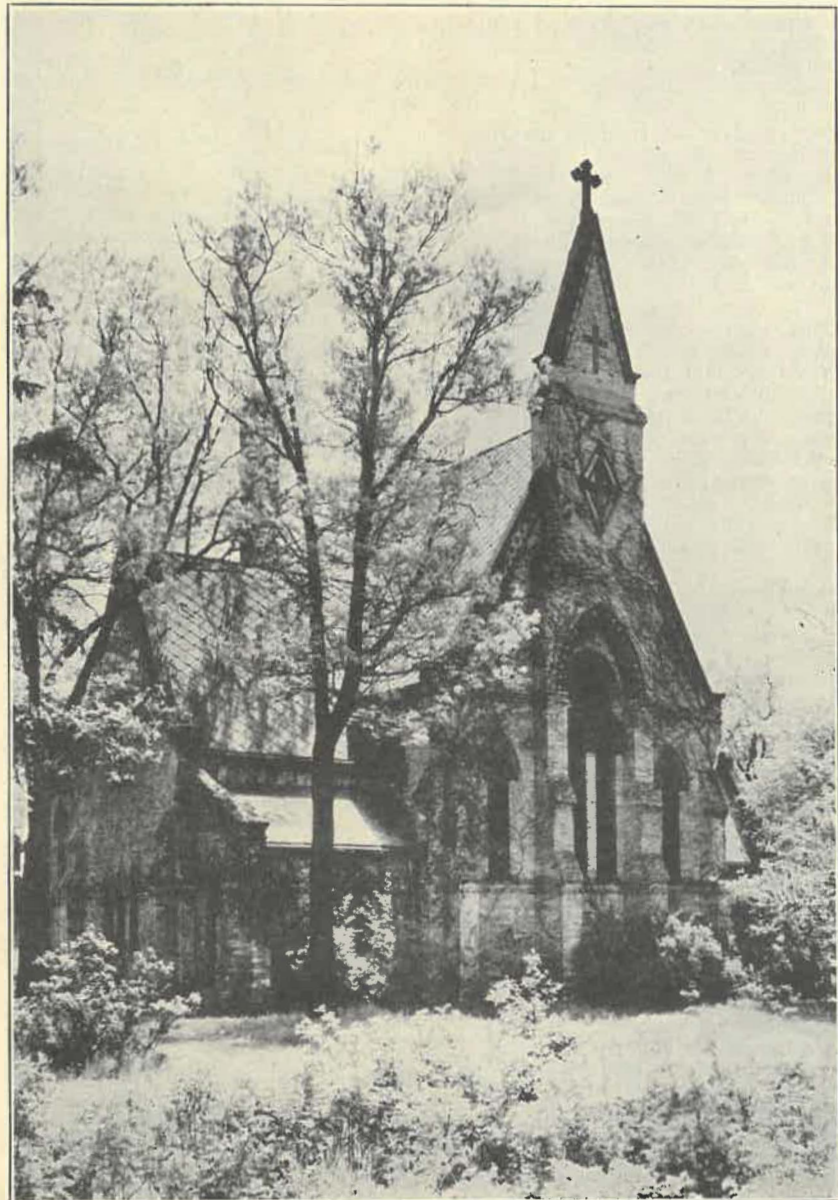
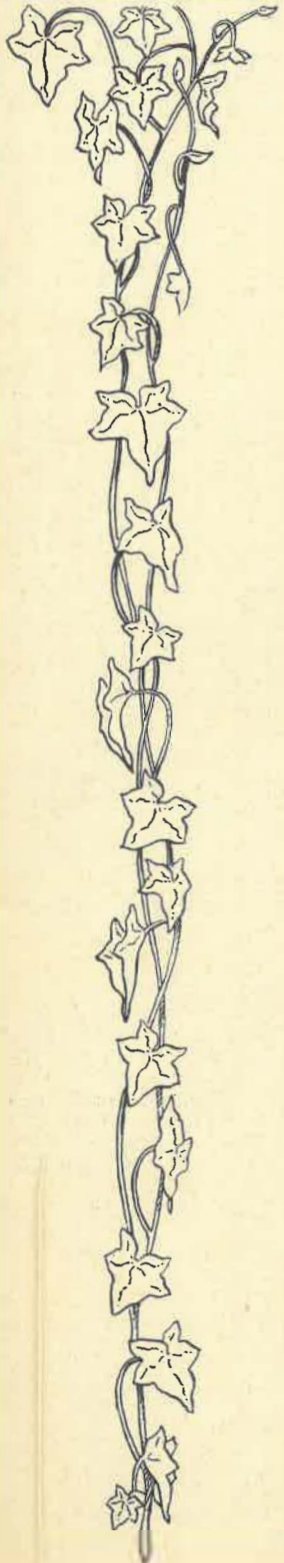


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June 12, 1937



The Living Church



CHAPEL, RACINE COLLEGE, RACINE, WIS.

On these historic grounds, recently secured to the Church by a decision of the Wisconsin supreme court, the Midwest Conference of Church Workers will meet from June 28th to July 11th.

CORRESPONDENCE

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

Clergy Placement

TO THE EDITOR: The various letters in your correspondence column on clergy placement, occasioned by Bishop Mitchell's open letter in regard to priests applying to be placed in vacant parishes [L. C., April 24th], have been read by me with a good deal of interest but I as one priest still feel that Bishop Mitchell's position is quite sound, even while admitting that we would do well to have some better system for the more efficient placing of our clergy. Most of the correspondence in my opinion misses several important points.

In the first instance it would appear that many no longer believe that God actually enters human life and that the Holy Spirit still guides His Church. Some years ago having finished college, I was discussing with the late Charles Henry Brent, then Bishop of Western New York, the problem as to whether to enter the seminary immediately or to go to work at some employment outside of the Church in order to pay some debts incurred while securing this part of my education. Bishop Brent advised me to gain outside experience by so-called secular work and answered my fear that the path might lead me away from the ministry by saying that if the good Lord wanted me in the ministry he would get me there in spite of all that I might do. That it seems to me is a truth which bears remembering. It does seem as though those of us who have not been surfeited with calls still should be willing to trust God and be used where He wills.

After all, the ministry is a vocation as all jobs in the world should be. And it would seem that the Church could set the best example by standing by her principles in spite of cost rather than by acceding to the standards of the world.

To make the Church businesslike is not to make it necessary that priests become self seeking. Rather the basic principle that should be accepted is that the good Lord and His Church owe no man a living who does not or cannot function effectively in the ministry. Ordination should mean authority to serve and not a guarantee of a satisfactory living for the rest of the ordinand's life. Far too many men feel that they are doing God and the Church a favor by being in the ministry instead of seeing the position as a privilege.

And all of us, I suspect, have enough self confidence that we think that we could satisfactorily do larger work. But that does not mean that a larger opportunity is God's will for us. The one task of any man is to do the best he can where he is and that is the only way a share of happiness may be had. Most of us younger men at one time or another have felt that we, too, must enter the competition to secure more recognition because some one or ones we know are doing this. But still two wrongs do not make a right in any system of ethics that I know.

I for one would be glad to have the bishop have full power of appointment in all cures although that is an impossibility in our Church. The fact remains, regardless of the weakness of our system and the desirability of improving on it, that God can use what we have if we are willing to give ourselves over without qualification

into his hands. As long as either the clergy or the vestries believe that they are wiser than He in the matter of choosing men to fill any vacancies, the Church must suffer, for by just that much it loses contact with the only power and wisdom that it has.

(Rev.) H. IRVING LOUITTIT.

West Palm Beach, Fla.

TO THE EDITOR: In connection with the problem of management of the Church's man power, the writer submits five suggestions:

(1) That no more legislation be attempted on the subject of clergy placement at the present time.

(2) That the superbly useless Commission created so many years ago to deal with this problem be not continued beyond the approaching General Convention session.

(3) That all of our bishops be asked to reinstate in their respective jurisdictions the ancient rule that no man shall be ordered for whom a place is not definitely in view.

(4) That every bishop having jurisdiction in this Church be asked to adopt for the coming triennium the following iron-clad rule: (a) That in his diocese no man shall be ordered so long as there are men in orders anywhere in this Church fit, able, and willing to take the cure to which a newly ordered man would be assigned. And (b) that he will not receive from other Christian bodies any man to be ordered and assigned or called to any cure in his diocese or elsewhere so long as there are to be found priests anywhere in this Church fit, willing, and able to take that cure.

(5) That both clergy and laity bear in mind that the solution of this problem lies with the episcopate. A bishop's vows include one having to do with faithfulness in "sending," hence, this matter is bishops' business. Besides, the House of Bishops is a relatively small body and is able to assemble with comparative frequency.

Leave the problem definitely at the door of the House of Bishops, eliminating the present vagueness as to responsibility. If the bishops can reach an inclusive agreement among themselves on the basis outlined in the foregoing paragraphs, the problem will approach constructive solution during the next triennium.

(Rev.) CLARENCE PARKER.

Mason City, Ia.

"The Bishops and the Systems"

TO THE EDITOR: Your editorial, The Bishops and the Systems, is a fine and forthright statement that deserves to bear fruit in Cincinnati. The social and spiritual problems which face the Church in this country are of sufficient magnitude and threatening enough to engage the full energies of our people without looking far afield. We have a full-time job on our hands: a job which cannot wait. It simply beclouds the issue and diverts the thought and energies of our people to be lamenting the political follies of the peoples of Italy and Germany.

If there is any danger whatever of any great number of our people adopting Communism or Fascism as a political creed, then it ought to be clear that they will only be driven to it because we have failed to make our American system democratic and Christian. Communism and Fascism are political expedients only embarked upon by people

who have grown desperate and impatient under social conditions that have become intolerable.

Let me congratulate you on your fine editorial.

(Rev.) H. D. BULL.

Georgetown, S. C.

TO THE EDITOR: . . . I condemn such loose writing—as though "Capitalism" was responsible for all of our ills, when as a matter of fact Capital is shot to pieces, what with villainous labor leadership and lawlessness (the latter you justify) and wages from \$6.00 to \$14 for a short work day. These are the things that prevent natural employment. "Abundance" is not when output is restricted and crops and livestock are destroyed—trying to live on borrowed money—all of which mean taxing us to death in some form, especially for those trying to live on an ever-decreasing income.

Congratulations for The Coronation instead of your editorial.

Waban, Mass. HOMER LOCKWOOD.

TO THE EDITOR: Permit me a loud and hearty Amen for the editorial in the May 22d issue of THE LIVING CHURCH on The Bishops and the Systems. If I had the money to spare, I'd have you run off the editorial on a neat slip, and mail, sealed and marked personal, to every bishop of our American Church.

It is very gratifying to me, and a cause of thanksgiving to God, that the young men of today are beginning to see and realize what I saw and realized fully 35 years ago. For Capitalism was demoralizing then as now, though its depraving effect on men is probably more acute now, and will be as the years go on.

I have great hopes that we of America may solve the problems of Capitalism peacefully. I'll trust the average American to use proper judgment, if he is given half a show. The only thing I fear right now is that the corporations and big men will bring on an artificial depression to demoralize labor. What do you think of it?

(Rev.) A. L. BYRON-CURTISS.

Atwell, N. Y.

Who Built the Abbey?

TO THE EDITOR: On page 680 in your issue of May 29th there is this statement: "It is true that the Pope blessed William the Conqueror when he undertook to invade Anglo-Saxon England, but it was the Archbishop of Canterbury then as now who crowned the King—and that not as a papal delegate but as head of *Ecclesia Anglicana*."

The *Catholic Encyclopedia* (Vol. 15, p. 643), says: "Before the end of the year the king was crowned by Aldred (to the exclusion of Stigand) in the newly consecrated abbey church of Westminster."

The *Encyclopedia Britannica* (Vol. 21, p. 406) says: "In this year (1052) the Archbishop of Canterbury, Robert of Jumieges, having been outlawed, Stigand was appointed to the archbishopric; but Pope Leo IX and his two successors refused to recognize him. In 1058, however, Benedict X gave him the pall, but this Pope was deposed in the following year. Stigand is said by Norman writers to have crowned Harold in

January, 1066, but this ceremony was probably performed by Aldred, Archbishop of York. Stigand submitted to William and assisted at his coronation. But the conqueror was anxious to get rid of him. In 1070 he was deposed by the Papal Legates and was imprisoned at Winchester, where he died probably on February 22, 1072. Stigand was an avaricious man and a great pluralist, holding the bishopric of Winchester after he became Archbishop of Canterbury, in addition to several abbeyes."

The explanation of all this is that it was the Pope who certainly decided the whole matter. William the Conqueror had already had experience of what it meant to employ deposed clerics for religious purposes. Benedict X was an anti-pope. He represented the lay domination of the Church. The Pope who blessed William was St. Gregory VII.

(Rt. Rev.) EDWARD HAWKS.

St. Joan of Arc Rectory, Philadelphia.

The fact that successive "infallible" popes were busily engaged in deposing one another's appointees and in being deposed themselves is interesting, but does not affect our main contention—that it was the Church of the English nation that built England's historic abbeyes and cathedrals and that has always crowned her Kings.

—THE EDITOR.

"Mutilated Sacrament"

TO THE EDITOR: It seems to me amazing that anyone who believes in the divinity as well as humanity of our Blessed Lord and in His wisdom and judgment and goodness could dare to sanction or advocate the mutilation of His own institution, and the setting aside and ignoring His express command, "Drink ye all of it," is just as imperative a command as "Take, eat." How can any man dare to claim that a mutilated sacrament is any real or valid sacrament at all? What right or reason is there to believe or maintain that there is any real presence in such a mutilation of His institution? There is not a particle of ground to be found in the New Testament for any such practice as the administration of one element in the Holy Communion.

To say that there is any "Catholic tradition" in favor of such administration is not true. For no tradition is really "Catholic" that contradicts the clear statements and commands of our Blessed Lord as expressed in the New Testament. Such false traditions as those which may be cited in favor of the mutilation of the Lord's supper are exactly like the "traditions of the elders" which are so crushingly rebuked by our Blessed Lord, who tells the scribes and pharisees, "How be it in vain do they worship Me, teaching for doctrines the commandments of men." And again "Full well ye reject the commandments of God, that ye keep your own tradition."

The utterly false doctrine that one who receives only one element, the bread, receives both the Body and Blood of Christ, is nothing but a fiction invented in the attempt to justify and encourage an utterly unjustifiable sacrilege. The New Testament and the early Church's teachings give no ground for any such notion. Personally I should be unwilling to participate in or be present at any such defiance of our Lord's command as is involved in the celebration of a mutilated sacrament. Even if I were on my death bed I should refuse to participate in such a sacrilege.

I believe that the danger of infection from the use of the one cup or chalice is so slight as to be negligible. Such risk is as

nothing in comparison with the risk incurred day after day at any soda water fountain or beer or soft drink drinking place.

But if there is any such risk, or if there are many who are afraid of such risk—and it appears that there are many who are afraid of infection in the use of one cup—the best means of preventing any such real or apparent risk, would be the use of individual cups. Some churches have regularly used two chalices for many years in every celebration when any lay members are present and it would be just as reverent and legitimate to use any number that might be needed as to use two. One flagon in which the wine is consecrated, and out of which it would be poured into each individual cup, would preserve the reality of the "one cup." Such a use of individual cups is vastly better than intinction. And both intinction and the use of individual cups are infinitely better than the sacrilegious mutilation of the Holy Communion by the administration of only one element. (Rev.) O. T. PORCHER. Bennettsville, S. C.

TO THE EDITOR: May an humble and very ignorant layman venture to express his shocked astonishment at an editorial utterance in THE LIVING CHURCH of May 29th? Discussing the proposal to allow the lay administration of the chalice you suggest: "This same object could be accomplished much more effectively by authorizing the administration of Holy Communion in one kind only." (!) You go on to remark that "administration in one kind is entirely in accord with Catholic theology."

Recently I read in THE LIVING CHURCH that certain *ci-devant* Roman Catholic congregations in France had been received into the Eastern Orthodox Communion on a "Uniat" basis, allowed to retain their liturgy and customs, with the proviso, *inter alia*, that the cup should be given to the laity. It would appear from this that the Orthodox theologians do not agree with your opinion as quoted above.

For my own part, it has always seemed to me that the additions made by Rome to the "Faith once delivered to the saints," e.g., the purgatorial system, the immaculate conception, papal infallibility, etc., constitute a far less terrible offense against ecumenical Christianity than this one sin of omission—

the mutilation of our Lord's own sacrament. Nor can I think it presumptuous to believe, as I implicitly do, that He was uttering a prophetic warning when He said—"Drink ye all of this." A. F. VAN BIBBER. Bel Air, Md.

Merbecke's Communion Music

TO THE EDITOR: Let me echo the Rev. E. G. Maxted's letter [L. C., May 15th], about the charm of Merbecke's Communion music. My church school learns it with ease. The kindergarten tots learn the Lord's Prayer more readily by singing than by saying it. The melody helps their memory of the words and they enjoy it more. The Abbey choir sang it at the coronation—lightly and joyously.

Merbecke was an exceptional choirmaster. On the very eve of the Reformation, 1543, he was imprisoned for compiling the first English Bible concordance—as heresy! He was acquitted and carried out Archbishop Cranmer's ideal of reforming the music as well as the words of the liturgy. In protest against the then prevalent anthem style of many notes to a syllable, he held himself to the rule of only one note to a syllable.

Whether he realized it or not, scholars now agree he restored the primitive form of the Lord's Prayer and *Te Deum*: melodies going back of Christianity to the worship of the temple.

Stainer's familiar accompaniments unfortunately are not in the original modes and they indicate a stilted rhythm that destroys the spiritual character of the original. Our new Hymnal gives Merbecke's service authentic accompaniment and free rhythm.

Men can easily be trained to sing it in unison and naturally. For their sake I transpose the accompaniment a third lower than in the Hymnal. Once a congregation has learned Merbecke, it is easier to learn *Missa de Angelis* and *Marialis*.

The beauty of these settings is that they put the Common in Common Prayer—restore congregational prose singing—one of the main objects of Cranmer and Merbecke in the first prayer book. Bloody Mary and Oliver Cromwell alike suppressed the singing of the English liturgy. It is the genius of our reformation, more than any other part of Christendom, to restore the primitive prose music to common use. Only so can we realize the ideal of the Apocalypse (Revelation 14: 1-3 and 19: 4-7): the singing of "an hundred, forty, and four thousand"—"a great multitude that no man can number"—"all ye His servants both small and great"—"as the voice of many waters"—in "the marriage supper of the Lamb."

(Rev.) HENRY B. MOORE.

Phoenix, Ariz.

The Racial Episcopate

TO THE EDITOR: Frederick Douglass once said, "Every man with his own tools." This was in explaining his attitude toward John Brown's raid at Harper's Ferry. Douglass was an ardent advocate of "abolition," but he did not approve of going up against the United States arsenal at Harper's Ferry. He took a trip to Europe.

All over the South Colored people sustain an option of being members of white Episcopal churches, or, voluntarily, segregating themselves in congregations of their own race. They prefer the latter. Now a number of such congregations have no direct connection with the organized diocese. Instead of, seemingly, forcing themselves where they are not wanted, it is proposed that, in sections where the bishops, the White church, and the Colored group can agree to it, the

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General Convention render it permissible for them to have a local organization whereby such congregations not in union with any diocesan convention may have a status of their own, with an episcopal head selected from their group, and their body duly represented in both houses of the national body. Some of us think this the shortest, and most Christian, way of eventually wiping out the color line.

My good friend, the Rev. Dr. Miller of Brooklyn, N. Y., thinks otherwise. The same law of freedom of thought and speech which justifies him in the position which he takes, likewise, justifies those who cannot accept his contention.

(Rev.) GEORGE F. BRAGG, JR.
Baltimore, Md.

Remarriage After Divorce

TO THE EDITOR: Because I am greatly concerned about the vital question of remarriage after divorce I have read and re-read the letter of several members of the General Theological Seminary under this heading, [L.C., May 8th].

