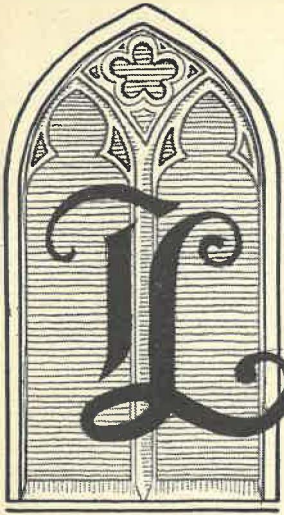
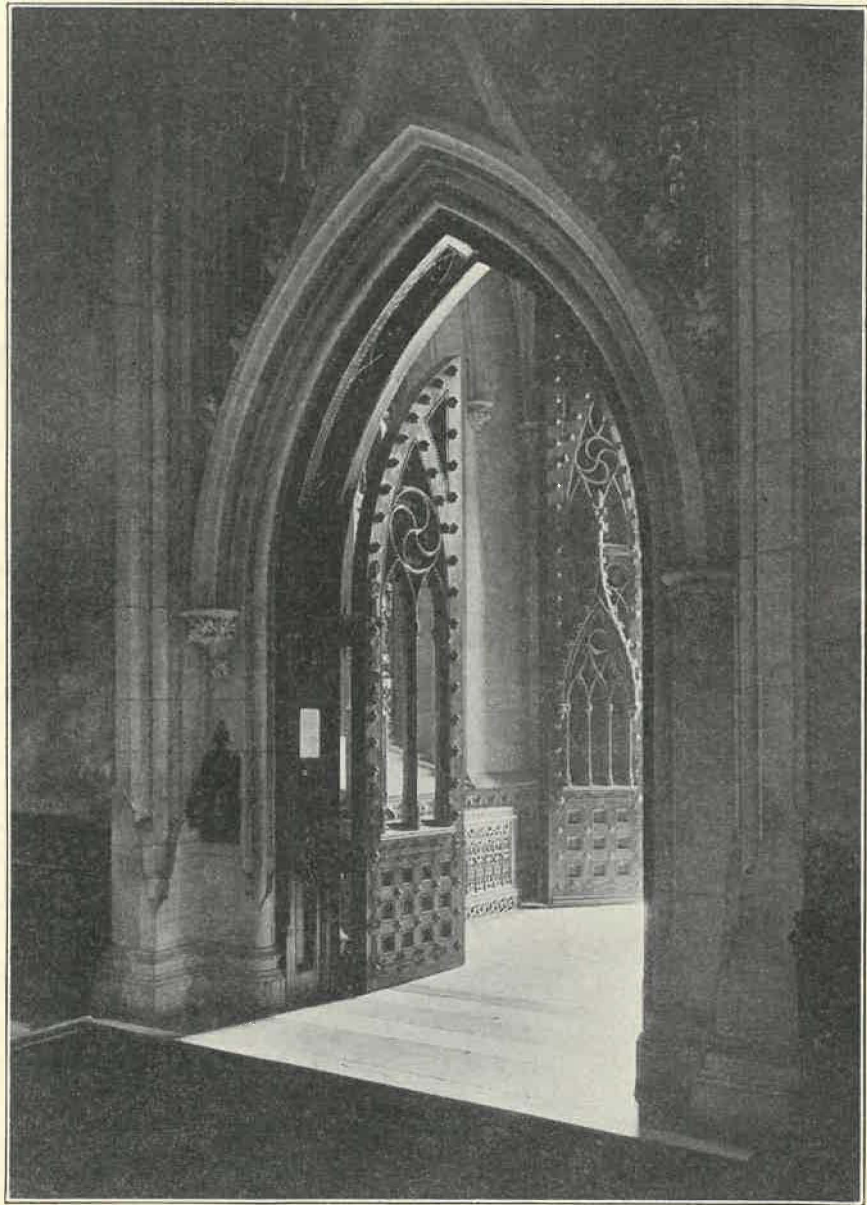
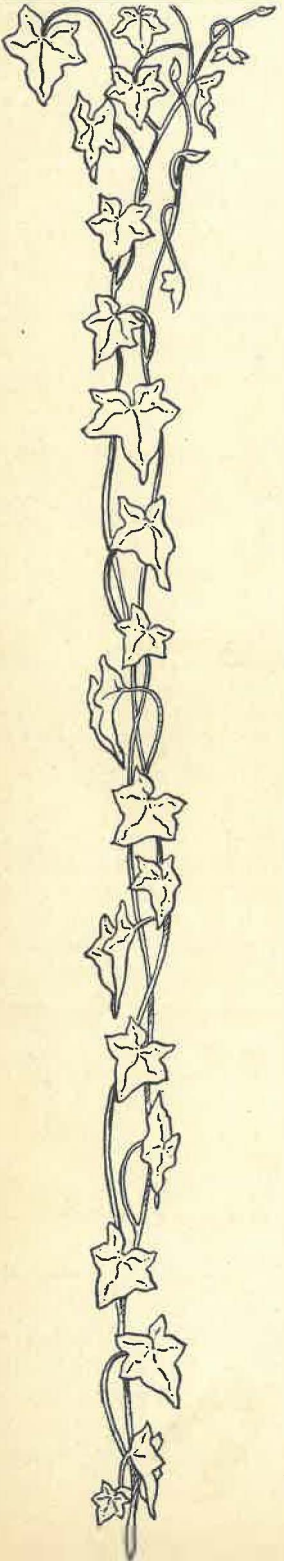


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July 17, 1937



The Living Church



ENTRANCE TO THE LONG ISLAND CATHEDRAL

"And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely" (Revelation 22, 17).

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.

The Marriage Canon

TO THE EDITOR: There is one way to "liberalize" our marriage canon without doing violence to the principle on which it is formulated. When there is a divorce and one party remarries, the remarriage constitutes an act of adultery, according to the Church's position, of which there is legal proof in the record of the marriage. It also destroys the possibility of reconstructing the first marriage unity by repentance and forgiveness. The covenant is broken wrongfully, sinfully, if you will, but **BROKEN**. The twain may have been one flesh, but there has been an operation, a severance. On one of the separated parts there has been a grafting which destroys the possibility of reuniting the separated parts.

To recognize this, that the former covenant has been destroyed and cannot be reconstructed, and to permit the unfortunate remnant to construct another, is not contradictory to the Church's position.

(Rev.) ROYAL K. TUCKER.

Brunswick, Ga.

TO THE EDITOR: As a young priest attempting to teach the Catholic faith in a confused and confusing world, may I humbly protest the action of the Commission on Marriage and Divorce in their proposed paragraph to be added to Canon 41?

And will you kindly add my name to the long list of those who advocate and teach, as bound by Scripture and conscience, the indissolubility of Christian marriage?

(Rev.) ROBERT K. GUMM.

Malden, Mass.

"Soft Hearts and Soft Heads"

TO THE EDITOR: Praise and thanks to you for your editorial, *Soft Hearts and Soft Heads* [L. C., June 12th]. You certainly have hit the nail on the head, fairly and squarely too!

Although killing may have become or be considered an art (?), I wrote "act of killing," not "art of killings," in my recent letter (*Remarriage After Divorce*, L. C., June 12th).

(Mrs.) KATHARINE R. DAVIS, JR.

Bolton Landing, N. Y.

Rome and Totalitarianism

TO THE EDITOR: I have read Mr. Charles Marshall's letter [L. C., June 26th] with the heartiest approval. Dr. Butler's choices seem strange and difficult to some of us.

In the matter of Spain, it seems to me that the conscience of our Western civilization is quite outside the curia. Even hard-boiled "materialists" have been stung to protest against the Franco campaign! Mr. Marshall does not mention the proposed "concordat" with Yugoslavia. A more despicable and doubtfully ethical piece of political jugglery has hardly been known in our time: an attempt to overlord the great Orthodox Catholic majority by Fascist "pressure."

When it becomes evident that the Fascist chiefs have a definite part to play in Vatican diplomacy, we may wonder, with Mr. Marshall, where we are. The Vatican loves to barter, loves a bargain, Dr. E. Boyd Barrett

has said. There is, however, no proof of any great statesmanship in the political "bargains" of the curia during the present decade.

MATTHEW STIMSON.

Boston.

The Importance of the Priesthood

TO THE EDITOR: I hope that a suggestion to our Fathers in God will not be thought in any way disrespectful to their high office.

The clergy are constantly "building up" the episcopate. The bishops are the successors of the apostles, and the transmitters of the apostolic gift. In sermons and instructions year after year the people are reminded of that fact. As a result of this teaching, the people are conscious of the importance of the episcopal office. Let the bishop come to the parish, and, be he good preacher or poor, and whether there is a Confirmation or not, the people will always turn out.

But who is to instruct the people on the importance of the priesthood? This is the one subject which the Church definitely and specifically directs as the subject of a sermon: see the first rubric in the Ordinal. Surely she must think it is important. Yet the average priest has a natural hesitation about seeming to exalt himself. Bishops feel that way; I have never yet heard a bishop preach about the importance of the episcopate. Our Fathers in God could hold up the hands of their clergy in most effective fashion by dwelling more often in their visitations on the importance of the priestly office, and the duty of loyalty which people owe the priest.

To be sure, many of our faithful laity know that lesson full well; but the bishop will have before him also the people who do not know it. So, far be it from me to tell my superiors how to do their work; but, if they are ever undecided as to a sermon subject, I would suggest the hint which the Church drops in the first rubric in the Ordinal.

(Rev.) T. M. BAXTER.

Austin, Minn.

The Hammond Organ

TO THE EDITOR: I have been greatly interested in the article in *THE LIVING CHURCH* of May 29th, in which there is a discussion of the various "substitute instruments" that have recently come on the market; and I notice, without much surprise, that the Hammond instrument receives most of the kicks, and fewest of the ha'pence. The criticism in the article is temperate enough; but in general we have come to expect that whenever the Hammond is mentioned (outside of its advertisements) it is only to be knocked down and dragged out, and to have its prostrate form trampled upon. Now I hold no brief for the Hammond: I don't own one; my whole existence from a child has been mixed up with the pipe organ—few men are as much attached to their wives as I am to my noble three manual at Olney. So my feelings are all on the side of the traditional organ. But the question is raised, whether the Hammond is useful and suitable for Church work, and this is not a matter of feelings, but a matter of fact, and should be judged as such. . . .

The question is, whether the Hammond is useful in the Church service. So the

American Organist asked 12 leading organists for their opinions, and they went thumbs down on it. Why, of course they did! Leading organists, in great churches, with elaborate musical programs, need for their work large pipe organs, with immense resources. I am not a leading organist by several laps; but I play in a large church, with a huge congregation, and I admit that a Hammond would hardly size up to the requirements. *But the people to ask about it are the unprominent ones; the average, medium, or small run-of-the-mine Church-folks who perhaps have had to get along heretofore with a piano or a parlor organ. They find the Hammond not only useful, but delightful: I know whereof I speak. . . .*

I have experimented a good deal with a Hammond in a local church, and can easily see where it falls below the pipe organ. Nevertheless, granting this, the instrument I speak of gives enough support for both choir and congregation; it is entirely adequate for the necessary solo playing, and the people who bought it are satisfied with it. "But," cry the critics, "they have no business to be satisfied!" And I can only say, as Dr. Johnson said to Mr. Gibbon: I can't help that. . . .

After all, it's a case of the proof of the pudding. I couldn't very well use a Hammond, or any other substitute, in my work. But we know that there are many churches that have installed them, and found them satisfactory; churches (in many instances) that would have had to wait indefinitely, otherwise, before they could have had anything but a parlor organ, but that are now able to have "tone without wheeze."

There is a saying that I like to quote: "Calling a sheep's tail a leg doesn't make it one." And saying that the Hammond is not useful in church doesn't mean much, when we know that numbers of churches have taken 'em and liked 'em. . . .

WALTER LINDSAY.

Philadelphia.

TO THE EDITOR: The local church has recently installed a new Hammond electronic organ. It has caused considerable interest and much favorable comment from church members and visitors. We now have a daily broadcast of "organ meditations" from the local radio station. One of the problems of the Hammond organ is the proper placing of the speaker, but we have solved that very satisfactorily. I believe the Hammond organ will prove to be the solution of the organ problem for small churches.

(Rev.) V. LOUIS LIVINGSTON.

Coffeyville, Kans.

Automobile Deaths vs. Alcohol

TO THE EDITOR: As though mockingly using last year's all-time auto death record as a sort of springboard, this year's record has jumped 26% for the first two months over those months last year. That means that an increase of more than 8,000 persons have unexpectedly and violently left this life via automobile disasters. And the increase is all among persons above 25 years of age.

Why is it that, with all the safety programs, safety lectures, and safety propaganda, besides improved cars and roads, such

deaths continue to pile up their accusing record? Of course, we know that carelessness is a factor, and we know that speed, beating lights, and like offenses are factors. But do you suppose that the presence of 400,000 retail liquor outlets in this country has anything to do with it? As a matter of fact, there is a peculiar parallel between the increase in the number of automobile fatalities and the increase in the sale and use of alcoholic beverages.

H. J. MAINWARING.

Wollaston, Mass.

Evaluating the National Council

TO THE EDITOR: It was with great satisfaction and wholehearted agreement that I read your editorial of July 3d entitled The National Council, with the exception of your statement that the proposals of a former Evaluation Committee were "pigeon-holed" by the National Council. I leave the making of the proper answer to that to someone who has the records at hand. However I distinctly recall that all suggestions and proposals of the Evaluation Committee were studied very carefully by special committees of the Council, and then most thoroughly discussed and conscientiously acted upon by the Council as a whole.

I was particularly pleased with the view that you took as to the personnel of the Committee to evaluate the policies and program of the National Council and the work administered by it. I recall that the General Convention of 1928 passed a resolution calling for the appointment of a Joint Committee consisting of five bishops, five presbyters, and 10 laymen "on Budget and Program to consider and report upon the report and program of the National Council to this Convention and all matters incident thereto, and the report of the Evaluation Committee" (see General Convention Journal of 1928, pp. 193-4).

It happened that the president of the House of Deputies discussed with me the constituency that he had in mind for the part of the Joint Committee that was to come from the House of Deputies. In his tentative list, there were several men then serving on the National Council. My comment was that it would be wiser to eliminate all members of the Council from that Committee, as the work of the Committee was to evaluate the policies and work and suggestions of the National Council. I took this position as a member of the National Council at the time, and felt very strongly there should be a perfectly free and unhampered body to review the work of the Council. The president of the House of Deputies saw the point and finally made his Committee without any member of the National Council on it.

I believe that Dr. Block was correct in the view for which he contended in regard to this matter, and I hope when the Convention appoints the Committee it will be constituted without any members of the Council.

Like you, I also would like to have a fuller explanation from my highly esteemed and beloved friend, the Bishop of Chicago, on just what he means by "democratizing" the election of Council members. No doubt such explanation will be forthcoming.

(Rev.) W. P. WITSELL.

Little Rock, Ark.

Communion in One Kind

TO THE EDITOR: As Mr. Smith pointed out [L. C., July 3d], Communion in one kind is a lay movement and, from what I have observed in many parishes, a steadily growing one. Therefore, as a layman, may I add a word?

The Anglican communion suffers from a

provincialism due largely to self-imposed limitations. As the Catholic movement has advanced, these limitations have been constantly shifted or abandoned, as our whole attitude toward Catholic ceremonies and practices witnesses. About certain things, however, we still feel that because the Anglican Fathers in the 16th century took a certain stand, we are bound to that for all time. This is not the working method of the Catholic Church.

The Catholic Church has always been practical and efficient in a practical world. She has conformed to the psychology and mode of life in different centuries and in different countries. She has applied this adaptability to the Sacraments as well as to liturgical worship and pious practices.

Take, for example, Confirmation. Primitive liturgics show that this was a rite supplementary to Baptism and administered in conjunction with it. However, the Western (and Anglican) Church has seen fit to separate the two rites. The East follows the old way and administers Confirmation by the priest, with chrism.

Likewise in the early Church only the highest order, bishops, were the ideal celebrants of the liturgy, the presbyters taking their part as his assistants. This is still the theory of the Eastern liturgy. For efficiency's sake the Church found it necessary to change this and order priests to celebrate the Eucharist.

So, too, the administration of the Communion has changed, even in the Orthodox Church, which is often looked to as the champion of an unchanged primitive method. Surely intinction with a spoon was not the method of the Last Supper, nor of the earliest Church. (Let me point out, also, the comparatively small number of communions made under this method.)

Now, the important thing is that doctrine has not changed. Although the administration of the sacraments must meet the conditions of the age, the belief in their nature and efficacy remains unchangeable. Nor can the Church sanction any administration of a sacrament that would imply an unsound sacramental doctrine. This, of course, applies to both the Eastern unprimial method of intinction as well as the Western Communion in one kind.

Among us, many thoughtful people, both clerical and lay, are beginning to see it as

a practical matter then, the theology being the same. Infection, for instance, may not be an actuality, but there are many who will never be convinced of this. Again, the constant danger, and frequent occurrence, of irreverence in administrations of the chalice. Nor will intinction overcome this. To those who understand and love the Blessed Sacrament, the thought of the intinctured Host given into the communicant's hands is painful. Catholics will never stand for the Church's sanctioning such a practice.

The time element (important in these days) again supports one kind. Let us not forget that the 16th century reformers are not necessarily committed to an infallible wisdom in their rejection of practices which have been tested through the centuries by the Church.

P. PALMER.

New York.

Religious Instruction in School

TO THE EDITOR: The Ministerial Association of Camden county, N. J., aided by Monsignor Strenski of the Roman Catholic diocese of Trenton with the permission of his Bishop, and by Rabbi Lipis (both of this city), is investigating the possibility of introducing an elective course of religious education with credit toward a diploma into our public school system.

Our tentative plan, subject to the approval of the New Jersey state board of education and the board of education of the city of Camden, is that well-qualified clergymen of all denominations, grouped into Roman Catholic, Episcopal-Protestant, and Jewish divisions, will each teach their own children during school hours, in the schools themselves, which instruction will carry credit toward a diploma and will be on a par with every other subject taught in the school. We hope to start in a small way but gradually cover the whole school system.

