine are some of his unison anthems and canticles.

The list of composers represented in this service is truly an imposing one. The music to be sung is noteworthy. The musical portion of the coronation service will be in keeping with all that is finest and lasting in the traditions of the Church of England.

BOOKS OF THE DAY

Edited By
Elizabeth McCracken

An Introduction to the Study of the Bible

THE STORY OF THE BIBLE. By Sir Frederic Kenyon. Dutton. \$1.50.

IT IS 36 years since Sir Frederick Kenyon published his *Handbook to the Textual Criticism of the New Testament*, which is still one of the most useful books on the subject. But since that time our knowledge has naturally grown; and the present little volume—which despite its title is concerned almost exclusively with the New Testament text—is designed to serve as a supplement to the larger work as well as a first introduction to the subject. The most important event in the past generation has been the discovery (in 1930) of the Chester Beatty papyri, and they are described rather fully; but the other finds are not neglected and the results are well summarized. In 1901, except for a papyrus scrap or so, the earliest New Testament manuscripts belonged well into the fourth century, but the Beatty gospels cannot be later than 250, while the codices of St. Paul and Revelation are dated by high authority as early as 200.

As regards textual theory, in 1901 the scheme of Westcott and Hort still held the field, with its three main families, Syrian, Neutral, and Western. Further research has only served to confirm the identification of the Syrian family and the secondary character of its text. But the chief Neutral manuscripts (those of the Vatican and of Sinai) are now known to be Alexandrian, while the secondary Alexandrian family of Westcott and Hort has disappeared from the textbooks. The Western family has undergone radical subdivision. The name is at present reserved for the Old Latin and the Greek text that accompanies it in bilingual codices. The Old Syriac (Westcott and Hort wrote before the Sinai Syriac was known) represents a family by itself. Provost Streeter and Dr. Lake have between them identified a separate family of manuscripts as deriving ultimately from Caesarea; the Washington codex and the Beatty gospels belong to it. And finally there are what Sir Frederic calls "a residue of unassorted readings."

Even the professional textual critic is beginning to be appalled by the tangle of evidence, and textual criticism is becoming more and more a subject that the amateur should leave severely alone. And limits of space force Sir Frederic to allude only very briefly to the greatest problem of all, the textual problem in the pre-canonical stage of gospel transmission: a field in which the text specialist and the synoptic specialist must work together. On the Pauline side he does not explain the great significance of his note that the Beatty codex does not contain the Pastoral epistles and does contain Hebrews (after Romans!); this is the first known manuscript that is not derived from the archetype that somewhere underlies all the others. Publication of its readings is therefore awaited with great impatience.

A minor matter but one of real interest: In the earlier work Sir Frederic described a papyrus sheet as belonging to "a quite unparalleled form of book" since it obviously was taken from a volume with leaves and not from a scroll; so far only parchment or vellum leafed books were known and they were all much later. Other examples of the same type, however, have since been discovered and all the Beatty papyri are of this form. Yet this form is confined to Christian documents exclusively and now it is a reasonable conjecture that books with leaves are the creation of the Christian Church.

BURTON SCOTT EASTON.

Basil Jellicoe: Saint of Our Own Time

BASIL JELlicoe. By Kenneth Ingram. Centenary Press, London. Pp. 182. 6 shillings.

THERE must be many, alas, who know nothing of this man, Basil Jellicoe, lover of God and of those "blood-relations of the King of kings," his brethren; who more than any thousand other men roused England to the horror of its slums; whose work in St. Pancras district, London, showed the way for all the housing replacement efforts of the moment. He died in 1935, after a short priesthood of 15 years—years packed with gaiety, and

adventure, and endless labor under stress, and love, and hilarity. He was an Anglo-Catholic, in the great tradition of Dolling, Stanton, Lowder, Weston, Headlam, "who," as Mr. Ingram says, "gave their lives to poverty, sought no preferment, whose work aroused the admiration of those who had little sympathy with the principles that animated them or the cause that they served." Truly indeed did Fr. Jellicoe "distrust the non-ascetic or apparently worldly, the mechanical-minded Catholic, who kept the Precepts but never set his foot inside a slum."

Those who wish to know why Anglo-Catholicism means more in England than it does over here in America, should read this charming, reverent, simple, and joyous life of a gay and saintly man, "more a Franciscan than an ecclesiastic." Fr. Jellicoe once said to this reviewer, "There is no damnation more terrible than that reserved for a worldly Catholic priest. A worldly Erastian Protestant is apt to be only a dull fellow; but a worldly Catholic priest is an insult to God and man." The life of this saint of our own time, who laughed and joked with God, who cast a spell over rich and poor alike, to whom all slums were a Calvary in and through which we, all of us, keep on crucifying Jesus Christ, ought to be read by everyone who seeks to know what priesthood is supposed to be.

BERNARD IDINGS BELL.

Dr. Garvie's New Book

THE CHRISTIAN FAITH. By A. E. Garvie. Scribners. Pp. 234. \$2.25.

IN THIS small volume, published in the Studies in Theology series, the distinguished English theologian who for many years was principal of Hackney and New College in London gives us a summary statement of "the content of the Christian faith as I have made it my own in the exercise of that faith." It is, therefore, a sort of *confessio fidei*, not a controversial book in any sense of the word nor even an attempt at a developed theological position.

Writing with no reference to his earlier books, and also without using the works of other authors (as he says in his preface), Dr. Garvie has given us a consistent, clear, and sometimes beautifully expressed statement of his fundamental convictions. There is nothing especially new, but there is much that is interesting and valuable.

As one reads the book, one is reminded throughout of an American Protestant theologian whose position is almost identical with that of Dr. Garvie. I refer to Dr. William Adams Brown of Union Seminary, grand old man of contemporary Protestantism. In both we find a firm grasp on the essentials of Christianity, an open-minded attitude toward new truth, a refusal to be swept away by the strident voices of the dialectic theologians. Both are unable to understand *fully* what Catholicism, even the liberal Anglican Catholicism for which we contend, really offers the world; but both are genuinely sympathetic, keenly desirous of unity, and prepared to make great sacrifices for the sake of the Body of Christ. All honor to them.

We hope that many will read this book. It is a fine statement of post-Ritschlian and pre-Barthian Protestantism of the noblest type.

W. NORMAN PITTINGER.

A Suggestive Book

PERSONALITY AND THE TRINITY. By John B. Champion. Revell. Pp. 268. \$2.25.

INTENSELY SUPERNATURALISTIC rather than natural-scientific, original in expression and in details of thought rather than traditional (though traditional in the main content and intent), with a short pungent rhythm, with many coined words and other personal idioms. Not to be used as basic systematic study of the subject, but suggestive in many points of detail.

MARSHALL BOWYER STEWART.

NEWS OF THE CHURCH

Bishop Green Calls Lynching "Barbaric"

Mississippi Coadjutor Condemns Duck Hill Murders in Strongly Worded Article

MERIDIAN, MISS.—Strong condemnation of the Duck Hill lynching, in which two Negroes were tortured with blow-torches, was expressed by Bishop Green, Coadjutor of Mississippi, in his column in the *Church News*, diocesan magazine.

"A shudder of horror swept over our state when we read of the barbaric lynching of two Negroes," the Bishop declared. "Repercussions were heard in Washington and the nation over.

"Strong words have come from the Mississippi council of the Association of Southern Women for the Prevention of Lynching: 'We believe such acts of lawlessness are detrimental to the government of our country, contrary to God's law, and handicap our missionaries in other lands.'

"Such acts misrepresent our civilization, deny our Christianity, poison our culture, disrupt good government, endanger the stability of our democratic institutions. Christian sentiment must crystalize against such defiance of orderly operation of our law and such violence to humane treatment of men however guilty of crime.

"May God send us to our knees in penitence resolve that our beloved state and people shall never again know such outburst of barbaric lawlessness. The divine Lord asked forgiveness for His enemies.

"May God give us the grace of repentance and better minds, and strengthen the Christian Church and Churches in our state and nation for the creation of a sentiment which will make such violence never again possible."

Bishop of Berlin Attacks Nazi Educational Policies

BERLIN—Open conflict between the Roman Catholic Church and the Nazi State drew near May 2d, as Count von Preysing, Bishop of Berlin, in a pastoral letter which was read in all Berlin churches, took sharp issue with Reichsfuehrer Hitler's statement that the State alone would educate German children.

"You parents are the only ones responsible to God for the education of your children. Build up religion in your children and your homes. Frustrate all attempt to destroy their Catholic faith," the pastoral declared.

The pastoral had particular application to a speech by Hitler denouncing the attitude of the Roman Church, delivered the previous day at a demonstration of workers and youth groups in Berlin.

Coadjutor for Tennessee to Be Elected May 18th

CHATTANOOGA, TENN.—Bishop Maxon of Tennessee has appointed May 18th as the time, and Christ Church, Nashville, as the place for the reassembling of the diocesan convention to elect a Bishop Coadjutor. The convention has been in recess since January, pending receipt of the canonical consents to the election. At this date consents have been received from virtually every bishop and from more than four-fifths of all the standing committees.