Isn't it rather beside the point to argue that soldiers and policemen, those who use profanity, or persons who take oath in court come under the same condemnation as remarried divorcees? If a man came to a priest of the Church and said, "I am going to curse and swear and take the name of Almighty God in vain all I choose and I expect you to give me the blessing of Holy Church and receive me at the Altar for Communion!" would the priest answer in "Christian charity," "Certainly, my good man, if you really feel in your heart you are not doing anything wrong, why, it will be quite all right"? Certainly not—and he wouldn't send him to the Presbyterian minister, or any other, for that matter! If the soldier or policeman came to the priest and said, "It's expected of me by my country to 'shoot to kill,' will you give me the Church's blessing on my art of killings?" Here the point is a finer one, of course, on account of the question of war and all that that involves—also the question of police protection. But in either case the *intention* is entirely different from that of remarriage after divorce. Our men and boys didn't go overseas in 1918 simply to kill, and our police and G-men didn't choose this particular service just to kill either; although the law of the land, man's law, says it is *all right to kill* in certain cases (for capital punishment, self-protection, etc.). Man's law also says it is all right for men and women to remarry, in certain cases, when *God's* law forbids. In the case of the soldier or policeman, wouldn't a priest's answer be something like this? "God's Church will certainly give you her blessing on your desire to protect those near and dear to you, and to go to the aid of those who are defenseless or need your help, but she will *never* bless your art of killing; and if you are going out simply to kill she must insist that you do not come to her Altar with this 'blood lust' in your heart." . . . In reading over another letter, that of the Rev. John F. Como, under Marriage, on this same subject [L. C., May 8th], it seems to me that he doesn't seem to realize that often persons who have married for what they considered real, pure love have failed in keeping their marriage vows by becoming divorced and remarried. The causes are many and various. Perhaps the idea of marriage as a vocation hasn't been strong enough, or "the imaginations of man are prone unto evil from his youth." Pride, selfishness, and hardness of heart—any or all of the seven deadly sins are causes for broken homes, lives and hearts! Is it any wonder that "His sweat was, as it were,

The General Convention Program

TO THE EDITOR: Those who desire space in the official program of General Convention should forward a complete statement of what they wish printed to the Rev. David R. Covell, 223 West 7th street, Cincinnati, not later than July 1, 1937.

The items on hand for the program at present are far too few, and yet a tentative program must be in print early in July. If you could insert this announcement in the next copy of your paper, I believe it would be of value to many persons. I know it would to me.

(Rev.) DAVID R. COVELL,
Secretary, Executive Committee
for General Convention.
Cincinnati.

great drops of blood falling down to the ground"?

(Mrs.) KATHARINE R. DAVIS.
Germantown, Philadelphia.

Parades

TO THE EDITOR: Regarding No More Parades, by Edna Ferber [L. C., May 29th], to some this article may sound smart, attractive and readable. To me it is ugly, prejudiced, and so full of uncharitableness and lack of good will that I shall refrain from attacking the article in detail and confine myself to calling your attention to the (to me) bad taste of printing a paper so crammed with malevolence. It would be a misnomer to call the authoress a pacifist. And if, as she states, we are a peaceful nation, why does she herself preach so much apparent hatred? And why even mildly approve Fourth of July parades and damn the army which made the Fourth of July mean anything?

(Rev.) THOM WILLIAMSON.
Narragansett, R. I.

The Church and the School

TO THE EDITOR: A special notice of a national corporate Communion of young people reached me in advance of Whitsunday. I was able to reply that two young people appeared at Church services in this isolated point of the diocese, although there are many young people in this oil town, once part of one of the largest oil regions in the world.

I should assume that the leaders of the oil industry would naturally fall among those who do not favor Communism. Taxes from the corporations, no doubt, help to sustain the local schools which lack nothing in the way of equipment.

However, of late, the local schools are encroaching more and more upon Sunday. Long since, it has been impossible to have a choir and choir practice because of school activities. Now teachers and pupils are at the schools on Sundays, practising for entertainments etc., etc. Not long ago, a 25th anniversary of the high school was celebrated on a Saturday and Sunday. The programs mentioned that for Sunday there would be golf from 9 to 12 o'clock. I suggested in one quarter that a general notice of religious services be published for the benefit of several hundred who returned to their *alma mater*, some of them after a period of years.

The celebration of two days found that in 25 classes there was not one casually to visit a service of the Church. Another religious body reported that two had come to a service.

Our mission has been located here for 25

years with irregular administration. Other bodies have been better equipped and have been continuously at work. During this quarter century, this mission has had a Sunday school except for a short while.

Where the Church could once claim one day in seven that is now almost impossible. Even so, "invocations" and "benedictions" are given at various annual exercises. There is a "baccalaureate" service so arranged that the various bodies "take their turn" (during a three year incumbency, a vicar has no opportunity). At Christmas there are two cantatas to justify the department of music, and vestments purchased by public funds are used. I was told that the vestments are "Presbyterian" vestments—not Episcopal Church vestments. The rehearsals for these cantatas prevent preparations for Christmas Church services with special musical features.

The charge of Communism in the local schools cannot, of course, be maintained. It must be conceded that the schools are so "strong" that hardly any other institution has any chance to work with the young. Certainly, those forces making for Communism are assisted by the demands on children and young people who are "too tired" to come to Sunday school and the services of the Church. Does it not appear that the schools want to dominate the religious field, and by trying to do so are injuring the churches and helping the evil forces at work?

(Rev.) GEORGE C. HOISHOLT.
Coalinga, Calif.

The Hymnal

TO THE EDITOR: As is always the case near the time of General Convention, agitations arise for revisions both of the Prayer Book and the Hymnal. In the case of the latter there seems to be a very insistent feeling of unrest.

May I suggest that any revision of the Hymnal is made difficult by the fact that we are in a strait-jacket so far as trying out new hymns is concerned? As it stands now, all new hymns must find their way into any revised book upon purely academic grounds without any chance for the test of experience by the Church at large.

Would it not be possible to grant permission to use hymns other than those in our present Hymnal, say for the next six years? The permission might not be used very widely and might even be used foolishly but I cannot see how an intelligent revision can be made without some such method.

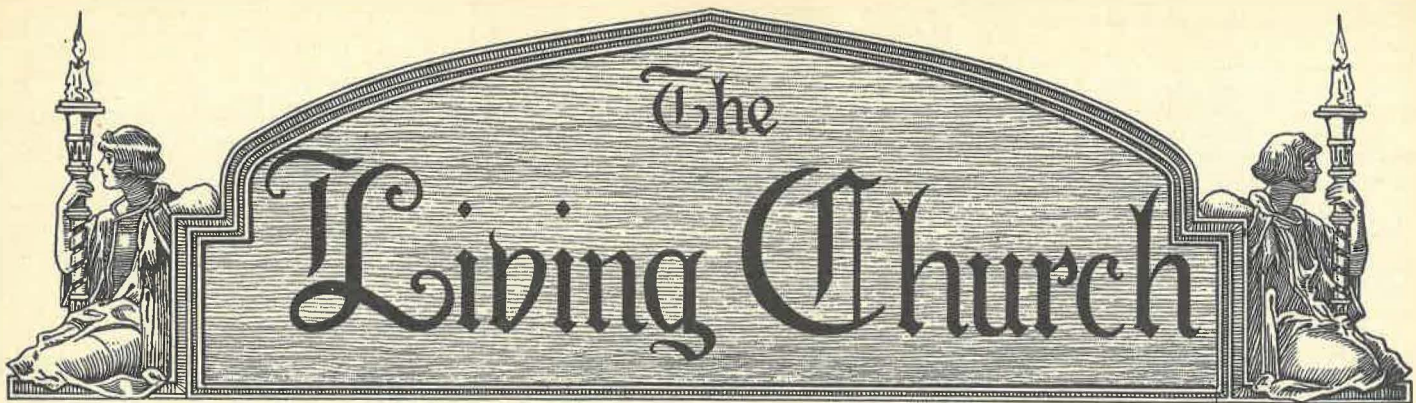
A larger question is Why should we have denominational hymnals at all, except as a matter of revenue? I find that I use but 190 different hymns during the year. Almost all of these are to be found in Songs of Praise, with its 700 or more hymns, Hymns Ancient and Modern, the English Hymnal, the Presbyterian Hymnal, and the Methodist Hymnal.

Might not the cause of Church unity be advanced if some day we could feel that we were using one book in our hymn singing even though in practice our actual use was confined to a small section of the book?

I am not one of those who condemn the present Hymnal. I think that it is a good piece of work and, although if other hymns were authorized I should try some experiments, I doubt if I would add more than a handful of hymns in practical use that are not in the present book. I am not, of course, dealing with the subject of songs for little children which is an entirely different matter.

I make the suggestion because I do not see how revision is possible without experiment and how experiment is possible if it is hog-tied by a rigid rubric.

(Rev.) CORNELIUS S. ABBOTT.
Washington, D. C.



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EDITORIALS AND COMMENTS

Bishop White and the Constitution

THE UNITED STATES is celebrating this year the sesquicentennial of the adoption of the federal Constitution. As has been often pointed out, the majority of the signers of that historic document, promulgated September 17, 1787, were loyal members of the Episcopal Church. It is not surprising, therefore, that the constitution of our own Church, adopted two years later with many of the same men participating in its preparation, should likewise be such an essentially American document.

What is less generally known is that the very idea of a federal constitution as an instrument of government, whether for Church or for State, had its origin, or at least very definite stimulation, in the Church. The close of the Revolutionary War left both State and Church without an adequate national organization and it seemed for a time that the union of the former British colonies might be broken down and 13 petty independent states, perhaps at war with one another from time to time, be substituted for it. Likewise in the Church there was no cohesive central government and Episcopacy in America for a time seemed likely to split into a number of rival sects.

In 1782 the Rev. Dr. William White, later to be the first Bishop of Pennsylvania, made the first public suggestion of a plan for the federal union of the Church in a pamphlet called *The Case of the Episcopal Churches in the United States Considered*. This pamphlet, of which only some half dozen accessible copies of the original issue exist today, has just been reprinted by the Bishop White Prayer Book Society in attractive and readable form. Copies may be obtained from the Rev. Dr. Louis C. Washburn, 2030 DeLancey place, Philadelphia, together with an interesting pamphlet by Dr. Washburn entitled *William White and the Constitution*.

William White was only 34 years old when he wrote his pamphlet. Although hostilities between the former British colonies and the mother country had ceased, the treaty of peace had not yet been signed and the infant country was in a state of political chaos. The Church too was in chaotic state. Not only were there no bishops on this side of the Atlantic but even the nominal jurisdiction of the Bishop of London had been broken by the Revolution. Not only was there no fountain of authority for the Church in this country as a whole to look to,

but there was not even any local authority in the various states, with one or two exceptions. Moreover, it seemed impossible at that time to obtain bishops from England and Samuel Seabury had not yet applied to the Scottish Nonjuring bishops for consecration. In the absence of bishops, ordinations were impossible; even the long and dangerous trip to England for ordination, which had been the practice during colonial days, was no longer feasible.

At this juncture William White published his pamphlet setting forth a plan for the organization of the Church on a national basis and also for the ordination of clergymen to serve her parishes. In regard to the latter point, White was influenced by the Erastian concept of the Church then prevailing and proposed that temporarily, until the episcopate could be obtained, the collective ministry of each state should have the power of ordination. The Church, however, was to make a formal declaration that it adhered to the episcopal form of government and intended to obtain it as soon as possible.

Fortunately the consecration of Seabury by the Scottish bishops a year later, followed by the consecration of three American bishops by the Archbishop of Canterbury, soon rendered this proposal obsolete and preserved the historic episcopate for the Church. What would have been the subsequent history of the Church had the episcopate not been available at that critical juncture and had White's proposal been accepted is a matter for speculation. In the providence of God, a way was found to secure the episcopate for the infant American Church before any presbyterial ordination took place within her fold.

IT IS the other proposal of Dr. White, that which provided for the federal organization of the Church, to which we wish rather to direct attention, for it was that proposal that was actually carried out both in the Constitution of the Episcopal Church and in that of the United States of America.

What Dr. White actually proposed was a federal system of government in three grades. The first of these grades was to be co-extensive with the state and was to include the clergy of the state and lay delegates from the parishes. This admission of lay representatives to the synods of the Church was something

new in modern Church history and was to become one of the most notable characteristics of the government of the Episcopal Church. This proposed state-wide convention eventuated in the diocesan conventions which are now universal in our Church.

Above the state or local conventions Dr. White proposed larger conventions representing three general subdivisions of the whole country. He wrote: "The assemblies in the three larger districts may consist of a convenient number of members, sent from each of the smaller districts severally within their bounds, equally composed of clergy and laity, and voted for by those orders promiscuously; the presiding clergyman to be always one, and these bodies to meet once in every year." This proposal, which amounted virtually to the division of the Church into three provinces, was not made a part of the original constitution of the Church. It is probably wise that it was rejected at that time, for the Church was small and the attempt to divide it into provinces might have resulted in sectional disunity rather than the unity that was so greatly desired. The idea of provincial organization was, however, brought forward in the Church from time to time throughout her history and eventually incorporated in her Constitution. It is interesting to note that the first constitutional provision for provinces was in the short-lived constitution of the Confederate Church during the Civil War, though it was not actually carried into effect by Southern Churchmen.

Finally and most important, Dr. White proposed a "continental representative body" which should "consist of a convenient number from each of the larger districts, formed equally of clergy and laity, and among the clergy, formed equally of presiding ministers and others; to meet statedly once in three years. The use of this, and the preceding representative bodies, is to make such regulations and receive appeals in such matters only as shall be judged necessary for their continuing one religious communion."

The first General Convention of the Church met in September, 1785, at Philadelphia with Dr. White presiding. One of its first actions was to appoint a committee to draft a constitution, revise the liturgy, and formulate a plan for obtaining the episcopate. At this Convention, and also at the second Convention in 1786, there was vigorous debate as to the validity of the consecration of Bishop Seabury by the Scottish bishops—a question that was not definitely settled until the Convention of 1789, when it was unanimously resolved "that the consecration of the Rt. Rev. Dr. Seabury to the episcopal office is valid."

It was at this Convention of 1789, actually the third General Convention of the Church, that her constitution was adopted. In it was incorporated provision for diocesan conventions and for a General Convention as originally proposed by Dr. White. The securing of an American episcopate made it possible to make General Convention a bicameral body with a House of Bishops as well as a House of Deputies.

The House of Deputies itself consisted of an equal number of clergy and laity as Dr. White had proposed. This inclusion of laymen in the General Convention of the Church and in her diocesan conventions did not take place without a considerable amount of controversy, Connecticut and the other New England states particularly opposing it. Eventually, however, all of the dioceses agreed to the equal representation of the laity, though it is noteworthy that to this day Connecticut, alone among the dioceses, excludes laymen from her standing committee.

The close parallel between the federal organization of the American Episcopal Church and that of the American nation

has often been pointed out. When the part that White played in proposing and developing the Church Constitution is taken into consideration, together with the fact that White was in frequent communication both in person and by correspondence with such civil leaders as Washington, Franklin, Morris, Madison, Hamilton, and other subsequent drafters of the national Constitution, one can readily understand this close parallel.

As we celebrate the sesquicentennial of the Constitution of our nation let us bear in mind the important and honorable part that our own Church played in the shaping of that monumental historical document.

The Church's Mission

WE PUBLISH in this issue the first of a series of articles on one of the most important subjects facing the Church today—the missionary cause. What is the status of the missionary work of the Church today? Is it worth while? What is its future? These are some of the questions that the series will attempt to answer.

The Forward Movement has been sponsoring regional conferences on the missionary motive. The purpose of these conferences has been to restudy the whole question of missions and determine what can be done to overcome the widespread lack of missionary enthusiasm in the Church. This series has grown out of those conferences and is presented for study during the summer in the hope that it will serve as valuable background material, particularly for those who go to General Convention, whether as bishops or deputies, delegates to the Woman's Auxiliary, members of study groups, or simply visitors and observers.

The series was foreshadowed some weeks ago with the article by Bishop Mosher of the Philippines, entitled *The Motive of Missions*, in the issue of May 8th. Bishop Mosher struck the keynote of the whole series when he wrote:

"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 that he is sure that everything possible is being done to give them all to every living soul throughout the world."

The series itself begins in this issue with an article by the Rev. Dr. Arthur M. Sherman of the Forward Movement staff, entitled *With Signs Following*. A former missionary in China, and for many years the mission education secretary of the National Council, Dr. Sherman is well qualified to appraise the present missionary situation. Some of the other articles which will follow at weekly intervals during the coming months are the following:

Present Imperative. Rev. William R. Moody, rector of St. Mark's parish, Washington, D. C.

Missions and the New Order. Rev. Fleming James, D.D., professor of Literature and Interpretation of the Old Testament, Berkeley Divinity School.

A Layman Looks at Missions. R. Keith Kane, attorney and member of the Forward Movement Commission.

Missions in Our Own Land. Rt. Rev. Winfred Hamlin Ziegler, D.D., Bishop of Wyoming.

Missions and Communism. Rev. E. L. Souder of the American Church Mission, Anking, China.

Is Missionary Enthusiasm Waning? Rev. Mortimer W. Glover, Jr., rector of St. James' Church, Wilmington, N. C.

Missions and Religious Orders. Rev. Spence Burton, superior of the Society of St. John the Evangelist.

The Future of Missions. Rev. Karl M. Block, D.D., rector of the Church of St. Michael and St. George, St. Louis.

The articles in this series are the result of the best thought of missionary-minded leaders of various viewpoints within the Church. We commend them to the careful attention that they deserve, and hope that they will arouse constructive discussion of the important subject of the Church's Mission.

In Memory of Bishop Lloyd

WE ARE GLAD to give publicity in this issue to the proposed Arthur Selden Lloyd Endowment Fund. Everyone who had the privilege of knowing this great missionary-minded Bishop will be glad to know that his memory will be perpetuated by a memorial fund, the income from which will be used for a purpose that was very dear to his heart.

Kuling School is a unique institution. It is not a missionary school in the ordinary sense of the term. It is rather a school for the children of American missionaries in the Orient, enabling them to receive the same kind of secondary school education that they would have in this country without the necessity of being separated from their parents by so many thousands of miles. Bishop Lloyd well knew the hardship that is often caused to parents and children alike by such separation and by the anxiety and misgivings that so often accompany it.

Bishop Lloyd was ever a sincere friend of THE LIVING CHURCH and a wise counselor to its editor. We hope that members of THE LIVING CHURCH FAMILY will assume a generous share toward the raising of a substantial endowment fund for Kuling School in appreciation for his life and in memory of his continuing love and intercession.

Almeria

IT WAS in June, 1914, that an Austrian archduke was assassinated at Serajevo. Nearly two months later, at the turn of the month from July to August, this apparently local incident at the edge of the Balkans resulted in the movement of Europe's most powerful armies into a war that was to involve virtually the whole world.

It was just as May was turning into June in 1937 that planes in the service of the Spanish Loyalist government, bound for an air raid against the Spanish rebels, exchanged hostilities with the German battleship *Deutschland*, lying at anchor in the harbor of Iviza, resulting in the death of 23 German sailors and the wounding of 70. Two days later, in retaliation for what the Nazi government claimed to be an unprovoked attack upon its warship, German gunboats reduced the Spanish Loyalist town of Almeria, killing some 36 men, women, and children and injuring many others.

The Iviza-Almeria incident is, on the surface, a far more important one than the Serajevo incident appeared to be in that other June 13 years ago. Will it result, perhaps two months hence, in the beginning of a new World War?

We in America little realize the extent to which we are already victims of the propaganda that precedes and accompanies every modern war. It is impossible for the average American citizen to be able to apportion accurately the blame for the Iviza incident. There are two definitely contradictory versions of what happened—the German version, that the *Deutschland* was lying quietly at anchor on a peaceful mission, her crew at mess, when the Leftist planes attacked her without justification or warning; the Spanish Loyalist ver-

sion, that the *Deutschland* had no business being where she was and that, without warning, she suddenly opened fire on the planes with her 14 anti-aircraft guns. Perhaps the future historian will be able to determine which is the true version, or whether the truth lies somewhere between the two. At the present moment we can only accept the biased version of one side or the other, or reject both as unreliable. And the unfortunate fact is that virtually all of the "news" that comes out of the Spanish theater of war, even that written by American correspondents who are genuinely trying to make their reports objective, is highly colored by the propaganda of one or the other of the participants.

One thing we do know. The reduction of Almeria, with the resulting deaths and injuries to the civilian population, was a deliberate act of retaliation on the part of the German government, acting independently as the sole judge of the righteousness of her own cause. The day has passed when the European powers maintain even the semblance of international coöperation when what they consider to be their vital interests are at stake.

And another thing we know. Those well-meaning but short-sighted individuals in America who try to arouse the citizens of this country to active sympathy with one side or the other in the Spanish conflict are making it more and more difficult for this country to maintain neutrality in the larger war that may be having its genesis in Spain. Already Italy and Germany are definitely committed to one side in that conflict; and Russia and (to a lesser extent) France to the other side. Yet by no fair test that we know can right properly be allocated exclusively to either side and wrong to the other. The issues cannot be simplified to that extent.

The primary interest of the United States, and of men of good will in every land, is the preservation of the peace of the world, and the setting up of effective instruments for the setting forth of international justice by peaceful methods. That interest cannot be forwarded by blindly taking sides in the Spanish war and rashly risking the extension of what is still a local conflict, at least so far as its theater of operations is concerned, into a world-wide one.

Force vs. Law

IN OUR OWN country, the land of the free and the home of the brave, open warfare between organized capital and organized labor goes forward on two fronts. Featured by the use of airplanes, tear gas, missiles, and bullets, the struggle of the CIO against the independent steel operators on one front and against the Ford Motor Co. on another proceeds with open hostilities. In one steel battle, six were killed and 100 injured. Why? Because capital and labor alike have placed their own interests above the public welfare and the maintenance of law and order.