As we see it now, the course will include (1) instruction in the Bible, (2) an outline of Christianity's contribution to civilization, and (3) instruction in Christian ethics.

As president of the Ministerial Association, may I ask your readers that if they know of similar projects in other parts of the country they will write me at 525 Royden street, Camden? I am particularly anxious to know what courses have proved valuable; what mistakes have been made; and what books, pamphlets, surveys, etc., have been published on this most important subject.

(Rev.) NORMAN S. HOWELL.

Camden, N. J.

Vale, St. Paul's!

TO THE EDITOR: When we learn that a church, a cathedral in fact, is to be torn down, its site marked by a parking lot for autos, and its work perpetuated by a trailer, there is something worthy of the headlines. What is to be the disposition of the congregation thus dismissed from their meeting-place we do not know. We do believe, being one of them, that they are a bit particular about the manner of their worship, and are not too well pleased at an administrative indifference which seems to have taken no thought for the furtherance of their spiritual welfare in the style to which they have been accustomed.

The reasons for this form of procedure appear to be about as follows, as we interpret the resumé of the scheme, offered by the Rt. Rev. Henry W. Hobson, Bishop of Southern Ohio: The atmosphere in the neighborhood of Seventh and Plum streets is getting a bit sooty, the cathedral somewhat tattered and torn, and attendance is not as good as it used to be. That is why it is going to be eliminated (and for aught we know the axe

The Living Church

Established 1878

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

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may already have been laid to its venerable cornerstone). And it is not to be rebuilt some place else because: (1) The diocese of Southern Ohio is trailer-minded, and its constituents apparently more susceptible to conversion in this way. A cathedral is not something of bricks and stones, etc., as we had supposed, but just a "chair," and the chair may be more readily and portably and cheaply installed in a trailer than in its former more glorious surroundings; and the trailer can roam about in the highways and by-ways in the true nomadic spirit, so dear to the heart of a Southern Ohioan. Furthermore, (2) the tides of population in Cincinnati, the see city, are very fleeting. They shift about, every 50 years or so. A church built today upon the top of Mount Olympus, as it were, might, after the passage of an aeon or two, be found at the bottom of an ash heap, and the trailer is presumably the best means of egress from so unsalubrious a situation.

Though anxious to preserve an open mind about this business, and not desiring to jump at conclusions, your contributor admits to some misgivings as to how the scheme of evangelizing by trailer rather than by cathedral will work out. So, prompted by a bit of perhaps justifiable curiosity, he puts on his seer's spectacles for a look into the future. It's the gypsy in him, we suppose. And the prospect is not altogether pleasing. For in this scene the churches have all vanished. Here was one which was hard up, and there one located on the wrong side of the railroad track. And another, it seems, had a spire which did not reach sufficiently far toward the heavens. And so, one by one, they have all perished and are desolate. The clergy, too, are gone.

But down the road whizzes along, merrily enough, the ecclesiastical chariot, Heaven's Express, the trailer, its loud speaker blaring out a message of peace and good will. At the wheel sits the good Bishop, necktie flying in the breeze, the last of the Mohicans, so to speak, waving his benedictions to the right hand and to the left upon the people who have lined the road to see the passing show, and who, when it is over, return to the worship of Baal.

CHARLES S. LEE.

Swampscott, Mass.

Seminary Curriculum

TO THE EDITOR: It seems that our seminaries are negligent and derelict in instructing their graduates. Somewhere there should be a course in Intrinsic Probability. This might teach clergymen not to tell such exaggerated and highly improbable stories of the profound influence they have had on the world—stories one encounters frequently. A course in Numbers might also be advisable. Too many of our clergy are unable to count. At times they have been known to report 200 present in churches seating 85, and to estimate what by old-fashioned numerology would be a congregation of 52, as 100. Correspondence should also be a compulsory course. To learn to answer letters might be advisable, especially letters from the Bishop. Cultivation of a legible handwriting (and better typing than this!) might profitably be included. Spelling might be delicately touched upon, in order that priests might not write for their mislaid "rabbit." A course in Church Politics is sadly and sorely demanded. Many a man graduates from divinity school with no technique for flattering an auxiliary, no Tammany tactics to persuade a vestry, no training in playing up to a suffragan. Some of them even graduate with the notion that the best man inevitably gets ahead—which is rather cruel torture for these enlightened times. A course in Silence, when and how, including directions for being diplomatic,

sidestepping difficult problems, avoiding embarrassing answers, would be applauded. And anyone who has read this letter would probably favor a course teaching youthful clerics not to write "letters to the editor!"

Serenely,

(Rev.) CHARLES GRANVILLE HAMILTON.
Aberdeen, Miss.

The Parish Supper Menu

TO THE EDITOR: While I was not present at the contretemps involving the Rev. Dr. Orestes Jones, as reported in your press despatches of June 26th, the report is, I believe, substantially correct with the exception of the menu. It was: beef loaf, creamed potatoes, cabbage salad, and Jello!

(Rev.) FRANKLIN C. SMITH.
Greenville, Mich.

The Racial Episcopate

TO THE EDITOR: I have read with great interest the letters of the Rev. Drs. Miller and Bragg concerning the racial episcopate, also the splendid letter of the Rev. Samuel Martin, and it seems to me the difference of opinion is in the failure of each to recognize the fact that the problem the racial episcopate seeks to solve is a sectional and not a general condition.

The question is simply what is the best method of receiving a normal spiritual and ecclesiastical experience for those Colored clergy and laity who because of secular prejudice based on race and color are now in "ecclesiastical disfranchisement" and "racial proscription," and it is a question that can only be regularly and validly answered on the basis of Catholic faith and practice, as confirmed by Catholic tradition and history; and legislation must be permissive, and applicable only to those sections where the condition exists, and where the policy is desired. I feel that opposition to racial missionary districts grows out of the fear that legislation to permit it will be compulsory, and apply beyond sections where the condition that should be corrected exists.

My own attitude is that if it is the desire of the Colored clergy and laity of the South that they have racial missionary districts, and the racial episcopate to exercise jurisdiction in these districts, and such a policy has confirmation of Catholic faith and practice, the whole Church should support any movement to secure this objective, since to oppose it creates a condition where those so fortunate as to enjoy even theoretical ecclesiastical equality seem to oppose others not so fortunate from securing the same equality they enjoy.

If the Negro clergy and laity are ever to realize their full legitimate share of the ecclesiastical inheritance, the idea of racial missionary districts must be separated from the concept of the racial episcopate, since it is possible to have racial missionary districts without the racial episcopate and the racial episcopate without racial missionary districts. Liberia and Haiti are racial missionary districts, but do not have the racial episcopate. The racial missionary district accomplishes the purpose of giving equal constitutional and canonical rights to the Negro race: the racial episcopate accomplishes the purpose of giving to Negro clergy full and free access to the *esse* of the sacrament of Holy Orders: both of which are necessary if Colored clergy and laity are ever to realize their legitimate share in the corporate spiritual and ecclesiastical heritage of the Church.

With the mind of the Church being directed toward a future permanent status of a Presiding Bishop, it is hardly disloyal and ungrateful for the minds of Negro clergy

and laity to be directed toward the question of how best they might realize their full share of the corporate heritage, or to feel that, if it is neither disloyal or ungrateful for the other race to discuss the question of the future Presiding Bishop being a permanent Bishop of Washington, it is hardly disloyal and ungrateful for them to feel, even if racial missionary districts are no longer necessary or desirable, that the racial episcopate be given by election of Negro clergy as future bishops of Haiti and Liberia.

I admit that time and experience changes the thought of many. I have changed from the standpoint of not favoring racial missionary districts to the standpoint where I feel if my brethren in the South desire them, and they are agreeable to Catholic faith and practice, it is my duty in loyalty to my brethren who labor in that section, to help them secure what they feel will solve their problem.

(Rev.) HARRY E. RAHMING.
Denver, Colo.

The Jesuits and the Vernacular

TO THE EDITOR: In your issue of July 3d the Rev. M. H. Throop of Shanghai writes: "In the May 8th issue the Rev. J. C. McKim mentions a Chinese version of the Roman Mass which he states never received official recognition . . ." and that a Chinese Jesuit showed him this version, telling him that "it had been authorized for use by the Pope in the 17th century but had never actually been used."

The distinguished translator (into Chinese) of Canon Charles *et al.*, has been a little unfair in suggesting that a statement of mine, relating to Jesuit work in China, has been contradicted by a Chinese Jesuit. I never made the statement which he imputes to me. The (more or less) similar statement embodied in my letter, cited by Dr. Throop, was enclosed in inverted commas and properly credited to the Rev. Thomas J. Campbell, S.J., an authorized historian of that society.

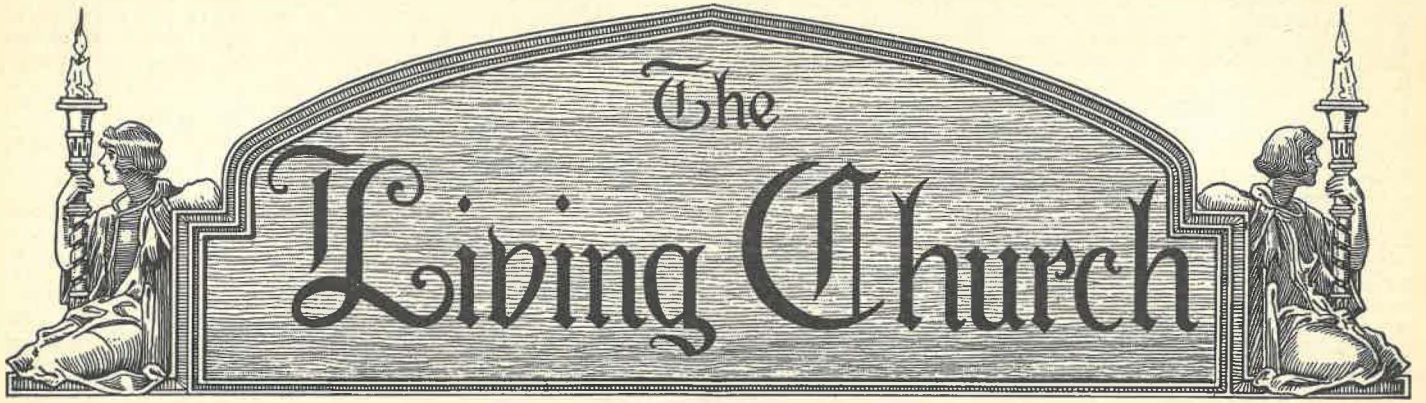
Therefore, the conflict, if there be one, is between Dr. Throop's Chinese Jesuit and an accredited historian of his own society. It is quite possible that there is no real conflict. Fr. Campbell, to whom the English language is native, says that the Pope "favored the scheme" but "withheld any official recognition." Dr. Throop does not say in what language he conversed with the Chinese Jesuit and it may be that his "authorized for use" is a paraphrase of some Chinese expression capable of being rendered more consistently with the admitted fact that the Chinese Mass never was used liturgically.

(Rev.) JOHN COLE MCKIM.
Peekskill, N. Y.

The Roman Priest at Keijo

TO THE EDITOR: The "harrowing experience" of the Roman priest on a recent visit to Japan, reported in Through the Editor's Window, in the issue of July 3d is most interesting. But your remarks in connection therewith seem to smack of Romanism itself. Suppose, if you will, that a priest of the Anglican Church found himself in exactly the same sort of position (it *could* happen, as witness certain Liberal Catholic, Lutheran, and even Roman Catholic parishes)—do you expect the Anglican priest would *not* have left the sanctuary, also? Then a Protestant editor could write, ". . . when, as, and if sanctioned by the Anglican Church"! Should we not remember that the Catholic Church is not alone in claiming to offer the Body and Blood to the faithful?

JESSE A. JEWETT.
East Aurora, N. Y.



VOL. XCVII

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No. 3

EDITORIALS AND COMMENTS

The Church and Industry

AMERICA IS NOW going through the most far-reaching industrial crisis in its history. The spectacular rise of the Committee for Industrial Organization, its increasingly successful challenge of the American Federation of Labor, and its new and vigorous approach to the subject of industrial democracy have radically changed the industrial picture and have marked the beginning of a new era in the economic history of this country.

What is the relation of the Church to this new picture? Should she take sides in the conflict or should she hold aloof from it? Has she any guidance to offer to capital and labor?

A distinction must be drawn between what Churchmen as individuals or even Church organizations, as, for example, the Church League for Industrial Democracy, may or should do in regard to industrial disturbances, and the attitude of the Church itself. Individuals and organizations may properly take an active part in these matters in accordance with their own convictions. The Church as such is concerned with even deeper problems that transcend present issues, both in time and in space. Moreover, the Church is for all sorts and conditions of men and must guard against identifying herself with any particular group or organization, or even with any specific form of society.

While specific circumstances have changed in recent years, certain underlying principles remain unchanged. In order to get a view unbiased by present conditions let us go back before the days of CIO, before the NRA, before the depression, even before the era of Hoover prosperity. The former editor of *THE LIVING CHURCH*, Frederic Cook Morehouse, wrote an article in 1922 for the *Annals of the American Academy of Political and Social Science* for September of that year, subsequently reprinted in *THE LIVING CHURCH* of September 16, 1922. His subject was *A Churchman's View of the Church's Function in Industry*. Much of what he wrote at that time is so specifically applicable to the present situation that we venture to draw upon that article freely in this editorial.

Mr. Morehouse began with the proposition that "the Church stands unqualifiedly for social justice." To illustrate this he quoted a joint resolution of the General Convention in 1913, in which the bishops and deputies stated that they

"do hereby affirm that the Church stands for the ideal of social justice, and that it demands the achievement of a social order in which the social cause of poverty and the gross human waste of the present order shall be eliminated, and in which every worker shall have a just return for that which he produces, a free opportunity for self-development, and a fair share in all the gains of progress. And since such a social order can only be achieved progressively by the effort of men and women who in the spirit of Christ put the common welfare above private gain, the Church calls upon every communicant, clerical and lay, seriously to take part in the study of the complex conditions under which we are called upon to live, and so to act that the present prejudice and injustice may be supplanted by mutual understanding, sympathy, and just dealings, and the ideal of thorough-going democracy may be finally realized in our land."

As we all know, this forward-looking statement adopted by General Convention nearly a quarter of a century ago has been reaffirmed and expanded in many subsequent pronouncements of the General Convention and pastoral letters of the House of Bishops, notably that splendid pastoral issued from Davenport in 1933 which is the high watermark of episcopal pronouncements in our Church.

IT IS WHEN the Church comes to the practical application of the high principles that it enunciates that we find ourselves in many difficulties. What can the Church do to put these principles into effect?

Mr. Morehouse began by first eliminating "certain things that the Church cannot rightly be expected to do." He enumerated three of these as follows:

(1) *The Church cannot create machinery for the State.* "If this were the day when the Church was organically united, when its own courts had jurisdiction over moral questions, when the whole population accepted the authority of the Church, and when the State backed up the decisions of Church courts by coercive legislation, the responsibility for creating such machinery might conceivably be placed upon the Church. . . . If the Church were organically united and her authority were accepted by the whole people, duties could be laid upon

her that cannot be under 20th century conditions and the American Constitution. . . . The State, not the Church, must create the machinery for harmonizing the differences between capital, labor, and the public."

(2) *The Church cannot be made the advocate for one class of people as distinguished from another class.* "Here, again, there is constantly the assumption made to the contrary. We are told that the Church is a 'bulwark of capitalism.' We are admonished that it must be made the 'friend of labor.' As a matter of fact the charge is untrue and the admonition unwise except to the extent that the Church must be the friend—because its true relation should be that of spiritual mother—to everybody. The one thing that the Church may *not* do is to divide men into classes and sympathize with the one class rather than with the other. Indeed the Church knows and must know no distinction between her children. Long before democracy was dreamed of in the State, the Church was practicing it as a matter of course."

(3) *The Church cannot become the propagandist for any social or political program.* "It is difficult for many to see why. On what they deem to be sufficient reasoning, they accept for themselves certain policies or programs which they believe essential for the well being of the nation—Socialism or anti-Socialism, the Single Tax, organized labor, Sovietism, prohibition, or any other program, good or bad, wise or unwise. Believing in such program themselves, they assume that their reasoning should also be that of the Church, and that the Church should be committed to it. On the contrary it is no part of the duty of the Church to sanction particular programs looking even to better social conditions. Her part is to proclaim principles and leave to the State—which, ideally, would mean her own enlightened children functioning in another sphere—the formulation of those principles in a program or policy. So also the Church cannot attempt to suggest how her own children should vote."

HAVING ELIMINATED certain things that the Church ought not to do, Mr. Morehouse went on to enumerate certain positive ways in which the Church should express its function in relation to industry. Three of these he enumerated as follows:

(1) *The Church should impress the sense of personal responsibility alike upon employers and upon employes.*

We have heard a great deal about the question of responsibility in connection with the sundry strikes now being waged in this country. Certainly one of the principal issues in the larger strikes is that of collective responsibility. Collective bargaining seems to be assumed if both parties are equally responsible; but employers, who are incorporated, refuse to enter into agreements with the unions that are unincorporated. The former are legally responsible; the latter are not. Employers maintain that under recent legislation they are given most of the responsibilities while the rights are given to labor. They maintain that power and responsibility must go hand in hand and that if the union assumes the task of representing the organized strength of the workers in the factories and mills the union must also accept the implications of such power through incorporation. The CIO, on the other hand, opposes incorporation because that makes the union a legal individual who, like other individuals, can be brought within the control of law. This the CIO resents because of its distrust of the courts, frequently and vociferously expressed. On the other hand so firm a friend of labor as Supreme Court Justice Brandeis believes that labor unions should be incorporated.