Crosses Fastest Selling Items, Jewelers Report; Popular in All Sections

LEXINGTON, KY.—A new fad, with religious implications, is sweeping the country. Jewelers report that their fastest selling items, for the past several months, are gold crosses worn on chains as necklaces. Girls and young women are the most frequent wearers. In some places boys and young men are wearing crosses on their watch chains.

A most interesting aspect of the fad is that it is quite as popular in sections where there is a traditional opposition to religious symbols as in others—perhaps the fad is even more popular in such areas.

A missionary in a strongly evangelical field, where the people are "strictly anti-Catholic-minded," reports that the former prejudice against crosses is being downed by the new fad. He feels that the work of the Church will meet with less opposition as the use of crosses grows in his field. He suspects that the giving of small crosses to church school children may have contributed to this new custom in his district.

Five Evanston Churches Join in Choral Service at Pro-Cathedral

EVANSTON, ILL.—An unusual inter-church service was held in St. Luke's Pro-Cathedral Sunday afternoon, April 25th, when choirs and congregations of five leading churches of Evanston came together.

While the service was primarily of a musical character, the pastors of the various churches participated. Bishop Stewart preached.

The service was arranged by the Evanston choirmasters' association, and included the First Baptist, First Congregational, First Methodist, First Presbyterian, and St. Luke's churches. The pastors participating included the Rev. Messrs. Charles H. Heinsath, Hugh Elmer Brown, Ernest Fremont Tittle, and Paul A. Wolf.

The church was filled to capacity for the service.

W. A. Board Views Plans for Triennial

Meeting in New York Announces Subjects, Speakers for Cincinnati Convention

NEW YORK—The Triennial Meeting, to open in Cincinnati on October 6th, was the chief subject of the Woman's Auxiliary national executive board meeting held April 23d to 26th in New York. While plans are still far from complete the procedure as a whole is now determined.

"We must be sure," Miss Grace Lindley said to the board, "that what we discuss in Cincinnati shall be large enough for present world conditions and expressed in the language of the day. . . . I believe that God is putting into the minds of those who will listen the reminder of three fundamental facts, the fact of God, the fact of the Church as His to use, and the fact that vast and new possibilities of fellowship exist today as never before."

One of the board members said that the delegates and other women might think of going to the Triennial as the Jews of old thought of going up to Jerusalem, with all the experience brought them in a renewal of strength and joyful fellowship.

The theme of the Triennial is Fellowship in Faith and Work.

Our Fellowship is the subject of three addresses: With the Orient, probably by Bishop Azariah; With Latin-America, by Bishop Salinas y Velasco of Mexico; With America, by Dean Roberts of Denver.

To relate the thought of these addresses directly to the Auxiliary's pro-

(Continued on page 598)

Strike Decision of Long Island Clergy Accepted

JAMAICA, N. Y. (NCJC)—The Jamaica Ministers Association, April 26th, was victorious in enforcing the decision of its board of arbitration, appointed to consider the testimony of employer and employes in the Long Island *Daily Press* editorial workers' strike, whose judgment in favor of the strikers was at first ignored by the newspaper's management.

With this victory in its first attempt to secure social justice via the establishment of an impartial group to hear industrial disputes, it is generally understood that the board of arbitration will continue to be a potent factor in the Long Island labor scene. The Rev. J. H. Titus, rector of Grace Episcopal Church, Jamaica, is a member of the three-man board.

Midwest Conference Returns to Racine

Conference for Church Workers to Include Courses in Sociology, Dramatics, Youth Work

CHICAGO—Returning to historic Racine College campus for the first time in several years, the annual conference for Church workers of the Midwest will include courses in sociology, dramatics, work among youth, and the whole problem of Christian living in the present age, according to announcement by the Very Rev. Gerald G. Moore, Dean of St. Luke's Pro-Cathedral and chairman of the conference committee.

The dates for the conference are June 28th to July 11th.

Mrs. Frederick H. Linley of Milwaukee will give a course on Biblical Poetry and Its Influence on English Literature. John M. Garrison, director of religious education at Christ Church, Winnetka, will join the staff this year with two courses—one on Guiding Children in Christian Growth, and another on Making the Story Effective in the Church School.

The Rev. Walter K. Morley, diocesan director of social service, will have a course in sociology, and the Rev. Dr. Harold Holt, rector of Grace Church, Oak Park, a course in The Creed for the Modern Man.

The Rev. Charles Herbert Young, formerly of Howe School and now of St. Katharine's, Davenport, Ia., will again be at the conference with a course on The Art of Prayer. Building a Youth Program will be a course designed especially in the interests of young men, given by the Rev. Gordon Reese of Houston, Tex. The Rev. Rex Wilkes, Church of the Messiah, Chicago, will direct the course in dramatics.

Bishop Stewart is expected to have a course for clergy and to give the sunset addresses. The Rev. Alden D. Kelly, student pastor of the University of Wisconsin, has been asked to give a course especially for the laity on The Foundations of Christian Living.

Jubilee of St. Christopher's, Oak Park, Ill., to Be Marked

OAK PARK, ILL.—Twenty-five years ago, a young and promising curate of Grace Church, Oak Park, started services in South Oak Park. He was the Rev. Bernard Iddings Bell, and out of his efforts came into being St. Christopher's Church. The week of May 9th to 12th, the founding of the parish will be recalled in a series of events marking the silver jubilee of the parish.

In connection with the anniversary, it is announced that the Rev. John S. Cole, former rector of St. Christopher's, has been elected rector emeritus and has accepted.

In preparation for the anniversary, the interior of the church has been largely refurbished and redecorated and the whole greatly beautified. Several of the additions are memorials.



Carlson & Bulla Photo.

MEMORIALS IN WICHITA CHURCH

New wainscoting in the sanctuary, Altar rail and kneeling cushions, bishop's chair, sedilia, paneling of the choir stalls, and lectern New Testament were dedicated in St. James' Church, Wichita, Kans., by Bishop Wise of Kansas, April 11th. Memorials to various Church people, all the woodwork was done in the studios of the American Seating Co., Grand Rapids, Mich. The Rev. Samuel E. West is rector.

Plan Religious Festival for Chicago Centennial

CHICAGO—Plans for Chicago's centennial religious festival were announced last week by Judge John P. McGoorty, chairman of a commission of prominent Chicagoans of various denominations arranging the program. The festival is part of the city's charter centennial celebration which occurs this year.

A series of religious services on the lake front will start with a field Mass celebrated by the Jesuits of the Roman Catholic archdiocese of Chicago in June. Following this there will be a Jewish service, Lutheran service, Protestant service, and an Anglican-Eastern Orthodox service. The climax of the program will come in September when a dramatic spectacle including a cast of 5,000 persons will be staged. The drama is being written by Marcus Bach of the Rockefeller Foundation and will be directed by Isaac Van Grove, former director of the Chicago Civic Opera Co.

South Florida Deputies

ORLANDO, FLA.—Through a confusion in reporting the names of deputies and alternates to General Convention elected at the convention of the diocese of South Florida, the list given in THE LIVING CHURCH for May 1st followed the wrong order. The correct order is:

Deputies: the Rev. Messrs. G. I. Hiller, E. L. Pennington, H. I. Louttit, W. F. Moses; Messrs. S. G. Gray, W. P. Caldwell, M. O. Nace, W. E. Tylander. Alternates: the Rev. Messrs. J. M. Taylor, M. J. Bram, J. B. Walthour, the Rev. Dr. H. L. Taylor; Judge T. P. Warlow, Messrs. Clarence H. Martin, J. M. C. Valentine, Frank Van D'Elder.

Drive for Economic Conference Advances

George Lansbury Continues Efforts Under Auspices of Fellowship of Reconciliation

NEW YORK (NCJC)—George Lansbury, who recently obtained the unexpected public consent of Hitler that Germany would participate in a world economic conference if President Roosevelt would call one, is expected to continue his efforts to visit heads of European States, according to Dr. Harold E. Fey, secretary of the Fellowship of Reconciliation.

Mr. Lansbury's visit to Germany was made under the unofficial auspices of the Fellowship—a small but influential international organization of Christian pacifists which Mr. Lansbury helped to form in England during the war.

Hitler is the eighth ruler Mr. Lansbury has visited in the behind-the-scenes campaign which he and his friends are carrying on to revive the conference process in international affairs as a means of stopping the drift toward war. When in this country last spring, speaking for the Emergency Peace Campaign, he visited President Roosevelt and received such encouragement that he has since talked with high officials in the British, Norwegian, Danish, French, Dutch, Belgian, and German governments.

The former head of the British Labor party believes that, bad as the international situation now is, it is never impossible of effective treatment if intelligent men can be brought to sit down and face problems together.

While the details of Mr. Lansbury's next visit with the head of a European State are not available, it is known that an interview with Mussolini is not impossible. At this moment, however, he will probably concentrate his work in England, for many of the most formidable obstacles to an international conference appear at the moment to be centered in London.

Ohio House Committee Blocks Bill to Aid Parochial Schools

COLUMBUS, OHIO (NCJC)—For the fourth successive year the Ohio house of representatives blocked action on the parochial school bill. The house committee on education indefinitely postponed consideration of the measure. The vote of 11 to 4 followed earlier passage by the senate, 25 to 11.