Labor leaders have described as "murderers" the policemen who, defending 1,400 workers in a Republic Steel Co. plant from an attack by 1,500 strikers, were forced to draw their guns to repulse the mob. How many would have been killed and injured if the police had stood idly by and let the two forces meet? Who then would have been the murderers?

The Wagner law provides a peaceful means for settling labor disputes. It is effective when the disputants put it to use in the way it is intended to be used. The law provides for an election fairly conducted under the Labor Relations Board, and after that places the full power of the courts behind the board if the company is unfair to the workers. If the CIO union can obtain a majority in the election, it will be recog-

nized as the sole bargaining agent for the workers. If it cannot obtain a majority, or does not dare to risk a fair vote, what right has it to inflict its will upon the company and the other workers by force?

Labor has gained in the Wagner Act most of the rights for which it has fought for more than a generation. We rejoice that those rights have been obtained. But capital also has its rights, and so does the public. We do not live under a dictatorship of the proletariat, nor have most Americans any desire to do so. The way to an equitable social order does not lie in taking away the special privileges of one class only to give them to another class, but in building a society in which there shall be no special class privileges.

The friends of labor, sympathizing fully with its legitimate aims and objectives, are justified in protesting vigorously against those irresponsible leaders who counsel violence when the way is open for peaceful methods of negotiation. If liberty and democracy are to prevail in this nation, as against the strong-arm methods of Communism on the one hand and Fascism on the other, the orderly process of law must stand against the disorderly processes of force.

Soft Hearts and Soft Heads

ALL THE WORLD loves a lover—and when the lover is one of high station who gives up that high station to marry the lowly commoner whom he loves—a King and Emperor who throws overboard his dominion for love of a beautiful woman—is it any wonder that the romance provides column after column of copy for the greatest human interest story of the age?

It is natural that the marriage of the Duke of Windsor and the woman for whom he gave up the throne of the world's greatest empire should attract the attention of the world, particularly as the unfolding of the drama involved so many sensational and unexpected occurrences. That the former monarch defied both Church and State to wed the lady of his choice naturally intensified the interest.

But it is amazing that so many otherwise sensible people, even good Churchmen and Churchwomen, should demonstrate that in considering a romance of such undoubted news value their heads are quite as soft as their hearts. For when all is said and done nothing can gloss over the fact that in the eyes of God and the teaching of the Church the much-married bride and Duchess is still the wife of her first husband. That a clergyman was found to perform the ceremony in defiance of the Church to which he had pledged his allegiance does not alter that fact.

We have heard it said, even by good Church people, that since the Archbishop and the Prime Minister had won their victory by forcing the abdication of Edward VIII the least the Church could do would be to give its blessing to his marriage as a private citizen. Had the Church taken that position it would never have been able to command again the respect of any thoughtful man for its teachings. For the Holy Catholic Church, of which the Church of England is a part, clearly and definitely teaches the indissolubility of Christian marriage. Had she sanctioned the marriage of a man who had been King as she would not sanction the marriage of a commoner, she not only would have denied her own position but would have branded herself as not the bride of Christ but the handmaid of the wealthy and powerful.

All the world loves a lover. But that can only be described as true love which exists between a man and a woman who are free to love one another in harmony with the law of God.

EVERYDAY RELIGION

A Letter to the Editor

TO THE EDITOR: The grand old firm I work for has given me a vacation. I'm going abroad! I've got my ticket, passport, visas, express checks, and registered marks. I have practised packing my suit case in the attic until everything goes in—thin Prayer Book, summer number of *Forward—day by day*, down to a bottle of Sal Hepatica and denture powder.

My will is made, most of my debts are paid. I am in a tender and forgiving mood. I may not come back, though I have a return ticket.

It occurs to me to do something now which I have hesitated about most of my life. Namely, to write a Letter to the Editor. Sir, before you were born, when your father of blessed memory was editor, I was a Constant Reader. And I might say a Consistent Reader, skipping nothing. I have always read Letters to the Editor.

Often I have felt for you, Sir. Often I have been moved to write in your defense. But, alas, I have always put off the day until now when I am about to make this exciting and mayhap perilous tour. It is not within my powers to assemble enough wrath—or even facts—to write the usual Letter to the Editor. I marvel at those who can do this thing, even if I cannot be said to envy them. But I am capable of affection. Appreciation rises quickly in my breast. So that having resolved to write my One and Only Letter to the Editor—my *magnum opus* in this line—I will set it to the tune of friendly praise.

You have made and kept THE LIVING CHURCH a paper worth taking and worth keeping (I have given strict orders that the copies coming in my absence shall *not* be given to the Salvation Army with the old newspapers). You keep on giving your readers an unbroken succession of editorials, articles, pictures, news, book reviews, and poetry of such even worth as causes me to marvel at your resourcefulness. Then, of course, there are Letters to the Editor (with your apologies, rebuttals, and explanations) and your humour (you see in spelling I'm practising for England—and I wink to show that I never took you amiss about the donkey of Cambridge):

"Men," I would like to say, "Fellow Subscribers, stop and think a minute. What if Mr. Morehouse grew tired of giving us THE LIVING CHURCH, and of putting up with all our peevishness while striving to meet the pay roll? Where would we be? We ought to be ashamed of ourselves many a time, and go out and get three or four subscriptions. THE LIVING CHURCH deserves to live, and live-high!"

That's the way I want to talk when I write my Letter to the Editor. I want him to look up that back number when he's feeling low and depressed, with paper prices rising by leaps and bounds, and a wet spring holding back the farmers (though it is good for the hay crop!).

But I come dangerously near what I promised to avoid. I will have no rancour, no bitterness, no controversy in this letter. Mr. Editor, I salute you. While I am idling in foreign cafes, you will be toiling in your dusty sanctum. While I sit in the shadow of some ancient cathedral, you will still be sitting in the shadow of impending debt, or tortured by some inconsiderate subscriber, or faced by a sitdown strike.

Mr. Editor, I salute you. You have my good wishes and

(Continued on page 750)

“With Signs Following”

Missionary Achievements

By the Rev. Arthur M. Sherman, D.D.

Staff Member, Forward Movement Commission

WHEREVER THE CHURCH has been obedient to her Lord, Christ has worked mightily in and with her and has “confirmed the word with signs following.” This has been convincingly demonstrated in every age and at no time since the first century more than in the past 150 years, the period of modern missions. After many years of foreign missionary service and study of missionary effort, there is no doubt in my mind that the living Christ is actually at work in His Church today. The missionary enterprise of the past century has been a dominating factor in changing dark social backgrounds and in liberating and uplifting human personality. Let me speak of a very few among the many “signs” which have followed.

He is creating human brotherhood. In 1932 feeling between China and Japan was at the boiling point. Manchuria had been taken. Shanghai was being burned and sacked. What happened? A group of Christians from Japan officially visited the Christians of China to apologize for what the militarists in their nation were doing and to express to the Chinese Church their love and unity in Christ. Christians from China sent a gift of money to the Christians in Japan for the work of the Church in Japan to express that same love and unity as an evidence that their fellowship in Christ was stronger than national differences and hatred. We did not read of any such action between the Churches in Germany and America in the World War. This grasp on the realities of the Gospel by Oriental Christians who take Christ at His word, shows they can be made to work. There is a power which can and some day will unite men when we too learn to follow Christ. It is nothing less than the unifying personality of Jesus. And it is enough.

Another powerful evidence of the working of the living Lord in our day has been the miracle which is happening to the womanhood of China.

At the beginning of this century there were no schools for girls that I knew of in a country with one-quarter of the world's population, apart from the mission schools; perhaps one or two women in a thousand could read or write. China had an ancient culture. Her art, philosophy, and literature ranked her high amid the civilizations of mankind. But learning was for men and boys, rarely for womanhood. The mission schools for girls which American and European Christian women have maintained in China have raised up a new generation of womanhood in China, a womanhood which is exercising great influence and leadership in the home, in professional life, in civic and national life, as well as in the Church. This has been a great achievement in itself. But there is a greater sequence. The results of Christian schools for girls have stimulated the Chinese government into opening everywhere, as far as its resources permit, schools for the training of its choicest asset. If Christian missions had done nothing more than this, they have more than justified all the sacrifice, devotion, and expenditure of money which has gone into the missionary enterprise. I know of no greater achievement in the Church's long history than the emancipation of the fourth of the womanhood of the world.

We can also cite what Christian missions have done

through modern medicine and kindred benevolent agencies.

The missionary doctor and nurse introduced modern scientific medicine to the Oriental peoples. Pestilence and plague have swept over the lands from time immemorial. Blindness and leprosy have been sad and heavy burdens for centuries. But a new day has come to China and to many another land with the healing hand of Christ through His messengers. Not only have medical missionaries relieved suffering in hospital clinic and dispensary, but they have trained Chinese doctors and nurses, they have encouraged them to go abroad to study, they have paved the way for the far-reaching work of the China Medical Board, a Rockefeller foundation. They have taught hygiene and sanitation and public health and stimulated the new government to the organization of a national Board of Hygiene and Health. Witness also what St. Luke's International Medical Center is doing in Tokyo and the mission to lepers has accomplished at Kusatsu. Age-long shadows of terrible suffering are lifting in the densely populated lands of the Orient. These are all by-products of the Christian message and work in China, but what wonderful by-products!

SUN YAT SEN is known as the liberator of China. When he lay dying a little more than a decade ago, he took the hand of a friend at his bedside and said, “I want it known I die as a Christian.” What was the power that inspired him to his life of constant danger and sacrificial service? We listen to his words, “People say that I am responsible for the revolution and I do not deny the charge; but where did I get my ideals of liberty, justice, and the good life for all, but from my contact with the Christian missionaries?” He had been converted as a boy in Iolani School in Honolulu. Sun Yat Sen died before his work was accomplished but the ideas which gave him the undaunted determination to build a new China are powerfully at work. His successor, General Chiang Kai-shek, is inspired by the same ideals and his program reaches not only to political freedom but to the economic, moral, and religious welfare of the Chinese people. Nowhere around the globe is there greater evidence of Christ seeking to break through into His world than in China. His way is terribly blocked and hindered by reactionary and selfish forces, by the inactivity and unresponsiveness of Christian people, by your failure to heed His call and by mine, but in spite of it all He is reaching His own.

Great and important as are these social changes, much as they mean for the happiness of mankind, they would be short-lived were it not that the Gospel is doing a far greater work constantly, in recreating men and women. Its greatest significance to the world is the fact that Christ creates character. When Yuan Shih Kai became the first president of China in 1912 he immediately started to make plans to found a new dynasty and to that end he appointed his satellites to positions of importance in order that they might further his selfish ambitions at the expense of the nation. He brought into his cabinet C. T. Wang. But Mr. Wang was a Christian, a graduate of St. John's University, the son of an Anglican Chinese priest, and Yuan met an obstacle. He found he could

not bribe or intimidate his new appointee. Finally he had to let him go and he said of him, "What are you going to do with a man like C. T. Wang? You can't bribe him and you can't frighten him." Today Dr. Wang is the minister from China to the government of the United States. More than any other need today China and every other land need such men.

When a few years ago Generalissimo Chiang Kai-shek became a Christian, he gave as one of the reasons for this step that whenever he found a man whom he could appoint to a public position to carry out his plans of progress and reform for China and be confident that that person would not misuse his power for his private gain, he found that this man was a Christian. One could give many illustrations of what the Christian Gospel is doing to make such men and women possible and whose influence in the new China today is the most promising element of hope for the future. Many of these men and women have been educated in Christian mission schools. Would there were ten times as many as there are! Behind these chosen few Christian leaders is a large body of Christian men and women who are building Christian principles into the home and the varied relationships of life.

BEST OF ALL, the missions in China and Japan have become indigenous Churches, thus insuring the permanence of the transforming Christian influence. In both lands there is a fully organized native Church, each with its General Synod and each with its Board of Missions. There are two Japanese diocesan bishops and six Chinese bishops. The large majority of the clergy in both countries is a native ministry. The Churches of our planting have taken deep root. The same thing is happening in India and in Latin America. The young Churches in the Orient are facing greater tasks than any national Church has ever faced, unless it was the early Church in the Roman empire. Now as then powerful old religions are breaking up under the impact of new ideas. Agnosticism, atheism, and materialism are taking their place. But Christ has won to His side some of the finest minds and most undaunted spirits of our time in these lands.

Space forbids of our speaking of what has happened in Africa, Latin America, Western Asia, and the islands of the sea. The working of the divine power has been as notable in other ways in many of these areas as it has in the achievements in the Orient. Nothing is more remarkable than what has happened in Africa—the *terra incognita* of a century ago. Africa was opened up by the intrepid Christian missionary, David Livingston, in order that he might make paths in the desert for the redeeming Christ and abolish the curse of slavery. Today in the heart of Africa where the saintly Hannington was martyred 50 years ago, great churches built by native Christians witness thousands gathering weekly to worship God. In far-off Zanzibar Christ Church Cathedral stands on the site of the last open slave market of the world and raises its spire in silent testimony to the triumph of the Lord of all life.

We would not give the impression that we think our missionary task of giving Christ to the world is now so far advanced that our work is practically over. Rather, it has just begun. The achievements of the past mean not only work accomplished but work revealed. The great day of missions is not behind us but ahead. If the Church in this past century has been able to win so many triumphs what would they have been had there been double the faith, the sacrifice, the love, and obedience to our Leader?

If a small part of Christ's Church can do so much what

would it mean for the world to have the whole Church aroused, united, filled with love and missionary zeal? The miracles our God has wrought reveal the power He has to put behind His Church when it is ready for it. We are on the threshold of far greater things. Professor Latourette sums it up in his recent book, *Missions Tomorrow*, when he says, "Foundations have been laid on which, if Christians of this day are wise enough and devoted enough, can be built a Church which will inaugurate the greatest age yet known in the power and effectiveness of world-wide Christianity." This I believe with all my heart.

LET US remind ourselves, however, that every new missionary impulse in the Church has come as the result of a marked quickening of its spiritual life. The missionary movement of the first century followed the baptism with the Holy Spirit on the day of Pentecost. The spiritual impulse which gave rise to the establishment of religious orders sent their members far and wide to bring men and women into the fold of Christ. The forward movement of the Church Missionary Society at the close of the last century which sent its heroic missionaries into all the world came as the result of the revival of religion following the visit of Dwight L. Moody to England. The service of the famous Cambridge "seven" in China, and Grenfel in Laborador, were but a part of the fruits. Is the missionary spirit capable of breaking forth today with new creative energy and new spiritual power in this great movement of crisis in the world's history? The only thing which can bring the new missionary vision, conviction, and passion is a deep and widespread revival in the Church's life. For that let us constantly pray and labor. When this comes, as come it can for God wills it, the problems of an embarrassed Church in a world of desperate need will be solved and a spiritually quickened Church can and will release again the omnipotence of God.

EDITOR'S NOTE: This is the first in a series of articles on the Church's mission. The second article, entitled Present Imperative, by the Rev. William R. Moody, will appear in the next issue of THE LIVING CHURCH.

Everyday Religion

(Continued from page 748)

my benediction. While I am away I hope all things will go tolerably well for you. May you be blessed in your personal and separate self. If you have wife and bairns, let them be blessed also. Let the blessing extend even to your roof-tree and cellar, your barn and your garden, your dog, canary bird, and Livy the cat. May your wells never run dry, nor your purse and cupboard want a coin or a crust. A blessing upon your pen, your Gordon and Miehle press, not forgetting your ink rollers in the heated season.

I shall surely send you a picture postcard now and then saying at least "wish you could be here." It may be that I shall offer you an article growing out of my anabasis, odyssey, and pilgrim's progress abroad.

Heigho! This is a long Letter to the Editor. He'll not print this much. Well, then roll it into a ball for Livy, the Office Cat.

And believe me, Sir,

Yours cordially and affectionately,
THE OLD FELLOW WHO USED
TO WRITE EVERYDAY RELIGION.

EDITOR'S NOTE—The Everyday Religion editor will be abroad until autumn, enjoying a well-earned vacation. During his absence his able young understudy, also anonymous, will conduct his department.

Pius XI

By the Rev. W. Norman Pittenger

Fellow and Tutor of the General Theological Seminary

POPE PIUS XI is one of the half-dozen greatest living statesmen." This remark is reported to have been made in conversation by a distinguished authority on international affairs. Unquestionably it is an accurate observation. But does it exhaust the significance of Pius's work, or has he some other claim upon our attention?

In any attempt to evaluate the work of Pope Pius, it is necessary to distinguish between that which he has done as pastor of his own flock, that is to say, as head of the Roman Catholic Church; and that which he has done in his capacity as representative of a great world force, an international figure. Let us turn our attention to each of these in turn.

In the first place, it is only fair to begin by pointing out that much of the policy and program of the occupant of the Roman see is prescribed for him by the curia, and by the established customs of his office. Hence we cannot hold the Pope responsible for some of the statements and actions which are more or less officially his own. When we come to new policies, crusades against contemporary evils, pronouncements on important Church matters, however, we can usually see the hand of the pontiff.

Notable in this respect is the program of "Catholic Action." This was described by the Pope, when he inaugurated the great movement, especially through his encyclical *Non abbiamo bisogno* (1931), as "the organized employment of all our forces in order to assert, make known, apply, and defend the principles of Christianity according to the measure in which they affect the life of the individual, the family, and society." The result of this program of "action" (which simply means Christianity at work in the world as a living, significant force) has been the setting up in many lands, not least in the United States, of groups which endeavor to apply fundamental principles of Christianity to every range of life. It must not be confused with the French party which bears the same name, for this is a monarchist group which is not by any means supported wholeheartedly by the Roman Church. But Catholic Action does imply such movements as Catholic education, stress on family ties, opposition to free divorce, deeper religious training for the young, development of retreats for laity, advancement of study, extension of work among college and university students. And here the lead given by Pope Pius has been followed by the Roman Church to a large and even surprising extent.

Next we may mention the approval which Pope Pius has given to the liturgical revival, in which we of the Anglican Church have quite a special concern. He has exhibited keen interest in, and has actively supported, such work as that done by the monks of Maria Laach in Germany. Here there has been an attempt to awaken the sense of the Church as "the Body of Christ," whose life is expressed through its worship, and whose worship must therefore be a corporate matter. From this has followed an increasing emphasis on frequent communion; and here again, Pope Pius has led the way, following the pronouncements of several of his predecessors in the Roman see in commending the practice of weekly, and even daily, communion.

Another important accomplishment of the Pope has been along the same lines—the furthering of the movement for

fair-play, justice, and Christian principles of brotherhood in industrial, economic, and social matters. Pope Leo sent out the great encyclical, *Rerum Novarum*, which stressed the social implications of Catholicism; Pius has gone further with his *Quadragesimo Anno* (1931). In this document, he spoke of the right of the laborer to his work, to a living wage, and to fair treatment; he denounced the growing despotism of large numbers of employers, who managed to gather both monetary wealth and economic and political power into their own hands, and turn this against honest industry; and he urged that the whole policy of the Church must be shaped to bring about "a Christian renewal of society" so that the distribution of wealth and the apportionment of leisure might be more equitable and just. Here again his work has been that of the great leader; and the Roman Church has shown a new awareness of the disastrous economic and social situation, and through workers' movements, social councils, and publications has taken an active part in the program for social amelioration and economic readjustment.

The missionary work of the Roman Church has also been revitalized under Pope Pius XI. The missionary museum, the world conference and exhibit, and the special attention paid to the development of the indigenous Christian movement in Eastern lands have all been of vast importance, and have shown that the Roman Church is not asleep in the present day, when secularism is assailing the non-Christian nations and threatening to turn those who have held primitive or "pagan" religions to a materialistic philosophy of life.

Finally, mention must be made of the Pope's statesmanship in concluding the Lateran treaty with Italy, whereby a *modus vivendi* was reached for the Church and State there; and the German concordat, now, alas, broken by the Nazi régime, but in intention and ideal a remarkable document of its kind. Those of us who are not of the Roman obedience may deprecate the policy which has been behind these, yet we must also recognize the sincerity, forethought, and statesmanship which have been involved in this attempt to reach an understanding with the new dictatorships.

SO FAR, we have spoken only of those policies which seem to have been valuable and forward-looking, and of those movements which have indicated the width of interest, the depth of understanding, and the Christian mind and will of the pontiff. There are other things, however, which hardly merit such generous approval.

First and foremost, of course, is the attitude taken in the recent Italo-Ethiopian situation. While it must be admitted that the Pope was "only an old man in the Vatican" (as the Archbishop of Westminster somewhat tactlessly put it), we cannot avoid the conclusion that his policy seemed less than fully Christian. Practically every other body that professed Christ's name regarded the Ethiopian war as shocking and unjustified, and denounced it in no uncertain terms. Only Rome was silent; and it is difficult to avoid the feeling that it was silent on grounds of expediency. Rome had much to gain—a whole new nation for the Roman Church; and she might have lost even more—her position in Italy. By his silence and by his few speeches and blessings bestowed on the Italian



Wide World Photo.