Underlying the question of corporate responsibility, how-

ever, is the basic question of individual responsibility. A corporation is legally a person but it is a person without a soul. The law recognizes that fact in many ways, notably by making the corporation ineligible as plaintiff in a libel suit. Moreover, collective responsibility does not abrogate individual responsibility. As Mr. Morehouse wrote in the article in question:

"Men are created as units and as units they will be judged. They cannot merge their personality into a group nor their personal responsibility into group responsibility. . . . Impersonality cannot be permitted in the realm of social or moral activity. There is not an abuse in all industry for which personal action or personal neglect is not responsible. And this applies quite as truly to the employe as to the employer. The former cannot merge his responsibility into that of his union. The Church cannot perform a more wholesome function in the realm of industry than that of making concrete the teaching that individuals, whether as directors of a corporation or as members of a union, must assume responsibility for the actions of the group."

(2) *The Church should define the moral issues connected with industry.*

It is as true today as it was in 1922 that "we sadly need a moral theology brought up to date." The moral theology that the Church has inherited from previous generations is adequate as it relates to purely individual activities but wholly inadequate when applied to the problems that grow out of the collective activities of the present day. The Church's teaching in regard to moral and ethical problems has in the past been based on the relationship of one individual to another or of small groups of individuals. Until the present century the Church has not had to struggle with the problem of relations between huge corporations owned by thousands of stockholders, large and small, and huge unions practically controlled by a small group of more or less professional individuals. In neither of these bodies does the average individual have any considerable degree of control. The man who holds one or ten or a hundred shares of stock of Republic Steel cannot exercise any effective restraint upon the activities of Tom Girdler, nor can the individual members of the union exercise any effective restraint upon the activities of John L. Lewis. Yet both among the stockholders of the corporation and among the employes who are members of the union are many sincere Christian men and women who do not desire industrial strife and who would welcome the leadership of the Church in developing a satisfactory moral theology pertaining to the realm of industry.

The Church is beginning to realize its responsibility in this regard. The pronouncements of the House of Bishops and of General Convention, to which we have referred, are a step in the right direction. We do not sympathize with those who dismiss such statements contemptuously with the remark that they are mere "pious resolutions." When the Church officially states that the motive of service must outweigh the motive of profit in a Christian social order or when she states that the Cross must be above the flag in international relations, she is giving her children guidance that it is up to them to carry out in effective action. In short, she is defining the moral issues and pointing the way to the solution of new moral problems. It is up to her children among employers and employed to find a solution for their specific problems in the light of those principles.

(3) *The Church should be absolutely non-partisan as between disputants.*

Describing this as the crux of the difficulty, Mr. Morehouse wrote:

"In the world we have the unhappy condition that, when an industrial disturbance occurs, one part of mankind immediately gives his sympathy to the employers and another part to the employes, though neither is in position to base his sympathy on an intelligent knowledge of the rights and wrongs of the case. This is tolerable in an individual; it is intolerable for the Church. Neither employer nor employed has, as a class, so universally good a record as to entitle it to the presumption of innocence when a clash occurs. The fallacy of catch-questions that are often asked, as though the answers to them were the chief factors in determining disputes, is past belief. Of course, labor has the right to organize; so has capital. Of course, collective bargaining is a legitimate right; and it makes it quite as wrong for the one party as for the other to deliver an ultimatum which it will neither discuss nor arbitrate. Of course, arbitration is the sensible method by which to determine questions at issue; and sometimes it is one party and sometimes the other that refuses to arbitrate. Of course, graft, and blackmail, and insolence, and hypocrisy, and double dealing, and intimidation, and slugging, are wrong; and each of them is just as wrong on the one side as on the other. Yet when an industrial clash occurs, these various matters of course do not afford the slightest clue to the right or wrong that is immediately at stake. An individual has no right to give his sympathies to either side unless he has knowledge of the facts in the case, and the Church must not do so. It is better that the Church should not formally or officially take cognizance of the dispute at all, but should encourage employer and striker to kneel reverently before the same Altar, while the Church proclaims to each and to both the immutable laws of right and wrong."

THESE ARE the three negative and three positive propositions made by the former editor of THE LIVING CHURCH 14 years ago. They are as true today as they were when written. To them, however, we would add a fourth positive one, as follows:

(4) *The Church should point the way toward a Christian social order.*

The Church is not dependent upon any particular organization of society. She has existed in the past under many forms of government and many social orders and doubtless she will continue to do so in future. She had her origin and rise under the Roman empire. She existed through the Dark Ages and the feudal era, through the Renaissance and Reformation and the rise of national states. She continues to exist today in all parts of the world under Fascism, Communism, Naziism, Republicanism, Monarchy, and many variations of these and other political philosophies. She will continue to exist in future, perhaps under forms of social and economic polity that have not yet been devised or even suspected.

But this does not lessen the fact that the Church must work toward a Christian social order. If the ultimate coming of the Kingdom of God on earth has any meaning at all it means just this—the establishment of a social order based on Christian principles.

Every day as we pray in the words taught us by our Lord Himself we say: "Thy kingdom come." Shall we not work as well as pray for the coming of His kingdom? Shall we not insist that whatever changes we advocate in the social order shall be along the lines of Christian principles and precepts?

It is a commonplace to say that we are living in a new era and witnessing the building of a new world. We should be more than witnessing it; we should be doing our part in our several callings in life to promote the building of a new world, and to lay its foundation strongly and surely in the firm cement of the Catholic faith.

It is for the Church as a corporate entity to declare the

immutable principles upon which the new world must be built. These principles are none other than those of the New Testament and her own tradition, made effective through the sacramental life of her members. The Church, however feeble and vacillating she may seem to human eyes, is still the Body of Christ, and every baptized Christian, regardless of his status in society, his union membership, or his political and economic views, is a member of that Body. Upon these members devolves the duty of actually building the new world on the eternal principles of Christ and His Church.

Safeguarding Marriage

THE FIGHT to throw needed safeguards around marriage goes on apace, with the usual ebb and flow. New York, as has already been noted, has adopted a good three-day law, effective September 1st, with an interesting provision: The clergyman who solemnizes the marriage must annex to or endorse upon the marriage license the date and hour when the ceremony is performed which must be at least 72 hours later than the date and hour of the issuance of the license. Failure to observe this requirement is punishable by a fine of \$50 for each offence and suspension for 90 days of the right to solemnize a marriage.

In Maryland there has been a setback. That state has a statute that makes it necessary to submit any act of the legislature to referendum upon the petition of 10,000 voters. These were obtained by those who have thrived on the "marriage industry" and now the operation of the new two-day law has been suspended until the voters of the state have a chance to vote on it 16 months hence. This constitutes a challenge to the Church people which no doubt they will promptly accept.

Through the Editor's Window

A FELINE admirer of Livy, the Office Cat, writes from Scotia, N. Y., as follows:

DEAR LIVY: I thought you might like this poem.

THE WAIL OF THE EGYPTIAN CAT MUMMY

I was a little Egyptian cat
And I lived in King Pharaoh's house, I did.
The rats and the mice I would eat with delight,
And I often caught birds, which I knew was not right,
And instead of a fence I would sit out all night,
And meow on the top of a Pyramid.

But one night I was greedy and ate seven mice,
And I had a bad fit, and I died, I did;
And they hurried and made me this beautiful case
That covered me all excepting my face,
And laid me away in a snug little place
On a shelf just inside of my Pyramid.

And there I had lain all these thousands of years,
And I hoped to lie hidden forever, I did,
But they hunted me out and took me away,
And isn't it horrid that I have to stay
In this dusty museum here day after day
When I want to be back in my Pyramid?

I AM a tiger cat, 4 years old last April 20th. I did weigh nearly 15 pounds but the doctor said I was much too fat and mustn't eat so much, so now I weigh only a little over 13. I'd like more to eat, but my family is very good to me and I'm fond of them all, even Baby John who sometimes grabs me too hard because he doesn't know any better yet.

Your friend,

TIGER.

An Experiment in Teaching Church History

By Nelson R. Burr

ALL NEARBY TEACHERS in church schools, particularly those interested in Christian history, should visit the permanent exhibits of early Christian and pagan relics at the Yale University gallery of fine arts. It should contribute especially to interest in class work to conduct a pilgrimage similar to a recent one of the senior class in the school of Grace Church, Hartford, in the diocese of Connecticut. Through the kindness of the rector and of several parishioners who loaned their cars on a Sunday afternoon, a party of about 20 motored to New Haven and spent nearly two hours in visiting exhibits which revealed intimate details of daily life and worship in the world of the early Church fathers, from the third to the sixth century. Our enjoyment and intelligent appreciation were greatly assisted by Miss A. E. Chase, a docent of the gallery, who by lecture and running comment explains the significance of the exhibits, and will conduct parties on Sunday afternoons by special request.

Our trip began before two portions of mosaic from the Church of St. Peter and St. Paul at Gerasa in the Decapolis dating from the early sixth century. The Decapolis, which was visited by our Lord Himself, for several centuries was a portion of the Roman province of Arabia, and Gerasa was an important trading center with a flourishing Christian community. The church must have been one of considerable wealth to have possessed treasures of which the present exhibits are only mutilated but still most impressive fragments. The pieces are finely cut, the pattern is fairly elaborate, and the colors present a temperate combination of white and deep maroon. Standing before this relic, with its dignified inscription, one sensed the importance and power of the great eastward thrust of Christianity in the early centuries, of which the Acts and other primitive sources tell amazingly little; and the vigor of that remote Church culture which, within a few generations after these mosaics were laid, was overwhelmed by the Saracenic invasion.

The chief attraction, however, was the reconstruction of a small chapel of the early third century, uncovered from a mound beneath the city wall of Dura-Europos, a Roman fortress and trading center on the eastern border of Syria, which was besieged and finally captured by Rome's persistent foes from Parthia. The chapel was one room, used as a baptistry, in a house which evidently developed into a sort of Christian community center. The first impression, I think, was rather disappointing to us, as the reconstruction has considerably shortened the room and the thick walls and low roof make it seem oppressively small. The walls originally were covered with somewhat crude frescoes, which were cracked by the immense weight of the mound built by the besieged over the structures just under the city wall, to prevent mining of the

foundations. Enough remained, however, to show that the artists endeavored to make their work a panorama of the growth of faith. It is significant that most of the pictures which can easily be interpreted represent miracles of faith, such as the healing of the paralytic and Christ walking on the water. The interpretation of several other fragmentary frescoes is dubious to some, but all indications point to the conclusion that faith was intended to be the key to the decorative scheme, probably to impress the converts who came to be baptized.

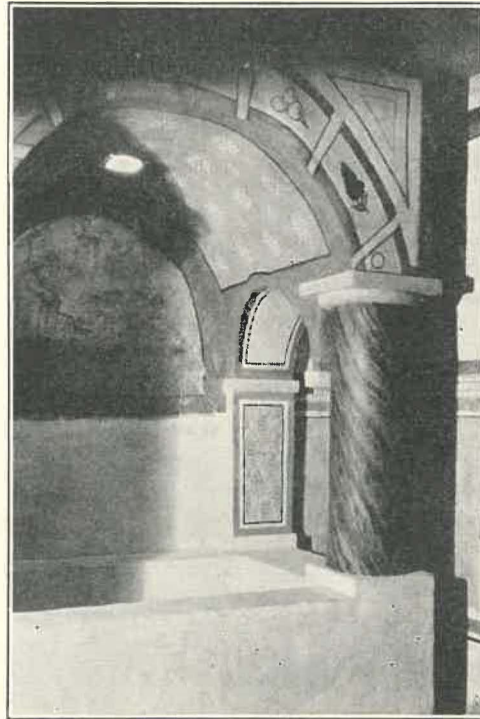
At one end of the room is a rather large tank, with steps leading into it, under a canopy upheld by short, stocky pillars tinted in dark shades. The arch is decorated with bunches of grapes and heads of wheat, obviously symbolic of the Eucharist, and the vault, like the whole ceiling of the chapel, is tinted in blue spangled with rayed, starlike figures in gold. A niche at the rear shows traces of frescoes depicting (apparently) Adam and Eve in Eden and the Good Shepherd. At first it was suggested that this might have been a tomb, but the presence of steps and of sediment in the bottom of the tank supports the contention that it was a font.

The roof of the chapel displays the ordinary construction of the present day in the Near East—slender wooden poles covered with a sort of adobe. On one wall, near the door, there is a small vaulted niche whose use has been suggested, by an inscription, as that of a repository for the sacred vessels.

The rooms adjoining the chapel contain many highly informative relics of daily life and worship in that remote portion of the Roman Empire, with

particular reference to Dura and Gerasa. There are jars, apparently for wine, oil, or water, each nearly large enough to contain one of the forty thieves. There are many pieces of jewelry; caches of coins; pottery dishes.

Those who visit these exhibits anticipating merely the esthetic thrill of exquisite works of art will be disappointed; but if they go to feel something of the atmosphere of daily life surrounding early Christian communities, they will have their reward. With a little imagination they will see the faith which they profess as it slowly gained headway in competition with the bewildering clutter of half-gods in a dying pagan civilization. The fact that the intimate relics of everyday life seemed to impress the class more than the isolated formal provisions for worship, suggests the desirability of teaching Church history in close contact with materials of life in ages through which the Church has developed. Grace Church's school intends to continue this experiment by further expeditions to the libraries and museums and to the remains of our early American Church life, such as the Glebe House in Woodbury and some of the ancient parish churches in Connecticut.



AN ANCIENT BAPTISTRY

A part of the third century Christian chapel excavated at Dura-Europos and reconstructed in the Yale gallery of fine arts, through whose courtesy this picture is reproduced.

The Church's Marriage Law

By the Rev. Felix L. Cirlot

Rector of St. Andrew's Church, Buffalo, N. Y.

WHAT SHALL WE do about remarriage after divorce? Our answer to this depends on the answer to these other and prior questions:

(1) Did Christ teach the indissolubility of marriage?

(2) Do we have any adequate reasons to discount or explain away what He seems clearly to have taught?

(3) If not, then what practical conclusions are required of us by loyalty to His teaching?

That the indissolubility of marriage is the only plausible *prima facie* interpretation of what He historically said on the subject seems beyond any reasonable doubt, despite an expression of doubt on this subject by Dr. Goudge recently, for the following decisive reasons:

(1) The so-called "exception clause" in the First Gospel is now admitted by practically all experts in the field to be unhistorical as an alleged saying of Jesus, though it is an authentic part of the text of the First Gospel.

(2) The question our Lord was asked really meant, "Do you agree with Hillel that a man may put away his wife for almost any cause he desires; or with Shammai that he may put her away for one cause only, viz., marital infidelity?" And it was agreed by both of these parties that the issue turned on how broad an interpretation one should put on the "unseemly thing" which seemed in Deuteronomy 24: 1-3 to be assumed as a sufficient reason for such divorce.

Now since Jesus held the theory of the Bible current in the first century, He would not needlessly set two passages of Scripture in conflict with each other. Hence, if He held that *any cause whatsoever*—no matter what—could break the marriage bond, He had only to interpret the "unseemly thing" as referring to that cause or causes, and to *accept* Deuteronomy thus properly interpreted. But He is obliged instead to *reject* Deuteronomy and appeal against it to Genesis! Since Deuteronomy does not say *what* justifies a man in putting away his wife, but only that *something* does, no one would be obliged to reject it except one who held that *nothing could ever justify a man in putting away his wife and taking another.*

(3) Jesus said, "What God hath joined together, let not man put asunder." The clear implication is that in every valid marriage God, and not merely man, has joined the couple into "one flesh"; also that in every divorce it is man alone who attempts to "put asunder." Otherwise, what He has said in no way answers the question He had been asked. In that case He has said nothing more than that men should not *illicitly* allow divorce followed by remarriage. But this in no way answers the question He was asked, viz., "When is it licit and when illicit?" He has answered that question only if He was saying, in effect, "It is *never* licit, *under any circumstances.*"

(4) Jesus laid down the universal moral proposition, "*Whosoever* shall put away his wife and marry another *commits adultery.*" He does not only *sin gravely*, but commits the *specific sin of adultery.* Now adultery is only possible (unless with a married person, of which there is no question here) to one who is already married. Otherwise, it would be fornication, not adultery. Hence, it is inescapably implied that the supposedly divorced man is really still married. But this contention, in a universal proposition, necessarily involves that *all divorces without exception are null and void.* Marriage not only *should* not be dissolved, it *cannot* be!

(5) The disciples found our Lord's teaching so novel, and of such unheard-of strictness, that they jumped to the radical conclusion that if such were the case it is better not to marry at all. Hence His teaching must have been far stricter than even that of Shammai, who allowed only one reason for divorce. Only indissolubility would have been in their eyes stricter than that viewpoint.

It appears, then, that the complete indissolubility of marriage is the only plausible interpretation of what Jesus said, at least *prima facie*, and that it is, moreover, what His disciples understood Him to have said. I Corinthians 7, John 4, and the almost or quite unanimous tradition of the Church for three centuries all confirm this latter point very strongly.

But we are told very persistently and very confidently today that we must not take the teaching of our Lord on this point in all its *prima facie* strictness and rigidity for the following reason: According to one of the most assured results of modern biblical criticism, Jesus' teaching was not of the legislative but of the prophetic type. Put differently, He taught principles, not precepts. Now while precepts would be inflexible, admitting of no exceptions, the argument runs, just the reverse is true of principles. We have no sound reason for holding that His divorce teaching is the one exception to this general rule. It is, rather, a flaming protest, in the prophetic style, against the great evil of divorce in a society where the woman put away had no means of livelihood but to return to her father or resort to whoredom as a profession, in case he would not receive her.

I HEARTILY AGREE with what is meant by the important truth that Jesus taught principles, not precepts. But surely, if by His teaching we mean His actual recorded words, we must phrase ourselves exactly oppositely. For surely most of His recorded sayings are, at least in form, either precepts framed to give expression to some underlying principle, or else epigrammatic expressions of some principle which make no effort to express the principle in really adequate literal language, or some such type of saying. This can be seen most clearly by simply perusing the following representative collection of them:

Turn the other cheek—Go with him two miles—Go into thy closet and close the door—Do not your righteousness to be seen of men—Let not thy left hand know what thy right hand doeth—If thy right eye cause thee to stumble, pluck it out and cast it from thee—Swear not at all—Let your speech be yea, yea; nay, nay—Resist not him that is evil—Give to him that asketh thee—From him that would borrow of thee turn not thou away—Sound not a trumpet before thee—Use not vain repetitions—When thou fastest, anoint thy head and wash thy face—Lay not up for yourselves treasures on earth—Be not anxious for your life—Be not therefore anxious for the morrow—Judge not—Seek, and ye shall find—Knock, and it shall be opened.

