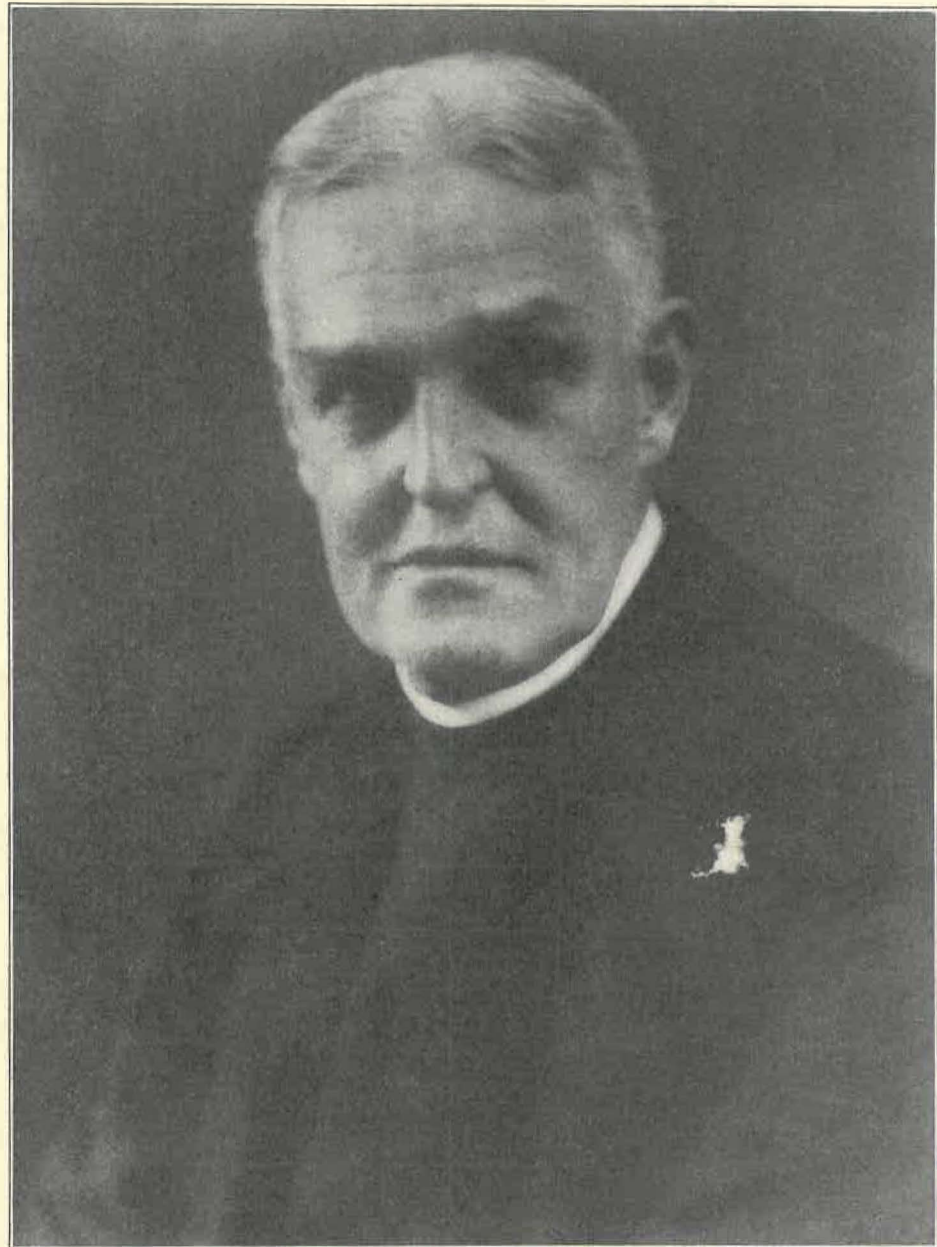
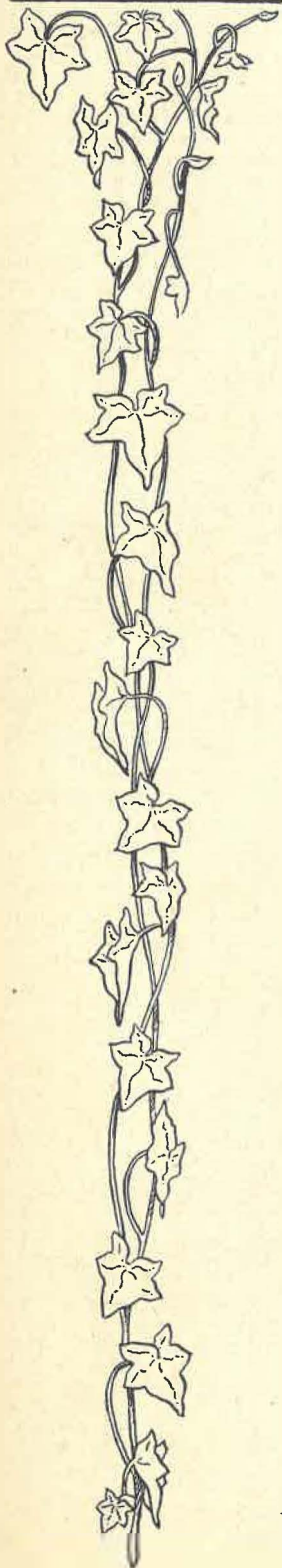


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The Living Church



BISHOP GRAVES OF SHANGHAI

(See pages 717 and 728)

Vol. XCVI, No. 23

Price 10 Cents

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.

Dr. Bishop

TO THE EDITOR: The entrance into life eternal of the late Rev. Dr. Hutchens C. Bishop, rector emeritus of St. Philip's Church, New York, brings to mind the great triumph of Catholic principles during the past half-century.

Dr. Bishop, when a babe, was baptized in St. James' First African Church, Baltimore. Later, he became connected with Mount Calvary Church. Through the guiding hand of the Rev. Dr. Perry, uncle of the present Presiding Bishop, he entered the General Theological Seminary, New York, and graduating therefrom, returned to his native city for ordination. The standing committee would not pass his papers. Bishop Whittingham transferred him to the diocese of Albany, and Bishop Doane, in his cathedral, ordained him deacon; later the same Bishop ordained him to the priesthood. When Dr. Bishop took charge of St. Philip's there were less than 300 communicants; when he retired, a few years ago, there were well-nigh 3,000 communicants.

Fifty years ago, the Rev. Robert H. Paine, rector of Mount Calvary, one of the godliest men ever in this city, could not be elected to any office. Today, the Rev. Dr. McClen-then, rector of Mount Calvary, is one of the most highly honored presbyters of the diocese, a member of the standing committee, and an examining chaplain.

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

"Wide-Awake Laity"

TO THE EDITOR: The deadlock after taking 14 rounds of ballots which took place the other day in the Central New York diocesan convention showed a stubbornness seldom seen in any election. It seemed very definite that some of our clerical element was playing politics of the skimmed-milk kind. The laymen evidently were wide-awake enough to sense the lobbying of the sacerdotal element. . . . The time has arrived for our clergymen to recognize the fact that the laity is supporting the Church and know intelligently what is required to make suitable bishops.

C. L. ROBERTS.
Syracuse, N. Y.

Communion in Both Kinds

TO THE EDITOR: In the discussion of the manner of administration of the Holy Communion, there is one fact to which, so far as I have seen, no attention has been paid. At the time when our Blessed Lord instituted this holy Feast, He took the cup of wine and gave it to His disciples, saying, "Drink ye all of this. . . ." Eleven men, besides Jesus Himself, drank of the one cup. Jesus had perfect knowledge of all things to the end of the world. He knew all that would be said or felt about the Communion cup, yet He did not alter or modify His command by one syllable, and "Drink ye all of this" still stands as His command.

As one of the senior priests of the Church—I was ordained in July, 1882—I have administered the Communion in both kinds about 35,000 times. I have been in sole charge of a parish of between 600 and 900 communicants for 51 years, and have administered regularly through one epidemic of

yellow fever, 15 of severe influenza or grippe, and I do not know how many "waves" of sporadic diseases, yet never, in all that time, have I known of a case of illness whose origin could be traced to the Communion cup, nor have the physicians of the city ever suggested it as a probability.

If I believe in the Real Spiritual Presence—if I believe that the Blood of Jesus Christ cleanseth us from all sin, dare I say that I fear there is poison on the lip of the cup that contains that Blood? To my mind the logic is clear: If I believe that His Blood makes me clean, then I must also believe that the person who drank of the cup just before me was made clean also.

If we have been cleansed by Him, who shall declare that we have transmitted poison to those who drink of the cup after us?

(Rev.) GARDINER C. TUCKER.
Mobile, Ala.

Psychic Cribbing

TO THE EDITOR: I note your editorial for May 22d, entitled Modern War, apropos of the air raids on Guernica. This article is very similar in tone to one by Senator William E. Borah, which appeared in your distinguished contemporary, the *Witness*. Both articles are so similar that I suspect that one was cribbed from the other; and as the *Witness* appears two whole days before THE LIVING CHURCH, one can but draw one's conclusion in regard to the cribber.

Both articles ring the charge of Fascism against the nationalist government while soft pedaling the Communism of the Loyalists, and their Basque allies. Both articles bring in Attila; and yours adds Genghis Khan, and asserts that both these men "would have shrunk" from this reversion to barbarism. May I point out in this connection that both the Hun and the Kah Kan made use of the most advanced means of destruction they could find in their day? During the Great

War both Allied cities and German cities were bombed from the air. Of course when we did it, it was military necessity. Suppose you had published an article like that about the bombing of Cologne? How silent was the religious press in those years! We happened to be in the war ourselves.

Now I do not personally enjoy the news of civilians being slaughtered, but suppose this had happened to Burgos? Either we would have heard nothing about it in your columns or it would have been spoken of as a military necessity.

I for my part cannot understand how a Christian and presumed Anglo-Catholic periodical such as yours can consistently take the cue that you evidently have done from a decidedly Low Church publication. There are Churchmen whose big idea appears to be "beat Rome at any cost, even if we bring down Christianity about our own ears in doing it and incidentally aid in setting up Communism." But as one of your subscribers of long standing I feel entitled to protest when THE LIVING CHURCH allows itself to be drawn into that attitude.

CHARLES PHILIP KRAUTH.
Riverside, Calif.

The above letter was accompanied by one to the subscription department in which the writer charges THE LIVING CHURCH with the "systematic throttling" (*sic*) of previous letters from the writer. As they were in the same vein as the present one, our readers will readily understand why they were "throttled."

In our editorial to which reference is made we specifically cited the Guernica attack as "a large-scale example of the cowardly manner in which the war is being carried on by both sides in Spain." Needless to say, we had not seen Senator Borah's article in the *Witness*, which, though dated two days ahead of THE LIVING CHURCH, does not reach this office until after THE LIVING CHURCH for the same week has gone to press.

If our correspondent will express himself more civilly in future and not invariably impute bad faith to us when our views differ from his, he will stand a better chance of having his letters published.

—THE EDITOR.

Prayer Book Revision

TO THE EDITOR: There are at least two points where it seems there should be Prayer Book revision, which I have not seen noted. The first point is the baptismal formula where the preposition fails to follow the Revised Version of the Bible, which gives the more intensive form of the preposition, thus giving the correct reading of the text, and affording ground for the definition of the Sacrament in the Catechism. The point primarily emphasized is the effect of the Sacrament upon the person baptized rather than the action *per se* of the priest.

Second, let us in the name of good Prayer Book English, of which we have always been so proud, get rid of that barbarism in the Lictionary, "WhitMonday" and "Whit-Tuesday."

(Rev.) S. J. FRENCH.
Milledgeville, Ga.

The Living Church

Established 1878

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

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No. 23

EDITORIALS AND COMMENTS

The Christian Home*

JUNE IS TRADITIONALLY the month for brides. Before many an Altar during the coming month, surrounded by happy families and friends, a man and a woman will pledge allegiance to one another, "to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance." Thereupon with the congratulations of friends and the blessing of Holy Church the man and woman, now husband and wife, will set forth to establish a new Christian home.

It is not altogether true to say that America is ceasing to be a land of homes. There is no necessary incompatibility between the flat, or apartment, and the home. Where there is married love, there a Christian home may be created, though it be in one corner of a stable, with asses and oxen sharing the roof. Love is not measurable in linear terms.

Home is the product of pure love, and it can be created by nothing else. Architects do not design homes, carpenters do not build them. A home is a little heaven, having direct connection with the throne of Infinite Love. Angels delight to ascend and descend, and the atmosphere is that which they breathe in the courts of the Living God.

When a man and a woman plight their troth each to the other, angels smile and sing their *Ter Sanctus* with redoubled jubilation; for the glory of the Triune God is reflected anew in the love which is sanctified by the Divine Love from which it sprang. Still does the eternal Son of God choose the marriage feast as the scene of His especial benediction. Little though it be perceived, the love of Christ for His Church—the mystical body of the baptized—is pictured anew when the bridegroom places a ring upon the finger of his bride. Unconscious of it though she be, the bride, beautiful in her virgin purity, symbolizes the King's daughter who is all glorious within, whose clothing is of wrought gold, who shall be brought to the King in a raiment of needlework.

The home is a little heaven just as long as those who are within allow it to remain so. But there was war in heaven when sin entered, and the same sin which could disrupt heaven and cause the downfall of once holy angels, may cause the

downfall also of the little heaven, which is modeled upon that city that is foursquare, whose length and breadth and height are equal.

Statisticians with their tables of figures are not needed to teach us that the American home is undergoing a terrible strain today. We look about us and we see the tragedy of war in heaven enacted about us on every side. We hear superficial explanations and platitudes seriously propounded by sociologists who seek to stem the tide toward home-disruption without perceiving its source.

It is right that the question of what to do when homes have been disrupted should receive the most careful consideration of legislators in Church and State. Neither Church nor State denies the necessity of a legal separation in extreme cases, when love has flown and heaven has become hell—as it may become. Where they differ is in the Church's insistence that such legal separation can never alter the fact that, by virtue of their marriage vows, they are "no longer twain, but one flesh."

BUT infinitely more important is it to prevent this necessity, and to preserve the sanctity of the home and of the home-environment, which is love.

The bride and the bridegroom come to each other confident of the perfection that each will find in the other. That disappointment will follow the honeymoon is as inevitable as that night will succeed the day. The closer their two lives shall become interwoven, the clearer must be the mirror in which human frailties will be set forth. They are there. The man sees an imperfect woman where he had looked for perfection, and the woman sees an imperfect man.

What then? Is love's young dream but a phantasm which has passed when normal consciousness awakens? Thank God, no!

If husbands and wives might only foresee the future, they would not allow themselves to drift apart when first they begin to see the imperfection which surely each will find in the other. There are some special crimes against the marriage estate, which threaten the disruption of the home. These are such simple, everyday faults as peevishness, complaining,

*Adapted from an editorial in *THE LIVING CHURCH* of July 24, 1909.

thoughtlessness, anger, stinginess—in money or in thought or in affection. Where a great sin, so-called, has wrecked one home, these little sins have wrecked a thousand. And so these little sins become, in fact, the great crimes against the home.

And the worst of it is that a husband or a wife allows these sins to become characteristic without ever knowing it. The fretful woman seldom realizes her fretfulness; the overbearing husband may not dream what a trial he is. And so the first precaution against the disruption of the home is for the husband to know himself, the wife to know herself.

Self-knowledge is not altogether common, but it is not so difficult as some imagine. Study impartially the tone, the language, the expression that permeated one's own conversation of yesterday, and especially that most sacred conversation that passed between husband and wife alone. If this study is honestly, impartially pursued, it will certainly reveal a fairly accurate picture of one's own characteristics as seen by husband or wife. And in order to make it honest and impartial, it is necessary that until one has satisfactorily ascertained his own position, he should rigidly refuse to diagnose that of the other. It is so much easier to see the faults of another than one's own, that there is always a temptation to allow self-examination to flow into comparison with another. Until, by repeated analyses of one's own conversation and bearing, a reasonably accurate view of one's habitual tone and temper has been obtained, any sort of mental picture of the tone or temper of the other must be rigidly excluded.

BUT the time will come when each, having rightly appraised his own character, must face the question of what must be his attitude toward obvious faults of the other. It is quite possible that some of these faults may be modified by the changed character which one's self is certain to assume if there has been this honest self-appraisal, or by mutual agreement; but there will still be some faults of the other, which have become habits, and which must be reckoned with.

A serious, unprejudiced appraisal of the character of the other party is a sensible course. Each fault shown by that appraisal requires, not condemnation, but an extra development of the contrary virtue in the other. Does the husband perceive his wife to be peevish and fretful? He must then make his own disposition more than ordinarily sunny. Is a wife hurt by her husband's gruffness? Let her develop the virtue of kindness in increased degree. Each must supply in double measure the virtue in which the other is deficient. Husband and wife are not intended to duplicate, but to supplement each other.

One's home life must be a conscious adaptation to its environment; and that environment is largely created by the differing characters and characteristics that make up the home circle. The recognition of faults in the other must not be allowed to lessen love for him; rather do these faults point to the direction which love must take in seeking to offset them.

If the home be a miniature heaven, there will probably be children within it; for it is told of the heavenly Jerusalem that "the streets of the city shall be full of boys and girls playing in the streets thereof." A home from which child-life is deliberately excluded is one in which the inhabitants are engaged in demolishing the foundation upon which the home rests. When the structure tumbles to the ground, no one need be surprised—and homes that are not permitted to remain heavens are of little value.

The secret of the training of children is to be found in the combination of firmness and kindness on the part of parents. Discipline that proceeds from a parent's anger is wilful assault

and battery. The sense of justice is highly developed in the child, almost from infancy, and he understands perfectly the distinction between firmness and anger. And he senses clearly whether or not the relationship between his parents is one of mutual love and forbearance.

The prayerful life will be instilled into the child by the parents' example even more than by their precepts. The child who sees his father and mother on their knees receives a more vivid training in the sanctity of prayer than by any amount of precept. Perhaps it is hopeless now to ask for a return to the family prayers of our fathers' generation, but we have thrown away a great opportunity in their loss.

The children will be taken to church as naturally as they are taken to walk. They will be taught to kneel, to honor God's Altar and His Presence in the Blessed Sacrament, perhaps to make outward gestures of reverence; but not required to observe that strict attention that makes the service wearisome. And in these days of weak Sunday schools and no religious training in other schools, no truly Christian parent will omit to give his children personally the rudiments of a Christian education. God, Jesus, prayer, will come as naturally to the child's lips as loving words addressed to parents, if they are a part of the real life of the parent. The degree of the child's appreciation of the heavenly Father's love and watchfulness is a test of the spirituality of the parent. Happy is that household in which children grow up in the knowledge that the things of God mean much to their parents.

So as the bride and groom kneel before the Altar to receive the blessing of God and His Church on the new estate into which they are entering, let them resolve firmly that theirs will be a truly Christian home, a reflection on earth of heaven itself. And let those of us who have been married for many years join with them in reviewing our own marriage vows and re-appraise our own homes, to see whether indeed we have succeeded through the grace of God in making our own marriages successful, our homes truly Christian ones, and our families modeled upon the Holy Family of Nazareth.

Domestic Missions

BISHOP BARTLETT'S annual report as executive secretary of the Department of Domestic Missions is revealing. Despite reduced revenues, the Bishop points out that no mission of the Episcopal Church has been closed and some new ones have been opened. With 50 or 60 more missionaries in the domestic field he feels that "thousands of children who are now deprived of the blessings of training in the Christian faith could be brought into the Church within this generation."

It must be remembered that Bishop Bartlett speaks only for that part of the domestic missionary work of the Church which is under the direction of his department of the National Council. This is in fact a relatively small part of the missionary work of the Church in this country. It includes only the work in the missionary districts, and such work in dioceses as is being aided by funds from the national Church. It excludes the work of the American Church Institute for Negroes and cooperating agencies, which operate in the field of domestic missions but are not administered through the Department. It does not include missionary work done by the various dioceses, by individual parishes, by city missions, by the Religious orders, or by such societies as the Brotherhood of St. Andrew, the Daughters of the King, the Girls' Friendly Society, and so on.

Bishop Bartlett's report is both encouraging and discouraging. We scarcely know whether the fact that no mission of

the Episcopal Church has been closed is a favorable sign or an unfavorable one. If all of the missions of the Church are productive of spiritual results it is a good sign, but there is at least a possibility that some consolidation of missions might have resulted in a strengthening rather than a weakening of the work. It is, however, definitely a good sign that the Department of Domestic Missions is concentrating more and more on the evangelistic work of the Church rather than on the maintenance of institutions which can generally become self-supporting or receive diocesan aid if they are really worth while.

In connection with the Indian work we do not know whether the employment bureaus that Bishop Bartlett suggests are intended by him to be maintained by the Church or by the government. It does not seem to us that it is the function of the Church to undertake to find secular employment for her Indian members, though undoubtedly this is a function that it might be desirable for the civil government to perform.