POPE PIUS XI

armies, it surely appeared that Pius sympathized with the Italian campaign. And that seems reprehensible.

Again, we cannot help the feeling that the attitude in the present Spanish crisis is unwise, and very short-sighted. To many of us there is little doubt that the loyalist government is in the right, and that the war in Spain is between democratic forces and forces of reaction, Fascism, and hate. The Church could have thrown her weight in with the loyalists without compromising her position on religious matters; or she could have remained neutral in deed and word. Unhappily, she has done neither. And Pope Pius has seemed to lend his support to this unhappy move.

And from this there must follow mention of his astonishing attitude toward Socialism and Communism. Undoubtedly the materialistic philosophy which marks so much of the Communist and Socialist thought of our day is incompatible with Christianity; and undoubtedly the Roman Church has spoken clearly on social problems—more clearly than most of the non-Roman bodies. But that does not excuse the inauguration of a violent campaign against these world-trends of the day. What could have been done, we might think, was the pronouncement that the Church could never countenance the crude philosophies of Marx and his followers; but that the whole advance of social philosophy was to be welcomed in so far as it aided in bringing nearer the consummation toward which *Quadragesimo Anno* itself was directed. "We sympathize with your aims, we would cooperate with your policies as far as we can; we regard your philosophy as false, and we offer you a more adequately grounded theory and world-view for your

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A Memorial to Bishop Lloyd

By May Carroll

IT WAS NATURAL that when Bishop Lloyd died men should think of him first as one of the great missionary bishops of all ages; as the leader who had been able to stir the dry bones to life and to awaken the Church to a new realization of her mission, so bringing manifold blessing to her work throughout the world; as the man of God who did not strive, but sought ever for the truth; who magnified his office by his own humility; as the interpreter, in all that he thought and said and did, of the Incarnation he gloried to proclaim.

But it was as pastor and friend perhaps that he was enabled to bring greatest blessing to the multitude. As Bishop Manning has said, "his love, the personal love that he showed to individuals of every sort and kind, reflected the love of the Good Shepherd Himself." It was love unfeigned. It never failed, never grew weary. It was poured out on all sorts and conditions of men who came to the door that was ever open. Most of all was it given without stint to the least of His brethren, each one of whom he welcomed as the messenger of his Lord. No wonder that the whole Church loved him with a personal love; that "wheresoe'er he met a stranger, there he left a friend."

As the months have passed, there has grown among his friends a desire to give, through some permanent memorial, expression to their love for Arthur Selden Lloyd, truly and indeed Father in God. In fact some friends, assuming that a memorial would be created, have already sent gifts.

Those close to him know that no other memorial could be created of his life that would bring more rejoicing to his loving heart than an endowment sufficient to insure the continuance of the work of Kuling School. This school was established during the Bishop's second period of service at the Church Missions House.

Bishop Lloyd's love for children and his deep sympathy for the missionary parents who were obliged to send their young children to this country for secondary education caused him to take the leadership in providing means for the education of the children of American missionary, consular, and business families in central China. From its beginning he devoted himself to the interests of the school, for ten years serving as chairman of its board of trustees. To the last he thought of and planned for it, longing to "see it established in strength . . . as a witness to the Incarnation."

The trustees of Kuling School, "convinced that his long service . . . should be perpetuated in some worthy form," adopted at their annual meeting a resolution which said in part:

"We desire to rededicate ourselves to the task he has laid down and to express our conviction that we and the thousands of others to whom Bishop Lloyd has brought inspiration and blessing could show their gratitude for his great service, and their reverence for his memory, in no more appropriate way . . . than by a service to this school."

It has therefore been decided to provide opportunity for the many who love Bishop Lloyd to make an offering in his name, on behalf of the school so dear to him. Affection cannot be measured in terms of figures, so no definite goal has been fixed, but many will be interested to know that the income of a fund of at least \$100,000 can be used advantageously to insure an adequate teaching staff at Kuling.

The memorial will be known as the Arthur Selden Lloyd Endowment Fund.

The treasurer is Dr. Lewis B. Franklin, 281 Fourth avenue, New York.

The Church and Social Service

From an address at the Episcopal Social Work Conference, May 24th

By the Rev. Almon R. Pepper

Part-Time Executive Secretary, Social Service Department of the National Council

IN DISCUSSING the nature of the Church's interest in social service, the first note I wish to strike is one of encouragement. I have only been with the national Department of Social Service since last November, but before that time I had been in fairly close contact with its activities. On the basis of my present and past relationship with the department, I can say that there is an increasingly widespread interest in social service throughout the Church. This is due to many factors but chief among these are foundations laid by Dean Lathrop and carried on by the Rev. C. Rankin Barnes. The influence which these two men exerted throughout the Church was and still is tremendous. Out of their efforts has come a widespread interest on the part of our clergy and laity. I can only hope that no ground is being lost at the present time.

This widespread interest shows itself in many ways. The provincial departments of social service are more active than ever. Some provinces are more of a unity than others—the dioceses within them have more in common and the distances are not so great. In these it has been easy to get coördinated effort on such matters as social legislation and regional conferences. The fact is that the provincial departments are showing more activity. And the same is true of diocesan departments of social service. At least two diocesan departments are planning to have part-time executive secretaries at the present time. Several others have written with a certain embarrassment and admitted that they have done little in the past but now wish to get started and what can we suggest for a program. We are receiving reports of diocesan programs where none were received before. In the parishes the same is true. I doubt that a week goes by without at least one letter making inquiries about a parochial social service program—how to set up a committee and what they should do. In this arousing of interest we must give due credit to the Woman's Auxiliary. Their national office has promoted this idea developed by Fr. Barnes, and it is finding fertile soil among the women of the Church.

Now to treat more specifically some of the trends in the Church's interest in social service.

The work of the department could be categorized in several different ways. I think we will do well to use the three divisions used by Fr. Barnes, namely (1) Social Welfare Work, (2) Social Education, and (3) Social Action.

I. SOCIAL WELFARE WORK

I BELIEVE that you all know that the department does not maintain, control, or operate any institutions or agencies. Its function, as a department of the National Council, is to promote and coordinate the Church's interest in social service. One of the ways in which this interest has shown itself was in the founding and maintaining, under the auspices of the Church, of institutions of various kinds. At the present time the number of such institutions is as follows: 78 children's institutions, 77 hospitals and convalescent homes, 60 homes for the aged, 17 settlements, 13 "houses of mercy," and 8 guest and rest homes.

The department has no control or jurisdiction over these

institutions. However, since the organization of the department much good will has been built. Dean Lathrop began the process and Fr. Barnes carried it on. Too much credit cannot be given to these men and their assistants for the confidence they built up for the central office.

A second field of social welfare work is the chaplaincy work often called city missions. At the present time such agencies are established in 23 communities. It is somewhat difficult to determine the trend in this field because we do not get reports from all parts of the country. However, I do not know of any large city missions being formed or contemplated anywhere at the present time. We do know that there is a steady increase in the number of parish priests who are acting as chaplains or visiting the hospitals and prisons near their parish churches. Also diocesan departments are making surveys of the need for chaplains' services in the institutions of their dioceses and are encouraging the clergy to visit these institutions regularly for pastoral calls and worship services. Many a diocese is discovering that this is a real field for service and are reporting these activities on the part of the parish clergy to the diocesan conventions. This is one of the fields in which our Church has a special genius.

Within the Church there are two agencies organized on a national basis which function in the fields of social case work and social group work. I refer to Church Mission of Help and the Girls' Friendly Society. With both of these the national department has a close contact as indicated by their participation in this conference.

II. SOCIAL EDUCATION

THE SECOND major division of the department's activities Fr. Barnes characterized as social education. I suppose that in a sense this is the most important of all. Chief among the department's efforts are the Episcopal social work conferences and the rural work leadership conference at Madison, Wis. But the trend in which we all rejoice is the increase of interest in social service work at all our summer conferences and the increased special conferences organized by diocesan departments throughout the country. Practically all of the summer schools now offer courses on social service. The demand for teachers is nearly greater than we can fill.

The special conferences are on many fields of interest. The national department participates in some of these and helps build the programs for others. But the most encouraging signs of all are the number of diocesan departments which are self-starting. They are organizing one or two-day conferences or series of sessions on such subjects as social security, slum clearance, family relations, marriage counseling, and industrial relations. In several of these, the department is especially fortunate to have Spencer Miller, Jr., as its assistant. Mr. Miller is in Europe at the present time making a study of youth movements and we can look forward to his leadership in this important field.

No statement of the Church and social education would begin to tell the story without giving due credit to the pioneer efforts of Dr. William S. Keller and his Cincinnati summer school and the Graduate School of Applied Religion. There

the inspiration and training is given to the clergy who after all must be the leaders in the Church's interest in social service. Growing out of Dr. Keller's leadership has come the addition of courses in social service at several of our seminaries. So the educational process spreads throughout the Church.

III. SOCIAL ACTION

THE THIRD category of the department's program is social action. This grows out of our social welfare work and our social education. I suppose that our Church is conservative in matters of social action but we all hope that it is not reactionary. Certainly we have individuals and unofficial groups in the Church who are not reactionary and who speak with great force. In the field of social legislation we have had great influence recently in promoting state laws preventing hasty marriages. In Pennsylvania the bill became known as the bishops' bill because of the interest shown by our Church. In New York and Maryland our Church was a great force in causing the legislature to pass similar bills. The department in Connecticut helped promote legislation requiring a physician's certificate showing that a Wasserman and other tests had been made with negative results before a marriage license is granted.

Perhaps I have sounded too optimistic in this summary. I have not done justice to all the activities of the Church's interest in social service. But it is true that you cannot give thought to this whole program of interest without being thrilled by its general forward movement. The trend of the Church's interest in social service is definitely one of advance.

Pius XI

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movement"—some such statement would have been more in accord with the wisdom of the moment, and (we venture to think) with the Spirit of Christ.

There are many other points which might be mentioned in an evaluation of Pope Pius. Anglicans regret his stopping the conversations between Rome and Canterbury; Easterns regret his somewhat superior air in regard to their communions, while welcoming his sympathy for them and his desire for ultimate reunion; all of us appreciate his constant emphasis on the "primacy of the spiritual"; his support of scientific investigation by organizing a papal academy of science; his defense of Christian morals, including such varied things as the stability of the family and the need for clean motion pictures; his insistence on Christian education for youth. And the whole world read with joy his magnificent encyclical on the German Church situation, issued this very spring, in which he stated clearly and firmly the rights of God and His Church as over against the usurpation of those rights by the German State.

To sum up, we may say that Pius has been a splendid administrator, a wise pastor of his own flock, and a great spiritual leader. He has been a great, but a somewhat misguided, statesman. And as he has grown older, he has shown (despite the advanced views which he expressed in previous pronouncements) an increasing fear of the movements which will control the future of the world on the economic, social, and political level; and hence has failed (and it is the greatest of tragedies) to align the Roman Church, as only he could have done because of his earlier sympathies, with the trend of our time toward a new social order—a trend which many of us devoutly believe is a manifestation of God's holy will in this troubled world.



CHURCH MUSIC

Rev. John W. Norris, Editor



Summer Conferences

SUMMER CONFERENCES offer an unrivaled opportunity to the instructors in Church music to impress upon the clergy and laity in attendance the importance of this phase of our public services. Recent issues of THE LIVING CHURCH have carried the announcements of several of the 80 or more conferences scheduled for various parts of the country from late June to the end of August. Several of these have listed music as one of the subjects to be studied.

What will be the nature of the courses in Church music offered at these conferences? Last fall we wrote to several of those who had conducted courses at summer conferences asking for a resumé of the work done. Not a single reply was received. Is this indicative of the absence of carefully worked out instruction? A director of one of the eastern conferences said that on two successive summers clergymen had been asked to take charge of the music; men who were supposed to be familiar with the subject and to realize its importance. Both men came to the conference without adequate preparation and did little with the subject entrusted to them. Not only did the opportunity to encourage good music escape, but it seems certain that those who attended must have left the conference with a subconscious impression that in the final analysis Church music really did not matter.

It is hoped that not all of the leaders are of this type. There are several of the conferences which will have thorough courses, since the men selected to lead them have the cause of good Church music seriously at heart. It is so hard to obtain the attention of the clergy during the winter months when they are pressed with work that it seems sinful to allow such an opportunity to pass as that offered in the summer conferences. It must be granted that a week, or possibly only five days, is not long, but it is sufficient time to do something constructive.

Let us suppose, for example, that the only provision in a conference is for group singing. Naturally the group will sing best the familiar tunes. It should be possible, however, in those few days to teach that group three or four new hymns. One might be practised each day. These new hymns should have tunes which are well constructed musically and which suit the words to which they are to be sung. A few remarks about each hymn, with possibly a demonstration of why the tune selected is a good one, could be given. If this summer the representatives of the many parishes who attend the 80 conferences could go back with four new hymns, learned with appreciation, we should see them introduced into the parishes. If time is provided for a conference choir rehearsal so much more easily will it be possible to introduce these new tunes and also to learn at least one good, devotional Communion service.

Such a program requires that the leader be qualified to present his subject properly. He must know why a hymn tune is good or bad and not encourage it simply because it is "pretty" or has noble harmonies. He must be prepared to point out to those whom he would teach the reason why such a hymn has been selected. It is to be hoped that the directors of conferences where Church music is to be taught have made careful selection of the instructor and not simply chosen him because he is a "musician."

BOOKS OF THE DAY Edited By Elizabeth McCracken

Building the Small Church

THE SMALL CHURCH. By F. R. Webber. J. H. Jansen, Cleveland. \$3.50.

IT IS QUITE POSSIBLE that the day for the building of great churches has come to an end; at least for a generation or more. The 50 years from 1875 to 1925 compared in a way—at least in point of activity—with that equal period from 1175 to 1225, when the Christian world was building great churches quite without restraint. Of our own activity there seems now to be an end. It is not that Christian folk do not want or need cathedrals and city churches. In spite of the wishful thinking of the secularists, the desire is probably greater than 25 years ago; it is simply that few are ready to pay for them. The world, and particularly this American part of it, is in the grip of fear: fear of another war, of social disorder, even of revolution; of a slump in security values, of confiscatory taxation—of pretty much everything, in fact. Fear, mental confusion, and pessimism do not build cathedrals and great churches, but courage, spiritual certainty, and optimism; and these characterized the central Middle Ages.

New York and Liverpool, Baltimore and Washington, may be the last of the great modern cathedrals, and the metropolitan churches of New York may be the last of their kind. If this is so, then the day of the small church will have come in, for though megalopolis may be bombed into unhandsome ruins, or dessicate through slow depopulation, the smaller communities will continue and increase in number, while the very process of social dissolution (if it is drastic enough) will argue for the realities of religion in proportion as the unrealities of materialistic civilization fade into oblivion.

This is one reason why Mr. Webber's book is particularly opportune. Another is that until very recently those who wanted to build a small church usually thought it was not worth while to waste money on the services of a good architect or bother an eminent practitioner with so small a job, while such members of the profession, running vast affairs at full speed to keep up with the demands of millionaire individuals or corporations, were themselves not interested in such small matters. Moreover, it is to be borne in mind that none of the schools of architecture knew that there was such a thing as organic religion or that churches were ever built. So, very logically, they gave no instruction whatever along these lines.

That this lamentable condition has changed of late is proved by Mr. Webber's excellent book, which is crowded with illustrations of very recent small churches, most of them designed by some of the leading architects of the country. I don't know where these men got their training, or the underlying impulse to do this sort of work, and of such high quality; certainly not from the schools. There must be some new and powerful influence in the air. A proof of this, in a way, lies in the fact that the once incorrigible Roman Catholic Church is now well in the lead, with the Protestant denominations crowding close on. Finally, as definitive proof, is the fact that one of the most incisive, detailed, and constructive books on church building and church furnishing and embellishment, from a perfectly sound Catholic standpoint, is written by a Lutheran pastor!

Mr. Webber's book is just this. As he is careful to explain in the beginning, it is not intended as an instructive handbook that will enable a priest or a building committee to design a church and furnish it themselves, so dispensing with the services of an architect and saving a lot of money. Only an architect can design a church and its fittings—and not all architects, at that. Witness the *surrealiste* edifices that now are blighting nearly all the countries of the Continent, and that have even intruded themselves sporadically (and spasmodically) into this country. The object of the book is so to enlighten clergy and vestries that they will want only the best—and know how to discriminate between good and bad.

With a very penetrating sense of the unique quality and the essential sanctity of a church, and with an equal sense of historical continuity, the author is astonishingly practical, for a layman. His knowledge of architecture is intimate and exact, and

he is able to lay down good guiding laws as to proportion, scale, and materials. He even gives useful details of actual construction. In the process he does not always escape dogmatism, any more than does the architect—or the literate priest and the illiterate vestryman, for that matter. For instance, his dictum that *every* church should have a tower, is open to question. Certainly this does not hold in the case of structures in overbuilt city areas, and not always in the country, either; it all depends on the matter of design. Nor is it easy to see why he should condemn the church plan as "wasteful" that provides for narrow side aisles, or ambulatories, separated by masonry columns and arches from the nave, all the seats being within and never coming behind the piers. It seems to me that this is a plan that has everything to commend it, but the point can hardly be argued here.

All that Mr. Webber says about altars, with their ornaments, sanctuary and chancel fittings, and particularly stained glass, is exact, detailed, and perfectly authoritative. Even the least informed priest, self-satisfied committee-man, or untrained architect or craftsman could hardly go wrong if he were to study this book carefully and take it to heart. In fact, it would be a good idea for any architect who was about to build a church to keep a few copies of this book on hand and give them out to his prospective clients for their information and edification.

The volume is completely illustrated by well-chosen photographs of executed work, and special illustrative details, but there are evidences of careless typesetting and insufficient proof-reading. The inserted *errata* slip, which runs to 16 or 17 items, by no means covers the list. This, however, is the only blemish in a very valuable book that is not only irenic but learned and informative.

RALPH ADAMS CRAM.

Dr. Hocking at His Best

THOUGHTS ON DEATH AND LIFE. By William Ernest Hocking. Pp. x-260. Harpers. \$2.00.

THIS IS a fine book, Dr. Hocking at his best. Ever since the great works on *Human Nature and Its Remaking* and *The Meaning of God in Human Experience*, the distinguished Harvard philosopher has stood out as one of the best of the writers on the wider aspects of theological philosophy. Here he moves to a new field—a discussion of the fundamental meaning of life, and the "value" (strange word!) of death. It is done simply, clearly, and sometimes beautifully.

Life is wonderful growth in value-producing, a process which goes on and on and points beyond merely physical organisms. And the man who lives most deeply, because more of true substantial value is realized through his life, is the man who is touched by mysticism, for he "performs the miracle which the realist requires but cannot perform for himself, restores amplitude to the detail of living, and renews its ebbing values, therewith conserving the verve and effectiveness of its enterprises." In approaching this position, Dr. Hocking passes all aspects of human life in review, assessing them as to their ultimate significance and their proximate importance.

While he will not "prove" immortality in the face of death, Dr. Hocking shows us that it is best understood as something which man at his best, and when face to face with "the Real (which) is conscious and living," he feels "ought to be." "Unless there is a way for the continuance of the human self, the world is full of the blunt edges of human meanings, the wreckage of human values, and therefore of the failures of God."

There is a remarkable appendix on the relation of biology to mental phenomena, which concludes that since "the nature of things is best seen in their completion, rather than in their apparent origins," it is not unreasonable but is rather the highest reason to accept the "ancient intuition that in the nature of things life is deeper than matter, and mind deeper than life."

We hope that this fine book will be read by many who do not see the nobility and high seriousness of the human enterprise, and who through the loyal following of Professor Hocking's thought may come to see that man is not to be compared to the beasts

that perish, but has written deep in his being the high calling of an eternal destiny.

W. NORMAN PITTINGER.

Two New Books from Dr. Lenski

INTERPRETATION OF ST. PAUL'S EPISTLES TO THE GALATIANS—EPHESIANS—PHILIPPIANS. By R. C. H. Lenski. Lutheran Book Concern. \$4.00.

THE GOSPEL SELECTIONS OF THE ANCIENT CHURCH. By R. C. H. Lenski. Lutheran Book Concern. \$4.50.

DR. LENSKI'S imposing commentary on the New Testament is approaching completion; eight massive volumes have now been published, totaling 8,832 pages! This eighth volume, containing Galatians—Philippians, maintains the standard set by its predecessors in the "great" tradition of conservative Lutheran scholarship. There is always the same meticulous attention to the text, the same minute appraising of every particle, the same insistence that nothing is without design. Nothing could be in sharper contrast to the impressionistic exegetical methods in vogue today, and every student of the New Testament would profit by submitting to so rigorous a discipline. On the other hand, these commentaries would profit by taking more account of the New Testament backgrounds and by admitting occasionally that even St. Paul did not invariably think in terms of post-Reformation scholasticism.