The bill was opposed by the Episcopal Church's Bishops of Ohio and Southern Ohio.

Deaf Workers to Meet in Chicago

CHICAGO—The national conference of Church workers among the deaf will be held in Chicago July 24th and 25th. At the same time, the National Association of the Deaf will be meeting in the city.

Kentucky Diocesan Condemns Gambling

Bishop Clingman Forbids Raffles,
Bingo Parties, in First Address
to Diocesan Convention

LOUISVILLE, KY.—Gambling as a means of raising money for Church needs was unreservedly condemned by Bishop Clingman of Kentucky in his first annual address to the convention of the diocese of Kentucky, meeting here April 21st and 22d.

The Bishop also urged vestries to consider seriously the problem of raising rectors' salaries. Pointing to the upturn in business and the slight increase in diocesan missionary salaries, he declared:

"May I call the attention of parish vestries to the desirability of restoring the salaries of their clergy to pre-depression figures as early as possible, and urge both parish vestries and mission committees to pay the salaries promised, and promptly? No clergyman has any right to fix his gaze upon the dollar mark, but he has a right to expect and receive a decent living wage, nor have the laity the right to withhold such wage. The laborer is worthy of his hire. Moreover, the work cannot prosper under the leadership of a man who is harrassed and worried, as any conscientious man will be, by his inability to meet his necessary minimum expenses. . . .

"While upon the subject of finances, I wish to record here my judgment upon methods of money raising by the churches or by groups and individuals within the churches. These methods fall into four general groups: (1) There is direct giving, giving in an intelligent, generous, sacrificial way; this is the ideal and I commend it most heartily. (2) There are sales, suppers, bazaars, and the like; I have no objection to these when they do not offer unfair competition to our merchants; in fact, I realize that this is the only way in which certain persons can support the Church financially, and I am aware that such affairs have value altogether apart from the financial consideration. (3) Dances and card parties; in my judgment these are undignified and unworthy methods of making money for the Church and I cannot approve of them in that connection. Lastly, there are various gambling devices such as raffles, bingo parties, and the like; such things I condemn and forbid."

Declaring, "I commend increasing, earnest, and thoughtful use of the books of the Forward Movement and a ready willingness to enter into each new phase of the Movement as it develops," Bishop Clingman stressed the importance of the Movement for the Church.

HIT SOCIAL DISEASE

The convention unanimously passed resolutions declaring that no clergyman of the diocese should perform a wedding ceremony without a health certificate from a reputable physician certifying that the contracting parties were free from venereal disease; and memorializing the state legislature to enact a law prohibiting the marriage of persons with such disease. This action was proposed by Dr. Rodmon

Presbyterian Church of America Held Endangered by Internal Controversy

PHILADELPHIA (NCJC)—Evidence of dissension within the Presbyterian Church of America is indicated in the latest issue of the *Presbyterian Guardian*, organ of the new denomination. In a three-page leading editorial, entitled A Plea for Peace, the Rev. R. B. Kuiper, professor at Westminster Theological Seminary, refers to "growing evidence of differences, not to say strife," within the Church.

The Presbyterian Church of America split here last year from the Presbyterian Church in the USA over alleged modernism in that body. During the last general assembly of the new denomination there was extensive controversy over the place of Premillennialism in Church standards.

Among divisive influences which undermine internal peace, he lists: artificial distinctions among Church members, the practice of ascribing unworthy and evil motives to another, failure to acknowledge parity of the clergy, "unholy rivalry and petty jealousy," "lack of proper perspective," compromising with modernism, being "less insistent on holiness of life than on purity of doctrine," and the "type of ecclesiastical pacifism" which discourages theological debate.

Failure to recognize "an area of tolerance" will also "result in serious disturbance" to peace, the editorial states. It points out that there may be a permissible difference of opinion on the use of wine. Presbyterians may also differ on Premillennialism, Amillennialism, and supernaturalistic Postmillennialism.

Leavell, Louisville medical health officer and a member of the cathedral chapter. Dr. Leavell is widely known for his work in preventing an epidemic of disease as an aftermath of the Ohio river flood.

The Rev. William H. Langley, Jr., was added to the standing committee, replacing the Rev. W. F. Renneberg. Deputies to General Convention are as follows: the Rev. Messrs. Harry S. Musson, Curtis Fletcher, W. F. Renneberg, and W. H. Langley, Jr.; Messrs. Henry S. Gray, Philip S. Tuley, John J. Saunders, and A. Galt Robinson. Alternates are the Rev. Messrs. R. C. Board, Arthur H. Austin, Richard L. McCready, and F. Elliott Baker; Messrs. Edward S. Hungerland, William E. Pilcher, Edward D. Morton, and F. W. Drybrough.

700 at Detroit GFS Service

DETROIT—A congregation of 700 persons attended the annual diocesan Girls' Friendly Society service in St. Paul's Cathedral, April 25th. Four hundred were members of the society, representing 35 branches of metropolitan Detroit, and marched into the cathedral in an impressive procession, carrying a dozen or more flags and banners.

The service was conducted by the Very Rev. Dr. Kirk B. O'Ferrall, Dean of St. Paul's, and the speaker was Deaconess Kate Sibley Shaw, for many years in charge of the House of the Holy Child, Bontoc, P. I., a school for Igorot girls. Deaconess Shaw, on a year's leave of absence, made a special trip to Detroit from New York to speak at this service.

Tennessee Deputies Seek Larger Budget

Propose Creation of Committee on
Strategy and Appraisal; Praise
Efforts of National Council

CHATTANOOGA, TENN.—A sizable increase in the Budget of the national Church and the formation of a committee of the National Council on strategy and appraisal were among the recommendations adopted at a conference of the deputies and alternates to General Convention from the diocese of Tennessee, with the Rev. Dr. Karl M. Block of the National Council.

EXPRESS FAITH IN COUNCIL

The conference expressed its faith in the National Council in the following resolution:

"Resolved, that the clerical and lay deputies and alternates of the diocese of Tennessee to the General Convention express to the National Council, and especially to its officers who devote their whole time to the work, our confidence in their conduct of the Church's affairs; our appreciation of the work they are doing on our behalf; and our thanks for arranging this conference between a representative of the Council and the deputies, believing that such conferences are of great value in promoting an understanding of the Church's problems and in developing a spirit of coöperation between the Council and the whole Church."

The conference was attended by all eight clerical deputies and alternates and by two each of the lay deputies and alternates, together with Bishop Maxon of Tennessee. The findings adopted were as follows:

"(1) This group has been so impressed with the effectiveness of Dr. Block's opening statement, that it suggests to the National Council that Dr. Block be requested to put it in form for use as an outline for missionary addresses or sermons, and the Forward Movement Commission be asked through its committee on the missionary motive to distribute the same to the clergy generally.

"(2) We are of opinion that the Church should undertake for 1938 a Budget of \$2,750,000, believing that conditions warrant at least this increase over the present emergency schedule.

APPROVE SELF-APPORTIONMENT

"(3) We approve the continuance of the principle of self-apportionment, but we consider it most desirable that a schedule of suggested quotas be carefully worked out to serve as a guide to the representatives of the dioceses for such self-apportionment.

"(4) In the matter of our own diocesan objective for 1938, for the general Church Program, our opinion is that a figure of \$20,000 is reasonable, and possible to attain by intelligent and concerted effort. [The 1937 expectation is \$17,500.]

"(5) We believe that could a committee on strategy and appraisal be appointed by the National Council and provided for in the Budget of the general Church, much confidence and renewal of interest in the missionary work of the Church would be established."

W. A. Board Views Plans for Triennial

Continued from page 595

gram for 1938-40, there will be several briefer talks, including: The Use of the United Thank Offering, by Miss Mary Louise Pardee of New Haven, Conn.; Personnel; Supply Work, by Mrs. T. K. Wade; Christian Use of Money; Forms of Service: The Religious Life, The Order of Deaconesses, Professional Church Work, Volunteer Church Work.

CONFERENCE GROUPS

After listening, the delegates will divide into 15 conference groups for discussion. All the groups will be discussing the same subject at the same time; the reason for dividing is to make groups small enough to give everyone an active part, as it is out of these discussions that the next three-year program will come.

Mrs. Henry Hill Pierce of New York is to report the Oxford Conference on Church, Community, and State, to which she is a delegate. There will also be a report on the Edinburgh Conference on Faith and Order.

Miss Grace Lindley will lead three meditations at noon. There will be other noon services, not yet arranged.

UTO PRESENTATION

The presentation service for the United Thank Offering of the women of the Church comes on Thursday morning, October 7th, with the Presiding Bishop as celebrant, assisted by many missionary bishops.

Mrs. Harper Sibley of Rochester will speak at the missionary mass meeting when the amount of the offering is announced.

The Auxiliary in each diocese and missionary district, domestic and foreign, elects five delegates and five alternates. Distance and expense usually prevent the foreign districts from having a complete delegation but each district almost always has at least one delegate. There were 439 delegates present in 1934, and 435 in 1931. More than 100 women serve on committees and in other offices so every diocese and district probably has at least one representative officiating.