As Bishop Bartlett well points out, such work as we are doing among Southern mountaineers, Mexicans, and Orientals in this country is good of its kind, but there is a vast field for such work that is untouched by our Church. As to the evangelistic work among Negroes, we think that Bishop Bartlett has made a very great understatement when he says that "the time is soon coming when we should plan to make a new advance." That time came long ago—in fact immediately after the Civil War. The failure of the Church to evangelize the Southern Negroes on any considerable scale, or even to hold the Colored population that comes to us from the West Indies, is one of the most grievous errors of the Church.

An article by Dr. W. A. Wigram in this issue, dealing with the religious situation in Jugoslavia, mentions in passing that about 37% of the population of that country is Roman Catholic, 48% Orthodox, and 5% adherents of some other faith. That leaves only about 10% of the Jugoslav population not reached by any organized religion. Yet in the United States of America, according to Bishop Bartlett, some 60% of the population is unchurched. Comparisons may be odious, but they are certainly revealing. Is there no challenge here to the Christian conscience of America and particularly of members of the American Episcopal Church?

Monday Holidays

LAST MONDAY was a holiday in most of the Northern states. Like all holidays that fall on Monday or that, falling on Sunday, are transferred to Monday, it was doubly enjoyable to working people because it meant a two and a half or three day week-end rest from work.

Why should not all civil holidays be timed to fall on Monday? Is it not unreasonable, particularly in the summer time, to call people back to their factories or offices on Monday and then give them a Tuesday holiday, for example, when a Monday holiday would be so much more convenient and enjoyable to all concerned?

Reasoning thus, the Wisconsin legislature last week took definite action to make at least the summer holidays in this state fall invariably on Monday. (They do so this year anyhow.) Without a dissenting vote the lower house of the legislature passed a bill providing that Memorial Day and Independence Day should invariably be celebrated on the Monday following May 30th and July 4th, respectively (unless those days should happen to be Mondays), and adding a new holiday for good measure. The first Monday in August is to be a new state holiday to be known as Wisconsin Vacation

Land Day. Since Labor Day already falls on a Monday at the beginning of September, this will mean approximately one holiday week-end a month during the summer for Wisconsin residents, if the bill is passed by the senate and signed by the Governor as seems likely.

Why shouldn't every state have a long holiday week-end once a month during the summer?

Fairies, Bishops, and Mothers Superior

WHEN we were very young we believed in fairies. It was a beautiful thought that, however inexorable the law of cause and effect might be in our ordinary work-a-day life, if we could only somehow find a fairy princess she would be able to wave her magic wand and marvelous treasures, that our father would never be able to buy for us out of his salary, would be ours merely for the asking.

Nowadays, alas, children no longer seem to believe in fairies. Our four-year-old youngster told us the other day quite definitely that they do not exist. Had I ever seen one? When I confessed that I had not she said that she had not either, and she had looked very hard, so she was quite convinced that fairies do not exist.

We were discouraged at first when we received this definite information from so authoritative a source. We were wrapped in gloom as we drove to our office and began the day's work. However, very shortly the circulation manager of THE LIVING CHURCH came in to talk matters over with us and we were greatly cheered when she reported that there are still some people who believe in fairies.

Here, for example, is a letter from a certain missionary bishop whose subscription is six months overdue. He is indignant because the circulation manager has written him that if the subscription is not renewed by a certain date we shall have to discontinue it. Do we not know of the valuable work he is doing for the Church? Can we not send him THE LIVING CHURCH free of charge or let him pay at a reduced rate?

And here is a letter from the Mother Superior of one of our Religious Orders. She writes that we are missing "the opportunity to continue a very beautiful thing which THE LIVING CHURCH did once"—namely, send her THE LIVING CHURCH without charge.

To be sure, we have a small fund for free subscriptions, left us by a generous reader some years ago, but its limits are not elastic and it is always overdrawn. Unfortunately, it is not the equivalent of a magic wand.

Shall we tell these trusting readers what we have learned from our four-year-old daughter? Shall we pass on to them the heart-breaking news that fairies do not exist and that, whatever may have been the case in the past, in this day and age the waving of a magic wand does not bring to us treasures that we cannot afford?

Or shall we, fortified by the trustfulness of the good Bishop and the good Mother Superior, go to our printers and try to convert them to the fairy wand theory?

For our part we definitely incline to the trustfulness of the Bishop and the Mother Superior, and we should like to convert our printer to that point of view. We greatly fear, however, that he is more likely to agree with the school of thought represented by our four-year-old daughter. For after all, she speaks with authority. She has conscientiously looked for the fairies, in all the most likely places, and hasn't found them. Not even a Bishop or a Mother Superior can controvert her evidence, therefore. And she says quite definitely: "There are no fairies."

The Church-State Conflict in Germany

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

REPORTS from many areas of the struggle of the German Churches with a State which seeks to cram Christianity into its own avowedly pagan mold are now so numerous as to bewilder those not acquainted with the background. It may, however, be assumed that readers of THE LIVING CHURCH have kept posted on general trends.

The surprising thing about the contemporary situation is Hitler's apparent willingness to give battle against the Churches on all fronts simultaneously. As I prepared to write these words, news came over the radio that five more leaders of the Confessional synod had been arrested. Printers who published the Pope's Encyclical have been put out of business. Everyone has been reading details of the fury aroused in Germany by Cardinal Mundelein's thoroughly justified observations on the so-called "moral delinquency" trials. Dr. Goebbels has been selected to reply to these charges by radio. The Roman Catholic bishops have just challenged the government by calling for a reënlistment of youth in Church organizations on St. Boniface's Day, June 5th. Furthermore the echoes have hardly died away of Hitler's fighting speech on May 1st in which he referred to Church people as "old fogies" and declared, "We will take away their children. . . . We will not permit them to lapse into the old ways of thinking. . . . We will take them when they are 10 years old and bring them up in the spirit of the community until they are 18. They shall not escape us." And I have it on excellent authority that this challenge will be answered by a world-wide broadcast on Sunday, May 30th, by the Pope, Cardinal Pacelli, and Cardinal Mundelein. (This will have been heard by many readers before they scan these pages.)

Along with general attempts to de-Christianize public life through the denial of the right of public collections to the Protestant Inner Mission, the removal of Christian symbols from Catholic and Protestant schools—as for example in Upper Silesia—the official elevation of the violently anti-Christian pagan cult of the Ludendorffs to a position of parity with the two great Christian communions have gone the linking of Christianity with Judaism as "traitorous and un-German" and progressive efforts to cut off the Christians of Germany from effective contacts with their brethren in other lands. This latter movement is dramatically revealed in the refusal of passports to representatives of the Confessional synods who would otherwise have attended the meeting of the Presbyterian World Alliance in Canada in June and the Oxford Conference on Church, State, and Society in July. (Whether this will apply to the World Conference on Faith and Order in Edinburgh in August is not yet clear.) Even representatives of the ecclesiastical government set up by Hitler himself are reported as not to be permitted attendance.

Since the "German Christian" element among Protestants is so thoroughly pagan as to be wholly unacceptable in any gathering of Christians, this means a practically complete severing of relationships with the rest of the Christian world. The spirit of the "German Christians" is beautifully epitomized in a recent address by the Thuringian provincial Bishop, Martin Sasse, who declares, "We would still go on with the Fuehrer even if he closed the church doors before us. In Germany, there is no life except with the Fuehrer. . . . The present-day task of theological science is to provide a religious foundation for the new State ethics."

Similarly revealing is a statement in the *Schwarzer Korps* for May 6th which supports the contention of the Minister of Justice that "anything is right that is good for Germany; anything is wrong which is bad for Germany," denouncing as a consequence the attitude of the Church on moral questions in the following terms: "A morality which proceeds from a basis of the equality of all those of human countenance and which abets the indiscriminate breeding of peoples and races is in contradiction of the teachings of the very authority which they themselves invoke, namely, of Jesus Christ, who reduced the whole racial theory to the simplest formula when He stated that no good fruit could grow from a bad tree, and that such a tree should be cast into the fire." Thus is our Lord made to sustain the moral code of those who preach race hate and seek viciously to exterminate the very "non-Aryans" of whom He was the supreme representative.

Certain consequences of this determined drive against the heart of Christianity—a thing which any careful student of Mr. Hitler's avowed aims should all along have expected—are apparent. The first is a newly realized unity between the Lutherans in their recently formed Reich Council and the Confessional synods which have tended to be more uncompromising and have included both Reformed and Lutheran elements. For example an important meeting was held a few days ago at Halle at which it is reported that very satisfactory agreements were reached as between the various wings of official German Protestantism, there being absent only those who have completely sold out to nationalism through the espousal of the "German Christian" policy.

THE VIOLENCE and intemperance which characterize this *Kulturkampf* are perhaps a blessing in disguise. Millions have been deceived by Mr. Hitler's espousal of "Positive Christianity," not realizing that by his peculiar interpretation of the adjective he was robbing the religion of Christ of practically every fundamental element. But the eyes of such are now being opened, and, whether Catholic or Protestant, they realize that a desperate struggle lies ahead.

The question naturally rises as to whether there are enough people in Germany who understand the essence of the Christian faith and are prepared to sacrifice for its sake to withstand the fury of an attack which is able to utilize all organs of communication and of publicity while denying them to the Christian leaders. I find a real element of hope in the fact that even the unspeakable *Stuermer* and the other vile publications sent forth from Nuremberg by Hitler's intimate friend and political ally, Julius Streicher, as well as the publications of the *Schwartzte Korps*, constantly seek to avail themselves of the authority of Jesus Christ even in the presentation of ideals which make a travesty of His teachings. Indeed it is practically left to Hauer and Ludendorff to publish works which attack our Lord directly, explicitly declaring as do both that not only will a German not find his way to God through Christ but that Germany must be rid of Him and His way if the virtues of the true Nordic are ever to find expression.

My point is that Hauer and Ludendorff have a relatively small following while Streicher apparently has an immense one. The attempt to take shelter under the towering shadow of the person of Jesus Christ must mean that even the Nazis know

(Continued on page 724)

The Crown and the Crowd

By the Rev. William G. Peck, S.T.D.

THE CORONATION of King George VI is over, and we may now reflect upon the amazing scenes and incidents which have accompanied it. When Edward abdicated and his brother, then Duke of York, was proclaimed, there were many who imagined that the coronation would be a comparatively sober affair, the people accepting with regret a situation which could not be altered. The event has utterly disproved their prophecies. King George and Queen Elizabeth have been crowned amid an outburst of emotional fervor never surpassed in our history.

It may be said that the gravity of the abdication crisis has been followed by a sense of relief which has found expression in the mob phenomena witnessed during these days. Undoubtedly the simple dignity and friendly manner of the King and Queen, their known rectitude of character, and the happiness of their domestic life have touched some fundamental stratum of common sense and decency in our people. It is probable, too, that the Archbishop's Recall to Religion has emphasized the religious meaning of the occasion, for the newspapers have devoted much space to the explanation of the rite. Moreover, it is not altogether strange, if, in view of the European situation, the British people were easily moved to such a demonstration of "national unity" as was instigated by those who wish to see everyone contented with the present unjust social order.

But when all these considerations are given due weight it is extremely doubtful if they can be held to explain the kind of ecstatic abandonment which has been manifest. Some observers from overseas suppose that this is a more or less normal expression of what they take to be a traditionally passionate attachment of the British people to the institution of monarchy. Yet, in modern times, England has once been a republic; and within the past century republican sentiment has sometimes been pronounced. Less than 100 years ago, the monarch was for a considerable period publicly abused and ridiculed.

Last night I was dining in Hall at a great Oxford college; and afterward, in the senior common room, I was discussing this very question with several learned dons. It was recalled by one of them, an eminent economic historian, that in the 40's of the last century the newspapers were making a butt of the Queen, and that the coming of the Prince Consort was greeted with much hostile wit. It was at that time no rare thing for the Queen to hear insulting epithets publicly bawled in her ears. She lived to become a legend. But I think it would be difficult to prove that there has arisen, since the 1840's, a genuinely critical and reflective appreciation of the value of monarchy. On the whole, there may be good reason for a greater respect for the personal character of recent British sovereigns; but contemporary Europe reveals the indisputable decline of the monarchic principle. How, therefore, are we to account for the things that have lately been happening in England?

For days before the coronation, preparations were going busily forward at the Abbey, and the King and Queen and members of the royal family paid several visits for rehearsals. I saw crowds, mostly women, standing for hours around the Sanctuary at Westminster, hoping for a glimpse of them. No sooner had the King and Queen arrived than the news traveled through the streets and into shops and offices, and thou-

sands crowded outside the Abbey annex awaiting the emergence of the royal party. Then there would follow a wild rush forward, hardly stemmed by struggling police, and the air would be rent by storms of cheers. As the day drew near, the crowds in the streets increased. They wandered about, gazing at the decorations. I observed a phalanx of sightseers absorbed in contemplation of a man knocking nails into wood as he erected the seats of one of the tiers. One heard snatches of conversation—invariably connected with the royal family or with the coming ceremony.

THE CITY, the West End, and even the poorer districts of the East End were gay with flags and emblems. Indeed, the poorer the neighborhood, the greater was the relative effort to go gay. But wealthy people in big suburban houses flew flags and streamers from roofs and windows, and floodlit their own premises night after night. At length the whole thing reached a culmination. The fishmonger in our road burst into poetry and displayed the result in his shop window:

A King and Queen ascend the throne
Who believe in letting well alone.
Their actions they will never cease,
Their country's honor to blend with peace.

Let's welcome them with right good will,
And England shall be England still.
The eyes that watch shall ne'er be marred,
Hopeful for peace, but still on guard.

A shocking effort! But the good man felt that way, and he had to write this or explode.

The London busmen went on strike, and I do not blame them; but it made no difference. People dug out incredibly ancient cars, or crowded into the underground electric railways, or simply foot-slogged into the central districts, to see the sights and join the ever-growing mob. Twenty-four hours before the coronation procession was due to start, spectators were taking up positions on the pavements, and thousands waited in the streets all night. Before daybreak, Trafalgar square was packed, and enormous crowds were everywhere along the route.

After the procession had returned from the Abbey, a great multitude stood before Buckingham Palace, shouting, "We want the King." Five times that evening he and the Queen appeared upon the balcony, while the people surged below, singing patriotic songs and yelling with rapture. It was raining hard, but the rejoicings continued through the night. On the following day the King and Queen drove through some of the poorer quarters of North London, and the streets speedily filled with cheering throngs. And at night, a greater crowd than ever assembled before the palace, calling for the King. Many times again, he and the Queen greeted them, and it seemed that this astonishing demonstration would never cease. On the following Saturday, a monstrous crowd collected to see the King and Queen depart for Windsor where they intended to rest awhile. But there were about 30,000 people looking for them at Windsor. On Sunday the streets in the vicinity of Westminster were visited by a horde of sightseers, of whom many spent the whole night in the open.

What does it mean? The true explanation is possibly complex. Something must be attributed to the human desire to seize an opportunity of escape from the mechanized

routine of much modern life: to the suppressed longing for gaiety, color, and romance. A coronation is at least an excuse for letting off steam, and no psychologist will think it very necessary to find a close rational relation between the escape of steam and the nature of the occasion. But I believe there were features of this enormous public outburst which should rightly provoke some anxiety. There were marks of hysteria. For some years the British people, and especially Londoners, have exhibited such symptoms in connection with the royal family. Royal weddings, for example, have aroused extraordinary public displays. The late King George V was bewildered by the terrific outburst at his silver jubilee. The newspapers are never long without photographs of members of the royal family and accounts of their activities. At the cinemas, they are constantly to be seen on the newsreels. More than ever, they have become the dominant subject of the national gossip.

IS IT possible that our population, largely without a religion, and moulded by the secular forces which produce the "mass man" of José Ortega and the "value-indifferent philistine of Peter Wust, cut off from the profounder human satisfactions, finds it necessary to support its existence by the cultivation of some fantasy? Have we reached a situation in which life is unendurable without a process of hypnosis? I suspect there is some truth in these speculations; for Europe as a whole, and America too, in some ways, exhibit similar evidence.

At the moment, the psychological condition of the British people may produce no very calamitous results. But what if conditions change during the next few years? Experts, even some of evident sympathy with the Capitalist order, are suspicious of our apparent revival of prosperity, knowing something of its sources. They doubt the possibility of avoiding an increasingly violent economic oscillation. If the Capitalist tide which boomed and slumped its way in is now going to slump and boom its way out, the slumps will be more prolonged and effective than the booms. And how will our present British fantasy uphold us in a period of deepening economic trouble? But a people become prone to seek relief in one hypnosis, may turn to another more dangerous and destructive; may be seduced, as other people of Europe have been seduced, by myths more fatal to their manhood and more menacing to the peace of the world.

King George has a serious mind, and undoubtedly cares for his people. It is much to be hoped that he may discover how to extricate himself from the fantastic adulation with which he is surrounded; will find how to face reality, and how to inspire the nation to do likewise.

Successful Parishes

EVERYWHERE there is voiced the fear that the Church is losing its appeal to the masses of the people. We know that statistics here and there may be shown indicating large congregations and buoyant enthusiasms. Then thanks be to God that the flag of Jesus waves above that Church! But if that flag of social humility, of largest service to the whole wide program of Christ, of loyalty to the edict that parochialism in every form must lose its life to save its life, if that spirit be not in that place, then we will say of that parochial prosperity that any week-day theater crowd is more impressive in numbers, and that a score of secular lodges surpass it in splendor. Only there is this difference: The theater and the lodge are what they are. While the Church that is false to its divine Lord is the most fearsome spectacle on this earth—a whited horror camouflaged by a Cross!

—Bishop Spencer of West Missouri.



CHURCH MUSIC

Rev. John W. Norris, Editor



THERE WAS a period, not so many years ago, when the suggestion of establishing a boys' choir in a parish met with the objection that it was "high Church." One good Southern Churchwoman once told me that she feared the new organist in their parish was going to prove "too high" because "last Sunday he had a little boy sing a solo." We have, fortunately, passed beyond such a stage in our Church life and many parishes today realize the advantages of such a choral body, not alone for its musical capabilities, but also because it is a means of drawing boys and men into the Church.

Something of the influence that the Church can wield in the lives of boys and men is shown when one considers the constantly changing personnel of such an organization. Boys' voices change and new boys must replace them. Prior to that natural event, however, the church which utilizes its boys in the choir has from four to six years in which it can teach them. Frequently the parents of boys can be interested in the parish although prior to their sons' admission to the choir they had no active Church life.

One sees the great influence of such a body of singers when a choir reunion is held. Such a reunion took place at St. Stephen's Church, Wilkes-Barre, Pa., on May 9th. It was the third successive year that the former choir members joined with the present active choir in a reunion of this character. The rector, the Rev. Gardiner Day, estimates that, in the 38 years of the choir's life, some 1,500 men and boys have come under the influence of the Church. The alumni of the choir are in all walks of life. Many are in the professions and not a few have remained in Church work, either as organist-choirmasters or as priests. The president of the Choir Boys' Association is J. R. Taylor, chief of police of Wilkes-Barre.

Once each year the members of the association gather together in the parish club house during the afternoon of the Sunday after Ascension to renew old acquaintances. At 6 o'clock a buffet supper is served. The alumni form in procession with the active choir and go into the church for Evensong at 7 o'clock. The music of this service consists principally of hymns with which all are familiar and in which all can join. Several hundred members of the association attend and others are kept in touch with the work of the parish through their organization.

In the diocese of Ohio a fine group of boys' choirs is being developed in which the work of the boys and men is largely volunteer. St. James' Church, Painesville, has a choir of 60 men and boys which is entirely volunteer. The major requirement for such a choir, however, is a choirmaster who not only is a capable leader, but one who can handle boys and maintain the discipline necessary. If such a person could be obtained the plans followed in Ohio could be worked elsewhere.

In the parishes where the boys are unpaid some form of reward is provided, usually in the form of a camping trip. Many of the choirs are sent to Wa-Li-Ro at Put-in-Bay, which is a summer camp and choir school combined. Attendance records are kept and credit given toward the expenses of this outing. The money is not taken from the parish funds but is raised in various ways.

It is impossible to estimate the value to the Church and to the boys of the interest created in this manner and of the number of loyal laymen thus developed.

Frederick Rogers Graves

Retiring Missionary Bishop of Shanghai

By the Rev. W. P. Roberts

Rector of St. Paul's Church, Nanking, China; Bishop-nominate of Shanghai

BISHOP GRAVES is known intimately to very few people in the United States, in part because of one of the chief characteristics of the man himself—his reticence and dislike of publicity. On his visits to General Convention in this country, he has done little speaking and has returned to his work in China as quickly as he conveniently could. He was born for quiet, solid work, a man of action rather than words. Except when absent on episcopal visits, he can always be found at his work in office or home. He thinks of himself not as bishop of the Church-at-large but of the missionary district of Shanghai, and he is happiest when attending strictly to his duties there.

This characteristic he also admires in others and he likes nothing better than to have his workers remain quietly at their own posts, giving little heed to sensationalism or high-pressure efforts at extension. Those who have sat at meetings or committees under his chairmanship recall vividly how silent he remained until it became necessary to speak and how frequently he would call the discussion back to the main point at issue. There are no frills about him and he has not the slightest desire for human applause. It is characteristic of his diocese that, under his leadership, it has shown real, steady growth, and without any trumpeting.