Somehow in the task of producing his commentary Dr. Lenski has found time to write a 1,000-page book on the Gospels for the Church year; the Lutheran Church year, to be sure, but the sequence differs only slightly from our own. Here he has more directly the needs of the preacher in view and his exegesis is followed by homiletic exposition, model illustrations, etc. (Incidentally this is the fifth volume of the kind that he has published.) But preachers who turn to this volume for help may be warned in advance that the preparation of a sermon is something Dr. Lenski takes very seriously indeed. His motto is Luther's, that "every sermon is a battle"—and a battle to be fought with every resource in the preacher's power. Again, of course, Dr. Lenski moves in the strictest conservative Lutheran tradition; indeed, he does not regard any other tradition as worth notice. His conservatism is so extreme that he will not admit that the last 12 verses of St. Mark may be questioned. And he even stretches his conservatism to the point of holding that the Roman Catholic Church was somehow inspired in choosing the Gospel passages for the Sundays. To be sure, he is rather vague as to their history and he evidently has heard of neither Bishop Frere nor Dr. Klauser. Yet his practical liturgical sense is strong enough to outweigh his historic lapses, and the volume is one well worth putting on a clergyman's desk for constant reference.

BURTON SCOTT EASTON.

Excellent Teaching on the Christian Way

IN PURSUIT OF PERFECTION. A Way of Christian Life. By Sibyl Harton. With a foreword by the Bishop of Bristol. Morehouse. Pp. vii-189. \$2.00.

SIBYL HARTON is convinced that the pursuit of perfection by the way of contemplative prayer is possible for persons living in the world, and she writes evidently out of her own experience. She looks upon the cloistered life as a straight shortcut to the same end, and omits mention of its peculiar difficulties which she, again evidently, has not herself experienced. However, she is not concerned with life within monastic walls. She is right in seeing that though there is but one way of Christian perfection, there is yet more than one method of pursuing it, for it must be acknowledged that a genuine and sufficiently strong contemplative vocation can find means of fulfilment under any external circumstances.

The author is a wise guide for those whose lot is cast in the ordinary ways of the world. She does not minimize the cost of the quest. Those who would follow in the way she describes so well must be courageous in self-sacrifice and self-naughting. Her chapters on detachment and mortification provide detailed answers to the questions of fervent beginners as to what means they may employ to become detached and mortified. The three chapters on prayer give sound teaching on the best traditional lines. They trace the normal development of prayer in its classification as meditation, affective, and simple prayer leading to its culmination in contemplation. The place of corporate and liturgical prayer

is shown to be necessary for a true contemplative. The advice concerning spiritual reading, a rule of life, and spiritual direction is all sound and sane. The bibliography is excellently selected both in what it omits and in what it includes. The type of book on which Sibyl Harton has nourished her own life partly explains the excellence of her teaching; for the rest it is clear that she writes whereof she knows and has learned on her knees and in her own daily life.

MOTHER MARY MAUDE, CSM.

A Lay View of Relief

THEY SHALL NOT WANT. By Maxine Davis. Macmillan. Pp. 418. \$2.50.

INTO "a queer bleak half-world, the world of the unemployed," went this experienced political journalist seeking to clarify the problem of unemployment. She is convinced that in the menacing insecurity of this "other America" lie the germs that have rotted Europe. She calls hers a layman's study, with no pretense of reflecting a scientific survey, and in no sense intended for the scholar in the field of social science.

Although crisply written, the book often lacks the objectivity of sound social research. Unfortunately it speaks of giving a "history of relief in the United States," whereas it deals almost solely with relief since 1929. Yet it wisely emphasizes how very new is an enlightened approach to the problems of poverty in this country. There is a frequent cavalier touch, such as the curt dismissal of the case worker's use of the word "client," as "provoking and anomalous."

Beginning with the desperate situation facing the country in 1932, Miss Davis recognizes that "our relief administration is much like a fire department organized when flames were already sweeping the city." With fairness she points out: "Much credit is due to the persons charged with the colossal task. The prompt and humane manner in which they plunged into it, the degree of efficiency which they at first achieved under conditions which demanded superhuman ability, will be remembered long after the picayune faults which today loom mountainous in the eyes of taxpayers are forgotten."

After outlining the several stages of federal relief, the author sketches the story of relief in the city of Chicago, giving abundant illustrations. She makes five major criticisms of the program: that the policy has been solely an emergency one, that it is subject to violent changes without scientific reason for them, that one inflexible pattern has been imposed upon infinitely diversified situations, that too many social experiments have been attempted under the guise of relief, and that there has been too much social case work in families where destitution alone was the real problem.

There follow detailed analyses of unemployment relief methods in England and Sweden, democratic nations with permanent, continuing programs. A comprehensive American program is urged which shall include a strengthening of the new national system of employment exchanges, a compulsory unemployment insurance plan administered through the unemployment exchange network, and a planned system of relief work along Swedish lines. The above must be supplemented by some direct relief, the entire program integrated, and then set up under civil service regulation.

Vigorously the author insists that relief is no temporary problem. "It is high time we are admitting it always has been a function of society, and it always will be." "The danger today—and it is very real and very serious—is our bedazzling optimism. We are all too easily inclined to believe that with rising prices, steadily increased production, fattening and lengthening pay rolls, the mess of unemployment relief will die a natural death."

The volume is fortified with a copy of an actual case history of a relief family, with a significant bibliography and a fair index.

C. RANKIN BARNES.

ACKNOWLEDGMENT

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1807 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

RUSSIAN THEOLOGICAL SEMINARY IN PARIS

Whitsunday Offering, Church of the Advent, Baltimore, Md. . . . \$21.20

NEWS OF THE CHURCH

Action Deferred on Marriage Resolution

Lower House of Canterbury Tables Resolution Admitting Remarried Persons to Communion

LONDON—After discussing the matter for two days, the lower house of the Convocation of Canterbury on May 28th came to a temporary decision on the much-discussed question of the admission of divorced and remarried persons to the Holy Communion. By a vote of 91 to 74, it was decided to table for the time being the resolution on this subject embodied in the joint marriage report, "in view of the deep division of opinion in the Church on this matter, and in order that the principles involved may be more fully discussed by the clergy and laity at large, and, if possible, a greater measure of agreement on principle be arrived at."

At previous sessions the upper and lower houses of the provinces of Canterbury and York discussed the series of resolutions attached to the marriage report drawn up by their joint committee. The resolution which has aroused the most controversy is that which lays it down that persons who have contracted a remarriage in the civil courts during the lifetime of a former spouse may be admitted to Holy Communion, with the permission of their diocesan bishop. And this despite the fact that in a previous resolution, the indissolubility of Christian marriage and the impossibility therefore of celebrating the "remarriage" of divorces in Church are unequivocally asserted. These resolutions have been passed with slight amendments by both houses of the York Convocation and by the upper house of Canterbury. Much, therefore, depended on the decision of the lower house of Canterbury.

YOUNG PEOPLE PRAY FOR GUIDANCE

On the eve of the meeting of the lower house a great meeting of young Church people was organized at Westminster as the prelude of an all-night vigil of prayer in a neighboring church for divine guidance on the deliberations of the convocation. The meeting was addressed by the Bishops of St. Albans and Ely, the only diocesan bishops in the two provinces who have wholly refused to concur with the proposal that remarried divorcees shall be admitted to the sacraments, while they continue to live in what, in the Church's eyes, is a state of sin. The considerable party which follows the leadership of these two bishops (naturally, it includes many Anglo-Catholics) is both large and influential. An indication of its strength was the petition, to which more than 18,000 Church people in the province had appended their signatures, asking the lower house of Canterbury not to set the seal of its approval to the resolution.

Dr. Lewis B. Franklin

Recovering From Illness

NEW YORK—Dr. Lewis B. Franklin, vice-president and treasurer of the National Council, whose illness has been a matter of concern, is making a good recovery and plans to attend the meeting of the National Council, June 15th to 17th. Although, as a matter of precaution against over-fatigue, Dr. Franklin has not been keeping regular office hours, he has kept in close touch with the Church Missions House and attended to all matters needing his direction or supervision.

Dr. Franklin's illness was of a nature requiring surgical treatment. It was, however, entirely curable, and he is now well on the way to complete recovery. After a holiday, he will be back at his office to prepare for General Convention.

Atonement Parish Wins Honors at Chicago Children's Service

CHICAGO—The church school of Atonement parish, Chicago, was awarded first honors in the diocese of Chicago at the annual children's service in St. Luke's Pro-Cathedral, Evanston, on June 5th. The school received the Bishop's Banner from Bishop Stewart. The banner is awarded annually to the church school in the diocese which has done most constructive work, based on standards set forth by the diocesan department of religious education.

The service at St. Luke's was the third and last of a series of three arranged for the children and the presentation of their 1937 Lenten offering.

Hitler Youth and Roman Catholics in Munich Riot

BERLIN—Tension between the Nazi State and both Protestant and Catholic Germans drew near the breaking point last Sunday as fist fights broke out in Munich between members of the Hitler Youth organization and Roman Catholic young people attending solidarity services on St. Boniface's Day.

Other weekend developments included: the reading of a pastoral in Roman Catholic churches pointing out the small percentage of clergy involved in immorality cases and charging that the press was using these cases merely to attack the Church; the distribution by the hierarchy of pamphlets giving facts and figures on the immorality cases; a fighting speech by the Rev. Martin Niemoeller, Confessional Synod leader, who declared the solidarity of himself and his colleagues with imprisoned Protestant clergy; and a speech by Hitler declaring that he will not permit religious opposition and demanding submission of the Church to the State.

Diocesan Status for Oklahoma Requested

Special Convocation Resolves Upon Memorial to General Convention; Endowment Now \$115,000

OKLAHOMA CITY, OKLA.—The preparation of a memorial to General Convention seeking diocesan status for the missionary district of Oklahoma was resolved upon with only one dissenting vote at a special convocation of the district, held June 3d in St. Paul's Cathedral.

The resolution was offered by the chancellor of the district, Judge Preston C. West. Other resolutions were passed acceding to the Constitution, canons, doctrine, and discipline of the Episcopal Church, and designating the name of the new diocese as the diocese of Oklahoma.

This action followed the reading of commendatory letters from Bishops Perry and Cook and the reports of the treasurer of the endowment campaign and the treasurer of the trustees of Church property. Actual endowments in hand and producing income were shown to be \$115,000 with prospects of considerable increase in the near future from pledges and gifts. The present invested endowment is producing an average of 4½%.

At the afternoon session of the convocation a budget of \$30,410 was adopted and arrangements were made for securing the necessary funds.

Bishop Casady of Oklahoma, who presided at the sessions, declared in a statement to THE LIVING CHURCH:

"I feel entirely satisfied in my own mind that we shall have no more difficulty in balancing the budget than we have had in the past, as a number of new sources of income came to light and numerous people indicated their willingness as individuals to underwrite a considerable portion of it. On the whole, it was the most thoughtful, serious, determined, and spiritually-minded convocation over which I have yet presided. To me, it represents a great victory of personal faith and devotion to the Church on the part of our people.

NOT A "BOWLEGGED DIOCESE"

"I do not wish to minimize the difficulties of the task ahead, but I feel confident that we shall not be a 'bowlegged diocese.' There was no suggestion of retrenchment or retreat from any of our present missionary work. As a matter of fact, certain definite advances in work were suggested, such as the restoration of our diocesan paper, which was discontinued during the depression on grounds of expense.

"I thoroughly believe that this convocation marks not only an organization epoch but a spiritual epoch in the life of the district. I saw many evidences of a new temper and new attitude toward the Church, a new sense of self-respect and determination to accomplish the tasks ahead."

Philippine Natives Protest Militarism

Resolution Against Compulsory
Military Training for Students
Approved by Convocation

MANILA, P. I.—The liveliest discussion at the 27th convocation of the Philippine Islands, held in Baguio under the presidency of Bishop Mosher, in April, came over a resolution of protest against the compulsory military training which the Philippine government requires for all students 10 years of age or older. Opinion among the foreign delegates was fairly large against the resolution, but it was carried by almost unanimous approval of the native delegates, who seemed very decidedly set against militarism even in the shape of self-defense. Their vote, coming from the sons of tribes which for generations have exalted warlike qualities, was most surprising.

Conferences in connection with convocation, led by the canon missionary, the Rev. B. H. Harvey, and the Rev. George C. Bartter, emphasized the Church's need of undertaking work among the rapidly increasing Japanese population of the islands, and of the Church's attempting more adequate preparation and distribution of literature among its people. Bishop Brent's policy of a periodical in every station was recalled, while Fr. Wilner was commended for his work on the *Mountain Province Churchman*, a bi-weekly paper which he goes to immense pains to edit, mimeograph, and distribute with the barest minimum of financial support.

Definite provisions for the training of a native ministry were discussed, there being a predominant feeling among the clergy that it was not wise as yet to make too specific promises about ordination; that the training of a body of educated catechists should take precedence; and that only exceptional candidates be encouraged to look forward to ordination. In conformance with this view, it was felt that the training school at Sagada should be called a catechetical school rather than a seminary.

Measures were taken to coördinate the educational work of the diocese, the chief of these being the establishment of a board of education representing all those with educational responsibilities, and, within its



CLERGY OF THE MISSIONARY DISTRICT OF THE PHILIPPINES

Back Row (left to right): the Rev. Messrs. H. T. Burke (Bontoc), C. E. B. Nobes (Sagada), A. L. Griffiths (Balbalasang), T. E. Woodward (Sagada), H. Mattocks (St. Stephen's, Manila), E. G. Mullen (St. Luke's, Manila), J. C. W. Linsley (Cathedral). Front Row: the Rev. Messrs. H. S. Sham (St. Peter's, Manila), R. F. Wilner (Baguio), B. H. Harvey (Canon Missioner), G. C. Bartter (Baguio), Bishop Mosher, the Rev. Messrs. L. G. McAfee (Upi), A. H. Richardson (Brent School, Baguio), L. L. Rose (Sagada), Canon V. H. Gowen (Besao).

membership, to make it more wieldy, an executive committee, with clearly defined regulatory, advisory, and statistical powers. A canon setting up this board was prepared at the Bishop's request, and accepted by convocation, in order to give the Bishop the help he wished and to make sure that school matters receive more expert attention than is possible in the limited time convocation can afford.

Deputies to General Convention were elected as follows: the Rev. C. E. B. Nobes of Sagada and A. D. Cooper. Alternates were the Rev. L. G. McAfee of Upi and E. S. Diman.

Delegates appointed to represent the Philippines at the triennial meeting of the Woman's Auxiliary are: Mmes. G. F. Mosher and L. G. McAfee, Deaconess Kate Sibley Shaw, and Mrs. B. H. Harvey.

Rector's 25th Year Observed

LITTLE FALLS, N. J.—In honor of his 25 years of service as rector of St. Agnes' Church, 145 guests participated in a reception for the Rev. Robert Barnes McKay on May 26th, at which Robert Cross, warden, presented Fr. and Mrs. McKay with a purse.

Fr. McKay accepted the call to become vicar of St. Agnes' Church in 1912; and in 1915 became vicar of the new St. David's. The parish of St. Agnes was instituted in 1925, and now covers the surrounding towns of Cedar Grove, Great Notch, North Caldwell, Fairfield, Mountain View, Singac, and West Paterson Borough.

100 Igorot Young People at Missionary Conference

By V. H. GOWEN

MANILA, P. I.—Held in conjunction with the 27th convocation of the Philippine Islands, the first young people's conference of the mission, arranged by the Rev. R. F. Wilner of Easter school, Baguio, confounded the most optimistic expectations by securing an attendance of 100 young men and women, most of them Igorots—though there were delegates from the South, including one ex-Moslem girl from Zamboanga. The director was the Rev. V. H. Gowen of Besao.

The general topic was Christian religion in relation to both the old traditional ways of the mountain province and the sudden incidence of modern problems. To keep the native group from backwardness in expressing views, the foreign attendance was restricted to the director and the Rev. Mr. Wilner. The purpose of the director was to explore native practices, from the native point of view, with the object of learning what could be absorbed into the Christian scheme of worship, what could be adapted, and what should be rejected.

The meetings proved remarkable for the frankness and interest of the opinions expressed. For the first time the Igorot Christian was showing himself vocal in helping shape the policies of the Church, and he used his privilege with a good sense and a definite loyalty to Christian teaching such as made the three days' conference, as the Bishop put it, "the biggest thing that had happened" during the 17 years of his bishopric. By unanimous vote the young people present voted that these conferences should be an annual occasion. They also urged the organization of young people's fellowships in every mission station.

Chicago Brotherhood Elects

CHICAGO—Elmer G. Winans and William Thybony were elected president respectively of the senior and junior assemblies of the Brotherhood of St. Andrew at the annual meeting of the two groups.

John Tredwell, Jr., was elected a national councilman of the Brotherhood.



DELEGATES TO 27TH CONVOCATION OF THE PHILIPPINE ISLANDS

Council Fails to Pass Social Disease Canon

Virginia Delegates Debate Canon Forbidding Marriage if Health Certificates are not Presented

RICHMOND, VA.—Prolonged debate upon the question of adopting a new canon forbidding a minister to perform the marriage ceremony until he has received certificates from a reputable physician showing both bride and groom to be free from communicable venereal disease, marked the 142d annual council of the diocese of Virginia held in St. James' Church, Richmond, May 19th and 20th.

The canon received the affirmative votes of a majority of both clerical and lay delegates, but did not receive the two-thirds majority required for amendment of Virginia diocesan canons. The matter was laid over for further consideration and action at the next annual council of the diocese.

In the absence of Bishop Tucker, who is visiting in Japan, Bishop Goodwin, Coadjutor of Virginia, presided. His address dealt mainly with the missionary work of the diocese. He made the statement that the number of persons confirmed in the year 1936 was larger than in any year since the division of the old diocese of Virginia in 1892.

SUPPORT FORWARD MOVEMENT

A memorial to the General Convention was adopted in favor of continuing the Forward Movement Commission and providing for its support in the coming triennium. A resolution was unanimously adopted requesting diocesan deputies to the General Convention to oppose any effort to relax or weaken the canons of this Church dealing with marriage or divorce.

Another event was the admission of St. Philip's Church in Richmond into union with the council of the diocese of Virginia as a separate and independent congregation. This is the first Negro congregation in the diocese ever to attain this position.

Religious educational material of the various courses was displayed by departments and shown with much source material. There were also displays by the GFS, the Little Helpers, the Christmas box secretary, and the leader of the Junior Auxiliary. Leaders in the field of religious education were present at the display during the meeting of the council and explained the uses of the various materials.

Deputies to General Convention were elected as follows: the Rev. Drs. Beverly D. Tucker, G. MacLaren Brydon, Wallace E. Rollins, and the Ven. W. Roy Mason; Messrs. Rosewell Page, Lewis C. Williams, John M. Taylor, and John Stewart Bryan (declined election, place to be taken by first alternate). Alternates are the Rev. Drs. Churchill J. Gibson, George P. Maylo, Herbert S. Osburn, and Robert F. Gibson; Messrs. Murray M. McGuire, John B. Minor, Blake T. Newton, and Gen. Rufus H. Lane.

Delegates to the triennial meeting of the Woman's Auxiliary are Mmes. R. T. Barton, E. J. Smith, B. D. Chambers, John H. Guy, and Frances Beverley. Alternates are Mmes. H. E. Batcheller, Julien Roden, R. B. Bean, Blake T. Newton, and Jellis Scott.

CLID Branch Organized at Meeting in New Haven

NEW HAVEN, CONN.—A plea for fair dealing in industry by the Rev. William B. Spofford, managing editor of the *Witness*, before almost 100 clergymen and laymen from all parts of New England was the chief feature of a meeting at the Berkeley Divinity School, May 27th. The group organized itself as a Connecticut branch of the Church League for Industrial Democracy, with two New Haven clergymen, the Rev. Dr. Fleming James and the Rev. Robert Claude Dentan, as organizing committee.

Fr. Spofford, nationally famous for his activity in industrial adjustments and executive secretary of the CLID, was graduated from Berkeley Divinity School in 1917.

A large number of those attending the meeting signed the following pledge:

"I desire to become a member of the Church League for Industrial Democracy, it being my intention to seek to understand the teachings of Christ and to apply them in my own vocation and activities in relation to the present problems of industrial society."

Many Gifts Sent in for Bishop Lloyd Memorial

NEW YORK—The Bishop Lloyd memorial committee, meeting in New York on May 25th, reports that several gifts have been received from different parts of the country, Asheville, Bethlehem, Connecticut, Long Island, Minnesota, New York, Southern Virginia, and Washington. China, too, has been heard from.