Perhaps not a one of these should be taken in all its strict literalness. But the reason is not because they are principles, but precisely because they are not. They are rather precepts, sometimes given a more or less epigrammatic expression in addition, which are to be interpreted in the light of their underlying principles in every case. Thus it is precepts, not prin-

ciples, which are so flexible, and which admit so easily of many exceptions. And they do this precisely because a strictly literal interpretation would often *violate* rather than advance the underlying principle on which the precept rests, and from which it derives every particle of its validity.

Nor does our Lord attempt in every case to lead His precept back *all the way directly* to the two *great* commandments or the golden rule. He is often content to lead it back to some more proximate principle where the connection between the precept and its underlying principle is more easily evident. For example, in Matthew 5:23-24 He leads back the Sixth Commandment and all the less grave matters He finds implied in it to the root principle of having nothing against thy brother. Also, in Matthew 5:48 He bases the precept about plucking out the eye and cutting off the hand on the principle, "Everyone that looketh upon a woman to lust after her hath already committed adultery with her in his heart." Still other examples are Mark 2:27 (The Sabbath was made for man, etc.), Mark 7:15 (There is nothing from without that going into the man can defile him, etc.), and Mark 7:12-13 in which, in the Corban controversy, He clearly implies that the requirement of the Fifth Commandment is for a man to do for his parents.

NOW THESE examples show not only that Jesus does not always attempt to lead His precepts all the way directly back to the law of love, but also that His normal method of teaching does not exclude the possibility that upon occasion, even if rarely, He might give expression to the principle which underlies the particular precept. In other words, these examples, along with such others as the Summary of the Law and the Golden Rule, show us that while Jesus usually used precepts, He was not unable or unwilling to use principles also.

Now, to apply these results to our particular problem, we see that in this case our Lord has given us at once a precept, the underlying principle on which it rests, and a theological corollary from the latter. The precept is, "Those whom (or that which) God hath joined together, let no man put asunder." It would be a legitimate demand that this, like all our Lord's other precepts, be interpreted in the light of the underlying principle. But He does not, as some have contended, try to lead the matter all the way back directly to the law of love. Rather, He derives the precept directly from a more proximate principle, *viz.*, His "one-flesh-doctrine." And this, as we saw above, unless explained away or denuded of its natural force, means the absolute indissolubility of marriage, once it has been validly contracted.

Now when we interpret the precept of our Lord in the light of this underlying principle, we find it does not favor relaxation of the rigidity of the precept, but rather completely excludes it. For it is, as we saw above, the equivalent of a strict universal negative. It does not say, "Do not ever break the marriage bond." It says, "It cannot be broken." All efforts to do so are null and void, and the divorced parties are still as much married persons as ever. Consequently (and only on this premise) the theological corollary follows that to remarry after divorce is adultery. This corollary Jesus Himself definitely draws from His principle. And it not only shows conclusively what the principle must be on which it can be based as a premise; but it also, at least as definitely as the underlying principle itself, excludes any relaxation of the *prima facie* rigidity of the precept to which one might be tempted. Thus the objection with which we have been dealing strengthens rather than weakens the conclusion at which we had arrived.

Nor will it undermine this conclusion to insist that Jesus' teaching was of the prophetic rather than the legal type. We have no sufficient warrant for holding that a prophet could not become convinced of the indissolubility of marriage, or could not proclaim it in uncompromising terms if he did. The resemblance of such a tenet to a law would certainly not stop him. This is shown not only by John the Baptist's attitude toward Herod's marriage, but much more broadly still by the share of the prophets in the formulation of the various legal codes in the Old Testament, and especially in the Deuteronomic code. When we generalize about the character of the teaching of the prophets, we must remember that we are imposing our own categories on the evidence (however justifiably on the whole) and are not using any to which the prophets themselves consciously undertook to conform. So it would not matter decisively whether the indissolubility of marriage fell into a category (whether law or legal principle or whatever one chooses to call it) from which Jesus has in no way committed Himself to abstain.

The really crucial question, then, is whether any "lower" interpretation than the indissolubility of marriage really does justice to what Jesus is historically recorded to have said. Certainly the idea of a "flaming protest against the economic position in which divorce placed the helpless woman" does not. The provision in Deuteronomy probably had her economic helplessness chiefly in mind. But it seeks to remedy this by *promoting* remarriage; while Jesus makes precisely the remarriage the chief point in His condemnation, even more than the putting away of the wife. The latter is condemned chiefly as leading to the commission of adultery, *i.e.*, to *remarriage*. Instead, then, of viewing remarriage as the cure or alleviation of the evil of divorce Jesus views it as the supreme evil springing from divorce. This is the diametrical opposite of what the "flaming protest" theory demands!

WE CONCLUDE, then, that we have no adequate reason to evade the clear and obvious meaning of Jesus' teaching on divorce. If we are inclined to say, "This is a hard saying, who can hear it?" the answer is, "God does not tempt any man above what he is able to do." What, then, finally, does the teaching of Jesus require of His Church in this matter?

(1) We must refuse absolutely to marry any person who has once been validly married and who has from that marriage a living spouse.

(2) We must refuse also to bless the "parties to such a union" when it has been contracted elsewhere, lest we be misunderstood to bless the abidingly adulterous course upon which they are entering.

(3) We must absolutely and rigorously exclude from the Sacraments, and especially from the Holy Communion, any who have committed this species of adultery unless they profess themselves willing to desist from it immediately and permanently. We must do this, not because sins of the flesh are any more unforgivable than other sins, but because no sins are forgivable unless and until there is a sincere sorrow for them, *coupled with a sincere purpose to abandon them completely and forever*.

(4) We must amend our canon law to bring it into harmony with these inescapable conclusions by (a) excising the proviso in favor of the so-called innocent party in a divorce for adultery, since we now know that proviso undermines and corrupts the true historical teaching of Christ; (b) abolishing the intentionally ambiguous permission to bless the "parties"

(Continued on page 74)

Choir Repertoire

By the Rev. Herbert Boyce Satcher

Vicar of St. Aidan's Chapel, Cheltenham, Pa., and Member, Commission on Music, Diocese of Pennsylvania

PACKED AWAY on the dusty shelves of many a choir library are folders of anthems, canticles, and service music representing the accumulation of 10, 15, 25, it may even be 50 years of such purchases, recommended by a long and honorable succession of beloved choirmasters. One ventures the assertion that a vast majority of these more or less worthy compositions were selected by the choirmaster who sponsored the purchase on the recommendation of his teacher, or because he had heard them sung somewhere and liked them. Doubtless it never occurred to the choirmaster or his teacher to question the propriety of the composition in relation to the service in which it was to be used. The choirmaster liked it, the choir grew to like it after they had learned it, the congregation became accustomed to it and took it for granted. Perhaps when a new choirmaster came and added some of his favorites, likewise selected, there was a mild revolt in the choir because some of the dear old numbers were shelved. Requests would filter up from a few members of the congregation for some one or another of the now neglected musical masterpieces of a previous régime. And so, to keep everyone happy, the choirmaster would withdraw one of his own favorites here and there to make room for somebody else's. Thus matters continued, it may well be, for a long period of years, and the folders on the dusty shelves gradually became filled with several generations of favorites.

One day a choirmaster comes (or perhaps a clergyman) who has had some definite training in Church music and its relationship to the liturgy. He happens to know more than just how to play an instrument, sing, or train a choir—qualifications, together with moral probity and a dash of personality, generally thought to be quite sufficient. Somewhere or somehow he has learned that Church music is never an end in itself, but that it is of value only as it clothes and interprets the liturgy; that it has two great functions, namely, the praise of God and the uplifting of the human soul; and that unless a composition measures up to these requirements, no matter how beautiful it is or how much we like it, it should not have a place in the Church's worship.

A choirmaster so trained generally finds little in the average choir library that he can conscientiously schedule for use in the Church's services. (I am taking it for granted that the clergyman has delegated this authority to him, as is very often the case.) He is faced with the necessity of building up a new library to supply his repertoire. He has to do this very gradually because of lack of funds, or an unwillingness on the part of the watchdogs of the treasury to appropriate money for this purpose when there is already a choir library which has seemingly satisfied his predecessors. In many cases he is also faced with the by no means easy task of converting his rector, his choir, and the congregation (to a certain extent) to an appreciation of his purposes and ideals.

What settings of Canticles, what Masses, what anthems then is the choirmaster, imbued with these lofty ideals, to place on the shelves of his library as the basis of his choir's repertoire?

Music of every kind has been set to sacred words from 13th century rounds to modern jazz. For those who wish to build a choir repertoire on a lively dance idiom I daresay there is enough material to be found. Likewise for the sentimentalist, for the quasi-mystic whose religion is tinged with eroticism,

there is an overwhelming amount of material. Delving into the old folders he will likely find some of the former and much of the latter type of music. These are the types the choirmaster with ideals will begin gradually to supplant with others more seemly, more churchly, further removed from the dance hall tune, the drawing room ballad, the sensuous curve of the mid-19th century operatic aria, or the overripe harmonies of choruses from the same source. Here he will encounter enormous difficulty because this style is more dearly loved than any other. For example, if familiar standard tunes like *St. Anne* (No. 445), or *St. Thomas* (No. 318), or *Old Hundredth* (No. 249) should by some mischance be dropped from the Hymnal the outcry would be negligible compared to the tidal wave of disapproval which would greet the omission of *Eventide* (No. 18), or *Merrial* (No. 364), or *St. Andrew of Crete* (No. 126). So also such anthems as Attwood's "Turn Thy Face," or Bennett's "God is a Sprit," or Palestrina's "Come, Holy Ghost" would unfortunately be missed very much less than Adam's "O holy night," or Barnby's "Sweet is Thy mercy," or Shelley's "Hark, hark my soul." And as to Masses, Merbecke or the *Missa de Angelis* could be shelved with far less of an uproar than Eyre in E flat or Gounod's *Messe Solennelle* (*Ste. Cécile*).

I suppose most Church musicians are willing to recognize the fact that plainsong is more appropriate for use in the sanctuary than any other type of music, if for no other reason than that the sanctuary is its home. Plainsong bears almost the same relationship to liturgy that words bear to thought. Yet since the Reformation it has never succeeded in becoming acclimated to the Anglican liturgies. There will have to be a long process of education before plainsong can become a very widespread feature of our choir repertoires, though its appropriateness, fitness, and beauty are unquestioned.

IN OUR SEARCH for suitable music for Church services it must be borne in mind that music selected for this purpose should be as far removed as possible from secular association. Secular music may march boldly and unashamedly up the center aisle of the church to the choir, or else it may creep surreptitiously, so to speak, through the sacristy door. By this I mean that deliberate excerpts from secular compositions, which can be unblushingly recognized as such, often find a place on choir lists, and that a vast number of compositions written in a musical idiom characteristically secular form a large part of the repertoire of many choirs. It is an easy matter to refrain from scheduling recognizably secular compositions, but much more difficult to bar Church compositions written in the secular idiom. No hard and fast line of demarcation can be tightly drawn here. Certain principles should, however, be taken into consideration.

The most fundamental of all of the materials of which music is made is rhythm. Some rhythms are essentially secular in character. This is especially true of triple and sextuple rhythms, consequently great discretion should govern the selection of music for Church services employing these rhythms. Of course carols more often than not make use of them, but carols have a special and restricted use, and admittedly bear with them into the church their street associations. No music can be vital unless it has rhythm. But music with a strong

pulsation which induces a desire to tap the feet, a prerequisite Charles II laid down as necessary for the young composers of the Chapel Royal, we feel is just as much out of place in the repertoire of a church choir of today as the manners and morals of this merry monarch's court would be in the household of a 20th century bishop.

Another one of the essential elements of music is melody. A melody may be cheap and trite or it may be fine and noble. Unfortunately a great deal of the music in the repertoire of our choirs contains melody of the former type, whereas only melody of a noble virile order should find a place there. It seems inconceivable that *Les Rameaux (The Palms)*, a banal secular song with a trivial melody, written by a French operatic baritone who was no sort of a composer, should have insinuated itself into a place in so many Palm Sunday services alongside the noble chorale melody *St. Theodulph* (No. 143).

Harmony, that other principal ingredient of the musical recipe, should be watched just as carefully as rhythm and melody in making selections for the choir repertoire. Some composers have thought it "religious" to harmonize their Church music by using chromatic progressions freely, especially the well-loved chord of the dominant seventh, thus bringing to the choir weak imitations of *Tristan und Isolde*. Two hymn tunes may be cited as particularly offensive examples of this style, *Rest* (No. 120, 2d tune), and *St. Christopher* (No. 149). Many choir libraries doubtless contain a superabundance of anthems and services constructed in this harmonic idiom. They remind one of Amos' basket of summer fruit (Amos 8: 1, 2).

THEN, the repertoire should be as eclectic as possible. The best of every school and period should be utilized. And this can be done whether the choir is capable of singing only the very simplest music or is able to cope successfully with the opening chorus of the *St. Matthew Passion*. There is very simple syllabic as well as very elaborate melismatic plainsong. Tye, Tallis, Farrant, and others wrote some simple music, while Byrd, Gibbons, and Weelkes, belonging to the same period, generally wrote music of a much more elaborate type. Purcell, in the Restoration period, wrote the beautifully simple anthem, "Thou knowest, Lord," as well as the great *Service in B flat*. And so on through the 18th and 19th centuries to our own day. Unfortunately the majority of our best present-day American composers write little or nothing suitable for the small choir, and so we have to turn to England for a disproportionate amount of music for this type of choir. Americans seem only interested in big things. Their choir music, most of it written for the large unaccompanied chorus, reflects this characteristic. But a wealth of excellent churchly material for small choirs of limited capabilities, as well as for large choirs, is constantly pouring from the English presses.

Again, choir music must be selected so as to have a practical value in the Church services. It must not only be generally conformable to the Church seasons, but it should be so chosen that the specific teaching of each particular service is thereby enhanced. From the many service leaflets which I have examined from every part of the country I am forced to conclude that the art of service building is yet in its infancy. But how much more significant a service is when all of its parts are carefully coordinated! And this has a very distinct bearing on the proper selection of a choir repertoire.

The subject of this article, while in a way very tangible and practical, is in another way very elusive and theoretical, especially when it is not possible, as here, to suggest and discuss actual lists of compositions. We must remember, whatever

our criterion of choice, that the glory of God must be given the primary place in any selection of a choir repertoire, and that we dare offer to Him only the best within our own capabilities. Our task is to find out what that best really is.

EVERYDAY RELIGION

Prisoners of Hope

TURN YOU to the stronghold, ye prisoners of hope," cries the old prophet Zechariah.

"Prisoners of hope"—no better phrase can be found to describe the truly believing Christian man or woman. For hope is basic in Christian character. It marks the Christian man. Having great hopes and living in the power of them distinguishes the Christian believer. The Christian's hope is the sure and steadfast anchor of his soul, and his hope rests on the warranty of a loving God as revealed in a loving Christ.

But what is the hope to which Christian people, by virtue of their belief, are bound, as if by chains?

The Christian is, first of all, a prisoner of the belief, the conviction, the assurance that God rules the world, and is conducting it slowly forward to some good end which He clearly foresees, even though we ourselves may not.

Look at the alternatives with which we are confronted. Either it is the confidence we have expressed, or else it is believing God does not rule the world, that the world lacks a purpose and a glorious destiny beyond our sight.

Hope takes the long-range view and trusts where it cannot see. Hope views the world as a world still in the process of making. Hope declares that the world is not meaningless and without purpose; it asserts the world is in the process of becoming. It is progressing through pain and strife and struggle, through effort from which none can escape, through self-discipline to which we all are called, and through agonizing endeavor to a future even now discernible that shall be the compensation for every pain.

Hope believes that the gracious, good, and loving will of God is at work in the world, even our world of chaos, wars, fears, and distress of this very hour. Hope says that the Holy Spirit of God is at work in the world, in human events, in history, bringing slowly through the years good out of evil. Hope believes the love of God is stronger than the evil and sin of man and that in the end good will ultimately triumph.

Hope stands witness that God's loving and patient Providence is supreme over the world's apparent anarchy and chaos and the brutal occurrences of everyday life. God's order, justice, love, and government, hope declares, are enshrined above all, and "the Lord on high is mightier than the noise of many waters."

In his last great sermon, delivered November 25, 1918, in Canterbury Cathedral, the late Bishop Charles Henry Brent declared, "My vision is of a world in the here and now at peace and unity with itself."

Such is part and parcel, of the warp and woof, of the Christian's life-imparting hope: the hope that in years to come, through the providential leading of God's Holy Spirit, all men and nations will live on this earth, not in strife and warfare, rivalry and fear, but instead will dwell together in brotherly love acknowledging a common God and Father at peace with one another and harmoniously living in unity together.

Ascension Day School

By the Rev. C. Avery Mason

Rector, Ascension Parish, Staten Island, N. Y.

MANY THERE ARE who for some years past have realized that the modern struggle between Church and State—or to put it another way, the eternal struggle between Christianity and secularism—is to be fought out in a field other than the political arena. It is because we know this to be true that considerable thought, time, and study have been given to the simple proposition: "How shall we stem the tide of secularism, and in turn, how shall we inculcate Christian ideals and ethics into an unChristian society?" The field of education seems to be the battleground on which this whole purpose of the Church is to pit itself against the forces of the secular world.

There was a time when formal education was content to impart purely factual matter to students; a time when educators were willing to allow, even relied upon the Church to educate the young along ethical and ideal lines. To say that the Church failed in its duty and therefore character training was taken over by the secular school, is too ready an admission. Secularism has a character training which it seeks to give as well as does the Church. Finally, secular education, supported as it is by the temporal power of taxation, has an advantage which the Church does not enjoy.