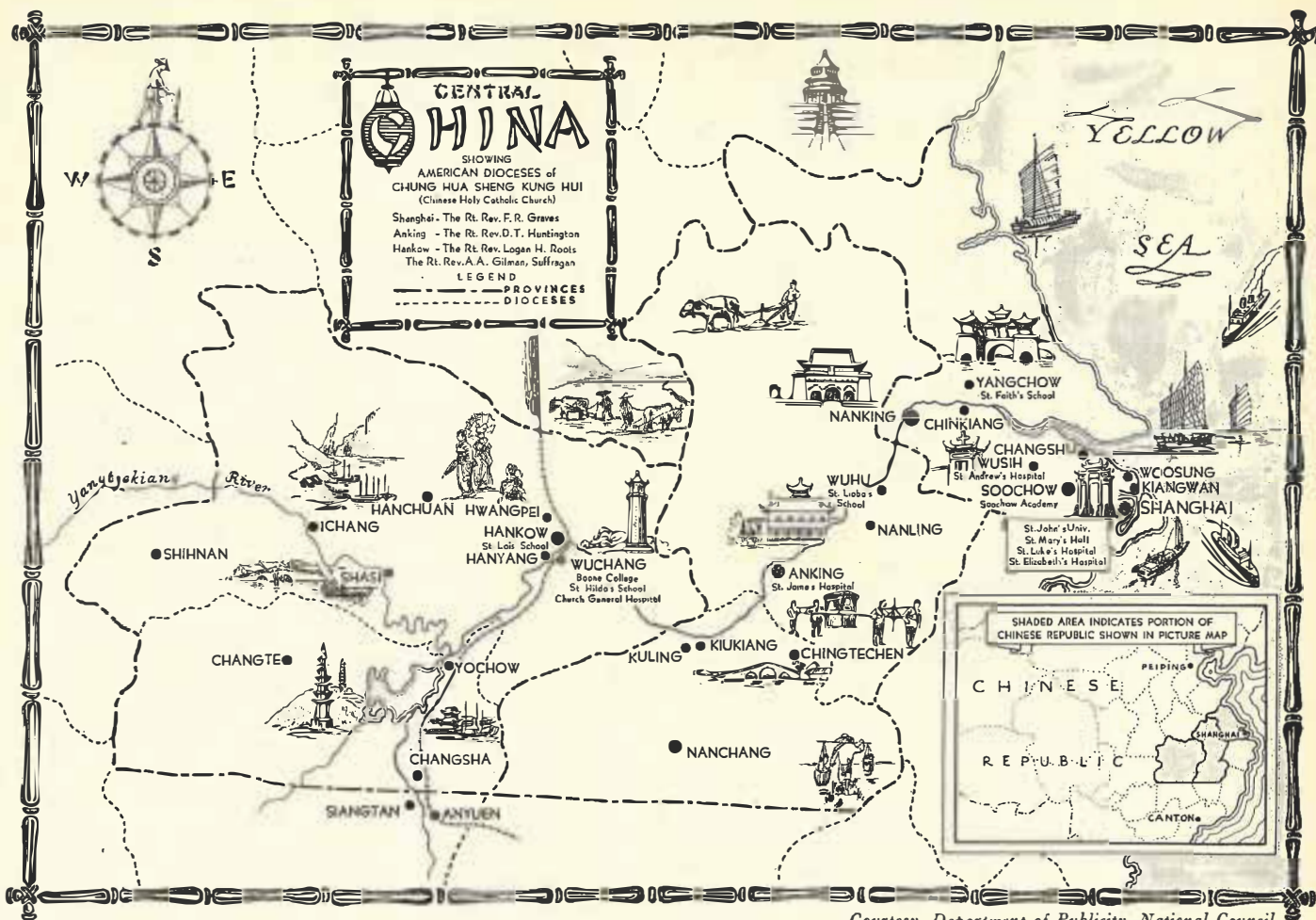
What makes Bishop Graves a remarkable man and a tower of strength to the Church in China is the combination of this simple and retiring nature with a firm grasp of the fundamentals of life. His thoughts are thoroughly centered about the eternal verities and he is able to hold most consistently to these, when others are wandering in a maze of doubt or showing only a very human understanding of the situation. Times of stress, due to wars and revolutions, Church divisions and troubles of all sorts, including personal and private difficulties, find him unswayed by passing emotions. He has a clear mental conviction as to where duty lies. To know the part that he has played in guiding the Christian missionary work in China during the past 50 years leads one to profound respect and admiration for the person whose decision was chiefly responsible for the course followed. People of the business and political world, upon whom rest important social responsibilities, have recognized this strength in Bishop Graves and have often sought to know his mind before determining their own policies. The glory of it is that this mental clarity is all devoted to the Gospel of Christ and to His Church. He knows how to judge between the doctrines of men and the commands of God and his actions are all directed toward the furthering of the commands of God, whether pleasant or unpleasant to himself and to others. He has no desire to make personal capital out of his ability, and the Board of Missions in New York has always been confident that so long as Bishop Graves was at the helm, the work in China was on solid ground.

It is the wisdom of his decisions that strikes one most forcefully in retrospect. Few of his workers have not disagreed with him in some matters, but few of them have not come in time to recognize that he was right, almost unfailingly right, and that they themselves had but a partial understanding of the situation where he saw it whole. Consider a few of these matters and note the wisdom of his policies.

Take first his manner of dealing with the problem of turning over to the Chinese the responsibilities of the Christian work. Others have talked about it a great deal and at times of nationalistic outbursts have rather suddenly transferred authority to the Chinese, when there appeared no other course to follow. With Bishop Graves the work from the very start was directed toward the quiet training of able Chinese workers and, while others were giving little attention to the problem, he had prepared a ministry of Chinese men and women who have gradually but surely been able to assume the responsibilities of the work. So true was this that the Church at large in China has many times come to the diocese of Shanghai for workers. The present dean of the Central Theological School at Nanking and the first missionary bishop of the Chinese Church in Shensi were both clergymen from Shanghai. Bishop Graves has shown no favoritism or partiality in this and delegates authority only to those who appear able to bear it, whether Chinese or American; and thus the Chinese have come to know that they gain only as they are able to assume the financial and other burdens of the work. "Devolution" of the Christian work depends upon ability of the Chinese to carry it on. If they want the privileges they must share the responsibilities. All of this has produced a most happy and healthy fraternity among the workers, American and Chinese. Bishop Graves shows a most affectionate appreciation of his trusted workers, and his genial companionship with them is something that cannot be known to the outsider.

TAKE AGAIN the question of Christian educational institutions. Bishop Graves' sole concern is to keep these efficient aids to the Christian movement in China. He has not hesitated to close them when the insubordination of the students could not be controlled in any other way. This has often seemed harsh but has been proven a most wise step. He has also refused to consent to the registration of his Christian schools with the present Chinese government, not at all because the registration of a Christian school with a state is wrong, but because the government requirements falsify the basic purpose for which Christian schools are run. They virtually take the control of the school away from the Church and turn it over to the orders of the ministry of education of the Nationalist government. He considers it a high honor to stand for freedom to seek and teach the truth of God, and not to acquiesce in that mentality which yields to a government the sole right to direct the education of its youth. He would sooner close all Christian educational institutions than be untrue to this divine call. Yet he has been severely criticized for this attitude and his Chinese co-workers nearly all think he is too strict in interpreting Chinese official documents at their face value. But it is the essence of his moral integrity that he abides firmly by his own conviction.

Is it wise? Already there are hosts who see that his position is the right Christian position to take and who deplore the easy way in which many missionary institutions acknowledged the government claim to control of their organizations. It may be only a matter of a few years before this Christian statesman's conviction will be justified as the mind of Christ.



Courtesy, Department of Publicity, National Council.

THE AMERICAN CHURCH'S WORK IN CHINA

This entire area was once the bishopric of Bishop Graves, who is now Bishop of Shanghai, the easternmost district.

Another witness to his wisdom is his dealing with different types of Churchmanship among his workers. His sole interest has been to keep them at their Christian tasks and in this to be true to the discipline and worship of the Church which made him their bishop. He expects moral integrity at this point and has always opposed any condition that disrupts the accepted order of the Church. He never objects to a person's "high" or "low" tendencies but wants him to play fair. Those who do not will not last long in his diocese. Bishop Graves has never take action in such matters until there was clear legal proof to offer. Under him, every worker has his or her own work, with its extent and nature properly noted, and a person can pursue that work with complete freedom under the recognized law of the Church. One of his favorite mottos, which hangs upon the wall in his office, is: "Never say die. Never tell a lie. Never put your finger in another fellow's pie." It is because of this policy that all his workers are thoroughly loyal to him and can hardly think of a more satisfactory Bishop under whom to work.

In matters of inter-Church coöperation and Church unity Bishop Graves has very strong convictions. He looks upon the Church as the Church of Christ, not of human beings, and upon each separate communion as duly established by its own law and order. He approves of coöperation in all good causes and has often himself accepted positions in such work, but he has never confused coöperation and unity. He is very slow indeed to give consent to human-devised schemes for unity. I think he considers most of them to be lacking in real wisdom. He has expressed his attitude quite clearly by saying: "I regard

our Church as a true branch of the Catholic Church and have no use for any movement toward union which would compromise her creeds, ministry, or sacraments as set forth in the Book of Common Prayer."

Bishop Graves retires with the deepest admiration and love of every one of his fellow workers, who are grateful to Almighty God that at such a time and in such an ever-changing China, His Church has had such an able leader and Bishop. In all probability, the Chung Hua Sheng Kung Hui, to him more than to any other living person, owes its happy existence and hope for the future. He has been a most wise master-builder and built upon the eternal foundation, not of human opinion and passing emotion, but of Jesus Christ. His only concern has been to magnify Him and promote His cause.

ACKNOWLEDGMENTS

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A WAGE insufficient to support the worker does not visit its consequences upon him alone. It may affect profoundly the entire structure of society.

—Harlan F. Stone.

Spiritualizing the Secular

By the Very Rev. Frederick C. Grant, S.T.D.

Dean and President, Seabury-Western Theological Seminary

WE OUGHT to begin by pointing out that Christianity goes much deeper in solving the problems suggested by our title than any mere superficial changing of the language used, or even any revision of the external aspects of social institutions. Christianity stands for a complete re-motivation of human life. It does not insist—although some interpreters like Karl Barth would have it so—that all human values apart from religion are “secular” and therefore contrary to the will of God, or outside the range of His purposes. Christianity means the “spiritualizing” or the “sanctifying” of the secular in the sense that the secular is viewed in the light of its real purpose and meaning. Christianity stands for the unification of men’s lives. Lower motives, *i.e.*, those belonging to the natural order, have their place; but their place is secondary and it is really stultification of man’s deepest capacities and a frustration of God’s purpose when these lower motives belonging to the natural order succeed in dominating entirely the community or the individual.

The Gospel of Christ throws such a light upon human lives that it can be viewed *sub specie aeternitatis*. That is, it can be seen as God sees it, and its true ends are seen to lie within the purpose of God. Forgetting this, or ignoring it, the world has sometimes viewed, and in some areas always continues to view, life apart from the purposes of God. Here lies the greatest task of the Church—to bring home to men’s awareness the real purpose of our existence; and then to help shape a society in which those purposes shall be dominant.

This is a very different thing from adding a thin veneer of “spirituality” to our thinking, very different from the introduction of a pious jargon into our conversation. It is somewhat different, too, from the extreme abandon with which some persons are called to fulfil their spiritual vocation; the gospel of renunciation is not a gospel for any but the spiritually chosen, those ardent spirits whom God singles out for special missions in generation after generation. For the rank and file “spiritualizing the secular” must mean rather the practice of stewardship of possessions and the most conscientious circumspection in our daily walk of life whatever be our particular vocation.

There are certain great features of modern life which make clear the kind of secularity the Church is faced with at the present time. There is the secularity both of practice and also of motive. We may begin with the first. It is very evident that a process of increasing secular control has come over many of the institutions of religion. It was the Christian Church which started hospitals, schools, homes for the aged, and other charitable institutions. Many of these have been given up, or been crowded out in competition with purely secular agencies and institutions. The Church’s example has been salutary and the Church perhaps should not complain if secular institutions have been created which supplement her work and sometimes, too, do even better work.

There has also been a steady secularization of political life. There was a day when the government was a quasi-sacred institution. Not to speak of “the divine right of kings,” there

THIS ADDRESS was delivered by Dean Grant on May 27th at the Episcopal Social Work Conference in Indianapolis. A report of the proceedings of the conference appears in this week’s news columns.

was an era in the earlier history of this country when the government was viewed as somehow by divine appointment. At any rate, the choice of the people in democratic elections was thought to be

governed by an appointment from above. *Vox populi vox Dei est.*

Another illustration is the non-observance of Sunday. It is not only common for theaters and moving picture houses to be open on Sunday (a custom for which in some areas there may be something to be said) but many other kinds of labor are engaged in upon Sundays, *e.g.*, the building of houses, which 25 years ago would have been frowned upon by the community.

But it is not just these external illustrations of secularization that we are concerned with. Conceivably a political system could be entirely secular and still be inspired by spiritual motives, just as it is quite conceivable that pious Christians might engage in harvesting or haying on Sunday when weather conditions were favorable and showers threatened the week following. It is the root motives of our modern life that endanger a spiritual outlook—or rather, since the word “spiritual” has some esoteric connotation, let us say frankly, the *religious* outlook. How can man live in accordance with the will of God in a society as completely competitive as ours? It is not that there are occasional examples of flagrant injustice; these could be handled and no doubt will be handled by one agency or another. The root difficulty is that our whole motivation in modern industrial society is so completely dominated by the profit motive.

NOW I for one do not count myself among those who decry the profit motive. I believe that the profit motive is essential to an organized industrial society and that our present-day progress (and there is no use in pretending that we have not made any progress) is in large measure due to the competitive system in which men engaged in manufacture or in commerce for the sake of profit. But I believe that it is a total misreading of man’s real nature and of the essential structure of society to ignore the counterbalancing motive of service to the common weal and the sense of responsibility for those whom he employs. I am quite frank to say that I believe that the curse of our industrial society is rather the *unlimited* profit motive, in accordance with which scheme of things a man is entitled to make all the profit he can regardless of his employees, his customers, and the community. I believe also that a system of unlimited profit-taking is inimical not only to Christianity but also to the highest interests of all human beings concerned in the process, employers and employes alike. (That is of course saying more or less the same thing in other terms; because I understand Christianity not to be something imposed from outside upon human society, but the unveiling or renewing and reinforcement by divine grace of the highest natural motives.)

To put it very concretely, it seems to me that in a Christian system an industrialist ought to be prepared to give his level best of service to the community, and in return expect no

greater compensation than the doctor or the teacher. When you come right down to it, which man is more valuable in the community, the man who runs a factory employing a thousand men or the doctor who treats a thousand cases, perhaps saving a good number of lives in the course of a year, or the teacher who teaches a thousand pupils in the course of four or five years and shapes their total outlook upon life? Which of these persons is pouring the most spiritual wealth into the community? I do not say that the industrialist should be paid a meager amount, less than the teacher or the doctor. But I cannot see why he should be paid ten, twenty, thirty, or a hundred times more than they. And it seems to me that in a community which was totally Christianized, men would be willing to give their utmost best to society on a basis of something less than all the profits they could make. I realize that there are risks involved in industry and in finance; but after all, aren't there many risks involved in the doctor's profession, and aren't there some in that of the teacher?

BUT this is only one illustration, one suggestion of how a remotivation of human life might work; there are many other fields in which a thorough Christianizing of society would effect real changes.

Perhaps one of the best ways to begin is for the Church to think through its own teaching on these subjects. For a long time the Christian ethic has been stated in terms of love. This is quite natural and quite proper. The motive of love is the very culmination of the Christian ethic. In the light of the Gospel it is seen to be the consummate expression of the nature of God Himself. There is nothing sentimental about Christian love. It is fundamental. It is transforming. It is the motive underlying all other motives—or it should be. But the trouble has been that all too often the Christian motive of love has been stated in terms of contrast to the motive of justice. This is partly due to our lamentable unfamiliarity with the classical theology of the Church and partly due to a kind of breezy evangelistic attitude toward life which has never succeeded in getting below the surface of things and has offered rule of thumb solution of more than one basic human problem.

We need to go back to the great thinkers of the Christian Church—St. Thomas Aquinas, for example, and other great philosophers—who hail from an age when philosophy had not been stitched into a strait-jacket of epistemology and viewed as a branch of science. According to Plato and the great Christian moralists, justice is fundamental and indispensable. Justice means harmony, whether in the community or in the individual. It means what we call integration nowadays. It means that the community or the nation works as a united whole, and various interests or factors are not allowed to run wild and dominate the others. The proportion and balance of a human character, which form its greatest beauty and attractiveness, lie precisely in this harmony of opposites, this fine tension of opposing motives and desires, this curbing of particular tendencies in the interests of the whole. This harmony is the equilibrium of character in the individual and it is the harmony of justice in the State.

The Christian motive of love is its culmination. Love is not a substitute for justice—as if justice and mercy, or love, were necessarily opposed. On the contrary, love is seen to be the highest justice and justice the highest love. We have forgotten this and have taken it for granted that somehow justice means vindictiveness or punishment, as when we say "So and so received his just deserts"; and we have thought of mercy or love as something that must get around justice and defeat its natural processes. It is only when we see the extent to

which love involves justice that we are going to make any progress in the Christian order or in spiritualizing the secular, and it is only when we begin to realize that justice involves love that we are going to have peace once more in our social order.

That the two ideas are not incompatible may be seen in that magnificent conception of Dante, who described the inscription over the gates of hell:

"Justice it was that moved my high Maker,
Wisdom Ineffable, and Primal Love."

I do not believe in a literal hell. Nor does anyone here. I cite the verses only to prove that the conceptions are not incompatible. And I would like to add, though theologians might say I am a naturally Pelagian sort of Anglican, I should not wonder if the same inscription would have been suitable upon one at least of the gates of *heaven*.

Our problem is not to stop with a diagnosis of the evils of the world about us, but to try to offer some solution. It is right here that some of our friends grow impatient and say: Unless the Church has a solution of our problems it had better close up shop. But that is just the objection men made to the Church a hundred years ago, and two hundred, and three hundred. The Church has never, as a matter of fact, claimed to have a short and simple formula for solving the problems of society. The difficulty with all such formulas would be, as Archbishop Temple pointed out in his recent visit, that in a few generations they become antiquated. Suppose that for reasons of sound social policy the English Church in the 17th century had placed its imprimatur upon the doctrine of the divine right of kings. It would no doubt have worked wonderfully in the direction of social stability and solidarity; and there were those who advocated such a doctrine—notable Churchmen among them. But just imagine the catastrophe that would have taken place at the end of the century following if the English Church had been wedded to such a doctrine! Instead, the English Church and the whole British nation rode through the troubled waters of the revolutionary era without catastrophe.

I THINK the same is still true. If I thought pure Socialism, or pure Communism, were the true mode of human coöperation I should advocate it; and I should certainly advocate the Church's adoption of it. But speaking as a student of history I cannot see that pure Communism or pure Socialism is anything more than a fleeting ideal which drifts swiftly across the skies of human dreams, and fades—even though it comes back again and again. For the present, at any rate, both ideals stand more or less for that "heroic for earth too high." And speaking again as a student of the past, I must say quite frankly that it seems to me that Christianity has worked best in a more or less simple society—a society organized more or less aristocratically. Whether or not Christianity can survive, can maintain itself, can thrive, can transform and dominate an industrial society with a democratic political framework and a more or less definitely Communistic tendency, remains to be seen. As a Christian I believe the Church will survive; but just how it will survive or what it will do, I am not sure.

The great task, it seems to me, is to continue the process of remotivation to which I have already referred, and the great steps in that process are education and cultivation of pure motives through worship and practice. For my part, I feel entirely at one with our English Anglo-Catholic brethren who insist that the worship of the Church must be and is in closest relationship to its social outlook. It is by bringing men

(Continued on page 722)

The Small Organ

By the Rev. John W. Norris

Church Music Editor of THE LIVING CHURCH

PRIOR TO the year 1929 it was virtually impossible to buy a modern pipe organ with any character for less than \$2,000. Some were built for less than that sum of money, but they did not measure up in quality or workmanship to organs of higher price. Prior to that year also all organs were built to fit a particular need of a particular building or auditorium. The acoustics of the room were considered and the available space studied to ascertain needs and possibilities for the erection of a permanent instrument. Provision had to be made for placing a blower and running air channels to the bellows. Organ architects then drew up specifications and designed the instrument. The entire process was costly and involved a considerable lapse of time from the moment of ordering to completing the erection of the organ.

When the depression struck the country in 1929, however, organ builders realized that for some time there would not be a demand for these larger permanent organs, especially by church congregations, and turned their attention to the creation of small, portable instruments that could be erected for a smaller sum of money and would not require a large space or extensive installation expense. With the advent of the electronic instruments a further stimulus was given to this development, until today practically all of the large organ builders are producing one or more models of the small pipe organ, varying in price in accordance with the size and number of speaking pipes employed. These instruments are in every sense real pipe organs.