To those interested in the progress of plans for the memorial the committee states that it will use the summer for intensive work in preparation for further activity in the autumn. Its chief purpose is to get into touch with personal friends and admirers of Bishop Lloyd, in order that the memorial may be an expression of affection and enthusiasm.

The committee representing the trustees of Kuling School are: Dr. John W. Wood, chairman; May Carroll, secretary; Dr. Lewis B. Franklin, treasurer; the Rev. H. W. B. Donegan, Mrs. H. K. Gilmore, the Rev. Drs. G. Warfield Hobbs and Edmund J. Lee, Dr. Grace Lindley, the Rev. Artley B. Parson, and Samuel Thorne.

Summer Church Guide Published

TRENTON, N. J.—A guide to summer churches has been published by the department of missions of New Jersey and distributed as a supplement to its diocesan paper. This list gives the locations, times of service, and clergy in charge of all churches on the Jersey coast from Sandy Hook to Cape May.

Copies of this guide are being sent, on request, to those sending postage to the Ven. Robert B. Gribbon, 307 Hamilton avenue, Trenton.

Sewanee Conferences to Begin July 27th

"The Church and the World" to Be Summer Training School Theme at University of the South

SEWANEE, TENN.—The Sewanee summer training school, under the joint direction of the province of Sewanee and the University of the South, will again offer courses of study for the officers and members of the Woman's Auxiliary, the Laymen's League, the Young People's Service League, the college group, as well as teachers and officers of the Church's schools.

The adult division, with the theme, *The Church and the World*, will meet from July 27th to August 10th, under the direction of the Rev. Moultrie Guerry, chaplain of the University of the South. Among the leaders of this division are: the Rev. Dr. Burton Scott Easton, General Theological Seminary; Dr. John W. Wood, executive secretary of the national Department of Foreign Missions; Dr. Roy J. Colbert, bureau of sociology and economics, University of Wisconsin; the Rev. Dr. C. L. Wells, the Rev. Dr. Royden Keith Yerkes, and the Rev. G. B. Myers from the faculty of the theological school, University of the South; the Rev. and Mrs. Kenneth Morris of Japan; the Rev. Dr. Gardiner L. Tucker and Miss Annie Morton Stout of the provincial department of religious education; the Rev. Dr. C. W. Sheerin, St. Paul's Church, Chattanooga; Mrs. S. T. Beasley, chairman of the young people's division, Tennessee department of religious education; Miss Edith Smith, M.A., educational field worker, diocese of Louisiana; F. Arthur Henkel, organist, Christ Church, Nashville, and Miss Rosalie Wilson, educational worker, St. Paul's Church, Winston-Salem, N. C.

The clergy school, to be held from August 2d through August 12th, has a program which is coördinated with the university's graduate summer school in theology. Bishop Morris of Louisiana is the director, and the Rev. Dr. M. W. Lockhart, associate director.

The young people's division will be held from August 10th to August 24th, under the direction of the Rev. Alfred Loaring-Clark, rector of St. John's Church, Memphis.

Special conferences to be held during the school's sessions are the provincial educational conference, July 26th and 27th, for leaders in the field of religious education; Woman's Auxiliary days, August 6th and 7th; layman's weekend, August 6th to 8th; provincial student conference, August 10th to 24th, for college students and student workers, under the direction of the Rev. Dr. T. O. Wedel, national secretary for college work, and the provincial Young People's convention, August 12th to 14th.

Complete programs, with information as to courses, arrangements, and costs, may be obtained from Miss Ellen Correll, executive secretary, St. Mary's Cathedral, Memphis.

Baltimore Catholic Laymen State Plans

"Better Taught, More Devout, and More Missionary-Minded" Laity, Aim of New League

BALTIMORE—At the third meeting of the recently organized Catholic Laymen's League, which was held on May 28th in the parish house of old St. Paul's Church, a definite set of aims and policies was worked out, and an instructive program set up.

Through these the league proposes to make its members a better taught, more devout, and more missionary-minded group of laymen than ever before, and to be very definite and active in seeking out other men for the Catholic faith. It is proposed to put on such programs of inspiration and instruction as could not be achieved by an individual parish anywhere.

The Rev. Dr. Leicester C. Lewis, rector of St. Martin's-in-the-Fields, Chestnut Hill, Philadelphia, spoke on The Attitude of the Anglican Communion Toward Rome and the Protestant Denominations.

One-half of the dues of the new organization goes to make each member of the league also a member of the American Church Union.

Correspondence with other Laymen's Leagues is earnestly solicited in order that there may be an interchange of ideas for mutual information and inspiration.

The following officers have been elected for the coming year: Horace L. Varian, Sr., Grace and St. Peter's parish, president; William H. Vickers, St. Michael and All Angels' parish, vice-president; Wilson K. Barnes, Mount Calvary parish, secretary and treasurer, and the Rev. Edward R. Noble, St. Andrew's Church, adviser.

All Western Michigan Churches Ministered to, Auxiliary Told

NILES, MICH.—Every parish and mission in the diocese of Western Michigan is now being ministered to in full or part time, Bishop Whittemore, Coadjutor of the diocese, reported to the 57th annual meeting of the diocesan Woman's Auxiliary, held in Trinity Church here, May 11th and 12th.

At Evening Prayer the Rev. Walter F. Tunks of St. Paul's, Akron, Ohio, preached on Being Fools for Our Faith's Sake. Miss Mary E. Johnson of Cincinnati described the approaching triennial at one of the sessions.

Delegates were elected to the triennial as follows: Mmes. C. W. Finley, W. H. Thwaites, W. K. Williams, L. B. Whittemore, and A. G. Fowkes. Alternates are Mmes. Roy Thompson, C. L. Dibble, E. Shelby, E. W. Hunting, and G. Perrett.

CBS Festival Held in New York

NEW YORK—The annual festival Mass of the New York and New Jersey provincial organization of the Confraternity of the Blessed Sacrament was held at St. Paul's Church, Stapleton, Staten Island, on May 31st. Following the Mass, there was an outdoor procession and stations. The festival closed with Solemn Benediction.

Courses for Adults and Young People Offered by Cranbrook Summer School

DETROIT—According to an announcement received from Miss Elizabeth S. Thomas, director of religious education in the diocese of Michigan, plans have been completed for the annual summer conference to be held at Cranbrook School, Bloomfield Hills, from June 27th to July 3d this year.

New to the Cranbrook conference will be Bishop Creighton, Coadjutor of Michigan, and the Rev. Dr. Grafton Burke of Fort Yukon, Alaska. Returning as guests will be the Rev. R. E. Charles, chairman of last year's conference, who has since become rector of St. John's Church, Ithaca, N. Y., and the Rev. Herman R. Page, Dayton, Ohio.

Courses will be offered for adults, for young people over high school age, and for those in high school. A child clinic in religious education will also be held.

Military Men Notable in Philippine Church's Life

CHICAGO—Some of the most famous military men of the United States of the past 30 years have been intimately connected with the Church's mission at Zamboanga, P. I., the Rev. Sydney Waddington, priest in charge of Holy Trinity Church there, revealed upon his return to Chicago on furlough.

Fr. Waddington is a native of Chicago and graduate of Seabury-Western Seminary. He has spent five years in the Orient.

The late Gen. Leonard Wood, Gen. John J. Pershing, Maj. Gen. Frank R. McCoy, and Maj. Gen. J. G. Harbord—these are some of the names written large in the annals of the Zamboanga mission.

It was a military man, Gen. Edward Davis, father of Col. Alex M. Davis, well-known Chicago Churchman, who was instrumental in the founding of Holy Trinity Church, said Fr. Waddington. And it was in this little church that Gen. John J. Pershing was confirmed by the late Bishop Brent.

Fr. Waddington sees a bright future for the Church's work in the Philippines.

Western Nebraska Convocation Emphasizes Forward Movement

HASTINGS, NEBR.—Forward Movement in Western Nebraska was stressed by Bishop Beecher in his address to the 47th annual convocation of the district, held May 26th and 27th in St. Mark's Pro-Cathedral. The ministry of lay people was a prominent feature, and five lay members of the district made addresses on this subject.

Attendance at the convocation was the largest in its history. Bishop Ivins of Milwaukee and the Rev. Theodore S. Will, rector of St. John's Church, Hampton, Va., also emphasized laymen's duties in Forward Movement addresses.

Deputies to General Convention are the Very Rev. Francis R. Lee and the Hon. Hobert Blackledge; alternates are the Rev. Francis R. Pryor and Hershey Welch.

117th Commencement at General Seminary

Baccalaureate Sermon Delivered by New Jersey Coadjutor; 24 Receive Diplomas of Graduation

NEW YORK—Bishop Gardner, Coadjutor of New Jersey, was the preacher of the baccalaureate sermon at the 117th annual commencement of the General Theological Seminary, held May 24th to 26th. The theme of the sermon was the implication in daily life, particularly the daily life of the priest, of the words, "I believe in the Holy Ghost." The sermon was preached at Evensong on May 24th.

The commencement address, delivered at the graduation exercises on Wednesday, May 26th, was by Prof. William Aylott Orton of Smith College. His subject was the contrast too often seen between individual and collective action and ethics. The task of the Church is to make clear that the individual cannot be saved apart from society. Personal ethics and business ethics must be made identical. The double standard of the world must be converted into the single standard of the Christian religion, whereby no man shall defraud his brother in anything.

Twenty-four members of the graduating class received their diplomas. The degree of Bachelor of Divinity was conferred upon 16 men and one man received the degree of Master of Sacred Theology. Bishop Gardner, Coadjutor of New Jersey, and the Rev. Robert E. Wood of Wuchang, China, received the honorary degree of Doctor of Sacred Theology. The Presiding Bishop presented the diplomas. The Rev. Dr. Charles N. Shepard, subdean, conferred the degrees, Dean Fosbroke being absent because of illness.

On alumni day, May 25th, the Rev. Dr. Oliver J. Hart gave the annual alumni address. His subject was What Do We Want Our Seminaries to Do?

Announcement was made of the election of two new tutors. They are the Rev. Thomas J. Bigham, an alumnus of 1936; this year at the Graduate School of Applied Sociology in Cincinnati; and the Rev. John Atherton Bell, a member of the class of 1935.

CLID Coöperates in Cincinnati Institute on Problems of Labor

CINCINNATI—A two-day institute on labor problems was held here May 22d and 23d, sponsored by local chapters of the Church League for Industrial Democracy, the Association for the Advancement of Colored People, the Peace League, the Consumers' League, and the Coöperative League.

Speakers included Fred K. Hoehler, director of the American Public Welfare Association, on Labor and Consumer Cooperatives; Phil E. Ziegler, editor of the *Railway Clerk*, on Labor in International Relations; and J. W. Scott, principal of Sherman public school, on Problems of Negro Labor.

Presbyterian Leader Attacks Secularism

Godless Education Denounced at General Assembly of Presbyterian Church; Rabbi Makes Address

COLUMBUS, OHIO (NCJC)—The secularization of education in America was vigorously attacked by Dr. Howard McAfee Robinson, secretary of the Board of Christian Education, at the recent General Assembly of the Presbyterian Church here.

Dr. Robinson deplored the tendency among educators to discount the rôle that the Church has played in education, a tendency to interpret life apart from God. He added that the very notion of human liberty was a Christian idea based on the Christian doctrine of human worth.

The Assembly extended fraternal greetings to Christian Churchmen in Germany in the form of a memorial which informed German Christians that the Presbyterian Church "realizes the sacrificial heroism of the Christians in Germany . . . and affirms the same faith . . . and conveys its sympathetic understanding to the Church in Germany."

Greetings to the Assembly were received from and extended to the Northern Baptist Convention, the General Assembly of the United Presbyterian Church, and the Church of Christ in China.

The Board of Christian Education devoted considerable attention to problems of adult education. Its report advocated coöperation with the United Christian Adult Movement and the International Council of Religious Education.

RABBI SPEAKS

Increasing fraternity between religious groups was made evident when a Presbyterian minister addressed the Central Conference of American Rabbis meeting in this city, and Rabbi Samuel Gup, Temple Israel, Columbus, addressed the Presbyterian General Assembly. It was the first time that a Jew, officially representing a Jewish religious body, has ever addressed the General Assembly of the Presbyterian Church. Dr. Gup referred to the simultaneous meeting of the two bodies as "evidence of the free and unrestrained religious sentiment that exists in our country," and asserted that the world needs just such a demonstration.

Dr. William H. Foulkes of Newark, N. J., was elected moderator by the Assembly, in a vote of 563-308 over Dr. James A. Kelso, president of the Western Theological Seminary. The new moderator is a member of the Board of Foreign Missions and chairman of the centennial council of that board, and also chairman of the general committee of the interdenominational National Preaching Mission.

The adoption of a 13-month kalendar, recommended by the general council of the Church, aroused considerable discussion, and was finally set aside for study by the presbyteries during the year. The kalendar provides for 13 months of 28 days a year and a leap year day at the end of June in leap years.

Marquette Name Changed to "Northern Michigan"

MARQUETTE, MICH.—At the 42d annual convention of the diocese of Marquette, June 2d, the name of the diocese was changed to the "diocese of Northern Michigan."

Annual reports of parishes and missions showed a substantial improvement in finances throughout the diocese.

Deplored the fact that giving to the Church is too often based upon impulse rather than income, Bishop Stewart of Chicago addressed the delegates at the annual dinner held in connection with the convention. He declared that the attitude of secular-minded persons toward religious questions was "casual and unreal" and indicated a lack of comprehension of the reality of religion.

Two new names were added to the board of examining chaplains: the Rev. Dr. Glen Blackburn and the Rev. John Knapp. New members of the standing committee are the Ven. J. G. Ward and Dr. Blackburn. Deputies to General Convention are the Rev. Messrs. Carl Zeigler, Glen Blackburn, J. G. Ward, and C. C. Reimer; C. H. McBean, J. B. Williamson, A. E. Miller, and Corbin Douglass.

Minnesota Conference to Meet at Carlton College, Northfield, on June 13th

NORTHFIELD, MINN.—Plans for the Minnesota summer conference for Church workers, an official project of the department of religious education of the diocese of Minnesota, have been announced. The conferences will be held at Carleton College from June 13th to 24th.

Bishop McElwain of Minnesota and Bishop Keeler, Coadjutor of Minnesota, will be chaplains and the Very Rev. Vesper Ottmer Ward, Dean of the cathedral, will act as director of the conference and dean of the faculty.

Lecturers and members of the faculty have been chosen as follows: the Rev. Dr. and Mrs. Charles P. Deems, the Rev. Messrs. E. Croft Gear, Conrad Gesner, Donald G. Henning, Philip C. Landers, L. W. McMillin, Austin Pardue, Joseph T. Walker, Hubert G. Wrinch, Bishop Keeler of Minnesota, Bishop Wilson of Eau Claire, the Rev. Drs. O. W. Warmingham and George C. Weiser, the Very Rev. Victor Hoag, Prof. James R. Gillette, Sister Annie Horner, Misses Margaret Densmore, Ruth Gill, Mary McKinlay, Birdella Ross, Stanley R. Avery, and the Very Rev. V. O. Ward.

The conferences will include a school of missions and personal religion for Churchwomen, a school of Christ for youth, a school of religious educators, a school of Church music and Christian art, and other courses of general interest.

International Confirmation Class

MANILA, P. I.—Bishop Mosher of the Philippines recently confirmed a class of candidates at the cathedral which contained natives of Manila, Hawaii, Brooklyn, Washington, Barcelona, and Buenos Aires.

Institute Studies Vacation Schools

Michigan Clergy and Laity Meet to Learn Techniques for Daily Vacation Church Schools

DETROIT—In order to provide opportunity for training in technique to clerical and lay leaders who plan to conduct daily vacation church schools this summer, the committee on daily vacation church schools in the diocese of Michigan held a demonstration institute in St. John's Church, Royal Oak, on May 25th, under the direction of the Ven. Leonard P. Hagger, Archdeacon of the diocese and chairman of the committee. Eighty-six were present, the largest number ever to attend, representing 40 parishes and missions in Michigan and three in Toledo, O., and including 25 diocesan clergymen and a few ministers and lay people from other denominations.

Archdeacon Hagger was assisted by the other members of the committee—Miss Elizabeth S. Thomas, diocesan director of religious education; the Rev. C. C. Jatho, rector of the host parish; and the Rev. L. E. Midworth, rector of St. Thomas' Church, Trenton. Archdeacon Hagger first conducted a brief worship service and then reviewed the manual, *The King's Kingdom*, the 1937 textbook prepared by the committee for use in the daily vacation church schools. He stated that calls had already come from 14 states for the manual, which presents enough material for a 10-day dramatized course for boys and girls of 8 years of age and over, on the New Testament teaching regarding the Kingdom of God.

The committee has determined to have printed a window card to advertise the holding of daily vacation church schools in various churches, with a blank space left for the place and date. It has also been determined to make a special effort to have schools conducted in various strategic points in the diocese this summer, and several paid workers will be secured through the use of a discretionary fund, to give assistance to the clergy who plan to hold schools, and to the six diocesan woman field workers, who annually hold 22 schools.

The King's Kingdom is modeled much along the lines of previous daily vacation church school manuals prepared by the diocesan committee, new features this year including the use of a "theme" hymn, a noonday prayer to be learned and used daily and the assignment of "prayer corners" as one of the handwork projects.

Deaf Mute Priest Marks 30th Year

CHICAGO—Thirty years of silent service to the Church were celebrated last week by the Rev. George F. Flick, rector of All Angels' Church for the Deaf. Fr. Flick is himself a deaf mute.

Fr. Flick was ordained in 1907 and a year later came to Chicago as pastor of All Angels' Church and Midwest missionary to the deaf.

Tentative Program of General Convention and Preliminary Meetings is Made Public

Scope and Interest of 52d Meeting of National Church Indicated by Provisional Schedule

NEW YORK—The program for General Convention is already beginning to emerge from the committees in Cincinnati. Many details and several more important items are yet to be decided. As a tentative schedule, however, the following list of events received by the National Council's Publicity Department from Cincinnati will indicate something of the scope and interest of the occasion, which is the 52d General Convention and the 22d triennial meeting of the Woman's Auxiliary.

Just prior to the actual meetings a more precise program will be available.

PRELIMINARY MEETINGS

SEPTEMBER

28. Conference of Negro Clergy and Workers.
29. Corporate Communion, Negro Clergy and Workers.

OCTOBER

1. 10 A.M., Foreign Missions Department. Dinner, Daughters of the King.
2. 10 A.M., Domestic Missions Department. Brotherhood of St. Andrew, Holy Communion, Business Sessions, Night Church Service of Preparation. Daughters of the King, Business Sessions, Preparation Service. Woman's Auxiliary Executive Board, Retreat, Convent of the Transfiguration.
3. Brotherhood of St. Andrew, Corporate Communion; Afternoon Church Service; Mass Meeting and Night Church Service. Daughters of the King, Corporate Communion. Woman's Auxiliary Executive Board, Retreat Continued.
4. National Council, Holy Communion and All-Day Session. Woman's Auxiliary Executive Board Meeting. Brotherhood of St. Andrew, Holy Communion; Business Session; Joint Church Service at Night.
5. Woman's Auxiliary Executive Board Meeting Continued. National Council, Holy Communion; All-Day Session. Brotherhood of St. Andrew, Holy Communion; All-Day Session; Closing Church Service at Night. Dinner, Bishops and Their Wives, and the National Council.

GENERAL CONVENTION

OCTOBER

6. Corporate Communion, Bishops and Deputies. Opening Service, 11 A.M.; Preacher, Bishop Parsons of California. 2:30 P.M. Opening Session, Woman's Auxiliary. 3 P.M. Opening Session, House of Bishops. 3 P.M. Opening Session, House of Deputies. 8:30 P.M. Reception.
7. 8 A.M. Corporate Communion, Women of the Church, and Presentation of the United Thank Offering. 10 A.M. Session of the Two Houses of General Convention. 10 A.M. Session of the Woman's Auxiliary. Noon. Church League for Industrial Democracy. 8:30 P.M. Mass Meeting, Announcement of the United Thank Offering.
8. Church Army, Corporate Communion, Commission Service, and Business Sessions. Church Mission of Help, Corporate Communion, and Round Table. Joint Session, Two Houses of General Convention and Woman's Auxiliary. Noon. CLID. Luncheon for Bishops, Deputies, and Delegates. 8:30 P.M. Foreign Missions Mass Meeting.