MRS. WOODWARD NOMINATED

The presiding officer and a vice-chairman for the Triennial Meeting are elected by the delegates, but the national executive board nominates one woman for each office. As previously announced, the board will nominate Mrs. Edwin Allen Stebbins of Rochester for presiding officer. At the April meeting the Board chose Mrs. Harold E. Woodward of St. Louis as its nominee for vice-chairman. Mrs. Woodward has been a delegate and served on a committee at the Triennial. She is now vice-president of the Girls' Friendly Society for the Seventh province.

In connection with the use of the United Thank Offering, which is determined by the delegates, the board will recommend that no money from the offer-

Bishop Nichols Arrives After Fatiguing Journey

SAN FRANCISCO—The Rt. Rev. Dr. John W. Nichols has arrived in California and is at St. Luke's Hospital. He was much fatigued by the long journey across the Pacific from Shanghai where he is Suffragan Bishop.

The son of the Rt. Rev. William Ford Nichols, "Jack" Nichols has a host of friends who are praying for his recovery.

So far no one outside his family has been allowed to see him. Bishop Parsons has held several telephone conversations with him. His health is showing signs of improvement.

ing of this triennium be appropriated for buildings unless the offering exceeds \$900,000. A comparison of the offering now and at the same date in the last triennium showed: Amount given, April 22, 1934, \$439,000; April 22, 1937, \$514,000.

In connection with supply work, it was announced that the board is making a detailed study, gathering information from bishops, supply secretaries, and missionaries, and will have some recommendations to make.

It was announced at the meeting that Miss Avis Harvey, now at St. Margaret's House, Berkeley, Calif., has accepted the office of field secretary on the national staff of the Auxiliary. This appointment was made and announced last December but Miss Harvey's decision has been delayed, especially by the death of Deaconess Newell, former Dean of St. Margaret's. The two vacancies left by Miss Osgood's and Miss Anderson's resignations are now filled by Miss Deuel and Miss Harvey.

Miss Harvey will probably begin her new work in the early fall. She is a native of New York City and a graduate of the New York Training School for Deaconesses. She has had considerable experience in parish work in New York City and in California. She is now religious education director for the diocese of California and has been on the faculty of St. Margaret's. She has also lectured at the Divinity School of the Pacific and the Pacific School of Religion.

POSTER CONTEST AWARDS

Awards for the United Thank Offering poster contest which closed April 1st were announced by the board as follows: (1) Miss Caroline Kaufmann, Savannah, Ga., high school student; (2) Miss Marion E. Wiethorn, Syracuse, N. Y., university student; (3) Mrs. Charles S. Chapman, Leonia, N. J.; honorable mention: Mrs. Philip Rust, Granogue, Del., and Miss Elaine Healy, Cedar Rapids, Ia.

A total of 104 posters was received, from 59 girls and women in 33 dioceses. One woman sent 34. These 34 and 10 others came from the First province; from the Second province, 22 were received; from the Third, 10; Fourth, 16; Fifth, 4; Sixth, 2; Seventh, none; Eighth, 4. Two came from Rome, Italy.

Bishop Manning held a preliminary service for the board at the cathedral on

the night of April 22d and in his sermon emphasized his belief that if interest is to be aroused in missions there must first be aroused a renewed faith in Jesus Christ, in Him not only as an example but as One who is reigning and judging today.

SPEAKERS HEARD

The Rev. Almon R. Pepper, part-time executive secretary of the National Council's Social Service Department, told something of the department's present work for social welfare, social education, and social action. He spoke especially of the Church's 78 homes for children. The boards and directors of these homes are turning more and more to the department for advice about improving their equipment, raising their standards, and modernizing their whole method of approach to their task.

James E. Whitney, assistant treasurer of the National Council, outlined the current financial situation of the Church.

Mrs. E. T. Allison, secretary of the New York School of Social Work, who is a member of the advisory committee on the Bishop Tuttle Training School, Raleigh, N. C., spoke of present endeavors to raise the standards of the school. She referred also to the fact which has been reported more than once in recent years, that the graduates, who are equipped to work for the Church and eager to do so, are going into secular social work because the Church provides no openings for them. Many bishops and other leaders realize the need for the work these young trained Colored women could do, but so far money has not been available to offer them Church positions in parish or diocese. In the social work field the graduates are making a good reputation for themselves and for the school.

The board had supper at Windham House one night, where Miss Mary E. Ladd, the director, discussed matters concerning the house.

GREETINGS TO CHINESE WOMEN

The board sent greetings to the triennial meeting of the Woman's Missionary Service League of the Chinese Church, then meeting in Foochow.

A memorial to Mrs. John Markoe was adopted by the board, expressing appreciation of her long and devoted service to the Church.

A number of appropriations were made for scholarship aid to present or prospective Church workers, and several gifts were voted from the Emery Fund for missionaries on furlough.

Among visitors at one or more sessions of the board were Miss Josephine Budd and Miss Sada Tomlinson, both from China, Miss Ruth Earnshaw of Chicago, who goes to China in July to teach English at Central China College, Wuchang (not a National Council appointment), Miss Jennie Loomis and Mrs. John E. Hill, presidents of the Connecticut and Pennsylvania Woman's Auxiliary, Mrs. Harold E. Woodward, Mrs. F. S. Hazard, United Thank Offering treasurer for Trinity Chapel, New York, and Deaconess Edith Smith of Nevada.

All the board members were present except three, who were ill.

Repeat Showing of Eliot Play Planned

"Murder in the Cathedral" Brings Capacity Crowds in Milwaukee; Three New Dates Set

MILWAUKEE—T. S. Eliot's play, *Murder in the Cathedral*, presented to capacity audiences in All Saints' Cathedral here, April 20th and 21st, will be brought back for repeat performances May 25th and 26th, it is announced.

The Cathedral Players, Milwaukee amateur dramatic group who staged the performance, will also go to Evanston, Ill., May 16th, to present their offering at St. Luke's Pro-Cathedral.

More than 1,000 Milwaukeeans of all faiths crowded the cathedral on the two nights when the play, representing the martyrdom of St. Thomas Becket at Canterbury, was offered here. As many more had to be turned away for lack of seating space. Those who wish to see the other performances are advised to come early.

People who had seen the drama performed elsewhere declared that Robert H. English's characterization of St. Thomas was the finest they had ever seen. And the work of the production staff, carried on with limited funds and in a building not designed for dramatic performances, received high praise. Special appreciation was accorded by the players to the Very Rev. Henry Roth, Dean of the cathedral, and Allan Barfield for their assistance in many ways.

The play was presented in the chancel of the cathedral, and a program note requesting that applause be omitted was scrupulously followed. Under Dr. E. R. Lamp's direction, the feeling of the play was one of religious devotion rather than entertainment. No admission charge was made, but a voluntary collection taken up



Photo by Ted Cramer

THE SCRUBBERS AND SWEEPERS OF CANTERBURY
From "Murder in the Cathedral" as presented at All Saints' Cathedral, Milwaukee.

after the performance amounted to \$220.

Murder in the Cathedral is unique in modern drama in that it depends in large part for its effect upon a chorus. The women of Canterbury, who make up the chorus, turned in a notable performance, as did the other members of the cast.

East Carolina Meetings Stress Knowing Church

WILMINGTON, N. C.—Twelve one-day missions or regional conferences have been held in the following parishes and missions of the diocese of East Carolina: Fayetteville, Kinston, Goldsboro, Wilmington, New Bern, Washington, Greenville, Williamston, Belhaven, Plymouth, Edenton, and Ahoskie.

The general theme for discussion at these meetings was Know Your Church. They were sponsored by the Woman's Auxiliary, the commission on evangelism, and the laymen's organization of the diocese.

The subjects were well presented by the following leaders: Bishops Gribbin of Western North Carolina and Darst of East Carolina; the Rev. Messrs. Lewis N. Taylor, Jack R. Rountree, chairman of the diocesan commission on evangelism, Alexander Miller, W. R. Noe, John R. Tolar, Mortimer Glover, and E. F. Moseley; and Mrs. Moselev.

Young People Elect Officers

CHICAGO—James Couper of the diocese of Ohio was elected president of the Young People's Association of the Midwest province at the annual meeting at Brent House. Other officers named were: vice-president, Jack White, Chicago; secretary, Jane Serena, Cincinnati; treasurer, Erwin Fletcher, Waupun, Wis.

Better Easter at Anvik; Mission to Mark Jubilee

ANVIK, ALASKA—Easter at Anvik was marked by an increase over last Easter in attendance at Church services and in the offerings, both from the children and the adults.

A noteworthy feature of the 10:30 o'clock service was the large number of men and boys present. The spring sun shone in a cloudless sky, but there was not much warmth in its rays, for there was a raw March wind which blew straight off the frozen Yukon.

Attendance at Church services during Holy Week also showed an increase over last year, the congregation on Good Friday being more than double that of a year ago.

This year marks the 50th anniversary of the founding of Christ Church Mission, the mission having been established in the summer of 1887 by the Rev. Octavius Parker and the Rev. Dr. John W. Chapman. Plans are being made to celebrate the anniversary this coming summer. Both Bishop Rowe and Bishop Bentley have signified their intention to be present for the occasion. A feature of the celebration will be a gathering of workers from the other Alaskan missions, since the occasion marks not only the founding of the mission at Anvik, but the beginning of active missionary work in Alaska by the Episcopal Church.