The foundation stop of a pipe organ is the diapason. This is a set of pipes which is characterized by a richness and fullness of tone. It is the quality of this stop that gives character to the pipe organ, as there is no other instrument that produces this same quality of tone. Further, it is this quality that makes the pipe organ an effective instrument for leading the music of the church, the diapason being particularly well adapted for the support of congregational singing. It is important, therefore, that any organ that is to be used in church services should have at least one diapason stop or a stop closely related to it, like the gedeckt, which is a stopped diapason.

Today, then, we find the market filled with small portable pipe organs, produced by the builders of large organs. These instruments are constructed with the same care and workmanship as the larger organs. The wood and metal used in the pipes is of the same quality as that which is used in building a large organ. The mechanical devices employed in the action are identical in the small and in the larger modern pipe organ. What is produced is a true pipe organ, with speaking pipes, with balanced swell pedal, and crescendo or sforzando pedal; with a blower contained within the organ case. They are small and do not take much more room, except in height, than an upright piano, and they are low in cost, ranging in price from \$820 to \$2,000. They are easily installed, the basic requirement being an electrical connection. Their cost of operation is low, the largest of them requiring about as much current to operate as an electric iron. Their major advantage lies in the fact that they produce fundamental tones and related harmonics from a pipe in which there is a vibrating column of air. There is no synthetic tone production. The builders claim for them that they will support congregations ranging in size from 75 to 500 persons.

We have said that these instruments are real pipe organs. Let us demonstrate further by giving a word picture of one that would be suitable for supporting a congregation of, say, 200 persons. The outside measurements of the instrument would be six feet, nine inches wide; five feet, seven inches deep; and seven feet, eight inches high. These measurements would include the space needed for the keyboard, pedal clavier, and organ bench. The console, comprising the keyboards, may be either attached to the case or separate. A little more room may be utilized if the console is to be separate. Inside the case we find a wind chest and a blower. This blower and its motor are either set on rubber or suspended on cradles, to minimize any noise they might produce. Attached to the wind chamber we should find from three to five ranks of pipes, one of which would probably be of wood construction and would furnish the diapason or bourdon tonal quality. The total number of these pipes would vary in different instruments, but the average there would be between 200 and 300 actual speaking pipes. We should probably find that 12 of these would be pipes to give low sub-bass tones. Here then, in miniature, is a small pipe organ, but small only in the sense that it is limited in number of pipes and in physical size.

Returning to the console, we might be surprised to find that instead of having three or four stops this organ of ours might have 20 or 25 stops, indicated by tablets over the keyboard. Upon investigation we should find that the majority of these are "synthetic" or "borrowed" stops. They actually control pipes but do not control a separate rank of pipes. The result is that when one of these synthetic stops is drawn pipes in all three ranks may play at the same moment, but they will be so selected that they produce a different tone color from that which could be obtained by a single rank.

One must not confuse these synthetic stops with a synthetic tone produced by an electronic organ. In that instrument no tone is produced, while in the synthetic stops of these small organs actual tones are being produced and it is in the blending of these tones that a new quality of tone is introduced. The difference between the small and large organ is that instead of having a synthetic stop, we should have another rank of pipes with voices to represent the quality produced in the small organ by this borrowed stop. Consequently, in the small organ, while a different quality of tone is produced, the total volume of the instrument will be obtained when the four stops are drawn, thus making all the pipes of the organ sound simultaneously when a chord is played. So also on the pedal organ, the stops are all borrowed from the manuals, with the exception of the 12 extension notes.

In most of the small organs these 12 notes at the end of the pedals, which give a sub-bass tone, are produced by speaking pipes. In two of the organs, however, the pipes are replaced by reeds with resonance chambers to intensify the tone. The builders claim that a better quality of low bass tone is produced in this way than by the use of pipes. Quite naturally those employing pipes disagree with this conclusion.

The Wicks Pipe Organ Co. of Highland Park, Ill., was one of the first organ builders to create the smaller pipe organ. The first instrument, which formed the nucleus around which new models have been added, was designed to sell for \$1,200. Some of these models cost much less than that figure today,

while the larger models will approach the \$2,000 figure. Wicks employs the large vibrating brass tongue for the lower octave of the sub-bass, but will furnish pipes if they are desired.

Five models are designed and built by the Reuter Organ Co. of Lawrence, Kans., two of which are recommended especially for church use. These models sell for \$1,315 and \$1,470, respectively. The first contains 236 speaking pipes and the latter 290. Both models are built with an eight-foot open diapason of 73 pipes. The sub-base is produced by a 16-foot bourdon of 12 pipes.

The Aeolian-Skinner Organ Co. of Boston has one model that is sold for \$1,850 but has three ranks of eight-foot pipes of 61 notes each, and three ranks of four-foot pipes, of 12 notes each, and a 16-foot bourdon for the sub-bass of 12 notes. Although the division is greater than in some of the organs, the total number of speaking pipes is 231.

The "Petite Ensemble" is the product of George Kilgen and Son of St. Louis, Mo. This instrument comes in two models which are recommended for church use. The first of these has 219 pipes and the second 256 pipes. The smaller instrument has three and one-half ranks of pipes and the larger one four and one-half ranks.

The Möller Organ Co. of Hagerstown, Md., also is producing a small portable organ, containing three ranks of pipes and the 12 pipes necessary for the sub-bass of the pedal clavier. This company's small organ may also be obtained with the automatic player attachment, by means of which the organ can be played without an organist. The Reuter Organ Co. also makes a model employing a player attachment.

We have not mentioned the accessories of these organs. In practically all of them will be found a balanced expression or swell pedal. Since the pipes of each of these organs are all contained in the one case or chamber, it is possible to provide only one set of shutters. The same complaint might be made of this that is made of the electronics: namely, that it is impossible to increase the volume on one manual without increasing it on both. There is this difference, however, that the expression pedal on the electronics is in reality a crescendo pedal. When it is opened in the electronics, it not only increases the volume from each manual, but also throws in the entire organ. In the small pipe organs there is a crescendo pedal as well as a swell pedal. When it is opened it increases the volume by coupling up the entire organ. The swell pedal can control this volume by opening and closing the shutters.

The final question to be discussed is, "How do these small organs compare with the electronics for church use?" They cannot produce the volume of an electronic. They are ample in volume for a small church or chapel but are not suited to a large church. They have been used to accompany large audiences, but it has been necessary to amplify the volume produced by microphones and loudspeakers. The builders all agree that this is an unsatisfactory method and do not recommend the small pipe organ for a church so large that it would require amplification.

The small pipe organs, except possibly for this feature, are far superior to the electronic instruments for use in churches in the opinion of this writer. They possess natural fundamental tones with the upper harmonics naturally produced and in correct relation to the fundamental. There are no synthetic tones produced nor is there a single quality of tone extending throughout the entire range of the instrument, which tends to become monotonous. The keyboard and pedal clavier comply with the standards drawn up by the American Guild of Organists. The wind chest and pipes are readily accessible for adjustment or tuning. The small size of the outer case

makes them easy to install in any parish church or mission. The low cost of operation makes them economical. The price range is within the field of the price of electronics, and for some of the smaller models does not exceed by much the cost of a grand piano.

It would seem advisable for the rector or parish which is contemplating the purchase of a new instrument to investigate both the electronics and the small pipe organs. By comparison it would be possible to determine which type of instrument would best serve the needs of the parish and give most satisfaction.

Spiritualizing the Secular

(Continued from page 720)

face to face with the ultimate reality, it is by making men get down on their knees in the presence of God, it is by helping them to catch a vision of life as it might be and as it essentially is in the eyes of God, that we can begin to make progress toward the realization of a humane goal in society. Instead of losing ourselves in speculation as to the ultimate structure of society, instead of idling away our hours in Utopian dreaming, instead of going out actively to get in the vote, for this or that measure in ward politics—or in national—I believe that the greatest task and the greatest opportunity lies in making men aware of the presence of God and of the sovereignty and indeed the inexorableness of His will.

I sometimes grow a bit discouraged over the present social outlook. I gather that some of my brethren have the same experience. Hence I pass on my own remedy. I go out into the sunshine and look at the lake and breathe the fresh air and look up at the sky and remind myself that a thousand years ago, indeed a hundred years ago, nature was much the same, but men had scarcely appeared in these parts; that a thousand or ten thousand years from now nature will probably be much the same, but man will be very different. Though the process seems extremely slow at present, on the long scale these few fleeting years may be making a great difference. As Dr. Carrel has reminded us in *Man the Unknown* we do not know yet what are the real capacities of the human mind.

Our prophets have warned us, in all ages, prophets inside the Bible and outside, in all nations and languages, that opulence and easy success, prosperity at the expense of others, is doomed. This was as clear when Aeschylus wrote his plays and Horace his odes and Shakespeare his dramas, as it was when Isaiah and Amos warned their contemporaries. It is true still. We need an order of prophets, flaming spirits like Savonarola and Amos, gentle spirits like St. Francis, understanding spirits like Lincoln, wise and informed spirits, human and free, but none the less adamant in their convictions and unreserved in their affirmations, to tell us where our dangers lie and wherein our safety is to be found. And I think they would tell us that our greatest danger, socially, lies in a smug complacent *laissez-faire* attitude which would keep the Church wholly outside the workaday scheme, which would let men pursue their desires in unrestrained competition, and which would ignore their responsibility and the danger to the whole. I believe that such responsibility is just as real on the part of a working man as it is on the part of an employer. He has no more right to be reckless and improvident than his employer has to be grasping and wasteful. A Church which conceives justice to be involved in, in fact to be the foundation of the virtue of love, and which views love as the culmination of justice, will have something to say to both parties. Let us hope that it will be something well thought out.

The Yugoslav Concordat

By the Rev. Canon W. A. Wigram

European Correspondent of THE LIVING CHURCH

THE QUESTION of a concordat between the government of the state of Yugoslavia and the authorities of the Church of Rome is a problem of ecclesiastical politics that is now causing real disturbance in the minds of the Orthodox in that land. It is obvious that a working agreement of some sort about the status of such a body as the Roman Catholic Church in a newly organized state like the Serbian, is an eminently desirable thing, and one that is needful for the peace of the land. Rome is a strong minority in Yugoslavia, seeing that her adherents form about 37% of the whole population, as against 48% who enrol themselves as Orthodox. All other forms of religion together—including a strong Moslem minority with an interesting history in the old province of Bosnia—amount to hardly more than 5% of the whole population. The matter therefore is one between the two dominant forms of religion, the rather as the bulk of the Roman Catholics are to be found in the districts of Slovenia and Croatia, which were only lately—1918—united with Serbia to form the “South Slav State” which is Yugoslavia.

How it has come about that the bulk of Orthodox believers in the land are to be found in “Old Serbia” is a historical question into which we cannot enter in this article, but it can readily be understood that the relations between these newly united branches of the Slav stock with the older kingdom is the political problem *par excellence* for the land at present.

All Yugoslavs are equal before the law, but those provinces that used to be Austrian in allegiance and are Roman in faith have had much better chances of education, suffered on the whole less during the war, and are better qualified to deal with the complicated problems of the modern state. On the other hand, one can understand that the “Old Serbs” have a very natural feeling that they do not wish to be governed by the “newly-joined” provinces, and a difference in religion is sure to sharpen the feeling. Hence, a concordat between the Roman Church and the State is a necessity, but in the making of the scheme that is now on the tapis, the Roman representatives have driven such a bargain that an Anglican can well understand the anger of the Orthodox!

The Concordat, drawn up in July 1935, was not published until very lately. It is said that the delay was caused by the confusion in government departmental work caused by the murder of King Alexander, but the delay with its suspicion of secrecy has not made matters better. Further, the document itself is of a character calculated to make an Anglican rub his eyes and ask whether he has been carried back to the days of Henry II and Thomas Becket! It contains clauses which declare, (xiii) that a Roman Priest convicted of any crime by the law of the land, shall not be punished unless his superiors agree that he thoroughly deserves it; (xxxii) that all the engagements which the “*Ne temere*” decree demands shall be taken by the parties to a “mixed marriage,” shall be enforced by the law of the land; (xvi) that all the buildings and property of the Roman Church—but not those of any other body—shall be secured to them in perpetuity in any place, even when there is not one single Romanist left in the neighborhood, and that all property to which the same Church has ever laid claim, and which has now passed into other hands, shall now either be returned to her, or full compensation paid for it.

Apropos of this claim be it remembered that when the fate of Sancta Sophia in Constantinople hung in balance after the war, Rome immediately claimed that if returned to Christian use at all, it should be returned to her, for it had been hers from the date of its building by Constantine till the unhappy schism of 1054. The claim was absurd, but it shows what sort of claims may be made in such a case as that of Yugoslavia.

Article xii lays it down that any foreign authority—any Italian one for instance—shall have an unlimited right to give subventions to Roman institutions in Yugoslavia, and other articles declare that Romanists in the army, navy, and public services shall be ensured rights and privileges that might be reasonable if open to all, but which are envisaged in this document as the right of Roman Catholics only.

Even Austria, that loyally Roman power, considered such privileges dangerous to the state in the days of her greatness and it must be owned that Romanists (while they have, of course, the right to the same freedom as anyone else) are in fact claiming so much more in this document that we cannot wonder that the Patriarch Barnabas of Belgrade should be leading a movement against the ratification of it!

THIS concordat is an instance of the fact that the queer mixture which is the Roman Church has not changed through the ages! Intensely desirous to save souls and make saints—it being understood of course that no soul is safe that is not in communion with the see of St. Peter—she is also desirous to subject all lands to the Roman Curia. This double character of hers was felt all through the middle ages, from the days of that very great Pope Gregory VII, who stamped it on the Church at large, and was known to his own dearest friend as “*Sanctus Satanas*”!

If this was felt of old, it is also felt now, when Rome acts in close concord with the rulers of a nationalist and imperialist Italy, where every child is taught to think that any land where Rome once ruled is a rightful Italian heritage.

The question is whether Rome will not over reach herself in this, as she did, *e.g.*, in the England of James II, and so, as then, throw back for generations the satisfaction of her claim to that rightful freedom which will enable her to make the contribution which no other branch of the Church can make to the building up of the Body of Christ.

Of course the pity of it is that Rome cannot accept the position indicated.

BEFORE CHURCH

THE CHURCH is very still and kind
And makes a praying in my mind.
The window close to where I am
Has Jesus and His little lamb.
The mother sheep walks close beside;
She likes to see her baby ride.
I never take my eyes away,
For if His lamb gets tired today
And snuggles down to sleep awhile,
Perhaps He'll look at me and smile.

JACKY BROWN.
(8½ years old.)

BOOKS OF THE DAY

Edited By
Elizabeth McCracken

The Scottish Pulpit at Its Best

THE TRANSCENDENCE OF JESUS CHRIST. By F. Cawley. Scribners. \$4.00.

A SYSTEMATIC mind or school endeavors to sum up Jesus in some relatively final formula, category of thought, or experience, but there is always an elusiveness about Him that baffles, almost denies, every such attempt. Not that He would not be known, but that He must be known *within His own world.*" These words from Dr. Cawley's volume (p. 30) state his thesis. In part it is developed in the form of antithesis, such as "no one ever stood so near to man, and at the same time remained so aloof" (p. 17), or "it is a solitariness that does not bar Him off from us, but on the contrary draws us to Him, and draws Him to us, which is the affirmation of the Incarnation" (p. 124). Nor could Dr. Cawley have chosen a better method. It is so easy, so fatally easy, to go through the Gospel record, select what immediately appeals, ignore the rest, and so construct what we term "a self-consistent portrait." But "self-consistency" in this case means what would be self-consistent in an ordinary human being; it is not until the antitheses—or "paradoxes" as Dr. Cawley calls them—are realized that the magnitude of the task of Christology is understood. And Dr. Cawley makes ignoring these antitheses impossible.

In the latter part of the book the antitheses retreat into the background and the uniqueness and solitariness receive the emphasis; this is really an attempt to sum up the results reached against the supra-human background that the antitheses demand. Much is still left vague; this is not only inevitable but right. Christ can only be known "within His own world"—and we ourselves do not live in that world. None the less Christ has given us some knowledge of it, and Dr. Cawley tries to speak in its terms. Occasionally his statements seem unsatisfactory on the surface. When we read, for instance, that "it is a mistake . . . to suppose that Jesus took the current apocalyptic thought and transformed it; as a fact, He dealt so severely with it that hardly a phrase of it has remained" (p. 225), our first impulse is to contradict. But in the deeper sense—and Dr. Cawley at this point is writing exclusively in the deeper sense—these words are wholly true. However much Christ may have used apocalyptic thought-forms to convey His message, His conception of God and the conventional apocalyptic conception of God are irreconcilable. Dr. Cawley does not write for beginners in the study of the Gospel; he assumes that his readers know the fundamental facts, which it is his purpose to help them see as a whole.

A very richly figured style keeps the closely reasoned argument from dragging. Indeed, the specialist may feel here and there that there is a superabundance of rhetorical decoration. But Dr. Cawley is not writing for specialists any more than he is for tyros. His style is that of the Scottish pulpit at its best; the preacher appeals constantly to the imagination, but the appeal rests on facts worthy of the imagination's exercise.

BURTON SCOTT EASTON.

The Final Volume of a Monumental Work

A HISTORY OF THE UNITED STATES. By Ellis Paxson Oberholtzer. In Five Volumes, Vol. V. Macmillan. \$4.50.

DR. OBERHOLTZER, a student of John Bach McMaster, undertook, and most successfully, to bring up his monumental work from the point at which it stopped (at the end of the Civil War) to 1901. He fixed this latter date not only because the necessary material is not yet available, but because he regarded the treatment of recent events as an unhistorical exercise. To put it somewhat differently, they have not entered the realm of history and can only be treated polemically and journalistically. This volume, which completed the labors of a quarter of a century, was finished with his life, for he died suddenly as he was reading his final proofs. It is a worthy memorial and stands out as a scholarly contribution to American letters.

In the composition of this final volume, Dr. Oberholtzer con-

sulted the papers of Cleveland, John Sherman, McKinley, Gresham, Benjamin F. Tracy, Justin S. Morrill, John W. Foster, and other manuscript collections in the Library of Congress. He has referred to many pamphletary sources and following the precedent of McMaster he made free use of the newspapers of the period in a way most enlightening. He brings out that analogies between the rising of the Populists and the campaign of 1896 and recent happenings in our national life are strikingly close.

CLINTON ROGERS WOODRUFF.

A Buchanesque Tale

IT WASN'T A NIGHTMARE. By L. F. Hay. Macmillan. \$2.00.

WHILE not a nightmare, it is a wild and Buchanesque tale: the search for a British war chemical stolen by a desperate villain, who has murdered the inventor. The authorities fear lest it fall into the hands of the war-instigator Babanian, a super-scoundrel, and their agents pursue it across the Mediterranean and into the Balkans. Here they meet with brigands, kidnappings, trap-doors, secret passages, and torture-chambers in sufficient quantity to sate the most avid appetite. An American girl—"you don't get them like that from any other country"—provides a thread of romance, which ends in most surprising fashion.

M. P. E.

New Edition

AMERICAN CITY GOVERNMENT. By Austin F. MacDonald. Crowell. \$3.75.

A REVISED EDITION of a good book. Those who wish a first hand and competent account of the history and management of cities will find it in these pages.

C. R. W.

The Church-State Conflict in Germany

(Continued from page 714)

that He is not easily to be displaced from German loyalties.

One cannot but suppose that sane Germans will ponder the absurdities of a situation in which the Nazi party attacks the Roman Catholic Church as immoral and a breeder of immorality when it is perfectly obvious that any immorality to be found in the Church is in flagrant contradiction to its teachings and subject at all times to its own disciplines, whereas the Nazi party exalts as sacred principles such denials of the moral law as have usually been found lurking only in foul darkness—afraid of the light. Even the propaganda of Goebbels has failed to hide the fact that prominent Nazis advocate indiscriminate child-birth outside of wedlock and deride as old-fashioned the idea that illegitimacy is a disgrace. Many of them must know that before a great throng of youth representatives in Berlin not long ago, this enlightened thesis was developed extensively and authoritatively by a Nazi chieftain!

I cannot conclude this brief commentary without referring to the words of the exile, Karl Barth, on the essence of this strife. He says, "The great struggle of the Church in Germany is not only a question of freedom in the Church but the fight of the Church against the new religion—not a philosophy of ideas merely written about in books and periodicals—but a religion presented by the State and by Hitler and his friends." Concluding the same statement, made in London to the Evangelical Alliance, Dr. Barth declared that while the Churches of the world cannot now directly aid their brethren in Germany, they must realize that it is not simply a German domestic issue but that it is a matter of universal concern.

NEWS OF THE CHURCH

No Missions Closed in Two Hard Years

**Bishop Bartlett Reports on Status
of Domestic Mission Work; More
Emphasis on Evangelism**

NEW YORK—In the midst of depression times in the past two years which caused the closing of about 1,000 mission churches of various denominations in the home mission field, not one mission of the Episcopal Church has been closed and several have been opened, Bishop Bartlett of Idaho reports to the National Council in his capacity as executive secretary of the Council's Domestic Missions Department.

Nevertheless, the Bishop does not believe that the home mission field is adequately staffed. Estimating that 60% of the American people are unchurched, he declared:

"Thousands of children who are now deprived of the blessings of training in the Christian faith could be brought into the Church within this generation if our people would provide the means of sending 50 or 60 more missionaries into the domestic field."