Because these conditions exist, Ascension parish determined to do something about Christian education. It was realized that one hour a week in a Sunday school—an hour given over to processions, and a hymn or two, and then scurrying about to so-called classes—was not enough. There were no funds to start a parish school, save a mere \$50. There was an adequate parish house and a small group of interested parents. With this beginning, the start was made; first the kindergarten, then

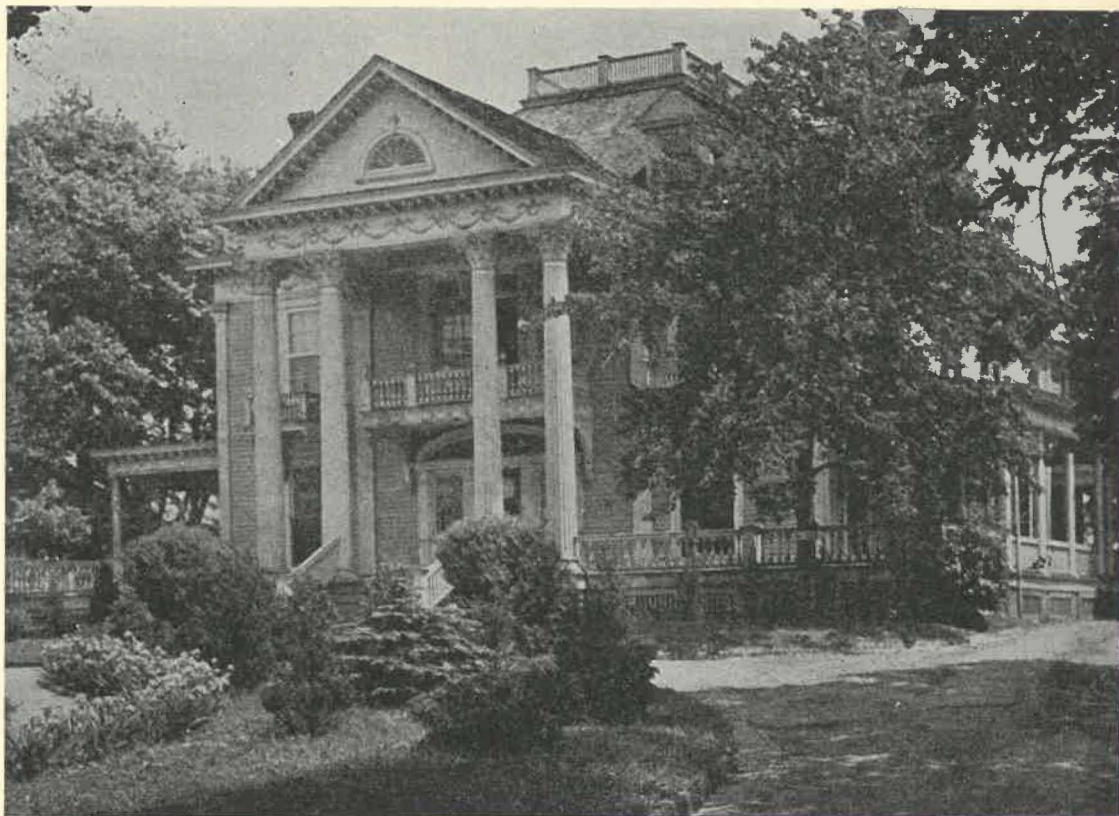
as enrolment grew, the grades. The school is completely self-supporting and always has been. It pays its way except for the use of certain rooms in the parish house during the mornings when they would otherwise be empty. In fact the school contributes directly to the church, for it supplies to the parish a curate and a director of religious education, each of whom spends part of his time and energy in the church and part in the school work.

The school staff includes a headmaster and five full-time teachers, and in addition, there are three part-time instructors who teach art, dramatics, and athletics. In its beginning, Ascension Day School started with two teachers both of whom were willing to make a venture of faith. Each teacher is a college graduate specially trained in her particular field of education. To meet the oft-repeated criticism of private schools that they do not meet the standards of secular education, the school has consistently used the New York state board of regents' requirements for each grade, and has insisted that those requirements be met and exceeded. As a result, the school's scholastic rating is high, and its record, in cases of transfer, unquestioned.

Religious instruction is given everyone enrolled in the school. It is a part of the daily schedule and is the work of the rector, the headmaster, and the director of religious education, a graduate of St. Faith's House, New York. The instruction is graded according to a child's normal growth, and is so planned as to bring to him naturally the fulfilment of his religious needs, as he meets them in his first eight years of his school life. Every day starts with a simple chapel service, and

(Continued on page 72)

THE ENTRANCE
ASCENSION
DAY SCHOOL



A Major Objective in Theological Training

An Address to the New York Catholic Laymen's Club

By the Rev. W. Norman Pittenger

Fellow and Tutor at the General Theological Seminary

OURS IS AN AGE when men and women are seeking desperately for some deep and pervading sense of the meaning of life. To many, civilization seems headed for destruction; to others, its future is uncertain and the years immediately ahead appear to be filled with darkness and mystery. The value of the individual is discounted, and the omnipotence of an almost pagan State is asserted. The universe seems chaotic: knowledge has poured in so rapidly that we have been unable to assimilate it and relate it to wider ranges of human experience. Moral standards are confused, and moral practice is at a low level. God is forgotten, and man is not worth remembering.

It is at just such a time that the Christian Church has an opportunity to speak a word directly to the condition of men. We believe that in the Christian faith, interpreted in its rich fullness through the Catholic tradition, there is light and hope and power to enable the disturbed, shocked, helpless generation in which we live to see meaning and direction in the world and in human life. But in order to do this, the Church must have men who are trained and alert, ready and able to take advantage of the situation and to bring out of their treasury things both old and new. The ministry of the Church, and others who are associated with its work, have an almost overwhelming responsibility.

Here the theological seminaries, whose purpose is the preparation of men for the work of the ministry, have their own special opportunity, an opportunity which they are striving to meet in as many ways as possible. For it is not the task of the seminary merely to prepare men who will be faithful pastors of their flock, devoted ministers of the sacraments of the Church, and interesting or inspiring preachers of the Word of God. It is also the task of the seminary to prepare men for the great work of presenting the Catholic tradition—the rich heritage which is ours from a long past—to men and women who are living in the 1930's, and presenting it in such a way that its compelling message, its inherent challenge, and its vital meaning will bring healing to a broken world.

In order to do this, two things are necessary. In the first place, the student in the seminary (coming, as he does, with many of his ideas unformed, and ready and desirous to learn more about his religion) must be made to see and understand, not merely intellectually but with the whole of his personality, the profound depth and significance of the Christian faith. He must, by reading and study as well as by regular worship and increasingly frequent Communion, come to know Christianity not as a theory but as a life to be lived. He must enter into the full experience of the tradition, in its three-fold aspects of worship, conduct, and belief, so that he will have knowledge *by acquaintance* rather than knowledge *about*.

But besides this, the student must be led to see that the God whose distinctive and central revelation (as we believe) has been made in the Jewish-Christian Church through prophets and leaders, through the Incarnate Lord, and through the expanding life of the fellowship of the faithful, is ceaselessly revealing himself in other ways and by other means. In science, art, philosophy, social activity, economics, world-trends, movements toward a new order, and in countless other channels,

the divine Reality is manifesting His purpose and will. Therefore, all of these must be taken into account by the seminary, or it will fail in its task.

With this in mind, the seminary's duty is to train men to understand the rich Christian tradition, and to know it for themselves; to understand what they can of the movement of the Spirit of God in our own times—in the things reported in the daily newspapers, for instance; and then to relate these two, that is to say, to bring the supreme Christian message to bear upon the wider, secular life of the world at large.

In a recent address, Dean Fosbroke of General Seminary made a very apt analogy. He pointed out that there are two newspapers in Moscow, one called *Pravda* and the other *Izvestia*. The first word means "truth" and the second "news." There is a flippant saying current in Russia, to the effect that there is no "news in the Truth," and no "truth in the News." The Christian obligation, said Dr. Fosbroke, is to show to our own age that in the truth about God revealed in Christ there is vital news, and that in the news of the day, the contemporary world of our own experience, there is much truth from God. To make seminary students understand this, double-truth as it is, and send them forth into the parishes of the Church with such a burning conviction, is our great task.

I SHOULD like to carry this thought a bit further. Christianity makes tremendous assertions. It declares that the ultimate Reality behind and in this world, stretching out beyond the ramparts of space and time, and throbbing in the heart of the atom, has supremely drawn near to men in Christ, and has redeemed men, and their whole human life, to himself. It proclaims that through the Christian fellowship the living reality of that fact is made known, and that by sacraments and life in the brotherhood, a warm and intimate relationship with God is made possible for all. Life therefore has meaning and value, direction, and high purpose.

Now such a statement is either arrant nonsense, or it is indeed news. To many it seems nonsense. Why? Largely because it seems to have so little relevance to the condition of our times, it seems to be so small and smug, so pietistic and comfortable. It has no cosmic sweep. To us it is news, the greatest news which has ever "broken." But we can never hope to make that news effective in the lives of men until we show them that it is relevant to the whole range of experience, to the whole extent of social as of personal enterprise, to scientist and philosopher as well as to the simplest of simple folk. And the task of the theological seminary is not merely (although it surely includes as one of its most important functions) the training of dutiful priests, who will faithfully minister to their flock, celebrate the sacraments, and instruct their congregations. It is also to train these same men to have the vision and possess the ability to bring the eternal truth of God to the new age, fearlessly, loyally, and with great gladness.

That is the task to which those of us who are teaching in the seminaries of the Church have dedicated ourselves. We ask your assistance and your prayers, and we pledge ourselves to carry out, so far as in us lies, this supremely important work in an age of crisis.

Missions and Communism

By the Rev. Edmund L. Souder

Rector, St. John's Church, Hankow, China

ONE DAY some years ago, when the Red Army was only a few miles from Hankow, and Communist agents caught in the city were being summarily executed in batches, I stepped over to the Bishop's house on an errand. At the door stood a young man in shabby Western dress, who entered the house with me as the door opened. He was a graduate of St. John's University, Shanghai, a priest of ability, who had once been in charge of our work in Shensi, but who had renounced his allegiance to the Church, and was known to be holding at the time a very important post in the Chinese Communist party. *In broad daylight* he had the audacity to come and call on the Bishop, who had known him for many years, well aware that if any Christian who recognized him notified the police he would be shot or beheaded in 24 hours! However, he counted not his life dear unto himself if only, as he told the Bishop, he might preach deliverance to the oppressed and help lift crushing burdens from the poor. He was a *missionary*, and was prepared to give life itself for his creed!*

On a recent visit to the Soviet Union nothing impressed me more than this missionary zeal of Communists. Whether it was the Intourist guides, the head of a large House of Culture in Leningrad, the Moscow judge who for more than an hour amiably answered questions about Soviet jurisprudence, or the Communist party member on the trans-Siberian express, who in Czarist days had suffered Siberian exile and imprisonment—all were keen to "sell" Communism. They obviously believed they had a good thing, and they wanted to tell the world!

Prof. Harold Laski, of the University of London, writes: "It [Communism] has a faith as vigorous, as fanatical, as compelling as any in the history of religions. . . . As few doctrines in the world today, Communism demands a devoted service. . . . Its adherents are not turned from their purpose either by imprisonment or death." Some have aptly compared the Communist party, in the willingness of its members to go everywhere and endure anything, with that great Christian organization, the Society of Jesus, which has written some brilliant chapters in the story of missions. It was a spirit like the Communists', motivated by love not hate, which in apostolic days carried Christian missionaries throughout the wide-flung Roman Empire with a fervor that no persecution could chill. The whole of Europe was similarly won to the faith of the Gospel by men and women who were so "constrained by the love of Christ" that they rejoiced in being "counted worthy to suffer shame in His Name."

At the moment, however, we seem to have another picture, for support of the Church's work overseas languishes, and every parish contains some of those curious Christians who "don't believe in missions," or, in other words, have no sense of being caught up, through Holy Baptism, into a share in the world mission of Him who is "the desire of all nations and their Saviour." It is worse than useless for Christians who "wouldn't give a dime for missions" (I've heard them say it!) to rage about Communist attacks on religion; for nothing

destroys religion like neglect, and our Lord suffers much more at the hands of His lukewarm friends than from mobs that burn churches. A merely conventional Christian is no match for the young Communist who, whatever you may say of his methods, *means business!*

A former valued fellow-worker in the China mission, now a member of the Communist party in America, said to me last year, "I have found more idealism in the Communist party than I ever found in the Church." We might say that is absurd, and might remind her, as is true, that her own social passion in its origin is derived not from Karl Marx at all but from our Blessed Lord, mediated through socially minded Christian friends. But it is a tragedy none the less that the visionless, missionless attitude of many Christians does drive into impatient separation from the Body of Christ too many earnest people who are determined to build a new world, which is exactly the Christian vocation in a much more universal, transcendent sense than the Marxists', for how can we ever hope to create a world of brothers among those who know not and love not their Father?

THERE ARE, it seems to me, at least two elements in this new religion of Communism which strike a sympathetic chord in the heart of the missionary, for they so closely resemble two fundamental tenets of the Catholic faith.

(1) "There is neither Jew nor Gentile."

A German recently declared, "Anything and everything international, even Esperanto, is anathema to Nazis." Certainly Fascism, wherever manifested, breeds racial arrogance, including usually a contemptible persecution of the Jews, and a divisive nationalism, both of which are in direct conflict with the internationalism of the Catholic religion. It is, on the other hand, of the very essence of Communism that its scope is international and its work world-wide. Its song is the Internationale; its slogan, "Workers of the world, unite!" It denounces the exploitation of weak and backward peoples, of which the "Christian" nations have been grievously guilty, has twice proposed universal disarmament (if a bluff, why not call it?), and seeks equal treatment for men of every color and race.

All of which, surely, earns the cordial approval of the Christian missionary, who in China, Africa, or India is preaching that God "hath made of one blood all nations of men for to dwell on the face of the whole earth," and declares, with the Jewish apostle to the Gentiles, that in Christ there is "neither Jew nor Gentile," but that in Him we are, of whatever race, "comrades" and members of a supra-national and supernatural family!

In Europe for many generations nearly everyone was a member of one great fellowship, the Catholic Church, and it was the rise of nationalism which, at least partly, served to destroy that noble international unity of medieval Christendom. Yet Christians have never lost the ideal, and should recognize today that the fanatical nationalism of the Fascist is as irreconcilable with the magnificent universalism of the Church as cursing is with prayer. In spite of our unhappy divisions within the Christian fellowship, the Church sends her representatives throughout the world to proclaim the oneness of all men under God.

*It is a joy to add that this same priest, the Rev. P'u Hua Ren, has lately recovered his faith, and is now writing and translating for the Christian Literature Society, with the possibility that he may soon again be exercising his priesthood. His return to the Church is directly due to the way in which, when last year he was captured in Shanghai and in imminent danger of execution, two American priests and a Chinese bishop befriended him in prison, and later, through the personal intervention of General Feng Yu Hsiang and Generalissimo Chiang Kai-Shek, both Christians, he was released.

TO BE SURE, Communists have the notion that Christian missionaries are agents of Western imperialism (an American Communist reminded me of that in Moscow!), and have therefore slain a goodly number and have destroyed many churches. However, there are signs in China of a welcome change of heart, or at least of policy, in this regard. One of the highest Chinese Communist leaders, for example, has within the last three months told one of our Chinese bishops in a personal interview that they now realize they have made a great mistake. "If," he said, "the clergy in Russia have the vote why should we continue to kill them in China?"

(2) "There is neither bond nor free."

Although present-day Communist emphasis is all on the dictatorship of one class, the proletariat, with others deprived of rights and even liberty, yet their ultimate goal is a classless society in which "the exploitation of man by man" shall cease; and this phase of Communist theory, also, is emphatically in accord with Christian ideals, for, as Bishop Westcott put it, "All differences of class are done away in Christ."

I have just returned from a united preaching service of some of the Christian missions in Ichang, and the entire purport of an excellent talk by one Chinese to the non-Christian congregation who had come in from the street was that the Church is an all-embracing fellowship which welcomes everyone, irrespective of wealth, learning, or social position; and certainly the Church in mission lands ministers *widely* to the underprivileged, opening doors of hope and avenues of usefulness to thousands of the very poor. Every missionary can tell of dozens of young men and women, now doing creative work, who come from homes of great poverty and owe *everything*—education and sometimes the clothes on their backs—to Christ through His Church.

The "Christian Rural Community" at Chin San near Hankow, for instance, is composed of some hundred-odd orphan boys, rescued from circumstances so desperate that, but for the Church, many of them would not be alive at all. Ambulance work, you say? Well, Christians are conspicuous in many localities in China for their promotion of coöperatives, it is a Christian university in Nanking that has probably done more than any other agency in the country up to the present in the dissemination of knowledge of and training in scientific agriculture, thereby making a great contribution to the Chinese farmers, and it is a missionary, aided by Christian Chinese, who has, at the call of the national government, done a splendid piece of reconstruction through the Christian Rural Service Union in Kiangsi.

To sum up, the missionary faith of Communism, which so earnestly seeks the allegiance of disillusioned youth today in every land can be met not by ridicule or abuse but only by revealing the "more excellent way" of love, which seeks to correct economic and social injustices without indulgence in bitter hate. Many of us humbly thank God for our fellow-Churchman, President Roosevelt, because he is courageously trying to do that very thing.

The disciples of the Lord of all Good Life should be as concerned as any Communist to preach deliverance to the captives (American sharecroppers, for instance) and to let the oppressed go free. God forbid that any of them should be found allied, whether in Italy, Spain, the USA, or anywhere else, with the forces of a reactionary and pagan Fascism! Not long ago General Franco had the audacity to say that Italy, Germany, and the Spanish rebels are "the bulwark of Christian civilization in Europe." Well, if Hitler, Mussolini, and Franco really *were* the defenders of the faith in Europe, then God save the Church!

The Bishop of Hongkong has well said, "Communism is a Christian heresy," that is to say, a good thing gone wrong. With a Gospel far higher, deeper, and nobler than that of Marx, let us pray that we Christians may be as *missionary* and *revolutionary* as any Communist, thus at length perhaps converting enemies into allies, by convincing them that our religion is not opium but dynamite (power) for the building of God's Kingdom of peace and righteousness and love!