OCTOBER

9. Corporate Communion, for the Church Periodical Club, and for Deaconesses. Sessions of the Two Houses of General Convention. Sessions of the Woman's Auxiliary. Noon. CLID. 1:30 P.M. Luncheon, Missionaries From Overseas Districts. 2:30 P.M. Woman's Auxiliary, Diocesan Officers, Meeting. Young People, Business Meeting, Dinner, Mass Meeting.
10. Young People's and GFS Corporate Communion and Church Service. Woman's Auxiliary Executive Board Alumnae, Corporate Communion. 11 A.M. Bishop Quin at Convention Service, Taft Auditorium. 11 A.M. Bishop Azariah of Dornakal at Christ Church. Missionary Pageant, Afternoon and Night. Sessions of the Two Houses and Woman's Auxiliary. Liberal Evangelicals, Lunch. Noon. CLID. Woman's Auxiliary Executive Board, Reception. Dinners for the Seminaries. Religious Education, Mass Meeting. Church Periodical Club, Meeting.
12. Diocesan Altar Guilds, Corporate Communion. The Training Institute. Sessions of the Two Houses and Woman's Auxiliary. Noon. CLID. Liberal Evangelicals, Dinner. Church Institute for Negroes, Mass Meeting.
13. The Training Institute. Sessions of the Two Houses and Woman's Auxiliary. Noon. CLID. College Alumni Dinners. Symphony Concert and Bishop Vincent Memorial.
14. College Workers, Corporate Communion. The Training Institute. Sessions of the Two Houses and Woman's Auxiliary. Noon. CLID. Provincial Dinners. Forward Movement Mass Meeting.
15. The Training Institute. Sessions of the Two Houses and Woman's Auxiliary. Noon. CLID. Social Service, Mass Meeting.
16. Morning Sessions of Two Houses and Woman's Auxiliary.
17. 11 A.M. Bishop Stewart at Convention Service, Taft Auditorium. 11 A.M. Bishop Scarlett at Christ Church for Liberal Evangelical Service. 3:30 P.M. Presentation of Birthday Thank Offering. Domestic Missions Mass Meeting.
18. Sessions of the Two Houses and Woman's Auxiliary.
19. Sessions of the Two Houses and Woman's Auxiliary.
20. 10 A.M. Woman's Auxiliary Commission Service.

New York Children's Offering

NEW YORK—The children of the church schools of the diocese of New York assembled at the Cathedral of St. John the Divine on Saturday afternoon, May 22d, for their annual service and the presentation of their annual missionary offering. Bishop Manning stood on the lawn of the Bishop's House in the Cathedral Close while the children, in number more than 5,000, marched past, with their banners. Many of them were vested. The offering presented by the children was \$23,775, a somewhat larger amount than that of last year.

Meet to Make Plans for Convention Play

Offices Opened in Cincinnati to Plan for Pageant in Which 1,000 Will Take Part

CINCINNATI—Plans for the missions drama to be presented at General Convention October 10th are proceeding rapidly, following a mobilization meeting May 28th in Christ Church.

Offices have been opened in Cincinnati in a building next to Christ Church, and registration of persons desiring to participate is proceeding. More than 1,000 persons from the parishes of the Cincinnati area in Southern Ohio and Northern Kentucky are to participate in the drama. About 400 persons attended the initial meeting and heard the purpose and story of the drama told by the leaders.

"Without vision we can accomplish nothing," said Bishop Hobson of Southern Ohio in his introductory remarks. "The purpose of the pageant is to give the people a vision of the world-wide work of the Church, and to stir us to fulfill our responsibilities."

The purpose of the drama, and his hopes for a revitalized missionary spirit in the Church, were related by the Rev. Dr. Charles W. Shreiner, chairman of the missionary research committee of the diocese of Pennsylvania.

Impressed by the need for missionary education, he initiated a campaign in the diocese of Pennsylvania which brought increased support of missions.

Plans for the pageant evolved from the great manifestation of interest in missions, and the desire for more information.

The drama is to be presented in Philadelphia and then given in Cincinnati. Local talent will be used in each city, the costumes, settings, and music, being brought on to Cincinnati.

Percy Jewett Burrell, author and director of the pageant, gave an outline at the mobilization meeting, with the Christ Church choir singing parts of several of the musical numbers.

The Rev. Otis Jackson, rector of St. Mark's Church, Oakley, chairman, introduced the Cincinnati leaders.

75th Anniversary to Be Observed

HONOLULU, T. H.—The missionary district of Honolulu will observe its 75th anniversary this fall. It was founded in 1862, with the coming of the English Church to the Kingdom of Hawaii, and has been carried on by the American Church since 1902, shortly after the United States annexed the Hawaiian Islands. At the last convocation Bishop Littell appointed a committee to make plans for the observance of this anniversary.

Deputies to General Convention have been announced as follows: the Rev. Hollis H. Corey, vicar of the Church of the Holy Apostles, Hilo, Hawaii, and L. Tenney Peck, Royal Place, Honolulu.

Delegates to the Woman's Auxiliary triennial are Mmes. S. H. Littell, L. Tenney Peck, and O. H. Horning.

Representatives of 15 Churches Confer

First Biennial Institute of New
Movement for World Christianity
Views Problems of Faith

ROCHESTER, N. Y.—Following the orders of its constitution, the first meeting of what promises to be a biennial institute of A Movement for World Christianity was held in the Colgate-Rochester Divinity School, Rochester, from May 25th to 28th, bringing together representatives of 15 religious bodies, graduate students of divinity schools, YMCA and YWCA executives, foreign missions representatives, and men and women from the secular world, to discuss in seminars the topics presented by the executive committee under four themes:

- "(1) What is central in the religious faith and experience which Christians have to share with non-Christians?"
- "(2) What are the world-wide economic implications today of our central Christian faith and experience?"
- "(3) What are the most effective ways by which the essential values of Christianity may be made available to people belonging to different cultures and classes?"
- "(4) What elements in Christianity seem to educated youth today to be pertinent to their quest for a better life and a better world?"

While definite conclusions from this meeting will not be available for publication for some time, the institute itself drew forth some notable papers which formed the basis of these seminar discussions. Especially interesting were the views on the economic development expressed by various leaders, discussing a reorganized society. Capital and labor were viewed as presenting equal claims upon the returns of industry in a just redistribution of wealth.

STRESS CONSUMERS' RIGHTS

The speakers suggested that we cannot escape the fact that the man who provides the tools at a cost not borne by labor has a just claim upon the use of these tools by labor, along with a just return to labor itself in wages. Many of the ills of today were attacked as being based upon an unbalanced adjustment between capital and labor, each putting in an exaggerated claim as to its own contribution toward the product to be presented to the public. In addition to these two claims, attention was called to the necessity of not exploiting the purchasing public if justice is to be done in the whole economic order.

In relation to missionary work, it was pointed out that ethical ideas and standards emerging from these economic issues invariably affect the presentation of Christianity as a world force because it is impossible to send missionaries to a foreign nation effectively if they come from a country of unjust economic conditions and un-Christian methods of living. The world culture demands a recognition of the responsibilities of the Church for Christianizing the whole range of life—economics,

District of Tohoku Hit by Migration to Cities

SENDAI, JAPAN—Conditions of rural life in Japan have been so difficult that large numbers of people have moved into Tokyo and other cities, Bishop Binsted of Tohoku reports. Among these people have been so many Church members that some of the rural missions in his district have lost from a tenth to a fifth of their members.

While the Christians are not lost to the Church but may rather strengthen it wherever they go, their departure has at least two adverse effects on the missionary district, the Bishop points out. It reduces the net growth in membership to a small figure which does not represent the good quality of evangelistic and pastoral work carried on; and the loss in contributions hinders the advance toward self-support which might otherwise be looked for.

Notwithstanding the diminished numbers, nearly every mission has increased its contributions toward the local, diocesan, and general program of the Church.

politics, culture, as well as religious policies, both within Christendom and in the impact of these influences upon non-Christian peoples.

ORGANIZED RELIGION NECESSARY

Notable papers were presented scoring narrowness which grows out of hasty departure from a denomination "because it was narrow," and which ends in no vision of Christian influence except in the local congregations. The necessity of organized endeavor supported by organized religious bodies with definite concepts of their responsibilities and definite attempts to carry out the Master's orders of a world-wide mission was upheld as a present necessity until unity can take the place of a disorganized Church.

NOTED CHURCHMEN PRESENT

The institute was attended by many Episcopal Church members, some of them experts in their own fields. Among these were the Rev. A. Vincent Bennett, Christ Church, Fitchburg, Mass.; the Rev. William Thomas Heath, Trinity Church, Buffalo; the Rev. Arthur Murray, St. John's Church, North Adams, Mass.; the Rev. John H. Nolan, city missionary, Springfield, Mass.; the Rev. A. B. Parsons, associate secretary, Department of Foreign Missions of the National Council; the Rev. Ralph B. Putney, Trinity Church, Lenox, Mass.; Mrs. Harper Sibley of the National Council, national chairman of the women's division of Mobilization for Human Needs; Mrs. E. A. Stebbins of Rochester, who will be the presiding officer at the triennial meeting of the Woman's Auxiliary in Cincinnati in October, and the Rev. Luther Tucker, student pastor attached to Christ Church, Cambridge, Mass., who presented one of the papers on the subject, What is the Practical Value for Youth of Christianity and the Church? in a very able manner.

Mission Need Shown by Family Tragedy

National Council's "Missionary
Notes" Report Mercy Murder by
Japanese, Converted Too Late

NEW YORK—The following "human interest" story, appearing in the Missionary Notes sent out by the National Council, is a powerful example of the need of extending domestic missionary work among the foreign-born in this country:

"The wife and mother of a Japanese family with four little children was ill for a long time last winter in their farmhouse home at Auburn, Wash., and the whole family suffered from poverty. The farmer and his wife became discouraged and then desperate. Talking things over, they concluded that the man should kill his wife and the four children and then, after working until he had earned money to pay for a tombstone for them all, he should kill himself, regarding his own death as expiation for the others. The family had no Church connection of any kind.

"One day last February the children were missing from school. The person who went to find them found the house deserted, noticed signs of recent digging in the yard, and discovered the graves of the wife and the four children.

"The man was caught soon after, in a California town, and was imprisoned in Seattle pending trial for first-degree murder.

"At this point the Church stepped in, in the person of the Rev. Gennosuki Shoji, priest in charge of St. Peter's Japanese Mission, Seattle. He visited the prisoner many times, and at first the man wanted only to die. 'I told him,' Fr. Shoji reports, 'that he never could make peace with God that way; he must end his life by doing good for his fellowmen. He made peace with his heavenly Father and was ready to accept the fate that the judge and jury held in store for him.'

BAPTIZED IN JAIL

"He was baptized in jail, Fr. Shoji wearing his white vestments and using a bright blue earthenware bowl for a font. Afterward, the prisoner smiled sadly as he shook hands with the jail superintendent and said, 'Yes, I am better now.' Those who know him say that he has derived comfort from the new relationship.

"The trial took place in May and the man is condemned to hang. Several of the jury said later that they were influenced by his reiterated desire to complete his deed by killing himself; in other words, they felt that a life sentence would not be a merciful thing. Some people feel that his Oriental modes of thought should have had more consideration; others, that in this land he must abide by the ways of this land. Fr. Shoji's little daughter wanted to know why the man had to be tried 'if he has been forgiven everything.'

"When his sentence was pronounced he was entirely passive. When he was led out of the courtroom, he turned and gravely bowed to the court."

The National Council bulletin adds:

"There were just under 18,000 Japanese in the whole state of Washington, by the 1930 census. As it happens, \$18,000 was the figure that the diocese of Olympia asked but

(Continued on page 767)

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Detroit Clergyman Tells Plans for New Venture in Marriage Counseling

BY WIHLA HUTSON

DETROIT—Believing that most people need instruction for marriage exactly as they need instruction for every other worthwhile activity, the Rev. Gilbert Appelhof, Jr., rector of St. Thomas' Church, Detroit, is making definite plans for the establishment of a marriage clinic, or bureau of counsel and advice, in Detroit.

Pointing out the fact that usually no one but the parties involved realizes that there is anything wrong with a marriage until the difficulty is so great that it reaches the courts, Fr. Appelhof states that the aim of the clinic will be to reach not only couples in trouble, but many people who wish assistance in making their marriages more successful.

"If we can win people's confidence so that they will consult us about minor difficulties," says Fr. Appelhof, "I am sure we will be able to assist them to straighten out their difficulties before an actual separation or divorce occurs. Most people are patient, and when there are small troubles they go along hoping that everything will work out all right. When husband and wife are still both interested in continuing the marriage, the clinic will no doubt be of great assistance."

BASED ON AUSTRIAN MODEL

Clinics in marriage counsel are not exactly a new departure, Fr. Appelhof explained in an interview with THE LIVING CHURCH. A marriage counseling bureau was established by the famous Dr. Adler in Vienna, Austria, in 1922. Since that time, the German-speaking peoples have developed a total of 1,100 such centers, of which 900 are under private auspices. Applicants come from the working classes who are unable to pay a large fee. The official clinics established by the government first interview the applicants and offer as much service as they are equipped to do. If the case seems to demand further and specialized service, further assistance can be provided by the private agencies for a fee. The first official bureau was established in Berlin in 1926. Later, in Switzerland, bureaus were set up in Zurich in 1931 and in Basle in 1933.

DR. R. G. FOSTER TO AID

Coöperating with Fr. Appelhof in his work in Detroit is Dr. Robert G. Foster of the Merrill-Palmer School. Dr. Foster is particularly interested in marriage counseling work, and has made a deep study of the subject for many years. Working together, Fr. Appelhof and Dr. Foster plan to train about a dozen clergymen of various denominations, who have already expressed their interest in the plan, in the technique of interviewing the applicants, in clinics to be established in three Detroit areas. Applicants will be interviewed along the lines of a "marriage evaluation chart," which touches every side of human experience, even checking up on the parties' sense of humor, table manners, attitude toward the "in-laws," ambitions and future plans, points of disagreement, etc. An at-



Photopress, England.

NEW BISHOP OF BATH AND WELLS

The Very Rev. Dr. Francis Underhill, who succeeds Dr. Wynne Wilson in the see of Bath and Wells next winter, was a member of the unofficial delegation of British Churchmen and Nonconformists which recently investigated religious conditions in Spain.

tempt will be made to discover whether the parties to the marriage are more or less happy than they were the first year of marriage; whether they would marry the same person again, marry a different person, or stay single. This phase of the plan is somewhat similar to the work being carried on in marriage counseling at Cornell University. After interviewing the couple, Fr. Appelhof believes it will be possible, through the chart, to determine what is wrong with the marriage and what can be done to aid in putting it upon a better footing.

COÖPERATE WITH EXPERTS

The clergy participating in the plan will do their best to assist the couples, but if more specialized attention is needed, a number of physicians and psychiatrists in Detroit have already expressed their willingness to render assistance free of charge in cases requiring such attention.

"We feel that the marriage clinic will be helpful not only in training the clergy who will do the interviewing," said Fr. Appelhof, "but also in educating young people for marriage and in helping married people to discover what is wrong with their marriages and how it may be corrected."

Interviewing of applicants, Fr. Appelhof said, will be done during the day, and evenings will be given over to pre-marital instruction for those of high school and college age, and to the married.

MANY APPLICANTS EXPECTED

When asked where he expected applicants to the clinic would be secured, Fr. Appelhof smilingly replied, "When the plan becomes a little more publicized, I predict we shall have as many applicants as we can care for. There must be many whom the clinic could reach and help. It would seem to me that we are pioneering in a most important field."

NECROLOGY

✠ *May they rest
in peace.* ✠

WILLIAM P. TAYLOR, PRIEST

NEWARK, N. J.—The Rev. Dr. William P. Taylor, rector emeritus of St. Paul's Church, East Orange, and for many years a leader in movements to obtain employment for aging workers, died of a heart attack in the hospital of St. Barnabas on May 10th. Funeral services were held at St. Peter's Church, Morristown, on May 12th, with Bishop Washburn of Newark officiating.

The Rev. Mr. Taylor was born in Philadelphia, November 6, 1864, the son of Samuel Crawford Taylor and Sarah Weldy Taylor.

He attended the diocesan school at Reading, Pa., obtained the degree of Bachelor of Arts at Lehigh University in 1886, and was graduated from the Philadelphia Divinity School in 1889. He was ordained deacon in 1889 by Bishop Howe, and advanced to the priesthood in 1890 by Bishop Rulison. In 1890 his marriage to Miss Bessie Kerper Stevens took place.

He served as minister in charge of St. David's Church in Scranton, Pa., from 1889 to 1891; as chaplain of St. Mary's Hall and assistant at St. Mary's, Burlington, from 1891 to 1896; and as assistant at St. Peter's Church, Morristown, during the years 1896 to 1902. He accepted a call to be rector of St. Paul's Church at East Orange in 1902, where he served for 30 years, resigning in 1931.

Dr. Taylor, in collaboration with Fred-eric Hall, composed *Onward*, an anthem which was presented by the Newark festival chorus in 1919. He also was the composer, with Mr. Hall, of *Awake, O Earth*, another anthem, dedicated to the Masonic order. Dr. Taylor was the author of several works on Christian unity and internationalism, and, in 1931, published a small book of proverbs called *One-Line Wisdom*.

Two sisters, Miss Elizabeth Taylor of New York and Mrs. Charles F. Nield of Scarsdale, N. Y., survive.

HENRY R. WADLEIGH, PRIEST

NEW YORK—Word has been received of the death in Florence, Italy, of the Rev. Henry Rawle Wadleigh, a non-parochial priest of the jurisdiction of American Churches in Europe, whose last charge was as vicar of St. Luke's Chapel in Paris. The Rev. Mr. Wadleigh was a native of Allasio, Italy.

He was graduated from Harvard in 1892, and from the Episcopal Theological School in 1896. Ordained deacon in 1896 by Bishop Lawrence, he was advanced to the priesthood in 1898 by Bishop Potter. He served as assistant at Grace Church here from 1896 to 1898; as vicar of the Chapel of the Incarnation from 1898 to 1900; as rector of St. James' Church, Greenfield, Mass., in 1903; and was at

St. James' Church, Florence, Italy, until his transfer to St. Luke's in Paris.

He is survived by his widow, Julia Fincke Wadleigh.

S. H. WATKINS, PRIEST

ARLINGTON, VT.—The Rev. Dr. Schureman Halsted Watkins, a retired priest of Arlington, died in the Albany city hospital on May 28th after an illness of several months. He was 74 years old.

Dr. Watkins had lived mainly in Arlington since his retirement in 1930.

In 1932 he received the honorary degree of Doctor of Divinity from Union College as a tribute to his work in the New York City mission and in recognition of his completion of 50 years in the priesthood.

Dr. Watkins was born in New York on April 5, 1863. He studied at Union College, Schenectady, N. Y., graduating with the Bachelor of Arts degree in 1882. He received the Master of Arts three

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years later. He was graduated from the Berkeley Divinity School in Middletown, Conn., in 1885. He was ordained deacon in 1885, and priest in 1886, by Bishop Williams, when he was an assistant at Trinity Church, Bristol, Conn. From 1886 to 1888 he was assistant at St. Andrew's Church, Meriden, Conn., and he became rector of the Church of the Ascension, New Haven, Conn., in 1888. In 1891 he went to Grace Church, Norwalk, Conn., where he was rector for six years.

In 1897 he went to New York to be vicar of Calvary Chapel, where he remained three years. From 1900 to 1904 he was in Vermont at St. James' Church, Arlington, and at St. Luke's Church, St. Albans, from 1904 to 1911. Returning to New York, he became chaplain of the Tombs prison and the penitentiary on Blackwell's Island, now Welfare Island, for eight years, and was again in Vermont from 1919 to 1922 at St. Paul's Church, Burlington. In 1922 and 1923 he was chaplain for the New York city missionary society.

HELD IMPORTANT POSTS

Dr. Watkins was a deputy to the General Conventions of 1910 and 1922, and has also held the positions of examining chaplain and member of the standing committee of the diocese of Vermont.

In 1887 Dr. Watkins married Miss Helen Randolph Smith, who died in 1934. Later he married Mrs. Anne White, who survives him. His daughter is Mrs. Edward Cushing of Arlington and Silvermine, Norwalk, Conn.

The requiem Eucharist and Burial Office were held at St. James' Church on May 31st, and interment was in St. James' Church cemetery, Arlington.

The Rev. Philip Schuyler, New York, was celebrant at the requiem, assisted by the rector, the Rev. George R. Brush. Bishop Van Dyck conducted the burial service, assisted by the Rev. William F. Lewis of Burlington, his chaplain; the Rev. Messrs. Stanley C. Ripper, Norman P. Dare, Henry Hogg, Philip Schuyler, and C. H. McCurdy, and the rector, the Rev. George R. Brush.

ROBERT S. W. WOOD, PRIEST

TUXEDO PARK, N. Y.—The Rev. Dr. Robert S. W. Wood, rector of St. Mary's Church since 1912, died May 22d in the Tuxedo memorial hospital at the age of 68.

Dr. Wood was born in Ottawa, Canada, the son of Robert and Susanna Wood of Washington, D. C. He attended Columbia college at Washington before entering St. Stephen's college at Annandale, where he was graduated in 1890.

He was ordained to the diaconate in 1890, and advanced to the priesthood the following year. He served as assistant at St. Anne's Church, Annapolis, Md., assistant at St. John's in Washington, headmaster of St. Paul's School, Washington, and for several years until 1911, assistant at St. Batholomew's Church. In October, 1930, Dr. Wood was elected a trustee of the Cathedral of St. John the Divine.