Approximately 88% of the Department's income is spent for salaries, the Bishop reported. At the end of 1937, he added, only three institutions in the White field will be receiving assistance from the National Council: St. Luke's Hospital, Tucson, Ariz.; Appalachian School, Penland, N. C.; and Patterson School, Legerwood, N. C. Other schools, hospitals, and institutions will have become self-supporting in accordance with the Department's policy to "lay our chief emphasis upon the definitely evangelistic aspects of our mission."

INDIAN WORK CHANGING

Pointing out that new government plans and programs necessitate thorough revision of the Indian work, Bishop Bartlett

(Continued on page 736)

St. Augustine's College Graduates Largest Class

RALEIGH, N. C.—The largest class at St. Augustine's since it has had a four-year college department was graduated from the college at the commencement exercises on May 15th. The Rev. Dr. G. Warfield Hobbs, executive secretary of the National Council's Publicity Department, was the commencement speaker.

The Rev. F. Ricksford Meyers, priest in charge of St. Luke's Chapel, New York, delivered the baccalaureate sermon to the 40 candidates for Bachelor degrees in Science and Arts on May 23d.

Dr. O. J. Hart Declines Tennessee Coadjutorship

WASHINGTON—The Rev. Dr. Oliver J. Hart, elected Bishop Coadjutor of Tennessee on the 23d ballot, May 18th, announced on May 31st that he had decided to decline the election.

Dr. Hart has been rector of St. John's Church here since 1934. He is a member of the Forward Movement Commission and holds various responsible positions in the diocese of Washington. He was canonically connected with the diocese of Tennessee from 1926 to 1934.

Marriage Canon Memorial Discussed at Convention

PROVIDENCE, R. I.—Revision of the present marriage canon at General Convention was the main issue of the convention of the diocese of Rhode Island on May 18th at the Cathedral of St. John in Providence.

The Rev. Russell S. Hubbard presented a request signed by 13 clergy, that General Convention be memorialized to the effect that if any change were made in the marriage canon it be to prevent the clergy of the Church from solemnizing any marriage after divorce. The memorial was referred to the commission on canons, who reported the matter unfavorably, and offered as a substitute a memorial to the effect that no change be made in the canon. No action was taken by the convention on either of the proposals.

Diocesan matters were discussed by Bishop Perry, and the convention was also addressed by Dr. Grafton Burke, director of the Hudson Stuck Memorial Hospital in Fort Yukon, Alaska.

Deputies to General Convention were elected as follows: the Rev. Messrs. Stanley C. Hughes, Irving A. Evans, Robert R. Carmichael, and Anthony R. Parshley; Messrs. John Nicholas Brown, Benjamin M. MacDougall, Albert E. Thornley, and Lewis D. Learned. Alternates were the Rev. Messrs. John B. Lyte, Charles H. Temple, Charles Townsend, and John A. Gardner; Messrs. Wallis E. Howe, A. Livingston Kelley, Arthur B. Lisle, and Horace L. Welles.

The Rev. John B. Lyte was elected to succeed Dr. W. Appleton Lawrence, now Bishop of Western Massachusetts, on the standing committee; and Benjamin M. MacDougall will succeed Lewis D. Learned.

Physicist Heads Mission Movement

CHICAGO—Prof. Arthur H. Compton, Nobel prize-winning physicist, was installed as general chairman of the Laymen's Missionary Movement at the national committee meeting here May 20th. Among hundreds of Churchmen in every part of the country who sent their felicitations were Bishops Hobson of Southern Ohio and Stewart of Chicago.

A wide program emphasizing more general observance of Men and Missions Sunday, November 14th, was discussed by the committee.

Decision on Security Aids Social Workers

**Delegates to Indianapolis Meeting
Cheered by High Court Action;
Author of Bill Speaks**

BY JOSEPH F. FLETCHER

INDIANAPOLIS, IND.—By an interesting coincidence, encouraging to the more than 5,000 delegates at the National Conference of Social Work in Indianapolis, which opened May 23d, newspapers on Monday the 24th carried announcements that the Supreme Court had upheld the provisions of the Social Security Act in three separate decisions.

Senator Wagner, author of the Wagner Labor Relations Bill previously upheld by the Supreme Court, addressed the whole Conference on Monday afternoon and pointed out that the ideals and purposes of the social work profession had now definitely been accepted as a responsibility of the government as well.

Divided into five main sections and more than 20 associated and special group conferences, the National Conference began its regular meetings on Monday. Several of the associated groups had meetings before that time, among which was the Church Conference of Social Work under the auspices of the Federal Council of Churches.

CHURCH CONFERENCE OPENS

The first of the five sessions of the Episcopal Social Work Conference was held at the Claypool Hotel on Monday afternoon with the Rev. Francis D. McCabe, state director of probation in Indianapolis, presiding. The Rev. Almon R. Pepper, part-time executive secretary of the Department of Christian Social Service, National Council, read a paper on Trends in the Church's Interest in Social

(Continued on page 734)

Angus Hibbard Honored by Chicago Church Club

CHICAGO—Angus Hibbard, prominent Chicago layman, was honored by the Church Club May 22d, by his election to be editor emeritus of the *Diocese of Chicago*.

Mr. Hibbard took charge of the magazine in 1923, when it was a "struggling typical Church sheet," in the words of one of the Chicago newspapers, and within a year had put the *Diocese* on its feet financially.

He was also largely instrumental in the employment of a trained newspaper man to direct the publication of the magazine and handle Church publicity for the daily papers of the city.

Raymond F. Barnes Honored by Hobart

General Convention Treasurer and
Three Clergymen Given Degrees
at Commencement

GENEVA, N. Y.—Honorary degrees were conferred upon the treasurer of the General Convention and several noted clergymen of the Episcopal Church at the 112th commencement exercises of Hobart College and the 26th of William Smith College, held here May 24th.

Raymond F. Barnes, cited for his six years' service as treasurer of General Convention, his service to the diocese of Long Island in a similar function, his membership since 1922 on the Budget and Program Committee of the General Convention, and his consecration of his talents to Church affairs rather than secular business, received the degree of Doctor of Laws. In conferring the degree, Dr. William B. Eddy, president of Hobart and William Smith, declared:

"Your contribution to the successful operations of the national Church is not exceeded by that of any other layman today. . . . We salute in you a servant of God who is in the world but not of it, who has spent his substance to save souls rather than to gain the world."

The Rev. Dr. Murray Bartlett, former president of Hobart, was awarded the highest degree that the college has power to confer—that of Doctor of Humane Letters. The Rev. Allen Evans, Jr., Dean of the Philadelphia Divinity School, received the degree of Doctor of Laws, and the Rev. Dr. Oliver J. Hart, Bishop Coadjutor-elect of the diocese of Tennessee, the degree of Doctor of Laws.

Others to receive honorary Doctors' degrees were Dr. Frank E. Gannett, noted newspaper publisher, who delivered the commencement address; Prof. Arthur Charles Lewis Brown of Northwestern University, Mrs. Solon Justus Buck, and the Hon. Arthur Eugene Sutherland, former justice of the New York state supreme court.

The degree of Bachelor of Arts was conferred upon 49 members of the Hobart graduating class and 16 members of the William Smith graduating class, and the Master of Arts degree was conferred upon three graduate students.

Anniversary Marked by Survey

OAKLAND, CALIF.—St. Paul's Church here, of which the Rev. A. Ronald Merrix is rector, is commemorating the 25th anniversary of the church building and the 66th of the founding of the parish by an extensive survey of its membership, services, program of activity, and the state of its property and equipment. Since January 1st, 69 families, comprising 186 individuals, have been added to the parish lists, bringing the total of known communicants to 1,032. From September 1st, the staff will include a director of religious education, parish visitor, and secretary.



RAYMOND F. BARNES

The treasurer of General Convention was honored by Hobart with the degree of Doctor of Laws at the recent commencement.

200 a Day Join English Campaign Against War, Canon Sheppard Asserts

NEW HAVEN, CONN.—"Not less than 200 new members are joining every day," said Canon H. R. L. Sheppard in Trinity Church at a vesper service, speaking under the auspices of the Emergency Peace Campaign. "Dick" Sheppard is Canon of St. Paul's Cathedral, London, and one of the prominent leaders of the pacifist movement in England. He stated that 160,000 English citizens have pledged themselves never to participate in or sanction another war. "The peace movement in England includes," he said, "more than 100,000 men between the ages of 20 and 35."

"The three greatest arguments against war," declared the speaker, "are that it is utterly futile, quite unnecessary, and exceedingly wicked." He continued, "Every Church in England says war is contrary to Church teachings, but none of the Churches is pacifist in policy. We covet for England the risk of complete disarmament. England has taken much of the world to which she has no right. We accept the possible loss to England of her empire. One powerful nation must be the first to develop for complete disarmament. It is useless to wait for concerted action."

Canon Sheppard, who wrote *The Impatience of a Parson*, has served as chaplain to the Archbishop of York, vicar of St. Martin's-in-the-Field; and Dean of Canterbury.

65th Year of Puerto Rico Church

PONCE, P. R.—Special services commemorating the 65th anniversary of Holy Trinity Church here were held throughout the week of May 16th. On Trinity Sunday the Rev. Antonio Villafaña and the Rev. F. A. Saylor preached anniversary sermons.

Noted English Peace Leader Visits U. S.

Canon H. R. L. Sheppard Speaks on
Peace Pledge Union; Seeks Funds
for Organization

NEW YORK—The Rev. Dr. H. R. L. Sheppard, for many years vicar of St. Martin's-in-the-Fields, London, and now a canon residentiary of St. Paul's Cathedral, London, spent ten days in the United States, nine of them in New York City, in the second half of May.

Canon Sheppard came at the invitation of the Peace House, through its director, Mrs. J. Sergeant Cram. His mission was to speak on the subject of world peace, with special reference to the Peace Pledge Union of England, of which he is one of the leaders. This organization stands for complete pacifism, and its pledge reads: "I renounce war and I will never support or sanction another." It has thousands of members in the British Isles and daily adds hundreds to its membership, among them large numbers of students in the Universities of Oxford and Cambridge.

Canon Sheppard preached in the Cathedral of St. John the Divine on his first day in the United States, Sunday, May 16th. His sermon was on the Holy Spirit, the day being Whitsunday. On Sunday morning, May 23d, he preached in Grace Church, and on the afternoon of that same day in St. Thomas'. At a week-day meeting he addressed the young people of St. Bartholomew's Church. On all these occasions, except Whitsunday, Canon Sheppard spoke on the wickedness of war and the clear duty of all spiritually minded men and women to dedicate themselves utterly to the making and the keeping of peace. He stressed the fact that this means peace in the ordinary concerns of daily life as well as in national or international affairs. His earnestness and his clear and cogent arguments made a deep impression.

Canon Sheppard said frankly that he had made this short trip partly for the purpose of raising funds. In England, the Peace Pledge Union had raised \$60,000. He hoped to secure in America at least \$10,000. He mentioned that he had been chaplain to four Kings of England, but that he had been given leave to be away during the coronation in order to make this journey. The Bishop of Birmingham and Lord Ponsonby are leading members of the Peace Pledge Union. For the most part, however, the membership in England has few well-known representatives of the Church of England or of persons in public life.

New Lighting System Dedicated

ANSONIA, CONN.—A memorable service was held at Christ Church on May 23d for the dedication of a new lighting system. The Rev. Dr. John F. Plumb, canon of Christ Church Cathedral, dedicated the new lights. Hundreds of parishioners, who had looked forward to the completion of the new system, took part in the service.

The Rev. Arnold A. Fenton is rector of Christ Church.

Bishop Brown Seeks Endowment Increase

Committee to Be Appointed to Plan Campaign to Raise an Additional \$134,000 for Harrisburg Fund

HARRISBURG, PA.—Bishop Brown, in his annual address to the 33d convention of the diocese of Harrisburg, held in St. Stephen's Cathedral on May 25th, asked that a committee be appointed to consider the enlargement of the endowment fund of the diocese, and given power to act in planning a campaign to raise an additional \$134,000, making the total endowment fund \$250,000.

The Bishop pointed out that such an endowment would make it possible to have a coadjutor, suffragan, or archdeacon give his entire time to covering the diocese, which extends over 16,000 square miles in 20 counties in central Pennsylvania. The convention authorized such a committee, which the Bishop will appoint later.

The Bishop called attention to the danger of movements prevailing in countries which do not have a democratic form of government, stating that whether the movements be Communist or Fascist they are autocratic and opposed to personal freedom. "Only in those countries where Christian, democratic governments serve the people does personal freedom exist," he declared. He recalled the conviction of the signers of the Declaration of Independence that human personality is to be respected, and that it is the direct result of man's possessing a spiritual nature given him by his Creator.

The committee on constitution and canons, through its chairman, the Rev. Earl M. Honaman, presented its report requesting a number of amendments. An important change adopted is a section providing that no clergyman or layman whose parish or mission is in default in the payment of its diocesan assessment or pension fund premiums shall be eligible for appointment or election to any office or committee. This will come up for final approval next year.

The convention went on record as opposing the proposal of the provincial synod that permission to administer the chalice be granted to lay readers.

The convention appropriated \$100 to the American Bible Society. The Rev. George G. Dilworth, secretary, spoke on the work of that organization.

The next annual convention of the diocese will be held at the cathedral on May 24, 1938.

Deputies to General Convention were elected as follows: the Very Rev. J. T. Heistand, the Rev. Messrs. Paul S. Atkins, Edward M. Frear, and Arthur G. W. Pfaffko; Messrs. John I. Hartman, Lesley McCreath, A. W. Duy, and Col. W. Fred Reynolds. Alternates are the Rev. Messrs. Earl M. Honaman, Stuart F. Gast, Samuel H. Sayre, and W. Josselyn Reed; Drs. R. W. Bomberger, John D. Denney, Messrs. Carl Herdic and Frank K. Lukenbach.

Marshall L. Hough of Williamsport and Dr. J. D. Denney of Columbia replaced Messrs. William K. Meyers and George L. Low on the standing committee, and the Rev. Samuel H. Sayre of Williamsport was elected registrar. W. K. Meyers of Harrisburg was elected to the court in marital relations.

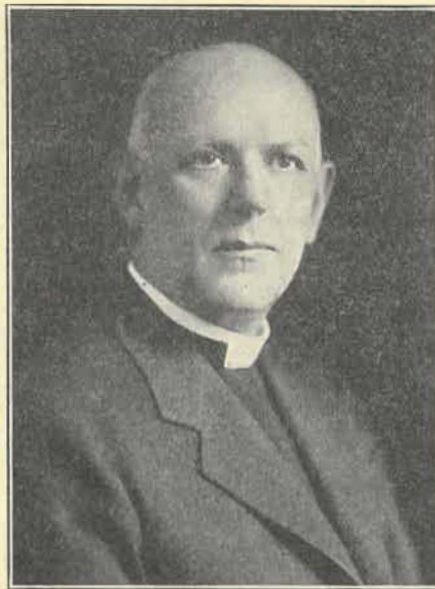


Photo by J. Alfred Mitchell.

COADIUTOR-ELECT OF KANSAS

The Rev. Goodrich R. Fenner, whose acceptance of the coadjutorship of Kansas was announced recently, will probably be consecrated in September, subject to the canonical consents of the bishops and standing committees of the Church.

View Proposal to Create Junior College at Kanuga

MORGANTON, N. C.—The founding of a junior college at the Kanuga conference center was proposed at the 15th annual convention of the diocese of Western North Carolina, which met at Grace Church on May 18th and 19th.

The note of the Church's part in college education was emphasized by Bishop Bratton of Mississippi, who sounded a call for the diocese to exercise its trusteeship with other Southern dioceses over the interests of the University of the South at Sewanee.

The Rev. W. C. Cravner of All Souls', Biltmore, brought before the convention the junior college plan, which resulted in the adoption of a resolution to petition the other three dioceses which share in control over the Kanuga center that they give careful study to plans for founding the college. The Rev. A. S. Lawrence, chaplain at the University of North Carolina, also addressed the convention.

Deputies to General Convention were elected as follows: the Rev. Messrs. W. S. Stoncy, George F. Rogers, W. C. Cravner, and Boston M. Lackey; Messrs. William L. Balthis, William M. Redwood, Samuel E. Elmore, and Harold V. Smedberg. Alternates are Rev. Messrs. P. S. Gilman, A. W. Farnum, Frank Bloxham, and John A. Pinckney; Messrs. Haywood Parker, Francis P. Bacon, H. H. Walton, and J. B. McCoy.

Former Chaplain to King Dies

CANTERBURY, ENGLAND—The Rev. Dr. Samuel Bickersteth, former chaplain to the King, died at Canterbury on May 18th at the age of 79.

Dr. Bickersteth retired in 1936, after a lifetime of service to the Church of England. Among positions he held were those of vicar of Leeds, Ripon, and Belvedere, and residential canon of Canterbury Cathedral. He was a son of Edward H. Bickersteth, former Bishop of Exeter.

Minnesota Supports Forward Movement

Convention Instructs Deputies to General Convention to Vote for Continuance of Commission

FARIBAULT, MINN.—Minnesota deputies to General Convention were instructed to vote for the continuance of the Forward Movement Commission in a resolution adopted by the 80th annual convention of the diocese of Minnesota, meeting in the Cathedral of Our Merciful Saviour, May 25th and 26th.

That this General Convention is regarded as one of unusual importance was indicated by the fact that, after numerous resolutions had been presented, amended, withdrawn, and reconsidered, the convention finally unanimously adopted one demanding that both clerical and lay nominees for deputies be introduced to the voting delegation by the chair, who was instructed to state briefly the qualifications of each.

The convention adopted a budget of approximately \$60,000 for the coming year, the largest since 1931. Bishop Keeler, Coadjutor of the diocese, disclosed marked advance in the dependent parishes and missions, which are now, he said, contributing more to the Church's Program than at any other time in the past decade. He attributed this advance largely to a continuous missionary education campaign.

Bishop McElwain, in his 25th annual address, decried overemphasis on the "isms" of the day, saying:

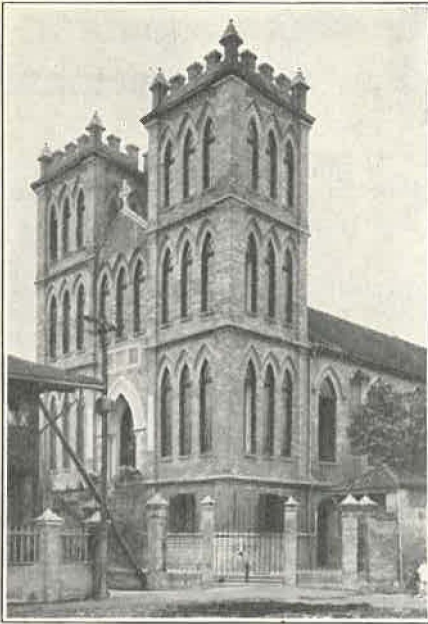
"Christians are talking altogether too much about Communism, Fascism, and Capitalism, and entirely too little about the Kingdom of God. That many things are wrong in the present order, anyone with open mind can see. But to deny that Christ's word, example, and grace have any bearing on our social order is to deny that we acknowledge Him to be in our Creeds—'Lord.' With a heart-felt confession of our social sins, in which every one of us has a share, let us beware of being slaves to any 'ism.'"

A committee was appointed to commemorate the 25th anniversary of the consecration of Bishop McElwain, the only Bishop of Minnesota ever to be consecrated within the diocese, at services to be held October 30th and 31st in Faribault.

The Rev. Conrad H. Gesner and Messrs. Drake Lightner and Harold E. Blodgett were elected to the standing committee, succeeding Dr. Atwill, now Bishop of North Dakota, and Messrs. Charles Beard and Walter Holmes. Deputies to General Convention are the Rev. Drs. A. E. Knickerbocker and Guy C. Menefee, the Rev. Messrs. E. Croft Gear and Conrad H. Gesner; Messrs. G. A. N. King, David Bronson, Jule M. Hannaford, Jr., and Milton C. Lightner. Alternates are the Rev. Messrs. Austin Pardue, William C. Bimson, Elliott D. Marston, and the Rev. Dr. Charles P. Deems; Messrs. A. J. Lobb, H. C. Theopold, F. G. Atkinson, and Walter Holmes.

Four Graduate from Burd School

PHILADELPHIA—A class of four were awarded the diploma of Burd School at the annual commencement exercises held on May 15th.



FOOCHOW CATHEDRAL

In Christ Church Cathedral, Foochow, China, were held the two great Sunday morning services of the Chinese General Synod.

Kanuga Conference Center Expects Large Attendance for This Year's Meetings

COLUMBIA, S. C.—Those in charge of the Kanuga Lake conference center, near Hendersonville, N. C., anticipate a large attendance for the 12 groups to gather there from June 7th to September 10th.

Beginning with the retreat for women June 7th, the center will open for six weeks of conferences, which will be followed by a guest period from July 24th to September 7th. The president of each conference will be Bishop Finlay of Upper South Carolina. At the young people's conference, to be held from June 12th to 25th, Bishop Gribbon, the Rev. Messrs. John Pinckney, Francis H. Craighill, Alfred Cole, and I. H. Hughes will be the principal speakers. The junior conference, under the leadership of Bishop Finlay and the Rev. Charles Fishburne of Martinsville, Va., follows immediately and ends July 9th.