EDITOR'S NOTE: This is the sixth article in a series on the Church's Mission. The seventh article, entitled *Is Missionary Enthusiasm Waning?* by the Rev. Mortimer Glover, Jr., will appear in the next issue of THE LIVING CHURCH.

Ascension Day School

(Continued from page 69)

from it the atmosphere of robust Christian living carries through and pervades the classrooms. Thus religion becomes an integral part in the life of each child, not as an extra subject nor as an unimportant subject, but as one normal experience along with others in the routine of daily living.

Repeatedly, the school has sent out letters to as many families as could be reached, reminding them of the parents' responsibility to give their children not just a good education, but a good Christian education, something they admit to be quite another thing. At first these letters were sent to families of the Episcopal churches, and later to other churches. At present the enrolment of 40 children includes Protestants and a number of Roman Catholics, as well.

The process of education within the Church is one which affects the adult as well as the child, and for any school to carry on effectively its work with children the parents must not only coöperate passively by sending their youngsters, but actively by taking part in an educational program themselves. To further this end a parent-teachers group was organized and a magazine created which is mailed to nearly 3,000 families of the Church each month. The magazine gives news of parochial activities of the 13 parishes and missions on Staten Island, and most of all, acts as a constant educational stimulant and reaches into the homes of Church people. Needless to say, the magazine, known as the *Evangel*, has been our greatest medium of expression. Its teaching value can never be accurately measured; however, this is certain: whereas five years ago no one knew of Ascension Day School, today the school is well known. It would be difficult to point out those mediums of publicity which worked most effectively. It is sufficient to know that the field has been covered, and that results are being obtained.

One more feature of the educational program needs to be pointed out. The summer problem is acute in many cities. There is the problem of providing adequate Christian activities and environment for the children of the community. To carry out a full year's program, two plans were put into operation: the daily vacation Bible school for children too young to go away to a summer camp, and for those who were older a moderately priced camp under Church auspices. Both succeeded and the summer school now entering its sixth year has proved to be a blessing to parents and children. The camp, this past summer, enrolled 150 camper-weeks, and reached a peak of size and efficiency. Daily religious instruction is given to the campers, much as it was in the Brotherhood of St. Andrew regional camps for junior campers some years ago.

Such a plan as has been outlined is dependent upon faith and energy more than funds. Needless to say funds are essential—or, at least, without them more faith and more energy are required.

“Jesus of Nazareth Passeth By”

By Edith M. Almedingen

ALMOST ALWAYS there is something splendidly dramatic in one of the Gospel episodes. Something is always happening to the lives of those who watched Our Lord as He “went about doing good.” Hardly in any one case can one record an attitude of utter, inept indifference to His passing by. Either it demanded respect, won loyalty and stirred the first workings of true faith and charity, or else it engendered hatred on the part of those who wanted to have no share in His work and wished to do all they could to prevent His work from spreading wider and wider. Our Lord passed by down a village street, and He left behind Him two groups, one of those who wondered whether life could be worth while unless they followed in His steps and the other composed of those who violently hated the very idea of Him.

“Jesus of Nazareth passeth by.” In Judea and in Galilee He became known through the works He did, through the extraordinary things He said, and above all through the fearlessly calm attitude He showed toward those who hated the mere look of His eyes, the very sound of His voice. Along many a dusty, stony road, both in Judea and in Galilee, He went from one hamlet to another, intent on His Father’s business, and we are told over and over again that His wanderings attracted crowds wherever He went. Men and women would come out of their houses to meet Him on the way. Some, stirred by something they did not themselves account for, yearned for direct miracles. Others, urged by mere empty curiosity, were just eager to see what kind of a new prophet could have possibly arisen from Nazareth. But few, if any, kept aloof.

And, once our Lord passed anywhere, something was changed in that place. Let us take a few brief separate episodes from the gospels and consider them.

Our Lord had passed by the blind man, who heard His footsteps and cried out for mercy and for healing. There, by the wayside, our Lord stopped and gave the man his heart’s desire. He passed by the tree where little Zacchæus was perched up on the very top so that he, too, might see the passing of a man reputed to be a prophet of no mean fame. Our Lord stopped by the tree and told Zacchæus to come down, and the little publican’s life was changed from the moment the Master said He would like to break bread in his house that same evening. Our Lord passed outside the fringe of a poor hamlet, where mourners were carrying a widow’s son to his burial. He passed there, and once again He halted and had compassion on the poor disconsolate widow. Hence came the gesture of exquisite pity which found its expression in the words—“Young man, I say unto thee, arise,” and, immediately after—“he gave him back to his mother, who was a widow.” Our Lord had passed by and left new life in His wake.

And, finally, on the first Good Friday, He passed from the city of Jerusalem, to the green hill without the city wall. He went along that road, His shoulders bent under the weight of the Cross. He passed by one Simon of Cyrene, “whom the soldiers compelled to bear His cross” since He had stumbled under it.

These are but a few incidents, taken largely at random, but I have chosen them as a preface to my illustration.

“Jesus of Nazareth passeth by.” Yes, far away, some would say and many are even saying it today, so very far

away, in distant Palestine, nearly 2,000 years ago, and what has this to do with this modern world of ours?

And it means rather a lot. Because time, or rather, our own puny idea of time, means nothing to the ever-living Christ, because He is always passing by, and those who are only too eager to deny it cannot escape certain moments in their own lives when they are, and most uncomfortably at that, conscious of His passing by. Sometimes they are honest enough to admit this experience. On other occasions they pretend to be unaware of it.

But He is always passing by.

There was an old man in France whom He passed by, as his old eyes were considering a mountain ash, just lately stripped of its leaves, and the old man suddenly remembered the eventual coming of spring, when the bare boughs would once again be rich with many a tiny, tight bud. In those bare branches the old man saw something much more than his eyes could tell him of, saw the boundless goodness and generosity of the Creator spread out as a shoreless sea, and the man’s whole life was changed by that one apparently insignificant moment. Jesus of Nazareth had passed by during that brief moment when the old man’s eyes fell on the bare branches of the mountain ash. Jesus of Nazareth had passed by to tell him that life could indeed be neither hopeless nor purposeless. He, the Redeemer of mankind, had once lived it.

“Jesus of Nazareth passeth by.” He passes by everybody in the world, so often in utterly unexpected, seemingly uncongenial places, oftener than not in environments where the mere idea of His Presence is little less than a miracle. With a view, a sentence in a book, an opened flower in your garden, a smile on a friend’s face, a few words of pity for someone’s stony grief, an eager understanding of something you imagined nobody in the world would ever understand, He passes by. And the gifts He once dispensed in Judea and Galilee are still most gloriously His to bestow.

Just tell me, if you happen to hear that some great and important person were about to visit your neighborhood, would you not be burning with eagerness to go out of your ordinary way, to give up whatever jobs you had to get done during that day if need arose, all that you might go and snatch even a brief glimpse of that important personage? You would feel it would be like laying your hands on a richly embroidered corner of some gorgeous tapestry, just to stand in among huge crowds to hear the music and to watch the coming and going of important people, whose status is gauged by a publicly accepted measure of greatness. You would get back home, feeling as though some of the glamor, even a tiny glittering shred of it, remaining with you, penetrating, as it were, into your own home. And who would blame you for feeling excited that day?

And it is something like that—of course, increased a millionfold. It is no mere corner of some richly embroidered tapestry that your eager hands would catch once you have been made aware of Jesus of Nazareth passing by, but something infinitely more than that. It would be likely a widely flung window, which, as your secret heart will soon tell you, will never again be shut, and there will be sun streaming through that window.

For no human life can ever be the same once it has known the passing of Jesus of Nazareth, He changes it,

even though, at first, you might be hard put to it to know where exactly the change lies, still more so to find an apt name for it. He changes so tenderly, so imperceptibly. And when life has sorely buffeted you and you feel tired and all jagged and sore within, and when you begin wondering whether it had not been just your eager imagination, thinking that once He had passed by, changing dullness to splendor and drabness to beauty, why, He is there once again, and your heart is aware of a new strength being poured into it, changing its weariness into vigor and energy.

Are we good enough for Him to notice us as He passes by? so many are apt to wonder about this. Well, was Zacchæus good enough? Is anyone really good enough for the matter of that? Our good-enoughness is a matter of no concern to Him, whose tenderest words were so often spoken to repentant sinners. It is only our ice-coated indifference that hurts Him, as He passes by in our own day.



The Drama of Missions

ONE OF THE MOST interesting features of the forthcoming General Convention will be the Drama of Missions. This great pageant will be presented in Philadelphia on September 26th with choruses and cast made up of Philadelphia Churchmen, and repeated on October 10th in Cincinnati with choruses and cast drawn from the churches of that city and the surrounding territory. Since the conception of the drama and the task of building it originated in the diocese of Pennsylvania, the musical selections which will accompany the pageant have been compiled and composed by Harold W. Gilbert, chairman of the diocesan commission on music.

Music for a pageant, of course, is not necessarily Church music. It must, by its very nature, be dramatic music. So the music for the drama will be dramatic music of a religious character. In selecting music by other composers, Mr. Gilbert has chosen that which will fit into the story of the pageant and at the same time offer to the choruses an opportunity for brilliant and effective singing. In his conception of the music which he himself has written Mr. Gilbert has been inspired to develop numbers which will heighten the effectiveness of the stage. Since much of the pageant revolves about the coming of the "Light," Mr. Gilbert has worked his compositions around the opening phrase of Dykes' tune *Lux Benigna*, to which he set the words of Newman's hymn, "Lead, kindly light."

Mr. Gilbert, choirmaster and organist at St. Peter's Church, will be in active charge of the music at the Philadelphia presentation. It is planned to use two organ consoles for the great organ in convention hall, with two organists to play. A choir of 500 voices has been assembled from the choirs of the city and will be divided into two choruses of 250 voices each, placed in the gallery on either side of the stage. A choir of 100 boys' voices will be placed in the rear of the hall to sing the portions not assigned to the larger choruses. In addition an invisible chorus of 40 voices will sing from the submerged orchestra pit.

At General Convention the music will be directed by Alfred Hartzel, the director of the Cincinnati May festival of music. Smaller choirs will be used than in the Philadelphia

production, but it is expected to have about 400 singing voices.

The use of familiar hymns is, of course, a part of the music of the drama. These will be for choirs and congregation and will include "Come Thou Almighty King," "*Veni Creator*," "Rise up O men of God," "Jesus shall reign," "Onward Christian soldiers," and "All people which on earth do dwell."

Many of the selections to be used have been taken from Mendelssohn's oratorio, *St. Paul*, and include the tenor solo, "There was a disciple," the choruses, "For so hath the Lord," "Rise up! Arise!" "O Thou, the true and only Light." In addition to these numbers there will be a portion of the anthem, "O praise the Lord," by David Hugh Jones, and E. T. Chapman's anthem, "Let all the world in every corner sing," will be sung in its entirety. The Abbey Amen by Orlando Gibbons will conclude the portion of the drama depicting the work of the American Church in its various missionary fields.

The epilogue will begin with a grand processional of the more than 1,000 participants, entering from the west door of the hall and moving toward the stage in such manner as to form a huge human cross. While this is being accomplished the combined choirs will sing a chorus from the pageant, *Darkness and Light*, with music by Hamish MacCunn. The words are by John Oxenham, "They came from the gloom of the shadowy trail." The final musical number will be with chorus and congregation joining in the singing of Old Hundredth.

The Church's Marriage Law

(Continued from page 66)

to an adulterous union; and (c) repealing that provision by which at present the Episcopal Church has attempted to bestow upon its bishops the power to grant what I may call "super-indulgences," *i.e.*, absolution without repentance and amendment, or in other words to excuse impenitent parties to an adulterous union from repentance and amendment as a condition of Communion. Such a canon is not only null and void, as conflicting with the higher law of God, but is in addition blasphemously presumptuous in what it attempts to do. It is the blackest mark on the record of the Episcopal Church throughout her whole history. Let us be done with it at once by repealing it at the coming General Convention. *Ecrasez l'infame!*

(5) Let us ask for an "unpacked" Commission with reasonably proportionate representation of the two great "conservative" viewpoints in the Church to study afresh and with the utmost thoroughness the question of the avenues still open to us along which we can seek ways by which, *without being unprincipled, and without attempting to reverse the points on which Christ has ruled*, we may be able to handle more leniently some of the "hard cases" that are continually being brought before us. The most prolific, in my opinion, is whether we cannot make a distinction between Christian and non-Christian marriage holding only the former to be indissoluble. On this point Christ would not seem to have ruled, and we have an affirmative ruling of St. Paul. The next most prolific is whether, by further study of the problem of the conditions of valid marriage we cannot sometimes annul supposed marriages, or else show that, due to defective intention, etc., they are dissoluble non-Christian marriages. And there are other promising avenues. Let us see if, along such lines, we cannot alleviate the practical problem without the sacrifice of any uncompromisable Christian principle.

BOOKS OF THE DAY

Edited By

Elizabeth McCracken

Canon Douglas, in a Masterly Treatment of His Own Subject
 CHURCH MUSIC IN HISTORY AND PRACTICE. By Winfred Douglas, Mus. Doc. Pp. 272. Scribners. \$3.00.

THIS IS a book to make the reader aware of Church music as an expression of a life far greater than the limits and accidents of the individual parish, and then to turn the light of the knowledge of the actual function and use of Church music in history back upon the individual parish. It is practical in intention, and it starts where many discussions of the subject do not, by taking into account the purpose back of the practice. Of what use is a practice if its purpose is unknown or, if known, unrealized? It is safe to say that most Church people, if asked why we have Church music, would give the wrong reasons. They would say that the main purpose of it is to please the people and influence them for better things. Indeed, these might be the right reasons as far as their own experience is concerned; but what is the purpose of the Church in having music with its services, and how well is that purpose being realized?

The volume opens with a setting forth of foundation principles derived from the nature of music as a direct expression of complete personality in action, which is an expression of life itself. There is a brief examination of the Hebrew and Greek sources of the music the Church had in its first three centuries. The next three centuries were the time in which the primitive elements were blended into homogeneity in connection with the Latin tongue which, meanwhile, became a flexible, popular speech of rhythmical accents. The culmination of this first unified growth came in the time of St. Gregory, about 600 A. D. It was the music of great beauty, "in its aesthetic importance . . . only comparable to the monumental sculpture of the age of Pericles," and it was a direct expression of the corporate worship life of the Church; and not only that, but an integral part of that life. From liturgical worship music as it was then, principles are derived and stated which are as valid now as they were then.

The dissemination and further development of plainsong is traced through the Middle Ages. Significant stages in the development of polyphony are noted which resulted in the ordinary of the Mass being taken from the people and given to the skilled choir, while the world was enriched by the glories of the great composers of the 15th and 16th centuries.

From the time of the Reformation events are followed in the Anglican Church, where it is seen that the setting of the liturgy in the English tongue to music by Merbecke was done in accordance with the ancient principles of the time of St. Gregory, except for the limitation, "for every syllable a note," imposed by Cranmer. This was the time when Type, Tallis, Byrd, Gibbons, and other great composers wrote music for the new English rite; but immediately afterward there was a decline, the Eucharist was generally celebrated without music, the ancient principles were forgotten, and Merbecke's music was unheard for 300 years. When the sung Eucharist was restored as a result of the Oxford Movement, musical and liturgical standards were low, and weak settings were provided by contemporary composers, or adaptations were made of continental "operatic" Masses with bad results. Composers of more recent years have done better.

The central importance of the Psalter in Morning and Evening Prayer is shown in its historical perspective with the plain-song used since the sixth century for Psalms, antiphons, responds, versicles and responses, and the Psalm-like canticles. The development of the Anglican chant is traced from harmonized settings of Psalm tones, such as were composed by Tallis, Byrd, and others, down to the pointing of the *American Psalter* and of the canticles and Psalms in the back of the Hymnal, to show that the pointing set forth in the official publications of the American Episcopal Church is the continuation of the sound principles of good chanting which prevailed centuries ago. With the principles of chanting set forth in this book and in the official publications of the Joint Commission on Church Music this reviewer is in hearty accord; but he strongly deplors the type of Anglican chant pointing officially set forth with the principles, simply because it makes applying of some of them unnecessarily difficult.

It is unfortunate that Canon Douglas has overlooked several important Anglican chant Psalters which have been published in recent years in England, such as the *SPCK Psalter Newly Pointed*, the *English Psalter*, the *Oxford Psalter*, the *Parish Psalter*, and the *St. Paul's Cathedral Psalter*. His only reference to any of these Psalters is the listing of a phonograph record of chanting from the *English Psalter*, which he characterizes as "a modern experimental pointing," and which in the index is by error attributed to Dr. Nicholson. The work done by the editors of these Psalters, and the experience of the many cathedral and parish church choirs using them have been of experimental value; but not only that: a principle of pointing radically different from that favored by Canon Douglas has been generally accepted by those who have broken away from the faulty old *Cathedral Psalter* pointing. The principle is that the Anglican chant, because of its fixed harmony, has a fixed accent on the final note of each inflection, and on the first note of every bar of each inflection; and that in adjusting the words to the music the final primary verbal accent must coincide with the final note of the inflection, and that other verbal accents must coincide with the other musical accents. A characteristic of this pointing as it works out is that a relatively large number of syllables is given to the notes of the inflection, and that a single syllable is rarely given to two notes. This does not result in "fixed measures with invariable equidistant accents" because, if the syllables are sung with equal duration as Canon Douglas rightly insists they should be, the accents of the music will turn out to be as irregular in distance as those of the unmetrical words. The result is the singing of strong syllables to notes which singers naturally tend to accent anyhow, and the singing of inflections as well as recitations in the unmetrical style of the words. The fault known as the "Anglican thump," the hurrying by careless singers of the final syllables when two or three occur on the final note of the inflection, can be corrected without the centering of a whole system of pointing around the idea of its eradication.