No members of the immediate family survive. Mrs. Wood, the former Virginia Niles Harris, died in 1930.

SIDNEY H. BOURNE

TRENTON, N. J.—Sidney H. Bourne, organist and choirmaster emeritus of Trinity Cathedral, died recently at his home after a long illness. He had been connected with Trinity Church for more than half a century.

As a boy Mr. Bourne sang in the Trinity choir, and in 1887, during the rectorship of the Rev. Charles C. Edmunds, he was appointed organist, and later, choirmaster.

Mr. Bourne was widely known as the first teacher of Richard Crooks, the famous tenor.

Surviving are his wife, Anna A., a son, Cecil, and two grandchildren.

HARRY L. CHAPMAN

ROYAL OAK, MICH.—Harry L. Chapman, junior warden and secretary of the vestry of St. John's Church, died on May 15th after a lingering illness. He had been a vestryman for many years, and besides his duties in this connection had taught a class of boys in the church school.

Mr. Chapman is survived by his widow and one daughter.

GEORGE M. REILAND

MIDDLETOWN, CONN.—George M. Reiland, father of the Rev. Dr. Karl Reiland, former rector of St. George's Church, New York, died here by drowning on May 24th. His body was recovered on the 25th.

Mission Priest's Salary Partly Endowed in Churchwoman's Will

HAWK RUN, PA.—Under the will of the late Miss Julia L. Hale of Philipsburg, \$2,000 is placed in trust so that the interest may be applied toward the salary of the missionary priest in charge of the Church of the Good Shepherd at Ashcroft, now known as the village of Hawk Run.

Miss Hale was an octogenarian member of a family that settled in Center county more than 100 years ago. Her brother, the late Rt. Rev. Dr. Charles Reuben Hale, was Bishop Coadjutor of the diocese of Springfield from 1892 until his death in 1900.

The Church of the Good Shepherd was built largely through the benefactions of the Hale family. The two \$1,000 bonds Miss Hale left insure the continuance of the support she gave through her long and devoted life of service. By her character and example as a church school teacher she influenced many generations of boys, who now occupy places of respect and leadership in the life of the world.

Graduating Class of 37 in '37

WASHINGTON—At the recent 1937 commencement exercises held at the National Cathedral School for Girls, Mount St. Alban, a total of 37 graduated, 23 in the regular class and 14 in a four-year college preparatory class.

Dr. Howard S. Wilkinson, rector of St. Thomas' Church, addressed the class, and Lt. Col. Oscar J. Gatchell, U. S. army, spoke at the Flag Day exercises.

Mission Need Shown by Family Tragedy

Continued from page 763

never received from the general Church's Advance Work Program in 1929-31, to strengthen its work among the Japanese in Seattle and around Kent in the White River Valley. Auburn is not ten miles from Kent.

"The diocese has looked after its Japanese missions and developed them, but is far from strong enough to staff and equip this special field adequately from local resources alone. The annual appropriation through the National Council to Olympia for Japanese work has varied in recent years between \$4,000 and \$1,900.

TRAGEDY UNNECESSARY

"If the needs and opportunities as presented by this relatively small project had been met by Church people as a whole, it is humanly certain that this tragic family would at the very least have been caught into an environment of friendliness, enough to carry them through their discouragement; social service, the visits of a UTO worker, weekday religious education, any of these might have cleared up the illness-and-poverty situation. There need have been no murder and no hanging."

Fond du Lac Confirmations Grow

FOND DU LAC, WIS.—In response to Bishop Sturtevant's recent call for more and larger confirmation classes, the Rev. Canon A. J. Dubois of St. Paul's Cathedral presented to the Bishop ten adult Church members for the rite of Holy Confirmation. This was the second class to be confirmed at the cathedral this year. The last class, presented on Palm Sunday, numbered 33.

KALENDAR OF COMING EVENTS

JUNE

- 13-24. Minnesota Conference.
- 14-19. West Virginia Conference.
- 14-July 2. Shrine Mont Conferences.
- 15-17. National Council Meeting.
- 19-July 3. Georgia Conferences.
- 20-25. Olympia Conference; Missouri and West Missouri Conference; Howe Conference.
- 20-26. Western Michigan Conference; Main Conference; California Conference.
- 21-25. CMH McLean Conference.
- 21-July 2. Gambier Conference; Blue Mountain Conference.
- 21-August 18. Cincinnati Summer School for Seminarians.
- 22-July 3. Texas Young People's Conference.
- 25-July 2. New York Conferences.
- 25-July 3. Black Hills Conference.
- 27-July 2. Erie-Pittsburgh Conference; Bethlehem Conference; Los Angeles Conference; Peninsula Summer School.
- 27-July 3. Rochester-Western New York Young People's Summer School.
- 28-July 7. Concord Conference.
- 28-July 9. National Episcopal Conference on Rural Church Work; Wellesley Conference.
- 28-July 11. Midwest Conference of Church Workers.
- 28-August 20. Evergreen Conferences.

CHURCH KALENDAR

JUNE

- 13. Third Sunday after Trinity.
- 20. Fourth Sunday after Trinity.
- 24. Nativity of St. John Baptist. (Thursday.)
- 27. Fifth Sunday after Trinity.
- 29. St. Peter. (Tuesday.)
- 30. (Wednesday.)

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

ANDREWS, Rev. HALSEY I., formerly in charge of St. Anne's Church, North Billerica, Mass.; to be rector of St. George's Church, Maynard, Mass., effective July 1st. Address, 25 Florida Ave.

DREW, Rev. FREDERICK J., formerly in charge of St. Thomas' Church, Beattyville, Ky. (Lex.); to be in charge of Grace Church, Defiance; St. Paul's, Hicksville, and St. John's, Napoleon, Ohio. Address, Dehance, Ohio, beginning July 1st.

JAMES, Rev. EDWARD A., formerly rector of St. Philip's Church, St. Paul, Minn.; is in charge of St. Stephen's Church, Benton Harbor, Mich. (W. M.). Address, 988 Bishop St.

MADSON, Rev. GEORGE RALPH, is in charge of the Church of the Ascension, Mt. Sterling, Ky., in addition to his work at St. Peter's, Paris, Ky. (Lex.). Address remains 225 Mt. Airy Ave., Paris, Ky.

MYERS, Rev. FRANK R., formerly in charge of St. Paul's Mission, DeKalb, and teacher at St. Alban's School, Sycamore, Ill. (C.); to be headmaster of St. Michael's Mission School, Ethete, Wyo., effective July 1st.

TAFT, Rev. HENRY DUDLEY, formerly curate at St. Mary's, West New Brighton, Staten Island, N. Y.; is assistant at St. Stephen's Parish, Pittsfield, Mass. (W. Ma.). Address, 28 McKinley Terrace.

WILLIAMS, Rev. BILLERT ALLAN, formerly rector of St. Paul's Church, Hudson, Wis. (Eau C.); is rector of the Church of the Good Shepherd, Ogden, Utah. Address, 1545 24th St.

NEW ADDRESSES

EUBANKS, Rev. HALE B., formerly 528 Pacific Terrace, Klamath Falls, Ore.; Camp Toman-iwus, Florence, Ore.

GILFILLAN, Rev. PERRY M., formerly 634 Oak St., Cincinnati, Ohio; 905 4th Ave., S., Minneapolis, Minn.

GOODWIN, Rev. SHIRLEY B., formerly 634 Oak St., Cincinnati, Ohio; 26 Temple Place, Boston, Mass.

RESIGNATION

STIMSON, Rev. WILLIAM A., in charge of the Church of St. Mary the Virgin at the Pyramid Lake Indian Reservation, Nixon, Nev.; retired, since April 1st. Address after July 1st, 1332 Hunter Ave., Columbus, Ohio.

DEPOSITION

ZIEGLER, EUSTACE P., Presbyter, by the Bishop of Alaska, May 22, 1937. Deposed. Renunciation of the Ministry.

ORDINATIONS

PRIESTS

ARIZONA—The Rev. JOHN F. MOORE was advanced to the priesthood by Bishop Stevens of Los Angeles, acting for Bishop Mitchell of Arizona, in St. Matthias' Church, Los Angeles, Calif., June 2d. The ordinand was presented by his father, the Rev. Henry B. Moore, and will work under Bishop Jenkins in Nevada. The Rev. M. K. P. Brannan preached the sermon.

LONG ISLAND—The Rev. JOHN HENRY ESQUIROL was advanced to the priesthood by Bishop Stires of Long Island at the Cathedral of the Incarnation, Garden City, N. Y., May 24th. The ordinand was presented by the Very Rev. Arthur B. Kinsolving, 2d, and the Rev. Frederick L. Barry preached the sermon.

QUINCY—The Rev. GEORGE ALFRED A. TOCHER was advanced to the priesthood by Bishop Morris of Louisiana, acting for Bishop Essex of Quincy, in Trinity Church, Tallulah, La., June 1st. The ordinand was presented by the Rev. Camille Estornelle, and is in charge of Trinity Church and associated churches, with address at

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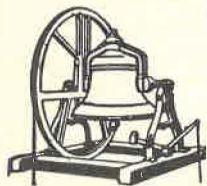
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P. O. Box 142, Tallulah, La. The Rev. Edward F. Hayward preached the sermon.

SOUTHERN OHIO—The Rev. ROBERT ELLSWORTH LEAKE was ordained to the priesthood by Bishop Hobson of Southern Ohio in Grace Church, Pomeroy, Ohio, May 25th. The ordinand was presented by the Rev. Lloyd W. Clarke, and is rector of Grace Church, Pomeroy, and St. Peter's Church, Gallipolis, Ohio. The Rev. William Howard Melish preached the sermon.

SOUTHERN VIRGINIA—The Rev. LLOYD MATTHEW ALEXANDER was advanced to the priesthood by Bishop Thomson of Southern Virginia in St. James' Church, Portsmouth, Va., May 21st. The ordinand was presented by the Rev. J. Alvin Russell, and will be chaplain at Ft. Valley School, Fort Valley, Ga. The Rev. M. B. Burchette preached the sermon.

WEST VIRGINIA—The Rev. CHARLES WILLIAM SYDNOR, JR., was ordained to the priesthood by Bishop Strider, Coadjutor of West Virginia, in St. Stephen's Church, Beckley, June 9th. The ordinand was presented by the Rev. Charles W. Sydnor, and is rector of St. Stephen's Church, with address at P. O. Box 909, Beckley, W. Va. Bishop Strider preached the sermon.

DEACONS

LONG ISLAND—SAMUEL DAVIS and HARRY HILLMAN JONES were ordained deacons by Bishop Stires of Long Island at the Cathedral of the Incarnation, Garden City, N. Y., May 24th. The Rev. Mr. Davis was presented by the Rev. William Grainger, and will serve during the summer as assistant at St. Luke's Church, Forest Hills, N. Y., and in September will become assistant at St. Paul's Church, Syracuse, N. Y. The Rev. Mr. Jones was presented by the Rev. Benjamin Motttram, and will be transferred to the diocese of Vermont, where he will have charge of St. Paul's Church, Windsor, Vt. The Rev. Frederick L. Barry preached the sermon.

NEWARK—LEOPOLD DAMROSCH was ordained deacon in St. Paul's Church, Doylestown, Pa., on May 25th, by the Rt. Rev. Robert Erskine Campbell, O.H.C., acting at the request of Bishop Washburn of Newark, by permission of Bishop Taft of Pennsylvania. The candidate was presented by his father, the Rev. Frank Damrosch, Jr., and the Rev. Dr. M. Bowyer Stewart preached the sermon.

UPPER SOUTH CAROLINA—FRANK J. ALLEN was ordained deacon by Bishop Finlay of Upper South Carolina in St. Paul's Church, Graniteville, S. C., May 29th. The candidate was presented by the Rev. William Johnson, and is in charge of St. Paul's Church. The Rev. L. N. Taylor preached the sermon.

WEST TEXAS—ALLEN RICHMOND DAY was ordained deacon by Bishop Davenport of Easton, acting for Bishop Capers of West Texas, in Trinity Church, Elkton, Md., May 19th. The candidate was presented by the Rev. Dr. Addison A. Ewing, and will work in the diocese of West Texas.

WEST VIRGINIA—CHARLES ASHLEY HIGGINS was ordained to the diaconate by Bishop Gravatt of West Virginia in St. Stephen's Church, Beckley, June 9th. The candidate was presented by the Rev. W. Carroll Brooke, and will be a missionary in China. Bishop Strider, Coadjutor of the diocese, preached the sermon.

DEGREE CONFERRED

UNIVERSITY OF WESTERN ONTARIO—The degree of Doctor of Divinity in course was conferred upon the Rev. Claude A. Beesley at the annual commencement exercises, June 2d. Dr. Beesley's thesis was on The Maya Religion and his examination on the Semitic and Egyptian religions.

MARRIAGE

WILLIS—The Rev. ARTHUR D. WILLIS, assistant at St. Paul's Church, Kenwood, Ill., and Miss Elizabeth Anne Siegrist, active member of St. Paul's, were married at noon on May 29th, the Rev. F. C. Benson Belliss, rector of St. Paul's, officiating.

AMERICAN CHURCH UNION CYCLE OF PRAYER

JUNE

21. Trinity, Brooklyn, N. Y.
22. St. Matthew's, Hallowell, Me.
23. St. Agnes', Washington, D. C.
24. St. John's, Norristown, Pa.
25. St. Matthew's, Sunbury, Pa.
26. Calvary Philadelphia.

BOOKS RECEIVED

THEOLOGY AND RELIGION

Beyond Humanism. By Charles Hartshorne. Willett, Clark, Chicago. Pp. 324. \$2.50.

† An examination of humanism which leads to the conclusion that it is both self-stultifying in practice and unsound in theory. The author is the well-known professor of philosophy in the University of Chicago. While profound in thought, the book is so clear in style that non-specialists can read it with profit.

Except Ye Repent. By Harry A. Ironside. American Tract Society, New York. Pp. 191. \$1.50.

† A treatise on repentance, its nature and its place in the life of the individual and society. This book won the \$1,000 prize offered by the American Tract Society for the best treatise on one or more of the essential evangelical doctrines of the Christian Faith. The author is pastor of Moody Memorial Church, Chicago.

God. By Walter M. Horton. Association Press, New York. Pp. 66. 50 cts.

† A new volume in the *Hazen Books on Religion*, a series of small books designed to present simply, compactly, and inexpensively a number of the best available interpretations of the Christian philosophy as a guide to Christian living today.

The Heart of the Christian Faith. By Francis Shunk Downs. American Tract Society. Pp. 209. \$1.50.

† A discussion of the essentials of evangelical Christianity, from the point of view of a Presbyterian scholar.

Life in Christ. By Julius Tyciak. Translated by Basil Wrighton. Sheed & Ward. Pp. 157. \$1.75.

† A study of the doctrine of grace, from the Roman Catholic point of view.

A Reasonable Faith. By Russell J. Clinchy. Willett, Clark, Chicago. Pp. 127. \$1.00.

† A helpful book on the doctrine and practice of the Christian religion.

The Triune God. By C. Norman Bartlett. American Tract Society, New York. Pp. 194. \$1.50.

† A study of the doctrine of the Holy Trinity, by the well-known Baptist minister, now a professor in the National Bible Institute of New York.

OLD TESTAMENT

A Fresh Approach to the Psalms. By W. O. E. Oesterley. Scribners, New York. Pp. 303. \$2.50.

† A consideration of the Psalms in the light of present-day knowledge, by the famous Old Testament scholar.

Hebrew Religion: Its Origin and Development. By W. O. E. Oesterley and Theodore H. Robinson. Scribners, New York. Pp. 448. \$3.00.

† A second edition of this authoritative work, first published in 1930. The book is revised and enlarged.

NEW TESTAMENT

The Apostolic Preaching. By C. H. Dodd. Introduction by Ernest F. Scott. Willett, Clark, Chicago. Pp. 167. \$2.00.

† Three lectures by the Norris-Hulse professor of divinity in the University of Cambridge (England). The purpose of the book is to distinguish in the New Testament writings the original preaching from the interpretative comment, supplied by the several writers. An important book by a noted scholar.

The Gospel of Mark. By Harvie Branscomb. Harpers, New York. Pp. 314. \$3.50.

† The latest volume in the *Moffatt New Testament Commentary*, by the professor of New Testament in Duke University.

THE BIBLE

The Cambridge Bible. Macmillan, New York. Maroon cloth, red edges. Pp. 870. \$1.25.

Our Perennial Bible. By Helen Nicolay. Appleton-Century, New York. Pp. 282. \$2.50.

† This excellent book, by a noted teacher and author, is a successful attempt to give in simple language the answers made by modern scholarship to certain perplexing questions confronting students of the Bible, particularly young people.

CHURCH HISTORY

The Mind of Latin Christendom. By Edward M. Pickman. Oxford University Press, New York. Pp. 738. \$5.00.
 ¶ A brilliant study of the development of Latin Christendom from the year 373 to the end of the fifth century. This is the first treatment in English of this subject in the present generation.

The Crusades. By Hilaire Belloc. Bruce, Milwaukee. Pp. 331. \$3.00.
 ¶ A history of the Crusades in which the great

changes effected by this "major conflict between Christendom and Islam" are traced.

CHURCH MUSIC

Church Music in History and Practice: Studies in the Praise of God. By Winfred Douglas. Scribners, New York. Pp. 311. \$3.00.
 ¶ A comprehensive treatment of the development of Christian liturgical worship and of Christian hymns, with the music which expressed them at significant periods of Church history. The purpose is to arrive at practical and intelligent conclusions regarding the pres-

ent musical worship of the Church, and to bring out and illustrate the principles which should govern the composition, choice, and performance of liturgical music today. This book, one of the most important of the year, comprised the Hale Lectures for 1935. The author is the foremost living authority on Church music.

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SUMMER SCHOOL

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Died

REISIG—Entered into Life Eternal, on May 23, 1937, ANNA E. REISIG, of Trinity Parish, New Rochelle, N. Y.

YERKES—SUSAN HILL YERKES, May 29, at the home of her sister, Grand Haven, Michigan. Burial was in Mount Hope Cemetery, Rochester, N. Y.

Minute

ARTHUR SELDEN LLOYD

The Trustees of the New York Training School for Deaconesses, desirous to record their profound sense of loss in the death of Bishop Lloyd, have spread upon their Minutes the following tribute composed by The Very Rev. Milo Hudson Gates, D.D.:

Bishop Lloyd was elected a Trustee of the School in 1915.

Because of his wide experience as a Bishop of a great Diocese and as head of the Board of Missions of the Church, as well as his interest in education, Bishop Lloyd brought unique gifts to our Board.

For many years he had shown a most vital interest in the Deaconess movement and in the School for Deaconesses. We owe much to this interest and, also, to his wise counsels.

His optimism inspired us in those times when we needed encouragement and inspiration.

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He was a great and beautiful soul.

He radiated goodness.

He elevated and made better every life with which he came in contact.

St. Paul said, "Now abideth these three, faith hope and kind-heartedness, and the greatest of these is kind-heartedness." Bishop Lloyd's was a great heart and his was a heart filled with kindness.

Now he has gone to be with those his kin,
The souls that go like suns and leave upon
The peaks of time the light that makes them
lovely;

So has he gone and such a glory left.

And we stand gazing where he stood—

As once of old they gazed by Bethany—

With eyes strained heavenward to catch

The last faint trace, and wavering glimpse

Of the great Master's fading form, until

Beside them stood the two in white:

Yea, so to us shall come such messengers.

All white they are: our thoughts and memories

Of him, unflinching champion of the right,

Whose God Emmanuel, with whom he dwelt

In chambers of an inner life, so rich,

So deep, so manifold, that all the work,

The Strong activity of outer life

Seemed but the flash and superficial light

Which oceans heavenward shine from depths

Unfathomable and calm.

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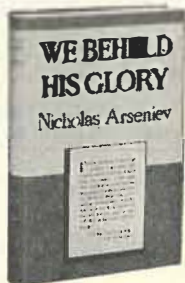
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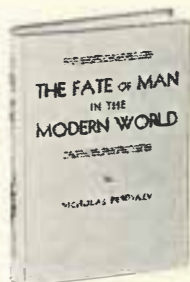
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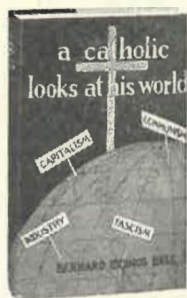
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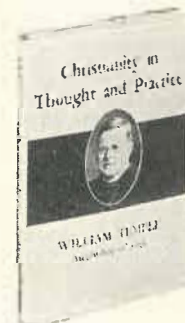
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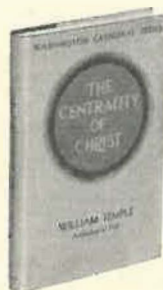


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