Deaconess Smith in U. S.

DALLAS, TEX.—Deaconess Eleanor P. Smith of St. Andrew's Cathedral, Honolulu, is now on furlough in the United States. Her address after the first of June will be St. Matthew's Cathedral, Dallas. She returns to the Hawaiian Islands in September.



Photo by Ted Cramer

THE ARCHBISHOP'S CHRISTMAS SERMON

Council Formed for Defense of Marriage

Bishops of St. Albans and Ely Leaders of New Group Upholding Marriage Law of Church

LONDON—The proposal before the convocations of Canterbury and York for the admission, on certain conditions, to the Holy Communion of persons who have been divorced by the State and who, have contracted a civil remarriage during the lifetime of their previous partner, taken with the bill now before Parliament for increasing the causes for which a divorce may be obtained, are regarded in so serious a light by a large number of Churchmen that they have formed a Christian Marriage Defense Council.

Their leaders in the defense of the Christian marriage law and all its implications are the Bishops of St. Albans and Ely who alone in the upper house of Canterbury convocation opposed the proposal that remarried divorcees should come to Communion. The council was inaugurated at a great demonstration in the Albert Hall, London, on April 12th, attended by between 4,000 and 5,000 people, the proportion of priests in the audience being noticeable.

The meeting's chairman was a young member of Parliament who has done splendid service in defense of Christian marriage in the House of Commons, and the other speakers were the Bishops of St. Albans and Ely, a country parish priest, and the president of the London diocesan branch of the Mothers' Union, who claimed to speak on behalf of 17,000 women. Dr. Heywood, the Bishop of Ely, said that the Church of England in this matter was facing today a crisis more serious than any with which she had been confronted within the past 50 years. In his opinion, to say, as the upper house of Canterbury convocation has done, that divorced persons cannot be remarried in church, but to allow them to receive the Blessed Sacrament, is to strain at the gnat and swallow the camel. Dr. Furze, Bishop of St. Albans, strenuously denied that either he or the Bishop of Ely desired to condemn those who remarried after divorce to lifelong excommunication.

"All we say is what the Church says: so long as they continue to cohabit as man and wife they are what our Lord describes as 'committing adultery,' and consequently have *ipso facto* excommunicated themselves, because they cannot fulfil the second requirement of those coming to the Lord's Table, as laid down in the Church Catechism. Once they honestly purpose to amend, and are truly penitent, of course the Church would gladly welcome them back."

The Bishop freely admitted that the course prescribed by the Church may involve heroism, but he denied that it was an impossible one to pursue, with the grace of God. Hard cases, he noted, are not confined to those who go through the divorce courts and remarry.

"There are hundreds of men and women

Rev. H. F. Butt Accepts West Point Chaplaincy

KENSINGTON, MD.—The Rev. H. Fairfield Butt, III, rector of Christ Episcopal Church, Kensington, has been tendered appointment as chaplain of the United States Military Academy. The Rev. Mr. Butt has accepted the appointment. He will succeed the Rev. Roscoe Thornton Foust, who has resigned as chaplain of the Military Academy, effective June 15th.

The selection of the Rev. Mr. Butt was made on the recommendation of Maj. Gen. William D. Connor, superintendent of the Academy, after consideration of the records of a large number of eminent clergymen from all sections of the United States.

who are gallantly holding onto their marriage vows under terrible difficulties, simply because they believe it is God's will that they should, and that He will enable them to do so."

If the proposal becomes operative, the Bishop is convinced that it will lead to a most serious division in the Church at a time when its members needed to be left free to respond to the Archbishop's noble Recall to Religion.

ACTORS' CHURCH UNION

The famous English veteran actor, Sir John Martin-Harvey, presided at the annual meeting of the Actors' Church Union, held in the Royalty Theater, Soho, this week. Commending the Union's work, the well-known actress, Miss Nancy Price, said she remembered as a girl what the Actors' Church Union had meant to her as she went about the country without friends or money. She had always hoped to see the day when church doors would be kept open everywhere, and she also hoped that the Church would never be ashamed of the Actors' Church Union. Although actors were still rogues and vagabonds according to Act of Parliament, she felt that even rogues and vagabonds wanted their God.

Coöperative Movement as Peace Factor Discussed

NEW YORK—The contribution of the Coöperative Movement to world peace was the keynote of a talk on Coöperatives by Mrs. Ryllis Alexander Goslin, editor of the *Headline Books* published by the Foreign Policy Association, at a dinner meeting of the board of directors of the Girls' Friendly Society here April 21st.

Mrs. Goslin was asked to speak on this subject because the GFS is sponsoring an experimental study of coöperatives in a number of branches with the possibility of issuing a program outline for young people's groups on this subject.

Dr. Adelaide T. Case, professor of religious education, Columbia University, and a member of the GFS board of directors, spoke on new trends in religious education.

Announce Plans for Georgia Conferences

Camp Reese Being Put in Readiness for Summer Activities; Stress is Laid on Social Service

SAVANNAH, GA.—Camp Reese, the diocesan conference center on St. Simon's Island, is being put in readiness for the opening in June. Like last year, there will be four camps conducted by the department of religious education: young people's, adults', boys', and girls' camps.

Special stress is being laid this year on the social service course to be given at the adult conference, July 5th to 19th, by J. Thomas Askew, Dean of Armstrong Junior College, Savannah. The Rev. Dr. David Cady Wright, rector of Christ Church, Savannah, will be the director. The faculty and classes are as follows:

Adults' camp: Bishop Barnwell, on The Church in Georgia; the Rev. David Cady Wright, on The Bible; the Rev. Dr. Vernon McMaster, secretary of Church Schools, National Council, on What to Teach in the Church School; the Rev. John A. Wright, on Our Lord's Life; Mrs. James W. Griffith, on Coaching Classes. Woman's Auxiliary Day will be July 17th.

The first camp will be for young people and will be held between June 19th and July 3d. Last year the camp was too large. This year it will be limited. The Rev. Ernest Risley, rector of St. John's Church, Savannah, will be the director. The theme will be Your Church and Mine.

Faculty and classes are: Bishop Barnwell on The Needs of the Mission Field in Georgia (combined groups); the Rev. Robb White, on The Teachings of Your Church (high school group); the Rev. Ernest Risley, on The Teachings of Your Church (college group); the Rev. Howard Harper, on Why Christianity? (comparative religion) (high school group); the Rev. John E. Hines, on Youth Problems (college group); Mrs. James W. Griffith, on Young People's Work (elective).

The boys' camp, from July 19th to July 31st, will have the Rev. Robb White, Jr., as director and the theme of Life Patterns. The Rev. Robb White, Jr., the Rev. Dr. James B. Lawrence, and Sullivan Bond, Jr., will be the faculty.

The girls' camp, from July 31st to August 14th, will be directed by Miss Cecil Burroughs. The theme is Growing Up. Courses will be conducted by the following, with the assistance of other leaders: Miss Gwendolyn Miles, Miss Gene Burroughs, Miss Margaret Seabrook, and Mrs. Kendrick Bragg.

Pacific School Plans New Chapel

BERKELEY, CALIF.—Plans have been completed for a new chapel for the Church Divinity School of the Pacific here, and arrangements for its construction have been made, according to an announcement made by the Very Rev. Dr. Henry H. Shires, Dean of the institution.

Youth Movement in Michigan Advances

Organized Diocesan Young People's Activities Planned at Meeting in St. Joseph's, Detroit

DETROIT—The young people of the diocese of Michigan have been accomplishing things lately in the way of corporate worship, and their latest activity would indicate that a diocesan young people's movement is definitely on the way.

At the invitation of Richard Antes, president of the Young People's Fellowship of St. Joseph's parish, Detroit, more than 450 members of parish groups attended a meeting in that church on the evening of April 18th. It had been planned to have a supper first and then a service, but the numbers who attended so greatly exceeded the expectancy that plans were hurriedly changed. At 5:30, therefore, a service of worship was conducted in the church, conducted jointly by the Rev. Sheldon T. Harbach, assistant in the host parish, and the Rev. William S. Hill, assistant in St. John's, Detroit. A special litany for youth was read.

Following the supper, Mr. Antes presided at a meeting of the group, at which future plans for corporate activity for young people were discussed. Allan L. Ramsay, diocesan director of boys' and young people's work, stated that he felt the fine attendance at this meeting indicated a need for group activity, and mentioned the coming older boys' conference and Cranbrook summer conference as projects which the young people could support. The Rev. J. Francis Sant, vicar of Christ Church, Detroit, and chairman of the newly created division for young people's work, explained the relationship of the division to the young people.

"Young people possess three fine qualities," he said, "idealism, enthusiasm, and loyalty. But they lack one just as important—experience. It is to enable them to attain this experience that older men and women are asked to give advice and counsel."

Mr. Sant hastened to assure the group that no "absolute control" was to be exercised, merely that the division would serve as advisers and counselors, the young people to make their own plans and carry out their own ideas. Thus the two cooperating will work toward one common goal, to maintain interest in the Church on the part of the young people.