Good chanting is possible with the pointing of the *American Psalter* and the Hymnal, but the pointing itself stands in the way and makes it needlessly difficult. Its principle, the opposite of that just stated, is that the implication of the fixed harmony is ignored, and the notes of the inflection are regarded as having no fixed accents, so that a single syllable is allotted to the final note, and relatively few to the other notes. This is the principle of the *Barless Psalter*, an English work which was never much used, and which now is not used at all in England as far as this writer is able to find out. Especially significant is the fact that its editor later repudiated its principle and joined the committee which produced the *SPCK Psalter Newly Pointed*, as one may see by reading the foreword of that book, page 27. The old *Cathedral Psalter* was indeed bad, chiefly because it treated inflections as being strictly metrical, but the "barless" type of pointing is not the only alternative.

This reviewer would not want his disagreement with the author over this matter to obscure Canon Douglas' insistence on the basic importance of the use of the Psalter and of good chanting.

The history of the anthem is given, and a place of importance is assigned to it in churches with skilled choirs, so that they may have scope for their abilities without taking to themselves the liturgical music which belongs to congregations. A substantial part of the book is devoted to hymnody, words and music, the office hymn with a plea for its restoration, the liturgical hymns of the Eucharist and their historical importance, and the eclectic hymnody which is the present heritage of the Anglican Church. A large number of the examples are found in the Hymnal, so the discussion of the whole subject is a great help to an appreciation of the best that is in that book. Now that hymnal revision is being talked about again, those who talk will find here good things to think about. The author says: "But any future revision should involve the simultaneous consideration of both words and tunes: the lack of which has caused many blemishes in our present book. The chief preparation for revision should be the enthusiastic use of what we now possess." The last statement might better have ended "the enthusiastic use of the best of what we now possess."

A very valuable thing about this book is the listing of a great many phonograph records illustrating practically every topic. The use of records in choir practices is a tremendous help in getting singers to understand a style unfamiliar to them.

There can be no one whose work and influence for good on the music of the Episcopal Church have been greater than that of Canon Douglas, and the chief value of this book is that it comes as the fruit of his long life as scholar, priest, and musician. It should be widely used in theological seminaries, and by clergy and Church musicians generally, both in our communion and out of it.

RAY FRANCIS BROWN.

A Book Not to be Missed

A CITY OF BELLS. By Elizabeth Goudge. Coward-McCann. \$2.50.

OF ALL cathedral towns Wells is the most nearly perfect. Assuredly no other close can parallel the soaring west front, the little men striking the hour on the old clock, and the swans gliding up the moat of the bishop's palace to ring the bell for their supper. Miss Goudge can call the place Torminster to her heart's content, but we know better, especially when she lets us see the Tor in the background. In such a place life moves in a quiet routine, peaceful and charming; and here, fresh from the Boer War, comes Jocelyn Irvin, without an object in life, to live among the elderly inhabitants and the gentle tides of gossip. He opens a bookshop in the home of the vanished poet Ferranti, whose spirit pervades the story, and he falls in love with a famous London actress. Books, poets, love, and actresses form incomparable ingredients for a story, but even they are made to pale before the chief characters, Hugh Anthony and Henrietta, the grandchildren of old Canon Fordyce; it is the joyfully questioning approach to life of these youngsters that Miss Goudge makes us enjoy the most. The book is not to be missed. In *Island Magic* she showed her skill in creating an atmosphere, and in this *City of Bells* the atmosphere is one of pure refreshment.

M. P. E.

Dr. Lake's Introduction to the New Testament

AN INTRODUCTION TO THE NEW TESTAMENT. By Kirsopp Lake and Silva Lake. Harpers. \$2.50.

SPECIAL introductions to the various New Testament books are followed by an extended description of the "background" and by a series of appendices on chronology, topography, questions for study, and a bibliography. In arrangement the book is explicitly designed for classroom use and is meant to serve as an outline for an instructor's lectures; it is not well adapted for private reading, except by advanced students, for much is omitted that is important.

Specifically, it is written for the benefit of the Harvard students who take Dr. Lake's course on the English Bible and is subject to certain limitations by this fact. Courses repeated by the same instructor over a period of many years tend to take on a somewhat static form corresponding to the lecturer's private interests, and oftentimes become more or less "crystallized"; a very celebrated New Testament scholar a generation ago when he reached the age of 60 had his lecture notes bound in morocco; he felt he had mastered the subject and had nothing more to learn. And an analysis of Dr. Lake's bibliography and bibliographical footnotes unfortunately show that something of the same sort has occurred in his own case.

The most eminent New Testament scholar now living is Dr. Martin Dibelius, who among other achievements is the founder of New Testament form-criticism. This primary work is cited on page 290 only in its 1919 edition, although it was completely rewritten in 1933 and has been translated into English by Dr. B. L. Woolf. Dr. Dibelius' own general introduction (*A Fresh Approach*) is not mentioned. What is vastly more important is that his great commentary on James is not mentioned either, although it is in no less conspicuous a series than the Meyer. But, perhaps to compensate for these omissions, Dr. Lake tells us that Dr. Dibelius has written "all" the commentaries on the Catholic Epistles in the Lietzmann series p. 2893. But—will it be believed?—Dr. Dibelius has written none of these commentaries at all. Both in the first (1911) and second (1930) editions these commentaries are the work of Hans Windisch.

Bernard Weiss was a very eminent scholar indeed but does Dr. Lake seriously mean that his commentaries on the synoptists

(Matthew was written in 1898; Mark-Luke in 1901) and on the pastoral epistles (1902) are still better than anything else (pp. 3, 154)? The reader is told that Johannes Weiss' *Schriften* is in two volumes (p. 288); this is true only of the earlier editions, while the revised and amplified third edition fills four volumes. On page 158 Dr. Lake regrets the brevity of a chapter on Hebrews by Dr. E. F. Scott; why not add that Dr. Scott has also written a complete and most important volume on the subject? When Dr. Luke discusses James he mentions Spitta's theory of a Jewish original (1896); why does he not mention that Dr. Arnold Meyer is widely believed to have solved the problem in 1929? First Peter is still treated as a letter and not, as is usually held today, an amplified baptismal address. While I appreciate the compliment paid to a book of mine on page 19, I must nevertheless suggest that Dr. Vincent Taylor's volume is considerably more useful; I can find no evidence of acquaintance with it in Dr. Lake's pages. While on the subject of form-criticism it may be added that Dr. Bultmann's most important book is omitted and the briefer book listed on page 290 has been available in English for three years.

Most curious of all is Dr. Lake's boycotting of the Moffatt volumes, with the exception of Dr. Scott on Ephesians. We are told on page 109 that there is no satisfactory commentary on II Corinthians "known to us in English"; what about Dr. R. H. Strachan's? On Galatians, page 124, refers us to Lightfoot, Ramsay, and C. W. Emmet—excellent in their day but entirely displaced by Dr. G. H. Duncan's book. And why in the name of all scholarship does a Fourth Gospel bibliography ignore Dr. G. H. C. Macgregor?

What is true of the bibliography is inevitably true of the text as well; Dr. Lake has written this book without attempting to keep abreast of his subject. Of course for beginners nearly everything—or quite everything—he has to say will be illuminating, and colleges everywhere will continue to envy Harvard's "English 35." Anyone, like Dr. Lake, who can make textual criticism interesting can make anything interesting.

BURTON SCOTT EASTON.

American Agriculture as a Domestic Institution

THE SOCIAL HISTORY OF AMERICAN AGRICULTURE. By Joseph Schafer. Macmillan. Pp. 302. \$2.50.

INTO the borderland between rural sociology and agricultural economics went the superintendent of the state historical society of Wisconsin to make an informing but non-statistical survey of the social history of agriculture. In a volume designed both for class use and general reading he has provided a summary of American agriculture as a domestic institution, particularly emphasizing its progressive development. The book represents an expansion of a series of lectures given at University College, University of London.

The author's picture extends from the primitive subsistence farming of the Colonies to the Agricultural Adjustment Act, and provides a helpful background for the understanding of rural America's current sociological and economic situation. The development of big business farming, the slow improvements made under trial and error methods, and the rapid advance made by scientific farming are all outlined: "He is a professional farmer who studies to base his operations firmly upon scientific principles, and who succeeds in bringing about thereby a steady improvement of both farm and farmer." Yet the influence of the technically trained agriculturists is, in proportion, far greater than their members: "The professional farmers are a contingent, the near-professional an army."

One of the most valuable chapters is that on social trends in rural life, which summarizes the familiar contributions of more technical studies on that subject.

While possessing the historian's objectivity and facing the current agricultural situation with complete realism, Dr. Schafer is not unduly pessimistic: "The country people are not yet generally blasé, but reflect that buoyant spirit which comports with genuine independence, creative activity, and self-respecting industry. The farmers, from this point of view, are the hope of the nation's future as they have been the chief dynamic force of our country's past."

The result is a substantial, readable volume. Although thoroughly documented it is never dull. Every rural pastor could read it to his advantage. It is somewhat marred by typographical errors.

C. RANKIN BARNES.

NEWS OF THE CHURCH

Legion's Ire Roused by Bishop Barnwell

Georgia Diocesan's Baccalaureate is Criticized; Savannah Newspaper Supports Him

ALBANY, GA.—The Americanism committee of the Georgia department of the American Legion expressed "regret" at statements made by Bishop Barnwell of Georgia in a baccalaureate sermon to University of Georgia seniors, in a report to the state Legion convention here.

Bishop Barnwell's point of view, as interpreted by the Legion committee, tended to throw the determination of "vital questions into the lap of European intrigue and diplomacy."

The committee quoted from a section of the Bishop's address which was delivered as follows:

"Here is this divisive attitude toward life which we call 'nationalism.' Its child is patriotism. Speak against it, and every patriotic society from the Daughters of the American Revolution on down to the American Legion rises to condemn you. But these imperfect institutions are the ground whence wars spring. In the last analysis, they drive their devotees out to kill each other. They were a step upward, but they are not the final step. They are doomed institutions, for we are on our way through them to something better. The world has embraced them both whole-heartedly, and the world's unrest today proclaims their tragic failure, and we are on our way to a time when my highest duty will not be to live for 'my country,' but for our world."

The committee stated that it did not feel that the Legion was a "doomed institution" or that its attitude toward preparedness and patriotism was subject to criticism, adding:

"We feel that whenever any person, whether under the guise of Christianity, peace, or tolerance, undertakes to proclaim that we should abandon a policy of national patriotism in favor of a policy of interna-

(Continued on page 79)

Plan Daily Celebrations for Convention Deputies

CINCINNATI—Plans to accommodate clergy wishing to celebrate the Holy Communion daily or occasionally during General Convention are being made by the committee on celebrants at General Convention, according to announcement by the Rev. R. T. Dickerson of Glendale. The Rev. Mr. Dickerson requested that those who wish to be accommodated write him.

Servers cannot be promised for the hundreds of clergymen expected to attend as deputies or visitors, he said.



Mauritius Photo from Black Star.

"FIGHTING PARSON" ARRESTED

The Rev. Martin Niemoeller, most noted leader of the Confessional Synod of the German Protestant Church and fearless upholder of the claims of Christianity against Nazism, has been arrested by the German police. Although no formal charges have yet been made public, it has been indicated that he is in jeopardy of trial for sedition, a crime of the utmost seriousness in a totalitarian State.

San Antonio Daily Church School Project Developed Along International Lines

SAN ANTONIO, TEX.—St. Mark's Church, San Antonio, has been conducting an unusual experiment in the field of religious education and interracial relations. A weekday session of the church school has been held from 9 to 12 each day except Saturday and Sunday under the leadership of Miss Rowena Brown.

A feature of the school was its international aspect. Children were selected from among the Chinese, Japanese, Mexican, and Syrian children of the city of San Antonio and these children met with the children of St. Mark's parish. Through stories, handwork, and picture study, an appreciation of the gifts of different nationalities was developed, and through the hymns, readings, and original prayers of the worship services, the pupils became conscious of their brotherhood as children of One Father.

Rev. J. L. Craig Recovers

HELENA, MONT.—The Rev. J. L. Craig, rector of Emmanuel Church, Miles City, has recovered from a serious operation and is able to resume some of his duties. The Rev. Mr. Craig is one of the best known missionaries in eastern Montana where he frequently holds services in remote school houses and in the homes of the people.

Rural Workers Seek Full-Time Secretary

Church Conference on Rural Work Urges Creation of New National Church Post

MADISON, WIS.—Appointment of a full-time secretary for rural work of the national Church was requested in a resolution passed by the Episcopal Conference on Rural Church Work, meeting for its 15th year in Madison June 28th to July 9th.

The conference this year was a joint project of the Departments of Domestic Missions and Christian Social Service. The Rev. Almon R. Pepper, executive secretary of the Department of Social Service, acted as its director and chaplain.

Thirty representatives from 19 dioceses and missionary districts attended the lectures and field trips offered by the Episcopal Conference and the rural leadership school of the college of agriculture of the University of Wisconsin.

Bishop Bartlett of Idaho, in the conference sermon, July 4th, challenged "the whole Church to face its opportunity in extending its work in town and country.

"Statistics show," he declared, "that 80% of our congregations are made up of people who had their origins in rural areas. This constant flow of people from the country to the city is the churches' opportunity. But unless we get them in the country we will not get them in the city."

The Bishop, who is executive secretary of the Domestic Missions Department, also gave three lectures on the Nature of Preaching in which he stressed the need for liturgical teaching which would instruct people in the faith and bring them to the Holy Communion as the central act of corporate worship. While in Madison Bishop Bartlett celebrated the corporate Communion for the Episcopal Rural Fellowship and addressed the Sunday evening group at St. Francis' House, the Church center at the university.

(Continued on page 81)

To Consecrate Coadjutor of Kansas September 29th

NEW YORK—The Presiding Bishop has taken order for the consecration of the Rev. Goodrich R. Fenner to be Bishop Coadjutor of Kansas on September 29th in Grace Cathedral, Topeka, Kans.

Bishop Perry will be consecrator, assisted by Bishop Moore of Dallas and Bishop Wise of Kansas as co-consecrators. The presenters will be Bishop Spencer of West Missouri and Bishop Capers of West Texas. Bishop Johnson of Colorado will preach the sermon.

"Opportunity Camp" Will Aid Poor Boys

East Carolina Project for Sons of
County Welfare Patients to Have
Large Enrolment

WILMINGTON, N. C.—General interest is being expressed in the plans for the "Opportunity Camp"—"A project in Christian social service for the diocese of East Carolina"—which will be held at Camp Leach, near Washington, N. C., August 2d to 7th.

A large number of the parishes and missions will send one or more boys and one parish has announced that it is prepared to send 40 boys.

In announcing this camp, the director, the Rev. James D. Beckwith of St. Paul's, Clinton, says:

"The time has come. We can now offer to the poor children of the community in which we live a period of joy and happiness that will allow them to experience and know the things that we have daily in our homes. All of us are conscious of the poor. We are anxious for them to eat good food. We want them to have fun in play and recreation. We hope to teach them Christian morals and good citizenship. This is our opportunity. We can send them to the Opportunity Camp. We see and know what Camp Leach has done for our own. Let us let the poor share our blessings.

"We expect to have the same type of staff that we have at the other Camp Leach camps.

"The camp is to be composed of boys from 10 to 16. These boys are to come from homes of county welfare patients; welfare patients being defined as families under direct care of the welfare department, or families in which the father or mother does not earn over \$20 a month, or their combined income does not exceed \$20. This would include children of parents working for WPA, part-time employment in factories, tenant farmers, unemployed widows and widowers, broken homes, and paupers.

"We want in this camp good poor boys. We realize that camp life is needed for boys that are bad at home and in the community in which they live. We, however, at camp, must have boys we can trust. This camp is for poor boys, not bad boys.

"There is no limit to the number of boys each parish and mission may have at camp. We will take boys until the camp is full. This camp is for poor children regardless of religious affiliation. It is not necessary for a child to belong to the Episcopal Church to come to this camp.

"It will cost \$4.00 to keep a boy at this camp for six days. Boys should not be allowed to pay their way to camp. This fee does not include transportation. It is the amount necessary to keep a boy after he has arrived in the gates of Camp Leach for six days.

"The Opportunity Camp has no money or boys to carry on this camp. We have a vision and a hope that the people of the diocese will see the opportunity and send the boys. We earnestly appeal to the individuals and organizations of the diocese to send us boys."

In order to send a boy to the Opportunity Camp, the Rev. Mr. Beckwith explained, a clergyman, a layman, a Woman's Auxiliary, a vestry, a Young People's Service League, an organization, or a

Oxford Group Controversy Causes Church Dissension

RICHMOND, VA. (NCJC)—The identification of Dr. J. Blanton Belk with the Oxford Group Movement has resulted in controversy between the pastor, the congregation, the elders, and the deacons of Grace Covenant Presbyterian Church here.

Members of the congregation have received a circular letter from a commission appointed by the East Hanover Presbytery giving the history of the controversy and requesting the more than 1,600 members of Grace Covenant Presbyterian Church to fill in a coupon giving their choice of two alternate proposals:

"(1) I favor the dissolution of the pastoral relationship between Dr. Belk and the Grace Covenant Church.

"(2) I favor the acceptance of the resignation of the 12 (later increased to 13) elders and the 17 deacons."

Deacons and elders of the church charge that the pastor refused to take anyone into the membership of the church who declined to adopt the Oxford Group technique.

friend of the Episcopal Church will have to go to the welfare department of the community in which they live and ask that department to find a boy eligible for this camp. After the boy has been found they must have him examined, equipped, and sent to camp. He must carry with him the fee of \$4.00 which he is to pay the camp on his arrival. The Opportunity Camp will take care of the boys after they have arrived.

"We seem to be asking the people to do a great deal for this camp," he said. "Yet we believe that no greater reward can be received by our people than the full assurance that they have made the poor children of the community in which they live happy with thrills and joys that poverty has deprived them of in this world."

The boys will arrive at camp in time for supper on Monday, August 2d, and remain until Saturday after breakfast.

Good Beginning in Bishop Lloyd Memorial Fund Seen

NEW YORK—In spite of summer days the fund to create a memorial to Bishop Lloyd at Kuling American School, China, has made a good beginning. More than \$4,000 is already in hand.