From July 10th to 24th there will be four groups meeting at the same time. The Rev. Drs. D. A. McGregor and Theodore O. Wedel will give courses at the adult and clergy conferences, and Dr. Charles Wells of Sewanee and Miss Annie M. Stout will be among the faculty. Bishop Thomas of South Carolina will be in charge of the clergy conference. Dr. Arthur Sherman of the Forward Movement Commission will give a course entitled *Christ's Ways and the World*.

A conference for college students, led by Bishop Darst and assisted by Dr. Wedel and the Rev. Mortimer Glover of Wilmington, N. C., will be repeated this year, as well as the midget camp for young girls. The camp for boys will be held from July 31st to August 28th, and the final group will be the clergy retreat from September 7th to 10th.

The second annual convention of the YPSL from Upper South Carolina has been planned for September 3d to 5th.

Diocese of Martyrs Chinese Synod Host

Nominations to Bishoprics, Steps Toward Student Secretaryships Highlights of Meeting

BY EDMUND L. SOUDER

FOOCHOW, CHINA—The nominations of the Rt. Rev. A. A. Gilman to succeed the Rt. Rev. L. H. Roots, the diocesan, as Bishop of Hankow, and of the Rev. W. P. Roberts to take up the work laid down by the Rt. Rev. F. R. Graves, as Bishop of Shanghai, were the chief accomplishments of the ninth meeting of the General Synod of the Chung Hua Sheng Kung Hui (Chinese Holy Catholic Church) held in Foochow from April 17th to 25th. Their election rests with the American House of Bishops.

Bishop Hind and his associates of the Church Missionary Society in Fukien were hosts to the Synod, and nothing could have exceeded their gracious hospitality and careful provision for every need of body and soul. Fukien is a diocese which has made a rich contribution to the noble army of martyrs; from 1895, when 11 members of the mission were massacred together, down to 1934, during which year 12 Chinese workers were killed. From this diocese also came the two English ladies who a few years ago were captured by Communists, dragged about for weeks, and then stabbed to death.

The foreign delegates to the Synod were quartered in many homes throughout the city, but the Chinese delegates all lived together on the compound of Trinity College, where also the sessions of both the Synod and the Women's Missionary Service League were held, and in the chapel of which the daily Eucharist and Evensong were held and the daily meditation given by Bishop Shen of Shensi, the missionary district of the Chinese Church. The latter was a prominent figure at the Synod, not only because of these very fresh and deeply spiritual meditations, but also as celebrant at the corporate Communion of the WMSL as well as on the final Sunday of the Synod, but also because on two succeeding evenings he presented very interestingly the needs and opportunities of his diocese.

GOVERNMENT PRAISED

The Synod met under happy circumstances for, as the Bishop of Honan, another Chinese, pointed out in the report of the standing committee on the state of the Church, "The Church in China has many reasons for thanksgiving to Almighty God. . . . Politically, the central government has achieved nation-wide unification, and has preserved peace and order to a remarkable extent in the whole country. Economically, a great deal has been done in the building of railways, roads, and dykes, and means of communication have been greatly improved through the establishment of airplane lines, long-distance telephone lines, international radiophones, and broadcasting stations. . . . The New Life

Movement, which has spread all over the country, is quite an effective agency of social education." Statistics presented with this report show that the Chinese Holy Catholic Church now has 19 bishops, of whom seven are Chinese, 253 Chinese priests, a total of 2,956 paid workers, and a total membership of 78,616, whose offerings in 1936 amounted to \$171,000.

Among important actions taken by the Synod was one looking toward the appointment of Chinese and foreign secretaries for student work in connection with the development in China of the Student Christian Movement. The salary of the former for three years has already been presented by a Chinese layman. As a Church we have heretofore done almost nothing among the thousands of boys and girls in government schools and colleges, and it is an excellent thing that we are now officially taking cognizance of this very important and hopeful field.

HYMNAL AND PRAYER BOOK

It was reported to the Synod that an admirable new Union Hymnal, prepared by a committee, prominent among whom were Miss Louise Hammond and Bishop Shen, is now in use in six communions in China and about 200,000 copies have already been sold. The effort to secure one Prayer Book for use throughout the Chung Hua Sheng Kung Hui moves, however, much more slowly, though it is hoped that before many more years the dioceses may at least be able to unite on uniform translations of the Lord's Prayer and the Creeds! There are at present at least four translations of the word "God" current in Christian circles! The Prayer Book committee at the Synod presented a Confirmation Office for trial use and an attempt at combining Morning and Evening Prayer into one office with the necessary variations.

The committee on Christian unity brought in a report which contained much of value, but included the rash recommendation that "as a step toward Church unity, a cordial invitation be extended to communicants of the Free Church to partake with us, as honored guests at the Lord's Table, and that we warmly approve our members' accepting similar invitations from other Christian Churches." This



SYNOD HOST AND PRIMATE

Bishop Hind of Fukien, in whose see city the Synod was held, and the Most Rev. Frank Norris, Bishop of North China and Presiding Bishop of the Chung Hua Sheng Kung Hui.



SYNOD DELEGATES IN A LIGHTER MOMENT

The Rev. Lloyd Craighill of Nanchang pulls the Rev. Newton Chiang of Anking in a bicycle-drawn ricksha. Holding the umbrella is Bishop T'sen of Honan and at the side looking on is another well-known Chinese priest, the Rev. Kimball Deng of Nanchang, who served as interpreter to the Synod.

would scarcely seem in accord with a principle enunciated in the same report, that "the Chung Hua Sheng Kung Hui is a part of the Anglican communion throughout the world, and stands or moves with that communion." Instead of passing this ill-advised attempt to ignore completely Catholic and Prayer Book principles of authority, both houses of the Synod agreed to ask the bishops to study and report on the present practice within their own dioceses regarding intercommunion.

Two guests welcomed on the platform of the House of Delegates were Mr. Barclay, the foreign secretary of the Church Missionary Society, and the Rev. Henry Mattocks, priest in charge of our Chinese work in the Philippines. On the last day of the Synod appropriate resolutions were passed regarding the resignations of Bishop Graves and Bishop Roots, both of whom have made such a rich contribution to the life of the Chinese Church.

One afternoon the newly formed Church Art Society held a meeting to enlist support for their main object, which is "to promote Christian art in all forms and to encourage creative and imaginative work in the Chinese Church." It is important that today in China, as always in the past, the Church should show her capacity to consecrate the forms of native artistry to the glory of God.

CHURCH ART SOCIETY

One of the most delightful experiences of Synod week was on Saturday when bishops, delegates, and women of the Missionary Service League were all invited to the large CMS girls' school, for tea, drill, and Evensong, a feast enlivened by the singing of popular songs in both Chinese and English, followed by a sacred concert, which, as a musical accomplishment, delighted everyone and to most Americans would be inconceivable. A united choir of 80 voices—Christian students from local mission colleges and schools—under the leadership of an American missionary sang a number of choruses with extraordinary

precision and sweetness, among them being the *Gloria* from Mozart's 12th Mass and the Nicene Creed by Gretchaninoff. Three college girls sang solos, one of them with remarkable poise, feeling, and purity of tone. There was also a quartette, a choral number ("Hail, festal day") sung by blind girls, and several numbers played by the band of the CMS School for the Blind. The whole performance was a thrilling evidence of the great advance in appreciation of both vocal and instrumental music in China that has come as one direct contribution of Christian missionary activity.

TO MEET IN PEIPING

An invitation from SPG North China diocese (Peiping) to hold the next Synod in Peiping (the Most Rev. Frank Norris, Presiding Bishop of the Chinese Church) in 1940 was accepted enthusiastically by many who know that a visit to Peiping is in itself a liberal education in understanding the wealth of China's cultural inheritance.

300 From Three Dioceses Join in Milwaukee Acolytes' Service

MILWAUKEE—About 300 clergymen and acolytes from various parishes of the diocese of Milwaukee, together with some from the dioceses of Fond du Lac and Chicago, took part in the 23d annual service of the guilds of St. Lawrence and St. Vincent in All Saints' Cathedral here, May 18th. The service was preceded by a supper.

The Rev. Eli H. Creviston, canon of the cathedral, officiated, and the Rev. Kenneth Martin, rector of St. Matthew's Church, Kenosha, preached on the subject of the Holy Grail. Presented in the form of a dream, his theme was followed with great interest by both boys and adults. Edgar W. Dodge, chairman of the executive committee of the guilds and senior master of ceremonies, was in charge of arrangements.

Rural Work Theme of California Meeting

Church Social Service Conference Held for First Time Concurrently With State Conference

SAN JOSE, CALIF.—This year for the first time a definite Church program as a kindred group was arranged by the department of social service of the diocese of California, in conjunction with the California conference of social work, which met in San Jose, May 9th to 13th.

The theme for the Church conference was The Episcopal Church in the Rural Field. On May 10th at Trinity Church, Miss Anna M. Clark of St. Margaret's House, Berkeley, director of the Trinity community center, Oakland, and formerly rural work secretary of the YWCA, spoke on A Church Survey of a Rural Field. The Church's Ministry to Migrants was the subject of Miss Adela J. Ballard's address. Miss Ballard is the western supervisor of migrant work of the council of women for home missions. The session concluded with a discussion on What is the Church Doing in the Rural Field of California?

On May 11th the topic was The Agricultural Worker and His Welfare. Eric H. Thompson, assistant regional director of the resettlement administration, spoke on the Federal Program for Farm Workers. Leigh Athearn, chairman of the legislative committee of the Simon J. Lubin Society, spoke on Helping California's Rural Population from Without. The subject of Lloyd Lehman's speech was Helping California's Agricultural Workers from Within. Mr. Lehman represents the Cannery Workers' Union. A discussion on the subject, Can the Episcopal Church Have a Coördinated Program for Social Welfare? followed.

The theme for the state conference was The Individual in this Era of Social Organization. The guest speakers were Misses Jane Hoey, Helen Hall of the Henry street settlement, and Mary Atkinson; Messrs. Paul Kellogg, Isador Lubin, and Charles F. Ernst of the department of social security in the state of Washington. The problem of the migratory laborer and the transient family loomed large in the discussion. The opportunity for representatives of the four California dioceses to meet and talk over their common problems was welcomed.

At the breakfast meeting following the corporate Communion on May 12th, celebrated by the Rev. Dr. Mark Rifenbach, and assisted by the Rev. Lloyd B. Thomas, the Rev. C. Rankin Barnes spoke on Spiritual Values in Social Work.

Commencement at Nursing School

PHILADELPHIA—The commencement exercises of the Episcopal Hospital School of Nursing were held in the chapel of the hospital on May 19th. The rector of the Church of the Redeemer, Bryn Mawr, the Rev. Canon E. C. Earp, was the speaker. Bishop Taitt conferred the diploma of the school upon 41 nurses.

Four Graduate From New Religion School

First Graduation Exercises Held at School of Applied Religion in Cincinnati

CINCINNATI—Graduation exercises for the first year's session of the Graduate School of Applied Religion were held at the Gates House, the location of the school in Cincinnati, May 29th. The graduation of the four men in the 1937 class was attended by Church people, representatives of other communions, leaders in social work in Cincinnati, and friends. A reception followed.

The principal address was delivered by Dean Schneider of the college of engineering, University of Cincinnati. Dean Schneider, whose pioneering efforts in "learning by doing" led to the field-work curricula at the university, at Antioch College, and at other institutions, described the philosophy and value of religious education as "doing the Word as well as hearing it." He praised the Graduate School's program and urged its extension to larger numbers of seminary graduates. Dr. William S. Keller, speaking for the trustees, presented Dean Schneider with an honorary certificate from the Graduate School, in recognition of his leadership.

Bishop Hobson of Southern Ohio made a congratulatory address and gave the certificates to the Rev. Thomas J. Bigham, Jr., of Pittsburgh, Pa., the Rev. Perry M. Gilfillan, St. Paul, Minn., the Rev. Shirley B. Goodwin, Boston, and the Rev. Robert B. Mason, York, Neb.

Preceding graduation there was a two-day retreat for the students at the Convent of the Transfiguration, Glendale. The conductor was the Rev. Dr. Charles H. Young of Davenport, Ia.

Memorials in Chicago Church

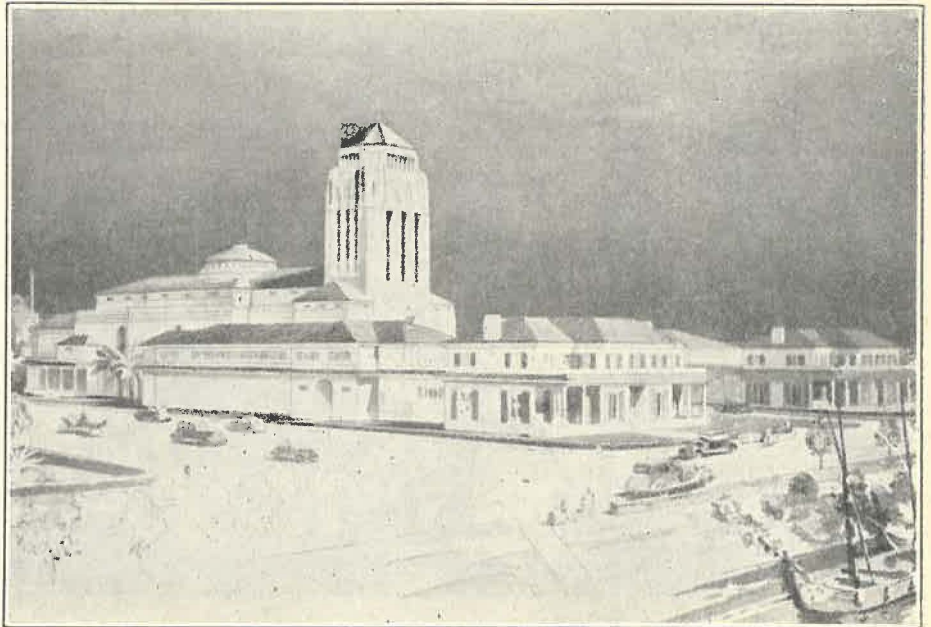
CHICAGO—Two beautiful memorials, among the first of their type to be installed since the depression began, were dedicated at the Church of the Advent, Logan square, on Whitsunday, by the Rev. John S. Higgins, rector. They were a memorial reredos and Altar.

The reredos is the gift of Miss Agnes Clothier, a member of the parish, and the Altar the gift of 64 parishioners. Both memorials were designed and executed by the Ossit Company of Janesville, Wis.

West Virginia Deputies Elected

SHEPHERDSTOWN, W. VA.—At the annual convention of the diocese of West Virginia, held May 11th and 12th in Trinity Church, the following were elected deputies to General Convention:

The Rev. Messrs. J. W. Hobson, S. Roger Tyler, J. H. A. Bomberger, and Ben R. Roller; Messrs. W. G. Peterkin, S. G. Cargill, Randolph Bias, and Tom B. Foulk. Alternates were the Rev. Messrs. J. T. Carter, Frank T. Cady, Robert H. Gamble, and John W. Gummere; Messrs. Roger L. Kingsland, Hugh D. Stillman, C. A. Miller, and J. L. McLane.



NEW ANGLICAN CATHEDRAL AT CAIRO, EGYPT

Work is progressing rapidly on the new cathedral of the Anglican Church in Egypt and the Sudan. Contrary to the usual custom in Christian buildings, the windows are set low down, near the floor level, giving an impression of restfulness as the result of more diffused lighting. A. Gilbert Scott, the architect, discovered the advantages of this arrangement by studying the mosques of the city. The painting above is by Norman Howard.

Albany Choral Festival Acquires National Fame

ALBANY, N. Y.—As Bishop Oldham pointed out in his greeting, the annual festival sponsored by the diocesan choirmasters' association, held this year on May 22d, at the Cathedral of All Saints, has acquired national fame and was attended by Church musicians from various eastern cities. The massed chorus of 300 voices represented the choirs of 20 churches.

An organ recital by Albert Robinson, organist of Trinity Church, Potsdam, was followed by the long choral procession into the cathedral. J. William Jones, organist of the cathedral, was the conductor, and Dr. T. F. H. Candlyn, organist of St. Paul's, the accompanist.

Summer Session at Crete, Nebr.,

to Meet from June 7th to 13th

CRETE, NEB.—To train leaders, to inspire young people to greater activity, and better to equip those already working in the Church, is the aim of the summer conference of the diocese to be held at Doane College from June 7th to 13th.

Officers of the conference are Bishop Shaylor, president, and the Rev. Garth Sibbald, chairman of the department of religious education, and the Rev. H. E. Asboe, chaplain. The various subjects and speakers will be as follows:

The Church, by Bishop Shaylor; Parish Life and Ethics, by the Rev. Garth Sibbald; Personal Religion and the Forward Movement, by the Rev. E. J. Secker, St. John's Church, Omaha; and Young People's Work, Diocesan and Provincial, by the Rev. Harold B. Hoag, provincial chairman of the YPF, Burlington, Ia. The Rev. Richard Harbour of Christ Church, Warrensburg, Mo., will give addresses at the sunset services.

Improvements and Repairs to Idaho Church Property Increase in Recent Months

BOISE, IDA.—Recent months have seen considerable improvement in Church property in Idaho. The rector of St. Paul's Church, Blackfoot, has been improved. This field, including Blackfoot, Idaho Falls, St. Anthony, and Mackay, has shown a gratifying increase in interest under the devoted leadership of the Rev. F. J. Hogben; unfortunately, he is soon to leave for work in another district.

Trinity Church, Pocatello, of which the Rev. Victor E. Newman is priest in charge, has taken on new life; the church school has more than doubled in size, and the congregations have increased almost as much. A new electric organ has been given by the evening guild, a new furnace installed, a new carpet placed in the church, and a reredos given in memory of Lyman Fargo and Clara B. Fargo. This is the gift of Mrs. Fargo and her daughter.

The rectory at Twin Falls was also remodeled and repainted. The rectory at Hailey, from which the much publicized Sun Valley is cared for, has been improved.

The chapel in St. Michael's Cathedral has been refurbished with Altar, reredos, and oak panels; this is a memorial to Mr. and Mrs. D. D. Williams. At Eastertide, a brass missal stand was received and blessed, a memorial to Dr. Ernest E. Laubaugh, a former member of the chapter. An endowment fund for maintenance has been established in St. Michael's; three bequests, two of \$1,000 each, and one of \$3,000, have been received.

The church and parish house at Nampa have been repainted, and new roofs are to be undertaken shortly.

Grace Chapel, Boise, has been repaired and repainted, and Christ Chapel, old St. Michael's, has been repaired.

“Christian Advance” Conference Keynote

Birmingham Regional Conference is Third in Series Under Forward Movement Auspices

BIRMINGHAM—Christian advance was the keynote of the missionary motive conference at the Church of the Advent, Birmingham, Ala., May 18th to 20th. Methods of advance, Church extension, rather than causes for the present lack of interest, were emphasized.

The conference, however, in reaching a positive approach, studied reasons for the apathy of a large percentage of Church members.

This was the third in the series of regional conferences arranged by the Forward Movement Commission in its efforts to increase missionary interest and to strengthen enthusiasm for the Church's missionary responsibility.

Others were held at Chestnut Hill, Pa., and Evanston, Ill. Two regional conferences are to be held on the Pacific coast, one in Berkeley, Calif., June 15th and 16th, and the other in Portland, Ore., June 17th and 18th.

It was the conviction of the Birmingham conference that steps forward must include the overcoming of a self-centered spirit in the Church, a more positive and convinced preaching, and a more adequate program of missionary education.

Those present felt the Church had not extended Christianity in the world because members had not been conscious of the world's imperative need.

The audience expressed a desire for such a stimulation of thinking under the guidance of the Holy Spirit as will result in clearer knowledge, contagious conviction, and intelligent and continuing activity.

The following were present: the Rev. Malcolm E. Peabody, Chestnut Hill, Pa., chairman; Bishop Penick of North Carolina, Bishop McDowell of Alabama; Bishop Clingman of Kentucky; the Rev. Messrs. C. C. J. Carpenter, Birmingham; Mortimer W. Glover, Wilmington, N. C.; Everett H. Jones, Waco, Tex.; Arthur R. McKinstry, San Antonio, Tex.; R. Bland Mitchell, Birmingham; Henry Bell Hodgkins, Pensacola, Fla.; James P. DeWolfe, Houston, Tex.; R. A. Kirchhoffer, Mobile, Ala.; Matthew M. Warren, Macon, Ga.; James M. Owens, Shreveport, La.; George B. Meyers, Sewanee, Tenn.; John W. Gummere, Charles Town, W. Va.

Also present were Frank P. Dearing, Jacksonville, Fla.; the Rev. Frank P. Dearing, Jr., Crescent City, Fla.; the Rev. Dr. Arthur M. Sherman, Cincinnati; the Rev. Messrs. Douglas B. Leatherbury, Ortega, Fla.; Malcolm W. Lockhart, Jacksonville, Fla.; Merritt F. Williams, Charleston, S. C.; Randolph Claiborne, Macon, Ga.; William G. Christian, Meridian, Miss.; Donald H. Wattle, New Orleans, La.; and Hamilton West, Gainesville, Fla.