PLAN FUTURE ACTIVITIES

Leonard Britt, president of the Young People's Fellowship of St. Columba's Church, then presented a number of suggestions for future activities, all of which had been proposed by members of the group at times before the meeting was held, and a suggested program for parish groups to follow. A vote was taken and though it seemed unanimous in favor of the suggestions, Mr. Britt reminded the group that further suggestions would be gladly received by Mr. Ramsay.

Conference for Adults and Three Camps for Youth to Be Held in South Florida

ORLANDO, FLA.—The camp committee of the diocese of South Florida, composed of Bishop Wing, the diocesan, the Rev. Messrs. H. I. Louttit, W. L. Hargrave, and W. F. Moses; and Morton O. Nace, have made the following announcements concerning the diocesan conference and camps to be held this summer.

An adult conference will be held from June 7th to 12th with the Rev. William F. Moses as director. The staff will include clergy in the diocese and laymen and women, and in addition the Rev. Dr. Gardiner L. Tucker, provincial educational secretary, and Leon C. Palmer, general secretary of the Brotherhood of St. Andrew. The conference is for men and women over 21 years of age.

Camp St. Mary, for younger girls, aged 9 to 15 years, will have its fourth session June 14th to 26th. Miss Alcesta Tulane of St. Petersburg is director. The Rev. Eldred Simkins of St. Cloud is chaplain of this camp.

Camp Wingmann, oldest of the diocesan camps, for boys and girls aged 15 to 21 years, enters its ninth session. The Rev. H. Irving Louttit of West Palm Beach is director. NALA courses are given at this camp under the direction of the department of religious education.

Camp Perry, for younger boys (aged 9 to 15), named after the Presiding Bishop, enters its sixth session. Morton O. Nace is director and the Rev. W. L. Hargrave, chaplain. Attendance at this camp topped all of the diocesan camps last year. The Presiding Bishop presents the Honor Boy Cup.

All sessions will be held in the buildings of the Florida Military Institute in Haines City. After ten years of effort and work plans are now being made for the building of a permanent center.

St. Agnes' School Moves Statue of Patron Saint to New Location

ALBANY, N. Y.—A cherished statue of St. Agnes with her lamb, in stone, left on the wall of the abandoned school building, has now been removed to the new St. Agnes' School and placed in an appropriate niche.

The removal of the statue was made possible by gifts from scores of the alumnae, together with a substantial sum donated by one of them living in Albany. Removal of the statue has long been contemplated, inasmuch as it was a traditional figure for which the girls attending the school have had a real affection.

Church Union News Letter Issued

ROSEMONT, PA.—The first number of the American Church Union News Letter, successor to the old Catholic Congress Bulletin, has been issued by the Union. The four-page leaflet has been sent to all the friends and members of the former Catholic Congress and to all members of the present Union.

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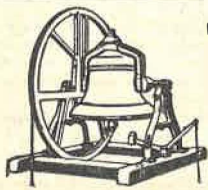
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Arizona Cathedral Wipes Out Mortgage in Campaign Employing New Technique

PHOENIX, ARIZ.—“Pick your own fellow-canvassers and your own prospects” was the novel way Trinity Cathedral, Phoenix, put over successfully an \$18,000 drive to remove the last indebtedness on their property, a parish house mortgage. Usually every member canvasses are handled geographically, and the canvassers are drafted by the chairman, little being left to the workers' initiative.

Here only the chairman and team captains were drafted, by a joint meeting of the vestry and Auxiliary officers. These captains chose their own teams of ten each. Both captains and workers then picked their own prospective subscribers' names, from lists of all the members and friends of the cathedral.

These lists were typed and tacked down on table tops, so that the workers could look them over conveniently. They marked their team numbers opposite each name picked and reported to the chairman for that name's address card.

A preliminary report supper for the workers, only a few days after the canvass started, showed returns coming in better than had been expected. The final report supper after a campaign of only 10 days found the objective reached and everyone preferring this scheme for future canvasses. The plan also revived general Church interest in many of those visited.

The idea was suggested to Dean Lane by C. C. Michener of the Phoenix Presbyterian Church, who also kindly steered the drive. Mr. Michener raised millions in this way for Liberty Bonds in New York City during the World War.

Memorial Window Dedicated

KITTANNING, PA.—With appropriate services Bishop Mann of Pittsburgh unveiled and dedicated a west window in St. Paul's Church, Kittanning, April 25th. The subject of the window is the Ascension and the style is after the manner of the 15th century glass, since the architecture of St. Paul's Church is 15th century Gothic. The artist was Earl E. Sanborn.

The window is the gift of Mrs. Margaret Reese Brown, in memory of her husband, Woodward Patterson Brown, former vestryman of St. Paul's. The church was crowded for the service.

Clergy in Child Aid Society

ELKTON, MD.—Two clergymen of the Church, actively interested in social service, are identified with the Cecil county children's aid society, local agency for the care of dependent children with offices here. The Rev. Dr. J. Warren Albinson, rector of Trinity Church, is treasurer of the society, and the Rev. J. Randolph Field, minister in charge of St. Stephen's Chapel, Cecilton, and a former newspaper man, is director of publicity for the organization.

Patriarch Election Confirmed by King

Head of Egyptian Church Assumes Office, Making Concessions to Syrians; Metropolitan Dies

ALEXANDRIA, EGYPT—His Beatitude Nicholas, Pope and Patriarch of Alexandria, who was elected in 1936 in succession to the late Patriarch Meletios, was confirmed in his office by his Majesty King Farouk of Egypt early in April. At the same time certain provisions were made whereby the Greek and Syrian Orthodox laity in Egypt should share proportionately in the initial stages of electing a patriarch and have control of the finances of the patriarchate.

It is provided that in addition to the Greek bishops there shall be one Arabic-speaking Syrian bishop to care for the considerable minority of Syrian immigrants in Egypt.

MGR. ANTHIMUS DIES

The Patriarchate of Alexandria and the Orthodox world in general have sustained a serious loss in the death in Athens on April 6th, of Mgr. Anthimus, the young Metropolitan of Ptolemais (Old Mena) in Egypt. Mgr. Anthimus was one of the theologians who accompanied the late Patriarch Meletios to the Lambeth Conference discussion in 1930, and subsequently served as head of the Orthodox theological school of the Patriarchate of Alexandria. He was a native of Greece and had been educated at the University of Athens and at Halki. Because of his breadth of outlook and vigor he had been referred to by his fellow-Orthodox as a “younger Meletios.”

Five-Story Parish House to Be Built for St. James', New York

NEW YORK—A new parish house will be built shortly for St. James' parish. The site will be that of the present parish house, which adjoins the church on Madison avenue. The new building will be five stories high.

The basement will have a kitchen and a locker room for the use of the choir. On the first floor there will be a large assembly hall and cloak-room. The second floor will consist of classrooms and clubrooms for the church school and the various groups in the parish. Further accommodations will be on the third floor. The rector, the Rev. Horace W. B. Donegan, will have his office on the fourth floor. On the fifth floor will be apartments for the members of the staff.

Present N. C. Church School Offering

RALEIGH, N. C.—On April 11th, five district services for the presentation of the church school Lenten offering were held in the diocese of North Carolina. They were all well attended, and though the offering is not yet all in, it is predicted that it will exceed \$5,000.

Canal Zone Observes Japan's Anniversary

Service at St. Luke's Cathedral, Ancon, Marks 50th Anniversary of Nippon Sei Kokwai

ANCON, C. Z.—Far across the Pacific the 50th anniversary of the Nippon Sei Kokwai, the Holy Catholic Church of Japan, was observed on the Isthmus of Panama at the Cathedral of St. Luke, Ancon, on Sunday morning, April 25th. Prayers were offered for the government and people and especially the Church in Japan, and for international good-will. Bishop Beal preached. The Japanese consul in Panama and his staff attended.

An official service arranged at the request of Frederick E. F. Adam, British minister to Panama and Costa Rica, will be held in the Cathedral of St. Luke, Ancon, at noon on the day of King George's coronation. The President of the Republic of Panama, the diplomatic corps in Panama, the Governor of the Panama Canal, and other high officials will attend. The service will be conducted by Bishop Beal. Other services, official in nature, will be held the same evening at St. Paul's Church, Panama, the Rev. Arthur F. Nightengale, rector, and at Christ Church-by-the-Sea, Colon, the Ven. Edward J. Cooper, rector.

On a recent visitation to Christ Church, Colon, Bishop Beal was presented with a prayer desk of native mahogany for his private chapel, the gift of the rector and people of Christ Church parish. Following Easter, receptions to welcome Bishop and Mrs. Beal to the Isthmus of Panama have been held on the Atlantic side at New Cristobal and on the Pacific side at Ancon.

Colored Parish Opened in Benton Harbor, Mich.

BENTON HARBOR, MICH.—Indicative of the increased missionary activity in Western Michigan is the opening of St. Stephen's Church, Benton Harbor, with a resident rector.

St. Stephen's has a large congregation of Colored people but has never had a rector of its own. For several years the rector at St. Joseph has had charge, but it was felt that the great opportunity for work among the Colored people in this city could only be met by a resident pastor.

Bishop McCormick has long had the desire to see this project under way, and so with his assistance and that of George E. Walker of Grand Rapids the congregation was able to meet the proposed budget and call the Rev. Edward A. James of St. Paul, Minn.

Fr. James will assume charge of St. Stephen's on May 9th, and, using Benton Harbor as his headquarters, he will extend his work to the Colored people throughout the southern part of the diocese.

Noted Scientist Delivers Annual "Flower Sermon"

ST. LOUIS, Mo.—Dr. Arthur H. Compton of the University of Chicago, distinguished scientist and winner of the Nobel prize for physics in 1927, delivered the annual flower sermon in Christ Church Cathedral on April 18th.

"My late colleague, Dr. Breasted, in a recent book places 'the dawn of conscience' at about 4,000 years ago," said Dr. Compton. "For the preceding thousand million years of the earth's history God held in His own hands the whole responsibility for evolution of life upon this planet. Gradually, as we are acquiring a social conscience, this responsibility is being shifted to our shoulders. As science advances it seems inevitable that this transfer of authority will approach completeness. Considering the many obvious errors that we are making, we may be thankful that we do not yet have complete control. Yet who can fail to respond to the opportunity and challenge that are before us of working with the God of the universe in carrying through the final stages of making this a suitable world and ourselves a suitable race for what is perhaps the supreme position of intelligent life in His world!"

A flower sermon is preach each spring in Christ Church Cathedral. These sermons are made possible through the thought of the late Henry Shaw, who made provision for them in his will. On these occasions the cathedral is magnificently decorated with plants and flowers sent from the famous Missouri Botanical Garden, of which Mr. Shaw was the founder.

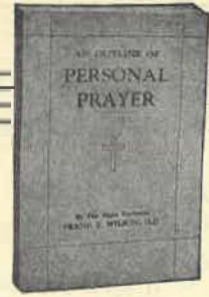
Kentucky Auxiliary Elects New Delegates to Triennial Meeting

LOUISVILLE, KY.—An entirely new slate of delegates to the Triennial meeting of the Woman's Auxiliary, with one exception, was elected by the annual meeting of the Kentucky diocesan Woman's Auxiliary in the cathedral here April 20th.

A number of veteran delegates requested that their names be not considered this year, since the fact that the Convention city is so near will make it possible for others to attend who in the past have been unable to do so.

The Auxiliary heard addresses by the Rev. Robert C. Fletcher on his work among the deaf mutes of the province of Sewanee; by Miss Mary Johnson of Glendale, Ohio, on preparations for the Triennial; by the Rev. Harry S. Musson; and by Mrs. Fred Ramsay of Knoxville, Tenn. The offering of nearly \$100 was given to the Rev. Mr. Fletcher for the support of his work, as was also a private communion set by the sister of the late Rev. F. W. Hardy, to whom it formerly belonged.

Mrs. H. N. Winston was elected president, and Mrs. Harry S. Musson was elected to represent the Auxiliary on the newly formed executive council of the diocese. The following were elected delegates to the Triennial: Misses Virginia Lockett, Nannie Hite Winston; Mmes. Charles Clingman, Merrill Russel, W. F. Renneberg. Alternates were elected as follows: Mmes. Charles F. Wulf, C. E. Craik, Jr., Edward Wilder, Jr., Roy Morningstar, William H. Langley, Jr.



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Bishop Oldham in Peace Campaign

ALBANY, N. Y.—Bishop Oldham of Albany, widely known in the cause of world peace, is assisting the Albany committee in the present set-up of the Emergency Peace Campaign in the capitol

district. Bishop Oldham is making addresses to three of the groups, namely, the New York State College for Teachers Peace Society, the Kiwanis Club of the city of Albany, and the League of Nations Association at Union College, Schenectady.

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**NECROLOGY**

May they rest
in peace.

**F. L. FLINCHBAUGH, PRIEST**

HAVERFORD, PA.—The Rev. Dr. Frederick L. Flinchbaugh, rector emeritus of St. Stephen's Church, Wilkes-Barre, died here April 23d.

Frederick Lincoln Flinchbaugh was born November 14, 1874, in York, Pa., the son of Frederick and Louisa Feiser Flinchbaugh. Dr. Flinchbaugh entered Wesleyan University from which he was graduated with the degree of Bachelor of Arts in 1899. He took courses of theology at Boston University from 1899 to 1900, at Union Theological Seminary, New York City, from 1900 to 1901, and at the Episcopal Theological School in Cambridge, Mass., from 1901 to 1902, receiving in 1902 the degree of Bachelor of Divinity.

In 1902 he was called to be the assistant minister at St. Stephen's Church, Wilkes-Barre, in association with the Rev. Dr. Henry L. Jones, and became rector of St. John's Church, Salem, N. J., in 1904, where he remained until called to take charge of Calvary Church, Wilkes-Barre, in 1906, which was then a mission of St. Stephen's Church. He served there for two years and then was called to Cincinnati, Ohio, as rector of Calvary Church there, a post he held for 16 years, being called back to St. Stephen's in 1924.

While in Cincinnati he was for more than ten years the secretary of the missionary organization of the diocese of Southern Ohio and of the standing committee, and president of the Cincinnati convocation. He was also the president of the federation of churches of Cincinnati.

During the war he was in the first group of YMCA workers for service with the troops abroad, but his Germanic name made it impossible for him to go abroad with that first group of workers, and so he spent three months with the Navy YMCA as a special worker at Norfolk, Va., and five months at Camp Sherman in Ohio, afterward becoming the executive secretary of the commission of his diocese for religious work among the troops.

After becoming rector of St. Stephen's Church in 1924, Dr. Flinchbaugh was active in every civic and community organization, a friend to rich and poor, a father confessor for ministers and people of many denominations.

Dr. Flinchbaugh served two terms as president of the ministerial union of the Wyoming valley, in which he was always actively interested. He was president of the Wilkes-Barre Kiwanis Club, on the board of directors of the welfare federation, and a director of Wilkes-Barre Osterhout library. Dr. Flinchbaugh has been a prominent figure in General Convention for more than 20 years. In the Conventions of 1913, 1916, 1919, and 1922, he represented the diocese of Southern Ohio, while in the Conventions of 1925, 1931,

and 1934, he represented the diocese of Bethlehem.

Dr. Flinchbaugh was twice married, in 1901 to Miss Lillian Berry of Hamilton, to whom a son was born, Philip, who died in 1906, his mother following him in death a year later; in 1919 he married Anne Harrison Hendryx of New York City, who died in 1926, leaving a daughter, Anne Harrison Flinchbaugh, who survives him.

In the fall of 1935, Dr. Flinchbaugh gave up his work completely on account of a serious heart ailment. He became rector emeritus on January 1, 1936. Shortly after his retirement from St.

Stephen's Church, Wilkes-Barre, he took a house in Haverford.

MRS. B. N. DE FOE WAGNER

WARRENTON, N. C.—Mrs. Lillian Ham Wagner, wife of the Rev. B. N. de Foe Wagner, rector of Emmanuel Church here, died April 20th.

Mrs. Wagner is mourned by a host of friends, and many touching evidences of devotion afforded much comfort to her husband and children. She married the Rev. Mr. Wagner on June 10, 1907, and they have had five children.

The funeral on April 22d was con-

ducted by Bishop Penick of North Carolina, assisted by the Rev. W. F. Carpenter, priest in charge of Haymarket parish, Haymarket, Va. Interment was in Fairview cemetery, Warrenton.

Vestryman for 45 Years

SAVANNAH, GA.—An illuminated testimonial in recognition of his 45 years' service as a vestryman of St. John's Church was presented to Judge George T. Cann, senior warden of the church, at an informal dinner tendered him by the rector, the Rev. Ernest Risley, and the vestry, on April 23d.

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KALENDAR OF COMING EVENTS

MAY

- 9-10. Convention of Kansas.
 10-11. Convention of Quincy.
 11. Conventions of Bethlehem, Fond du Lac, Newark, New Jersey, Southern Virginia.
 11-12. Conventions of Central New York, Delaware, Eau Claire, New Hampshire, New York, North Carolina, Rochester, West Virginia.
 11-13. Midwest Forward Movement Regional Conference.

- 11-14. Synod of 8th Province.
 12. Convention of Alabama.
 12-13. Conventions of East Carolina, Washington.
 17. Convention of Western New York.
 18. Conventions of Connecticut, Erie, Long Island, Rhode Island. Convocation of Mexico.
 18-19. Convention of Southwestern Virginia, Convocation of Western Nebraska.
 18-20. Southern Forward Movement Regional Conference.
 19. Conventions of Maine, Springfield, Virginia, Western Massachusetts.
 23-28. Episcopal Social Work Conference.

25. Convention of Harrisburg.
 25-26. Convention of Minnesota.

CHURCH KALENDAR

MAY

9. Sunday after Ascension.
 16. Whitsunday. (Pentecost.)
 17. Whitsun Monday.
 18. Whitsun Tuesday.
 19, 21, 22. Ember Days.
 23. Trinity Sunday.
 30. First Sunday after Trinity.
 31. (Monday.)