Massachusetts UTO Service Held

BOSTON—The women of the diocese of Massachusetts presented an offering of \$11,860.88 at the annual service, held at the cathedral on May 19th. This represents only a part of the offering of the triennium to be presented at Cincinnati in October. The Rev. J. Thayer Addison of Cambridge was the preacher at the presentation service.

Trustees of Institute to Consider Replacement of Building Ruined in Fire

NEW YORK—When the trustees of the American Church Institute for Negroes gather for their quarterly meeting on June 14th in New York, one question to occupy their attention will be how to help the Voorhees Normal and Industrial School in Denmark, S. C., recover from the fire which on April 27th burned the 30-year-old frame dormitory housing 73 boys. Although the fire occurred at 2 A.M. and gained some headway before it was discovered, the boys all got out safely and saved most of their clothing.

The school principal, J. E. Blanton, had for several years past called attention to the unsafe condition of the building. Three times it has been saved from burning only by the boys' well-drilled fire department. It was built of wood because the school's founder, Elizabeth Wright, had no money for better material.

The estimate is \$40,000 for replacing it with a modern brick building, using student labor. One of last year's graduates, who had been visiting there at the time and saw the building burn, sent back \$1.00 saying he wanted to be the first to contribute toward a new building and would send more as soon as he secured work.

The boys are housed in the barn and in one or two other buildings.

Trinity Choir Alumni Meet

NEW YORK—More than 100 former members of Trinity Church choir were present at the 15th annual reunion held on Sunday, May 16th. Their ages ranged from 8 to 80 years. The celebration took the form of attendance at the Whitsunday service at Trinity, as in past years. The alumni dined together after the service. The Rev. Dr. Frederic S. Fleming, rector of Trinity parish, was the preacher at the service and the principal speaker at the dinner.

Dr. Newton to Be Guest Speaker

NEW YORK—The guest speaker for the Sundays in June at the Church of the Ascension will be the Rev. Dr. Joseph Fort Newton. He comes to New York from St. James' Church, Philadelphia, where he is co-rector. For three years he held the preaching post of City Temple, London.

Pledges Received to Pay Louisiana Debt

**\$31,000 Additional is Pledged for
Diocesan Endowment, Centennial
Committee Reports**

NEW ORLEANS, LA.—Enough to cover the diocese's capital debt of nearly \$30,000 has been pledged, and \$31,000 additional pledged toward the diocesan endowment fund, the Louisiana centennial fund committee reports.

As the total cash payment to date amount to more than \$9,000, the committee has decided to apply \$7,000 at once to the indebtedness, thereby reducing interest charges.

At the beginning of the campaign it was roughly estimated that sufficient cash would be received before the centennial observance celebration in April, 1938, to liquidate the entire indebtedness, and the present situation would indicate that this estimate was not visionary. From the Baton Rouge headquarters come encouraging reports weekly, showing increased interest and activity throughout the diocese to “strengthen the Church for a new century.”

Bishop Morris was a member of a group of clergymen who attended a retreat held at Grace Church, St. Francisville, from May 11th to 14th, conducted by Bishop Gribbin of Western South Carolina. The Rev. Frank L. Levy, rector, was guest master. Grace Church, the second oldest church in the diocese, is taking a prominent part in the centennial campaign.

Forward Movement Emphasized by Convocation of New Mexico

ALBUQUERQUE, N. M.—The Forward Movement in New Mexico and Southwest Texas was emphasized by the 43d annual convocation of the district, meeting on May 18th in the Cathedral of St. John.

A spirit of optimism characterized the convocation, which was addressed by the Rev. J. D. Williams, chairman of the Arizona Forward Movement committee.

The next annual convocation will be held in Raton, N. M., May 10 and 11, 1938.

Deputies elected to General Convention are the Rev. Malcolm Twiss and Capt. J. A. Reinburg. Their alternates are the Rev. R. Y. Davis and A. H. Nicolai.



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INTERIORS

Convention of Erie Attacks Poor Boards

Diocese Upholds Merit System in
State Personnel, Supports Plan
for Social Security

SHARON, PA.—Among the several resolutions passed at the 27th annual convention of the diocese of Erie, in the parish house of St. John's Church, on May 18th and 19th, were three from the department of Christian social service approving the Thompson bills before the legislature, which would do away with the county poor boards, and unify and simplify the administration of public assistance and relief; approving the Weiss bill which provides the merit system for the selection of state personnel, and commending to the attention of wardens and vestries the proposed plan for an employe's retirement contract offered by the Church Life Insurance Corporation.

Bishop Hulse of Cuba spoke on missionary work of the Church in Cuba, and the application of Christianity to social problems, challenging with the question, "The Kingdom of material plenty or the Kingdom of spiritual growth, which is it to be?"

ASK CONVENTION BROADCAST

It was voted that the program committee of General Convention be asked to consider a broadcast from points in the mission field in connection with the triennial in Cincinnati similar to that from various parts of the British Empire at the coronation of King George VI.

The proposal of the synod of the province of Washington to its constituent dioceses, that under certain safeguards lay readers be authorized to administer the chalice at Holy Communion, was discussed at length. The proposal was tabled.

Honors for service were accorded to Dean William E. Van Dyke, chairman of the pension fund since its beginning (the Rev. E. P. Wroth succeeds him in this office); Col. E. V. D. Selden, lay deputy to the General Convention over a period of 27 years, who declined reelection; and William T. Butz, senior warden of Trinity Church, New Castle, for 50 years. The secretary to the bishops ever since the diocese was founded, Miss Yewens, was also lauded for her many years of service. Provision for her retirement because of illness and advancing years has been made.

The surprise announcement of a gift of a new automobile to Bishop Ward from lay friends was made by Colonel Selden.

Deputies elected to General Convention were as follows: the Rev. Dr. H. W. Foreman, the Rev. Messrs. M. deP. Maynard, Albert Broadhurst, and F. B. Atkinson; Messrs. Cyrus F. Mackey, Frank B. Mallett, James H. Chickering, and D. H. Phillips. Alternates are the Very Rev. W. E. Van Dyke, the Rev. Messrs. Philip C. Pearson, Thomas L. Small, and E. P. Wroth; Messrs. E. G. Potter, Albert Cliffe, A. E. Abel, and Robert M. Garland.

Delegates to the Woman's Auxiliary triennial were Mmes. A. Broadhurst, J. H. Chickering, M. Smith, W. R. English, and F. S. Hammond. Alternates are Mrs. M. T. Forker, Miss W. Maynard, Mmes. E. Pinckney Wroth, W. E. Van Dyke, and F. E. Sowersby.

Albany Cathedral Summer School to Combine With Conference on Rural Work

ALBANY, N. Y.—The Cathedral summer school will hold its 32d session at St. Agnes' School from June 28th to July 2d, combining with the provincial conference on rural work.

Lecturers will be the Rev. Drs. Dickinson S. Miller, Boston, and Stanley Brown-Serman, Virginia Theological Seminary, scheduled respectively for lectures on the subjects, Elementary Powers in Life and The Purposes and Teachings of the Fourth Gospel. The Rev. Reuel L. Howe, Elsmere, will conduct conferences on the devotional life.

The provincial conference on rural work lists as leaders the Rev. Dr. Niles Carpenter, University of Buffalo, the Rev. Messrs. Oscar Meyer, Belvidere, N. J., and Beecher Rutledge, Owego.

Information regarding the conference may be obtained from Archdeacon Purdy, 68 South Swan street.

Springfield Synod Seeks Ways to Improve Diocesan Finances

SPRINGFIELD, ILL.—Ways and means to improve the financial condition of the diocese were the chief topic of discussion at the 60th annual synod of the diocese of Springfield, meeting here May 18th and 19th.

In his annual address, Bishop White reported encouraging signs of growth all over the diocese, which, he said, had never been in better condition.

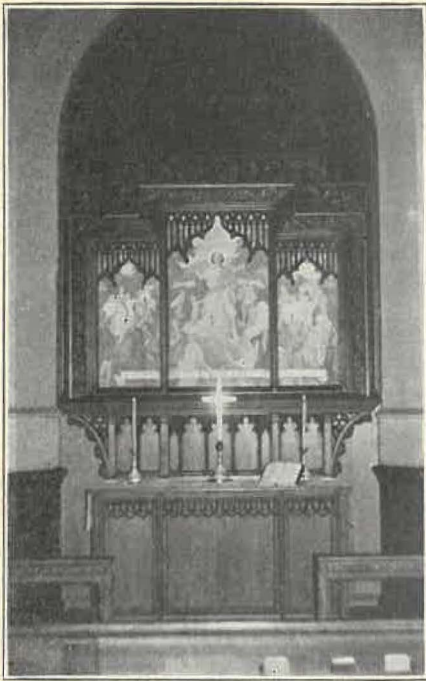
The Woman's Auxiliary, meeting concurrently, celebrated its 50th anniversary. A history prepared by Miss E. Maude Whitley was a feature of the meeting.

The Rev. A. B. Cope, F. S. Layman, and Dr. L. T. Gregory were added to the standing committee, succeeding the Rev. H. L. Miller, Dr. C. C. Jones, and C. W. Armstrong. Deputies to General Convention are the Rev. Jerry Wallace, the Ven. E. J. Haughton, the Rev. Messrs. R. H. Atchison, and F. S. Arvedson; Messrs. Pascal E. Hatch, C. M. Hathaway, Ernest Wilson, and J. G. Oglesby. Alternates are the Rev. Messrs. W. W. Daup, H. L. Miller, J. R. McColl, and the Ven. R. M. Gunn; Messrs. O. A. James, Emmett Gunn, C. A. Gille, and Harry Faulkner.

Mrs. Robert Baker was elected president of the Woman's Auxiliary. Delegates to the triennial are Mmes. Robert Baker, O. A. James, J. G. Weart, W. W. Daup, and H. D. Feltenstein. Alternates are Mmes. C. C. Jones, Judd, Ralph Herzler, Miss Bertha Jones, and Mrs. Charles H. Woods.

Western Michigan Acolytes Meet

HASTINGS, MICH.—The annual meeting of the acolytes of the diocese of Western Michigan was held in Emmanuel Church, Hastings, on May 7th. About 100 acolytes and clergy attended, and many visitors from the surrounding towns came to the impressive service of Evensong. The sermon was preached by the Rev. John S. Higgins of the Church of the Advent, Chicago. At the dinner, the Rev. Don M. Gury of Hastings was elected chaplain, and Frank Macey of Battle Creek was elected secretary-treasurer. The 1938 meeting will be held in St. John's Church, Ionia, of which the Rev. Earl T. Kneebone is rector.



NEW CINCINNATI CHAPEL

This new chapel for children, in Calvary Church, Clifton, Cincinnati, was dedicated recently by Bishop Hobson of Southern Ohio. The chapel is a memorial to Mrs. Sarah Cooper Procter Bell, mother of Miss Olivia Bell, member of the parish. The Rev. Robert S. Lambert is rector.

Increase in Per Capita Giving Since 1870 Shown

CONCORD, N. H.—At the 135th convention of the diocese of New Hampshire on May 11th at St. Paul's Church, the increase in per capita giving for missions was shown in quoting the figures for 1870, 1910, and 1936—\$1.00 per communicant in 1870, \$1.50 in 1910, and \$2.70 in 1936.

The report of the mountain mission by mail showed that seven dioceses are using its educational material, and 17 dioceses have sought information on the methods of the mission. The special method used this year is the Church week—a week's services, recreation, and handiwork, all designed to bring out Church teaching, held in some unchurched community. The committee on the state of the Church urged concentration on rural work.

A proposal to amend the constitution so that one woman delegate might be elected to the diocesan convention from any parish or mission was rejected.

The convention voted to meet next year with St. John's Church, Portsmouth, which is celebrating at that time the 300th anniversary of the coming of an SPG missionary to Portsmouth and the erection of the first church building.

Deputies to General Convention were elected as follows: the Rev. Dr. Samuel S. Drury, the Rev. Messrs. William Porter Niles, Arthur M. Dunstan, and John A. Chapin; Messrs. Edgar F. Woodman, John R. Spring, Eliot A. Carter, and Lewis E. Davison. Alternates are the Rev. Messrs. John N. Narris, Leslie W. Hodder, Frederic F. Bartrop, and Erville B. Maynard; Messrs. Harold W. Lane, Drs. Edward C. Godfrey and Benjamin W. Baker, and Edward K. Woodworth.

John R. McLane was elected to the standing committee, succeeding the Hon. Robert J. Peaslee, who had served on the committee for 39 years, and who died during the year.

Delegates to the Woman's Auxiliary meeting in Cincinnati are Mmes. W. E. Fiske, E. J. Varney, J. N. Harris, A. Olson, and L. F. Piper.

Chicago Round Table of NCJC to Hold Midwest Institute This Month

CHICAGO (NCJC)—Drawing visitors and delegates from all parts of the Mississippi valley and from as far east as Cleveland and Ann Arbor, the Chicago Round Table of the National Conference of Jews and Christians will hold its second Midwest Institute of Human Relations from June 20th to 24th, at Rockford College, Rockford.

Following upon the successful institute last year at Appleton, Wis., which drew representatives from all walks of life, the institute this year will open with a mass meeting on June 20th, at which the speakers will be Dr. Everett R. Clinchy, director of the NCJC, and Dr. Ernest Fremont Tittle, pastor of the First Methodist Church of Evanston.

Discussion at the institute will center about such subjects as The Newspaper and Democracy, Education and Democracy, The Radio and Democracy, and Economic Problems in a Democracy. Lectures and public discussions will be held with such speakers as Msgr. John A. Ryan of Washington, Prof. Harry A. Overstreet of New York, Dr. A. L. Sachar, and Prof. Edward Berman.

"The institute is planned as an occasion for analysis, study, and exchange of experience among American Catholics, Jews, and Protestants," said Dr. James M. Yard, executive secretary of the Chicago Round Table.

Information about the institute may be obtained and reservations made at the Round Table office, 203 North Wabash avenue, Chicago.

Bexley Hall Summer Session to Be Resumed on June 15th

GAMBIER, OHIO—Bexley Hall is to resume its summer session this year, from June 15th through July 23d, after a lapse of several years. A questionnaire sent to the bishops of the Church met with such favorable response that the faculty felt warranted in undertaking this latest step in Bexley's forward-looking policy.

Previous developments have been the introduction of Bexley Sunday, a conference on the ministry for college students, and the institution of an Easter lecture-ship. Courses in all departments of theology will be given by the regular faculty including Bishop Rogers, the Very Rev. Charles E. Byrer, Dean, and Profs. Orville E. Watson, William C. Seitz, and Corwin C. Roach.

Stained Glass Windows Dedicated

TENAFLY, N. J.—A stained glass memorial window, in memory of Mrs. Elizabeth Gamblee, given by her son and daughter, was dedicated in the Church of the Atonement on May 23d by the Rev. John H. Rosebaugh, rector.

The window is a two-light nave window in the antique school of glass, the medallions in the lights depicting the Resurrection and the Ascension. It was designed and executed by the J. & R. Lamb studios.

Celebrate Installation of Organ

STOUX FALLS, S. D.—Through bequests from the late Mrs. Helen E. Wheeler and Jerry Carleton, Calvary Cathedral has installed a new organ, built by Henry Pilchers' Sons, Louisville, Ky. The occasion was celebrated on May 23d, by the annual choir and acolytes' festival of the Eastern deanery.

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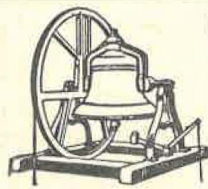
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Decision on Security Aids Social Workers

Continued from page 725

Service. Fr. Pepper pointed out that the principle of coördinating social services, which received so much thought and discussion in the conference as a whole, was an obvious need in the field of Church social work. A second paper was read by the Rev. Walter K. Morley, executive secretary of the social service department, diocese of Chicago. Fr. Morley explained the history and stated the opportunities of religious education and pastoral service in American prison life, calling upon the best thought in that field as well as his own wide experience at Walkill, N. Y., and other places.

In the discussion which followed, led mainly by the Rev. William E. Springer of Albany, N. Y., and the Rev. Canon George W. Dawson, secretary of social service in the diocese of Newark, ways and means of giving definite expression to the social conscience of the Church were analyzed and debated. Fr. Pepper explained that the Department of Social Service in the National Council exists as a clearing house of information serving the Church, but is not charged with responsibility to lead the Church's thought in these matters beyond the point which has been reached by the rank and file of Church people themselves. He illustrated this truth by pointing out that prohibition, which was by no means generally accepted by all Church people, is probably the best example of unanimity in the Church on a social issue. Indianapolis local newspapers fixed on this parenthetical statement for their headlines.

TUESDAY SESSION

The Tuesday afternoon session of the Episcopal Social Work Conference heard papers by the Rev. Joseph F. Fletcher, director of the Graduate School of Applied Religion, Cincinnati, on What the Clergy Want to Know About the Community, and by Miss Mary Brisley, lecturer in pastoral theology at the General Theological Seminary, New York, on What the Clergy Want to Know About the Individual. The discussion which followed was led by Walter Pettit, professor at the New York School of Social Work.

It was pointed out by Fr. Fletcher that the cultural and social responsibility of the clergy increases as new patterns of community organization take form, as the nature of the social structure assumes direct bearing on the problems of adjusting individual human problems within community relations. Miss Brisley's paper was read by the Rev. Thomas J. Bigham, Jr., student at the Graduate School, because Miss Brisley was unable at the last moment to attend the Conference.

"RHYTHM" BIRTH CONTROL

Much interest was created by a meeting under the auspices of the National Birth Control League when the "rhythm" methods of birth control, recently endorsed by Roman Catholic authorities, were declared unsafe by Dr. Irving F. Stein, associate professor of obstetrics and gynecology, Northwestern University, in a paper based

on research information. He illustrated his criticism of the "safe period" method with lantern slides.

WORKERS' EDUCATION

Hilda Smith, supervisor of workers' education for the Works Progress Administration, told the conference of the progress of the workers' education movement, in an address at a luncheon on Wednesday, the 26th. What is happening, why it is happening, and what can be done about it, Miss Smith said, the three questions of young people which the movement attempts to answer.

The WPA is attempting to bring the benefits of education to the 4,000,000 illiterates in the United States. The workers' education movement is supplying teachers to all sorts of industrial groups, miners, railroad workers, textile workers, and there is increasing call for qualified teachers. Here are objectives that line up with objectives of the Church, said Miss Smith. The Church organizations, she believes, can well consider coöperation in training in democratic procedures; self-governing Church groups can provide opportunity for education through conflicting opinions, without the obsession that any real freedom of expression must necessarily be "red." The right of free speech is not fully recognized in the United States, the speaker continued, and Church groups can help in that. They can stand behind civil liberties, free assembly, free speech, free teaching. They can help through workshops, perhaps, in education in the development of creative impulses. They can establish closer contacts with young industrial workers, and they can supply what is needed in so very many places, parish houses and accommodations for workers' classes and educational groups.

The Very Rev. Dr. F. C. Grant, Dean of Seabury-Western Theological Seminary, spoke at the Thursday afternoon session on Spiritualizing the Secular. The text of his address appears in this week's issue of THE LIVING CHURCH.

On Thursday evening, Bishop Davis of Western New York addressed the con-

Bishop Stewart Joins in Anti-Strip Tease Drive

CHICAGO—Bishop Stewart has taken a hand in the movement which is aimed against indecent shows, particularly the so-called "strip tease." The Bishop has written Mayor Edward J. Kelly, calling upon him to investigate such shows and pointing out the dangers of such shows.

The Bishop also asked the diocesan council for authority to appoint a committee to coöperate with other Churches in combating the spread of such shows. Members of the committee are the Rev. John B. Hubbard, John M. Garrison, and Miss Vera C. Gardner.

"We are told," said the Bishop, "by reliable sources that the strip tease fad is spreading rapidly. It is hopeless for us to expect to accomplish anything against the moronic type when such shows are permitted to operate."



TRINITY CHURCH, WASHINGTON, D. C.

The new church building of Yakima parish, of which the Rev. Reno S. Harp, Jr., is rector, was opened for use recently. Bishop Freeman of Washington took part in the opening celebration. The stone church, which contains many memorials to former parishioners, was designed by Philip Hubert Frohman, architect.

ference on The Relationship Between Organized Religion and Social Agencies. He pointed out that social work in the past few years has set up a more spiritual objective than mere betterment of personal and social living conditions. He stressed the fact that the social work problem is a personality problem and declared that the man who remains lazy and anti-social after his living conditions have been improved is as much a challenge to the social work profession as the man whose conditions of life are unfortunate.

INTERDEPENDENCE STRESSED

The close interdependence between social work and religion was stressed by the Bishop, who declared, "Religion must be but a pious platitude to the victim of an unjust social order." Thus, he pointed out, religion is indebted to social work for the betterment of that order.

Social work, however, cannot reach its goal without the full use of religious faith, Bishop Davis asserted, saying:

"I do not see how any social worker can do his work effectively without faith: I know that no social worker does the best work who does not possess it. I know that our work, normally, cannot reach its final objective unless faith is propagated and developed in our client. Religion is essential to the normal personality if it is to be adjusted to life.