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ANNOUNCEMENTS

Died

KNELL, THE REV. ALVIN PHILIP—Entered into Eternal Life at Washington, D. C., on March 18, 1937, retired priest of the Diocese of Newark, N. J., beloved husband of May Frost Knell. Funeral services were held in The Memorial Chapel of St. Thomas Church, Washington, D. C., conducted by the Rector, Rev. Howard S. Wilkinson, D.D., and the Vicar Emeritus, Rev. W. S. Bishop, D.D.

May Light perpetual shine upon him.

SISTER MARGUERITE—Community of St. John Baptist, at the Convent of St. John Baptist, Ralston, Morris County, New Jersey, on Tuesday, April 27th, 1937. Daughter of Daniel MacMartin Niven and the late Rebecca Conyers Niven of Upper Montclair, N. J.

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CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BARROW, Rev. EDWARD G., formerly vicar of St. Paul's Church, Brainerd, Minn. (D.); is now rector of that parish and in charge of St. John's, Aitkin. Address, 418 N. 7th St., Brainerd, Minn.

BERNGEN, Rev. HERMAN A., formerly at St. Ann's Church, Chicago, Ill. (C.); is rector of Grace Church, Sterling, Ill. (C.).

BUTT, Rev. H. FAIRFIELD, 3d, formerly rector of Christ Church Parish, Kensington, Maryland (W.); to be chaplain of the U. S. Military Academy, West Point, N. Y. Effective June 15th.

CATLIN, Ven. GERALD M., Jr., archdeacon of Mountain Missions in the diocese of Lexington, has charge of St. Mary's, Middlesboro, Ky., in addition to his work in Corbin, Ky.

DOYLE, Rev. JOHN, formerly assistant at St. Stephen's, Philadelphia, Pa.; is secretary of hospitals and prison department, Greater New York Federation of Churches. Address, 71 West 23d St., New York City.

ELLIS, Rev. STANLEY W., formerly assistant at St. Paul's Cathedral, Boston, Mass.; to be rector of the Church of the Good Shepherd, Waban, Mass., effective June 6th. Address, 1615 Beacon St.

FLORENCE, Rev. PORTER F., formerly on leave of absence for ill health; is doing missionary work in and near Nashville under the Dean of Convocation. Address, 1203 9th Ave., Nashville, Tenn.

PATTERSON, Rev. JOHN O., formerly in charge of St. Ansgarius' Church, Chicago, Ill. (C.); is rector of St. Mary's Church, Mitchell, S. Dak.

VOSE, Rev. SAMUEL W., deacon, on the staff of St. Luke's Pro-Cathedral, Evanston, Ill. (C.); to be in charge of St. Lawrence's, Libertyville, Ill.

NEW ADDRESSES

BEAL, Rt. Rev. HARRY, D.D., should be addressed at Box 1441, Ancon, Canal Zone.

MORELAND, Rt. Rev. WILLIAM HALL, D.D., formerly 247 State St.; 286 Union St., Hackensack, N. J.

CASTELLI, Rev. JOHN A., formerly 1366 66th St.; 1238 73d St., Brooklyn, N. Y.

JEFFERY, Rev. L. STANLEY, formerly 1510 Vincent St.; 703 Booker St., Brownwood, Texas.

KENNAN, Rev. ERNEST VICTOR, is rector of St. Paul's Church, Des Moines, Iowa. Address, Office, 812 Walnut Bldg.; Residence, 4200 Grand Ave., Des Moines, Iowa.

MACON, Rev. Dr. CLIFTON, has completed his engagement as acting rector of Calvary Church, Pittsburgh, Pa. Address, 334 Howard Ave., Radburn, N. J.

WELLES, Very Rev. EDWARD R., residence formerly at 66 S. Swan St.; 224 Euclid Ave., Albany, N. Y.

WYLIE, Rev. ARTHUR W. P., formerly 220 Ashmont St.; 8 Lombard St., Dorchester, Mass.

RESIGNATION

GLAESER, Rev. HENRY, as assistant at St. Stephen's Parish, Pittsfield, Mass. (W. Ma.); because of ill health. Address after June 1st will be Richmond, Mass.

ORDINATIONS

PRIESTS

MARQUETTE—The Rev. CONSTANT SOUTHWORTH was advanced to the priesthood by Bishop Ablewhite of Marquette in St. James' Church, Sault Ste. Marie, Mich., April 18th. The ordinand was presented by the Ven. G. A. Blackburn, Ph.D., and is in charge of St. Alban's, Manistique, Trinity, Gladstone, and St. Paul's, Nahma, Mich. Address, 513 Oak St., Manistique. The Rev. G. S. Southworth, father of the ordinand, preached the sermon.

SOUTHWESTERN VIRGINIA—The Rev. EDMUND BERKELEY was advanced to the priesthood by Bishop Jett of Southwestern Virginia in Christ Church, Buena Vista, Va., April 25th. The ordinand was presented by his father, the Rev. Alfred R. Berkeley, and is rector of Christ Church, Buena Vista, St. John's, Glasgow, and Grace Church, near Buchanan, Va. Address, Buena Vista, Va.

TEXAS—The Rev. MORRIS FRANCIS ELLIOTT was advanced to the priesthood by Bishop Quin of Texas in Trinity Church, Galveston, April 16th. The ordinand was presented by the Rev. Thomas Bagby, and is assistant at Trinity Church. The Rev. Edmund H. Gibson preached the sermon.

DEACON

MARQUETTE—HERBERT A. JERAULD was ordained deacon by Bishop Ablewhite of Marquette in St. James' Church, Sault Ste. Marie, Mich., April 18th. The candidate was presented by the Rev. Roger Sherman, and is curate at St. James' Church, with address at 522 Bingham St., Sault Ste. Marie, Mich. The Rev. G. S. Southworth preached the sermon.

MARRIAGE

HAMMOND—The Rev. KENSEY JOHNS HAMMOND and Miss FLORENCE JONES were married in the Bishop's chapel, in the diocesan house, Baltimore, on April 10th. The ceremony was performed by the Rev. Edmund L. Woodward of Shrine Mont, Orkney Springs, Va., assisted by the Rev. Robert E. Browning, rector of the Church of the Ascension and Prince of Peace, Baltimore.

AMERICAN CHURCH UNION CYCLE OF PRAYER

MAY

17. Holy Cross, Kingston, N. Y.
18. Trinity Church, Haverhill, Mass.
19. Advent, San Francisco.
20. St. James', Long Branch, N. J.
21. St. Peter's, Westchester, N. Y.
22. St. Mary of the Angels, Bronx, New York.

CHURCH SERVICES

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street

Rev. WILLIAM BREWSTER STOSKOFF, D.D., Rector
Sunday Masses: 8:00, 9:15, 11:00 A.M., and
Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M.
Confessions: Saturdays: 4:30-5:30, 7:30-8:30.

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill

THE COWLEY FATHERS

Sunday Masses: 7:30, 9:30, and 11 A.M.
Evening Prayer and Benediction, 7:30 P.M.
Weekdays: 7, 9:30 A.M.
Confessions: Sat. 3-5, 7-9 P.M. Sun. 9 A.M.

NEW YORK

The Cathedral of St. John the Divine

Cathedral Heights

New York City

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

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

St. James' Church, New York

Madison Avenue and 71st Street

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

Sunday Services

8:00 A.M., Holy Communion.
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.

ATTENTION CLERGY!

HAVE YOU ON HAND a supply of Marriage Booklets for May and June weddings? Either of the booklets listed below is most appropriate for the occasion and would serve as a fitting gift to the bride. Both booklets contain the form of solemnization of matrimony according to the Standard Book of Common Prayer, with space provided for filling in the names of the contracting parties, and include the Collect, Epistle, and Gospel for use at the Holy Communion. There are also the certificate of marriage and pages for the signatures of bride and groom, for the bridal party, and for congratulations of the guests.

Books to Be Given or Recommended to the Prospective Bride and Groom



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"Assuming that two young people are planning marriage," says *Religious Education*, "what should they know that will enable them to establish a home wisely, and remain permanently and happily married? Dr. Van Keuren attempts an answer to the question in this book. It is filled with wise advice from beginning to end. Two very useful chapters offer techniques for troubled people, and the customary etiquette for weddings." \$1.75

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Cloth, 75 cts.; Paper, 35 cts.



THE MARRIAGE SERVICE

Printed in red and black antique type; beautifully illuminated.

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WHITE PRAYER BOOKS

Should the bride inquire of you as to White Prayer Books may we suggest that you recommend one of the following. Each contains a marriage certificate.

SMALL SIZE

- No. 07110 —Moroccoette, gold cross on cover . . \$1.65
- No. 07171 —French Morocco, gold cross on cover 3.00
- No. 07185X—Imitation Ivory, India paper 6.00
- No. 07186X—Same as No. 07185X, with gold cross on cover 7.00
- No. 02430X—Smooth Calf, Prayer Book and Hymnal, gold cross on cover, India paper 8.00

MEDIUM SIZE

- No. 07371 —French Morocco 3.50
- No. 02510X—Moroccoette, Prayer Book and Hymnal, gold cross on cover, India paper 5.00

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