"I find, however, that if we think of it at all or of our own responsibility in developing it, we social workers sometimes think of it as propagated in our clients by the mere contact of one who has it upon the one who has it not. I do not deny that the tender and sympathetic, the patient and idealistic social worker gives something intangible, yet intensely real, to his client by contact. Indeed, he makes it easier for us all to believe in a God of love.

"But it is certain that the faith that grows in strength and enlightenment cannot thus be developed, though it may thus be born. Nor would the average social worker feel himself competent to develop religion by direct teaching in the soul of his client. No, the technique and skill for such a culture are where they have always been—in the Church.

"However remiss and inadequate the Church may be, there is no other body which stands wholly for a theistic religion and makes it its business to propagate it. And however full of defects its work may be, there is no other organization which has been able to continue a specialized work during the centuries: and however short of attainment its effort has fallen, no other body has kept God in the consciousness of men."

Bishop's Plan for Archdeacon Rejected

Connecticut Convention Rescinds 1936 Action; Need of Suffragan Unofficially Discussed

HARTFORD, CONN.—Despite Bishop Budlong's plea for a diocesan archdeacon, at the 153d annual convention of the diocese of Connecticut, the proposal was rejected by a small majority.

At the convention of 1936 the appointment of a diocesan archdeacon was passed by a majority of four. The Bishop did not act on this appointment as no provision was made for the support of an archdeacon until January of this year, and the majority vote was too small to be acceptable to the diocese as a whole.

At this year's convention a canon was offered covering the appointment but was rejected. The action of last year was also rescinded, as was a new resolution offered by the Rev. Frederick H. Sill, OHC, of Kent School. The general opinion brought out in conversation was that a suffragan bishop could do the work of the proposed appointment of a diocesan archdeacon, and would also confirm, and have the responsibility of and receive the respect due to the office. All overt reference to a suffragan was prohibited, as this proposal must come from the Bishop.

Deputies to General Convention were elected as follows: the Rev. Dr. Thomas S. Cline, the Rev. Henry E. Kelly, the Rev. Dr. John N. Lewis, and the Rev. F. H. Sill, OHC; Messrs. George E. Bulkley, Tracy B. Lord, Anson J. McCook, and Origen S. Seymour. Alternates are the Rev. Messrs. Raymond Cunningham, Frank S. Morehouse, Samuel Sutcliffe, and the Rev. Dr. Samuel R. Coloday; Messrs. Frank J. Arms, Richard M. Coit, and Henry A. L. Hall.

Delegates to the triennial meeting of the Woman's Auxiliary are Miss J. Loomis, Mrs. J. A. Forsyth, Jr., Misses K. A. Nettleton, L. H. Noble, and Mrs. D. H. B. Starr. Alternates are Mmes. H. H. Conland, F. H. Fowler, H. B. Ingalls, C. M. Sheafe, Jr., and T. J. Shannon.

Two Memorial Windows Dedicated

NEWARK, N. J.—Two windows were dedicated on May 18th at the corporate Communion service of the Woman's Auxiliary at Christ Church, Bloomfield and Glen Ridge. The windows are in the north transept and were done by Leslie Nobbs of New York City. One window depicts St. Mary the Virgin and is in memory of Mary Louise Hinrichs. The other, depicting St. John, the beloved disciple, is in memory of Louis Hinrichs. These windows in memory of husband and wife were presented by their children, the Rev. Louis Harold Hinrichs, Mrs. Samuel Gray King, Mrs. Oliver S. Hagerman, and Dunbar Hinrichs.

Refit Puerto Rico Girls' Camp

PONCE, P. R.—The Peggy Rogan girls' camp at Quebrada Limon, near Ponce, has been refitted for the summer and a number of the members of the Girls' Friendly Society from Mayaguez are to spend a week there under the direction of Deaconess Bechtal.

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No Missions Closed in Two Hard Years

Continued from page 725

lett espoused the creation of Indian employment bureaus. He declared:

"Since only a few of our Indian boys and girls can be absorbed on the reservation after their training in the schools, the time will soon come when we must provide the necessary placement bureaus through which they may be introduced into the ordinary American life and guided through and adjusted, under kindly direction, to their new environments."

The Bishop added that reports from all the Indian missions indicated growth and progress.

The Department of Domestic Missions is well acquainted with the changes under way in the Southern mountains, Bishop Bartlett stated. He pointed out that the government program of rehabilitation through the flood control, cheap power, and reclamation projects, including the TVA, would not bring the abundant life to these mountains without a "well-equipped and ministering Church."

MEXICAN WORK SMALL

The Bishop's report showed the Mexican work to be almost at a standstill. One church and social center has been built within the past two years, and it is "possible that another similar project will be undertaken in the coming year." Of 1,400,000 Mexicans in the United States, Bishop Bartlett estimated that "probably a million of them remain unchurched." He said:

"For several years the Department of Domestic Missions has been anxiously waiting for the Church to provide the means of developing this work. An investment here would bring large returns for America in the years to come."

The work among Orientals in this country is also small, the report indicated, although several dioceses on the Pacific coast are now taking the responsibility for the support of their own work with the Chinese and Japanese people.

Growth without means to handle it was reported by Bishop Bartlett of the Negro situation. The tremendous influx of West Indian Negroes into South Florida has increased the Negro population of that diocese to 4,500 communicants, but many Negro members of the Church of England have been lost to the Church upon their immigration to this country. Bishop Bartlett expressed the opinion that "the time is soon coming when we should plan to make a new advance" in the Southern states, which contain 83% of the 12,000,000 Negroes in the United States.

NEW NEEDS IN RURAL WORK

Rural work, Bishop Bartlett indicated, needs a complete reorganization. Pointing out that the advance of mechanization of farm equipment and the increase of tenancy present new problems, he said:

"The leaders of all our cooperating missionary agencies are agreed that we need a new leadership, a new program, adequate equipment, and a new approach to the con-

Convention Lauds Work at Bishop Hopkins Hall

WOODSTOCK, VT.—Bishop Hopkins Hall, a work of the Church Mission of Help for underprivileged girls, received the encouragement and support of the 147th annual convention of the diocese of Vermont, held at St. James' Church, May 11th and 12th. Its budget for 1937 was underwritten by parochial subscriptions.

Bishop Van Dyke presided, and the Rev. Parker C. Webb, rector of St. James' Church, spoke on the mission of the Church. The Rev. Messrs. Leslie W. Holder of St. Barnabas' Church, Norwich, and Stanley P. Jones of St. Andrew's Church, St. Johnsbury, missionary priests, told of their work. The missionary from Norwich utilizes the services of students from Dartmouth College. Addresses were also made by Mrs. Charles Townsend, Providence, R. I., and Miss Margaret Jefferson, field secretary of the GFS.

Deputies to General Convention are as follows: the Rev. Messrs. Morgan Ashley, Albert C. Baker, Frank J. Knapp, William F. Lewis; Messrs. Herbert W. Congdon, Frank Oldfield, Oscar A. Rixford, and Esme A. C. Smith.

ditions which the Church is called upon to meet."

SEES INCREASING SELF-SUPPORT

Surveying the general field of the domestic missionary districts, Bishop Bartlett declared:

"From every mission district reports of progress are coming to headquarters. In almost every district there is evidence of increasing self-support, larger numbers for Baptism and Confirmation. The Church is reaching out farther than ever before to minister to the scattered people in the mountains and on the prairies.

"Although most of our missionaries are still spreading their efforts over large areas, sometimes using a part of their meager stipends for travel expense, yet the growth of our work has been notable, and there is every indication that the fields which are now being so sparsely cultivated would produce in the years to come large harvests in terms of people won for the Church. Here, as in all parts of the domestic field, more missionaries are needed, new cars are required, and additional appropriations for travel. Give us men and equipment so that we may take the Church even to the remotest places!"

MISSIONARY EDUCATION NEEDED

He concluded:

"The real causes for the present lack of interest on the part of our Church people are the breakdown of missionary education and the lack of old-time missionary passion in the ministry. But wherever the fault may lie, the facts still remain that America is a pagan nation; that America needs the religion of Jesus Christ; that there is no hope for America without that religion. When 75 or 80 million people remain unchurched and untouched by the religion of our Lord it should be apparent to any reasonable person that we have a challenging task presented to us in this changing world; that we must be up and about it with all our hearts if America is to be a place in which to live the abundant life, and if America is to help do her share in building the Kingdom of God."

NECROLOGY

† May they rest in peace. †

EDWARD A. DODD, PRIEST

EXETER, N. H.—The Rev. Dr. Edward Arthur Dodd, a retired priest of the diocese of New Hampshire, who died on May 24th after a short illness, was buried at Exeter on May 26th. Services at Christ

Church were conducted by Bishop Dallas and the Rev. Charles F. W. Smith, rector.

Dr. Dodd, who was born in Portland, Ore., was graduated from Amherst College in 1891, and studied in Germany at Halle and Wittenburg, receiving the degree of Doctor of Philosophy in 1897. In 1899 he was graduated from the Philadelphia Divinity School. He was ordained deacon in that year and priest in 1900 by Bishop Coleman. In 1906 his marriage to Harriette De Witt Allen was solemnized.

He accepted a call as assistant rector of St. Mark's Church, New York, in 1899, where he remained until 1905. From 1905 to 1907, he served at Emmanuel Church,

Boston; at St. John's Church, Clifton, Staten Island, N. Y., also in 1907; and as chaplain at Base Hospital No. 116, AEF. His last charge was as rector of Christ Church, Hyde Park, during the years 1920 to 1930.

Dr. Dodd is survived by his widow and a son, Edward A. Dodd, Jr., of New York.

MRS. WILLIAM FORD NICHOLS

SAN FRANCISCO—On May 19th, Mrs. Clara Quintard Nichols, widow of Bishop William Ford Nichols, was run over by a train at the station in Burlingame as she was about to return to her home in San



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Francisco. Mrs. Nichols was 80 years old. She died almost instantly.

Since the death of her husband in 1924 she had lived a quiet life, and for a number of years has had an apartment near Grace Cathedral. She was regular in her attendance at the services and took a keen interest in the progress of the building. She was a member of the boards of three Church institutions.

She is survived by two sons, Bishop Nichols, Suffragan of Shanghai, and William Nichols of Butte, Mont., and two daughters, Mrs. Charles Mills of Boston and Mrs. Edward H. Clark, Jr., of Hillsborough, Calif. One daughter, Mrs. Philip Lansdale, died some years ago. Mrs. Nichols also had several grandchildren and great-grandchildren.

The funeral was held in the Chapel of Grace, at Grace Cathedral, on May 21st. Bishop Parsons officiated.

CALENDAR OF COMING EVENTS

JUNE

- 7-11. Virginia Theological Seminary Conference.
- 7-12. South Florida Conference.
- 7-13. Nebraska Conference.
- 7-September 10. Kanuga Conferences.
- 9-10. Convocation of Wyoming.
- 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.
- 20-26. Western Michigan Conference.
- 21-25. CMH McLean Conference.
- 21-July 2. Gambier Conference; Blue Mountain Conference.
- 21-August 18. Cincinnati Summer School for Seminarians.
- 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 CALENDAR

JUNE

- 6. Second Sunday after Trinity.
- 11. St. Barnabas. (Friday.)
- 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.)

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JUNE

- 14. St. Clement's, Philadelphia.
- 15. Calvary, Cairo, N. Y.
- 16. Holyrood, New York.
- 17. St. Paul's, Harrisburg, Pa.
- 18. St. Luke's, Somers, N. Y.
- 19. St. Paul's Chapel, New York.

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Died

SCHUYLER, SARA RIDG, Entered into Life Eternal, on Saturday, May 8th, in New York City, daughter of the late Anthony Dey and Jennie Coan Schuyler. Interment at Marshall, Michigan.

"In Thy presence is the fulness of joy."

Memorials

EDWIN STANLEY APPELYARD, Priest Born July 29, 1910, Entered into Life Eternal, June 8, 1936.

May he rest in peace.

AMELIA BELLAR CARTER

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A RETREAT for women will be given at St. Mary's Convent, Kenosha, Wisconsin, beginning with Vespers June 18 and closing with the Mass June 22. Conductor, the Rev. R. F. Palmer, S.S.J.E. Please notify the Rev. MOTHER SUPERIOR, C.S.M.

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CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BULKELEY, Rev. WILLIAM T., JR., formerly rector of St. John's Church, Bahamas, B. W. I.; is rector of St. Andrew's Church, Millinocket, Maine, since June 1st.

EASTMAN, Rev. FREDERIC JOHN, formerly curate at St. Paul's Church, Jackson, Mich.; to be associated with his father, the Rev. F. S. Eastman, at St. Peter's, Akron, Ohio. He will continue to be assistant secretary for St. Philip's Society.

FARNSWORTH, Rev. HUGH M., formerly curate at St. George's Church, Maplewood, N. J. (N'k); to be rector of St. John's Church, Cornwall, N. Y., effective July 1st.

HORNER, Rev. CLARENCE H., formerly rector of St. Clement's Church, El Paso Texas (N. M.); to be rector of Grace Church, Providence, R. I., effective June 15th. Address, 85 Cooke St.

KNICKLE, Rev. HARRY JAMES, formerly assistant at Holy Trinity Church in St. James' Parish, New York City; is rector of Grace Church, Plainfield, N. J., since June 1st.

PIPER, Rev. ERNEST E., rector of Christ Church, Williamsport, Pa. (Har.); has accepted a call to become rector of St. Matthias' Church, Detroit, Mich., on September 1st.

STEINMETZ, Rev. PHILIP HUMASON, formerly assistant at St. Paul's, Elkins Park, Philadelphia, Pa.; to be rector of St. Paul's, Montrose, Pa. (Be.), effective June 15th.

YEOMAN, Rev. EDGAR H., formerly curate at the Memorial Church of St. Paul, Overbrook, Philadelphia, Pa.; to be rector of St. James' Church, Downingtown, Pa., effective June 15th.

SUMMER ACTIVITIES

LEIGHTON, Rev. Dr. JOSEPH, professor of philosophy in Ohio State University, will serve on the summer faculty at the University of California at Los Angeles.

WRAGG, Very Rev. S. ALSTON, dean of the Cathedral of St. Luke, Ancon, Canal Zone; to be in charge of Trinity Cathedral, Trenton, N. J., during June, July, and August. Address 814 Berkeley Ave., Trenton, N. J.

SUMMER ADDRESSES

BEAL, Rt. Rev. HARRY, D.D., will be at 1622 Greenfield Ave., Westwood, Los Angeles, Calif., during June.

NUTTER, Very Rev. E. J. M., during the months of June and July will be at Abbey Mead, Tavistock, Devon, England.

NEW ADDRESSES

BROOKS, Rev. J. R., formerly 180 W. 135th St., Box 727; General Post Office Box 336, New York City.

CHILLSON, Rev. ALBERT A., formerly Hohokus, N. J.; 781 Lincoln Ave., Pompton Lakes, N. J.

HOWES, Rev. W. J., formerly P. O. Box 462, Vernal, Utah; P. O. Box 256, Provo, Utah.

VAN KEUREN, Rev. Dr. FLOYD, and the office of the Social Service Commission have moved from 279 Fourth Ave., to 105 East 22d St., New York City.

RESIGNATION

MCCOLL, Rev. J. RODGER, as rector of Holy Trinity Church, Danville, Ill. (Sp.); he continues as assistant chaplain at the Chapel of St. John the Divine, Champaign, Ill. (Sp.). Address, 1007 S. Wright St., Champaign, Ill.

ORDINATIONS

PRIESTS

ALBANY—The Rev. GEORGE EDMED DEMILLE was advanced to the priesthood by Bishop Oldham

of Albany in the Cathedral of All Saints, Albany, N. Y., May 22d. The ordinand was presented by the Rev. Herman J. Smith, and is in charge of Christ Church, Pottersville, N. Y., and associated missions. The Bishop preached the sermon.

EASTON—The Rev. J. RANDOLPH FIELD was advanced to the priesthood by Bishop Davenport of Easton in Trinity Church, Elkton, Md., May 19th. The ordinand was presented by the Rev. J. Warren Albinston, and is rector of North Sassafras Parish, Cecilton, Md. The Bishop preached the sermon.

MASSACHUSETTS—The Rev. HOWARD MARSHALL LOWELL was advanced to the priesthood by Bishop Sherrill of Massachusetts in St. John's Chapel, Cambridge, May 21st. The ordinand was presented by the Rev. Luther Weller, and is assistant at Grace Church, New Bedford, Mass., with address at 106 Spring St. The Rev. Richard T. Loring preached the sermon.

SOUTH CAROLINA—The Rev. CLARENCE ALBERT COLE, the Rev. DUNCAN M. HOBART, and

the Rev. LINCOLN A. TAYLOR were advanced to the priesthood by Bishop Thomas of South Carolina in Grace Church, Charleston, May 19th. The Rev. Mr. Cole was presented by the Rev. Dr. William Way, and is assistant at Grace Church, with address at 1 Glebe St., Charleston, S. C. The Rev. Mr. Hobart was presented by the Rev. C. M. Hobart, and is assistant at Associate Mission, Berkeley Co., with address at Eutawville, S. C. The Rev. Mr. Taylor was presented by the Rev. D. N. Peebles, and is also assistant at Associate Mission, with address at Eutawville, S. C. The Rev. William Way, D.D., preached the sermon.

The Rev. LEWIS A. BASKERVILL was ordained to the priesthood by Bishop Thomas in Calvary Church, Charleston, May 21st. He was presented by Archdeacon E. A. Baskervill, and is in charge of St. Andrew's Church, Charleston, S. C., with address at 54 Bogard St. The Rev. Carl S. Smith preached the sermon.

CHURCH SERVICES

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street

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

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill

THE COWLEY FATHERS

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

NEW YORK

The Cathedral of St. John the Divine

Cathedral Heights

New York City

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

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

The Church of the Ascension

Fifth Avenue at Tenth Street
New York, New York

Rev. DONALD B. ALDRICH, D. D., Rector

Sundays in June

8 A.M., Holy Communion
11 A.M., Rev. Joseph Fort Newton, D. D.

Week-Days

8 A.M. Holy Communion
This church is never closed

St. James' Church, New York

Madison Avenue and 71st Street

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

Sunday Services

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

NEW YORK—Continued

St. Thomas' Church, New York

Fifth Avenue and 53d Street

Rev. ROELIF H. BROOKS, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursdays: 11 A.M., Holy Communion.

Trinity Church

Broadway and Wall Street

In the City of New York

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

St. Bartholomew's Church, New York

Park Avenue and 51st Street

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

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

Church of the Incarnation, New York

Madison Avenue and 35th Street

Rev. JOHN GASS, D.D., Rector

Sundays: 8, 10, 11 A.M.
Wednesdays and Holy Days, Holy Communion at 10 A.M., Fridays at 12:15 P.M.

Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues
(Served by the Cowley Fathers)

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

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets
Rev. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M., High Mass & Sermon, 11 A.M., Evensong & Devotions, 4 P.M.
Daily: Masses, 7 and 7:45 A.M. Also Thursday and Saints' Days, 9:30 A.M.
Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juncue Avenue and N. Marshall Street
Very Rev. HENRY W. ROTH, Dean

Sunday Masses, 7:30, 9:30, and 11:00 (Sung Mass and Sermon).
Week-day Mass, 7 A.M.
Confessions: Saturdays, 4:15-5:00, 7:15-8:00.

FOR AWARDS



Nos. 14, 15 and 16

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Pendant Crucifix

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- No. 15—Sterling Silver. Each..... .25
\$2.50 a dozen
- No. 16—Bronze. Each..... .25
\$2.50 a dozen
- Silk cords, red, green, or purple. Each .15
\$1.50 a dozen



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- No. 10—Gold electroplated, dull finish. With clasp pin. Each..... .15
- No. 11—Silver electroplated, dull finish. With clasp pin. Each..... .15
- No. 5—12-karat gold filled. With clasp pin. Each..... .45



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Maltese Cross Pin

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No. 1

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- No. 7—10-karat gold filled, with screw fasteners on back. Each..... .80



Nos. 6 and 7

Pendant Cross

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- No. 4—Gold electroplated on sterling silver. Each..... .25

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- No. 9—Sterling Silver. Made with clasp pin. Each.....\$.30
- No. 12—Gold filled. Made with clasp pin. Each..... .45



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No. 17

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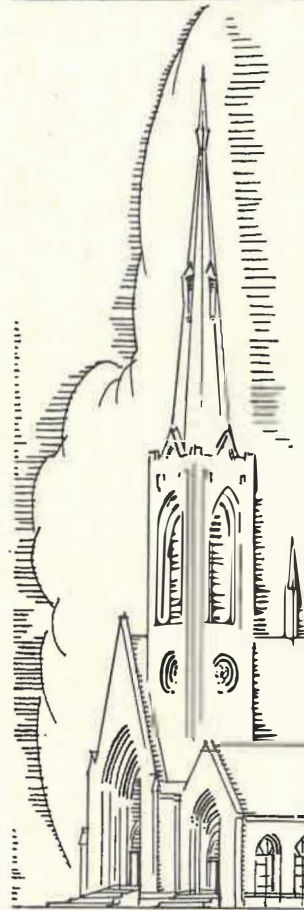
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