Typical of some of the messages coming to the Arthur Lloyd Memorial Committee, at 281 Fourth avenue, New York, is this from a member of the Church in the diocese of Albany:

"How I wish I could send a much bigger contribution . . . but this little bit I have saved week by week for some purpose, and very much enjoy putting it to this one. I am one of those obscure persons who loved and revered Bishop Lloyd for 35 years, and shall never forget what he meant to me. I am so glad to have this opportunity."

Six Parishes Join in New Jersey Plan

Berlin and Lower Camden County
Associate Parish Successful in
Developing Rural Field

TRENTON, N. J.—An interesting development in home mission work is being conducted in the diocese of New Jersey in a field partly suburban, partly rural, covering about 24 by 8 miles, in which there are six church buildings, and there will eventually be three clergymen working. This is known as the Berlin and Lower Camden County Associate Parish, comprising the towns of Clementon, Magnolia, Berlin, West Berlin, Gibbsboro, and Laurel Springs.

For some seven years the Rev. Raymond H. Miller has been working in that vicinity but the alignment of associate parishes was not effected until late last year under the direction of the new Coadjutor, Bishop Gardner. The Rev. Gerald R. Minchin is associated with the Rev. Mr. Miller in this work and it is hoped that a third missionary will very shortly join the staff.

The clergy visit in all the towns so that each man is known in whatever place the Church is working.

In Clementon the Episcopal Church is the only religious body with a resident minister doing continuous work. A vacation school held for two weeks this summer averaged 56 in attendance and included character models of scenes in the Holy Land and pilgrimages to historic churches in this diocese and Philadelphia. The Co-operative Series of vacation church school texts as prepared by the International Council of Religious Education was used, and in the opinion of the missionaries proved very successful. A similar school will be run at Gibbsboro during the latter part of July.

A notable feature of this mission is the fellowship which is developed, and which draws the people out of narrow parochialism.

At the last Confirmation in the district, candidates were gathered together at one of the churches, the service was rendered by joint choirs, and over 80 people from all over the area attended the Bishop's dinner which preceded the service. The little parish church had never seen such a crowd and such enthusiasm before.

There will be this fall a teacher training school for all the 46 Sunday school teachers of the six stations.

The church school and parish picnics are also run on a coöperative basis. Owing to the limited size of the district this is possible; but the results are so valuable as to make it worth trying over even larger areas.

It is the objective of the board of missions of the diocese that further such districts may be set up and that the whole of the mission work may be so linked together as to overcome the temptations and dangers of parochialism.

Payments up to July Exceed Expectations

101% of Amount Due Paid by July 1st, Council Treasurer Reports; Many Dioceses Pay in Full

NEW YORK—Payments on Expectations totaled 101% on July 1st of this year, with 69 dioceses paying 100% or more of the amount due, according to the report letter to diocesan treasurers sent out by Dr. Lewis B. Franklin, vice-president and treasurer of the National Council, on July 6th. It was the first letter to treasurers signed by Dr. Franklin for many months, because of an extended absence due to travel and then a period of illness.

The text of the letter is as follows:

"Payments against Expectations as of July 1, 1937, amount to 101% of the total due on that date after allowing one month for collection. This compares with 105% paid in the same period of 1936. Out of 99 dioceses, 69 have paid 100% or more as compared with only 64 a year ago.

"The 'pay-as-you-go' plan upon which the Council is operating refers primarily to the adjustment of receipts and expenditures on an annual basis. The extension of this plan so as to make it applicable on a monthly basis would bring much benefit to the Church. During the summer months there is an enormous decline in remittances. This means that money must be borrowed from the banks to carry on the missionary work of the Church, and borrowed money means interest paid out. We urge all treasurers to remind the members of the Church at this time of the importance of keeping up payments on their pledges throughout the summer.

"Statements recently issued show that the total income of the people of this country in 1936 was \$60,000,000,000 and the government estimate for 1937 is for a total of \$70,000,000,000. The baptized membership of the Episcopal Church constitutes 1.5% of our population. If the total income of the country were to be equally distributed, the income of the members of the Episcopal Church in 1937 would be slightly over \$1,000,000,000. The amount now pledged for the missionary work of the Church under the supervision of your National Council amounts to a little more than one-tenth of one cent out of each dollar of such estimated income. Surely we can do better next year.

"I am glad to be back at the Church Missions House for at least part-time service after my long absence, and I am deeply appreciative of the prayers and good wishes for my welfare during my illness."

Japan Bible Society Advances

TOKYO—Dr. Eric M. North, executive secretary of the American Bible Society, has been spending several weeks in Japan conferring with leaders regarding the work and future development of the society. The change of the name of the Japan branches of the American and British Bible societies to that of the Japan Bible Society has opened a new epoch in the history of the work of these organizations in Japan. Dr. North is stressing further indigenization of this important organization to make it part and parcel of the Japanese Church.



HOBSON'S CHOICE

This architect's drawing of the trailer cathedral which Bishop Hobson of Southern Ohio has had built and is now furnishing is by Norman R. Sturgis. The trailer was manufactured by the Aerocar Company, Detroit.

Legion's Ire Roused by Bishop Barnwell

Continued from page 77

tionalism, that person is spreading a doctrine which tends to destroy the freedom of the individual, the right of the individual to worship God according to the dictates of his own conscience, the republican form of government which our Constitution guarantees to us, and to throw the determination of these vital questions into the lap of European intrigue and diplomacy."

The Bishop refused to comment on the criticism.

The *Savannah Evening Press*, commenting editorially on the controversy, suggested that the Bishop's words had been misconstrued. The newspaper took the point of view that the Bishop had merely stated that nationalism would at some time in the future grow into internationalism; "that one's principles of Christianity will not be limited by geographical boundaries." The editorial concluded:

"He meant that the Legion and the DAR would some day grow into something finer and higher and wider. Just as it would be good for everything so to grow. Who doesn't? Nationalism at its best can be very beautiful. So can the Legion and the DAR. But that doesn't mean they are the most beautiful things in the world, nor that one wouldn't fight for his own country."

The cities of Augusta and Savannah having withdrawn their bids for the 1938 meeting of the state American Legion, the convention decided to meet in Waycross.

Plan DuBose School Reunion

MONTEAGLE, TENN.—The annual alumni reunion of the DuBose Memorial Church Training School, Monteagle, will be held at the school from August 5th to 7th, it is announced.

Many matters of interest to the DuBose School of the future are to come up for discussion at this meeting. Reservations for lodging are being made direct to the Very Rev. Dr. A. G. Richards, Dean of the School, and the same rates of last year will prevail this year.

New "Trailer Cathedral" to be Ready for Use Soon

CINCINNATI—The first cathedral of its kind—a motorized cathedral that will go to the people without waiting for them to come to it—is nearing completion in Cincinnati.

Bishop Hobson of Southern Ohio returned July 7th with the shell of the cathedral, which was built by the Aerocar Company of Detroit. Furnishings will be installed in the cathedral in Cincinnati. They will include the Altar, Bishop's chair, cabinets, and seats.

Indications are the Bishop will have the cathedral ready for action the latter part of July, or early in August.

St. Paul's Wayside Cathedral takes the place of an old cathedral building in Cincinnati which became unserviceable because of changed conditions and disintegration of the building fabric.

The various diocesan departments, such as the departments of religious education, missions, field, publicity, and evangelism, will prepare exhibits, or educational movies, to be carried in the cathedral throughout the diocese for the information of the Church members as to the Church's work.

100 Young People Take Part in Duluth Diocesan Summer School

CASS LAKE, MINN.—One hundred enthusiastic young people attended the 12th annual summer school of the diocese of Duluth held at the Galilee grounds, Cass Lake, June 27th to July 2d. A course of addresses was given by Bishop Kemerer of Duluth on Christianity and the Modern World.

The Rev. C. Gesner of St. Paul conducted a class in Christian Evidences, and the Rev. F. L. Carrington, principal of the Kah-o-Sed Indian School, gave five addresses on Personal Religion.

Very popular proved five personality pictures, the sketches being given by Archdeacon Boyle, Dr. F. L. Carrington, and the Rev. Messrs. L. R. Gilmett, H. A. LePere, and Royden Mott.

Chinese Religious Education Surveyed

Results of Questionnaire Sent to 13 Dioceses of Chinese Church are Published in Booklet

ANKING, CHINA—In preparation for the ninth General Synod of the Chinese Church which met in Foo-chow April 18th to 25th, a simple form of questionnaire was sent to each of the 13 dioceses of the Church. The answers to these "Ten Questions" which were sent out have been compiled into a little booklet entitled, *The Work of Religious Education in the Thirteen Dioceses of the Chung Hwa Sheng Kung Hui.*

WORK AMONG CHILDREN

The answers to questions about work among children showed an improvement in the work, due to the emergence of the new graded Sunday school lessons and other supplementary materials during the past five years. There are still large sections, however, who continue to use the old uniform lessons, as the teachers are too untrained to use any other material. There are also many parishes where no regular Sunday school course, not even the uniform lessons, are used, because there is no organized Sunday school. This is not surprising when it is realized that in some rural sections the clergyman has an illiterate congregation on his hands. In these days of registered schools, the Sunday school is the only opportunity the Church has for teaching the children of the Church, and for reaching the other children of the neighborhood.

WORK AMONG YOUNG PEOPLE

No diocese was able to report a diocesan organization of its young people. The answers ran:

"One or two parishes have special societies for young people." "No accurate information. I fear little is done. There are Bible classes in five parishes." "Christian unions in middle schools in two parishes. Girl guides in one parish. Oxford Group in one parish." "Five parishes have work among young people—mostly Sunday school departments." "Four parishes have Bible and English classes."

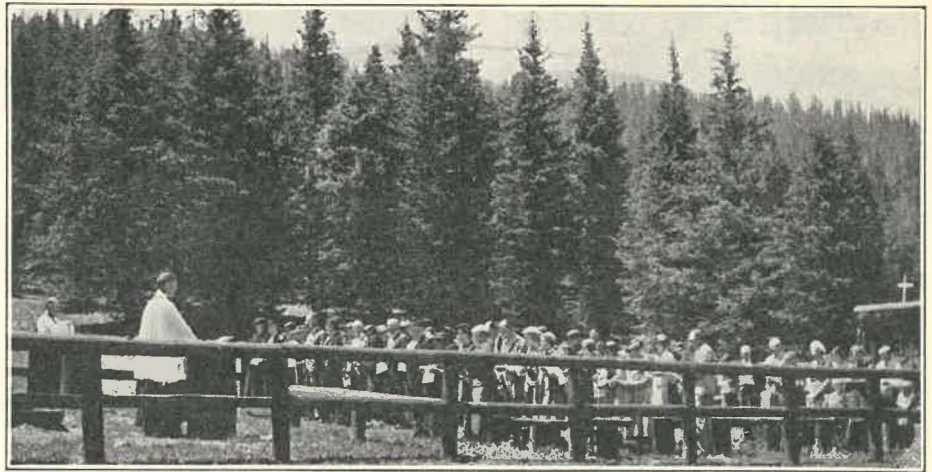
These are five separate replies from five of the leading dioceses. The report to General Synod read:

"It is safe to say that whereas every parish has work for adults, and where a considerable number have work for children, the work among young people is the most neglected phase of the Church's work."

LACK OF LEADERSHIP

In reply to the question as to the chief hindrances in the religious education of children, young people, and adults, while lack of funds, lack of equipment, lack of buildings, were all mentioned, the chief cry was of the lack of leadership.

"Teachers can usually be found, but leaders of training classes are missing." "Send someone to visit us, and conduct train-



OUTDOOR CHAPEL BUILT BY CCC AT CAMERON PASS, COLO.

The picture shows Bishop Ingley, Coadjutor of Colorado (extreme left), and the Rev. Z. T. Vincent officiating at the dedicatory service, June 27th. The top of the pass, still covered by deep snow, is visible in the background.

ing classes." "Send a mimeographed letter twice a year to every pastor giving detailed information as to courses of study and other suitable material." "A periodical that would help with methods."

That the program for pushing self-support was a hindrance to the teaching work of the Church was an interesting revelation. Many clergymen are too harassed by the demands for self-support to pay any attention to anyone under 21 years of age. Their efforts are expended on those who can help the Church financially. But even those clergy of vision who refuse to be stampeded into work among adults that will bring immediate results, and who choose the slow, sure method of working to conserve the second and third generations (and occasionally, even the fourth) are sorely handicapped by the lack of qualified persons to develop teachers for them.

TO MEET THE NEEDS

It has been pointed out that sending missionary specialists is an obvious way of meeting the demands of the situation. They are needed. But, if they are to be used to advantage upon arrival, and if the most economical use is to be made of Chinese and missionary specialists already on the field, a central organization of some sort is necessary.

Provide for Indianapolis Secretary

INDIANAPOLIS, IND.—Through the unsolicited generosity of certain laymen of the diocese, a fund has been pledged for three years for the salary of a diocesan missionary and executive secretary. At a meeting of the diocesan council on June 22d Bishop Francis' appointment of the Rev. John M. Nelson, of Christ Church Cathedral, Louisville, Ky., was confirmed.

Oregon Delegates to Triennial

PORTLAND, ORE.—The following are the delegates to the triennial meeting of the Woman's Auxiliary from the diocese of Oregon:

Mmes. Claude V. Bowman, Wilson Johnson, Charles Carver, Jr., J. J. Panton, G. H. Benshadler; alternates, Mmes. G. T. McGrath, H. M. Ramsey, W. W. Germain, J. H. Hendrickson, and Robert Arneson.

Annual Outdoor Service in Mountain Pass Gets Aid of Government; Chapel Built

DENVER, COLO.—At Cameron pass, more than 10,200 feet above sea level, in the diocese of Colorado, an annual outdoor service has been held for several years, attended in part by the congregation of St. Luke's parish, Fort Collins, located at the foot of the pass on the eastern slope, and by members of St. Alban's Mission, Walden, on the western side of the pass in North Park, a section of the state which is isolated for most of the year.

The federal government, taking notice of this annual service, had a group of CCC boys erect an outdoor chapel, built with logs, and without roof, but with proper Altar appointments.

At the service this year, held on June 27th, this chapel was dedicated by Bishop Ingley, Coadjutor of Colorado, assisted by the Rev. Z. T. Vincent, who is in charge of the congregations at Fort Collins and Walden.

Two Churches Blessed in Same Day; Work of One Missionary

DENVER, COLO.—Climaxing a ministry of nearly seven years in the San Juan basin of the diocese of Colorado, the Rev. Samuel A. McPhetres had the satisfaction of requesting Bishop Ingley to consecrate St. Mark's Church, Durango, on Sunday morning, June 20th, and in the evening of presenting for dedication the new St. Barnabas' Church at Cortez. The new church at Cortez is built in honor of Bishop Johnson's 20th anniversary as Bishop of Colorado. It is an attractive building of Spanish mission style, seating about 90 people.

Memorial Organ Dedicated

JERSEY CITY, N. J.—A new organ was dedicated at Grace Church here by Bishop Ludlow, suffragan of Newark, on June 27th, in memory of Jacob J. and Cecelia Detwiller. It was given to the church, of which the Rev. Edward J. Bubb is rector, by Miss Laura Detwiller, their daughter.

Social Workers Seek Full-Time Secretary

Continued from page 77

The Church and Present Day Social Movements was discussed in three sessions by Prof. Roy J. Colbert, chief of the bureau of economics and sociology, University of Wisconsin. Professor Colbert, a Churchman, has long been interested in the contributions the Church can make to rural life in America. He is a member of the Commission on Rural Work set up by General Convention, and has lectured at many of the Church's summer conferences. He presented the criteria by which leadership as a democracy can be judged and declared that the fundamental need of America is "spiritual leadership." Dr. Colbert believes that it is inevitable that many social movements should arise and panaceas be offered during a period of social and economic readjustment. But the final test of all these movements is the Christian one of justice, honesty, and truth. No movement is worthy of our attention which does not take account of what it is doing to human beings. Thus the responsibility of the Church is to bring the Christian ethic to bear on all social movements.

The Rev. Conrad H. Gesner, rector of the Church of St. John the Evangelist, St. Paul, Minn., representing the Forward Movement Commission, brought encouragement and enthusiasm to the conference. As rector of a city parish he paid tribute to the pioneer efforts of our missionaries and rectors in town and country.

"CATCH HIM EARLY"

"The college student must be caught early if he is to be caught at all," was the import of the address by the Rev. L. E. Nelson, assistant at St. Francis' House, Madison. To accomplish this the rectors of churches should send names of students to the college pastor as early as possible, he pointed out.

A high point in the conference was its annual dinner, to which members of the university faculty were invited. The Rev. Paul E. Engle of Bay City, Tex., president of the Rural Workers Fellowship, presided, and the chief speaker was Bishop Kemmerer of Duluth. The Rev. John R. Pickell of Chicago read the treasurer's report, and the secretary's report of the Rev. Val Sessions was read in his absence.

ADULT EDUCATION VIEWED

Bishop Kemmerer commented on the widespread interest in education, especially adult education, in America today.

"In my youth," he said, "we began school at 8 years and the average person was fortunate if he could complete high school. Now we begin at 2½ years of age, vast numbers complete college and go on for post-graduate work, and in the adult-education movement the educational process carries on through life. But the question I wish to pose is this, is all this education producing a law-abiding citizenry and is it producing more happy homes and individuals?"

The Bishop reminded the group of the increase in juvenile delinquency, the increase in divorce, and the disrespect for



PI ALPHA HOUSE, BUENA VISTA SPRINGS, PA.

property rights and court orders in the present industrial conflict. He did not attempt to present detailed plans and programs but concluded by saying, "Unless the controlling forces of religion are somehow brought into the whole educational process we are educating not for the Kingdom of God, but for chaos."

The conference participated in several practical exchanges of ideas and programs in sessions led by Mrs. E. M. Little of Concord, N. H., on The Mountain Mission by Mail; the Rev. Charles W. McLean on Coöperation with Public and Private Social Agencies; the Rev. James R. Colby of Geneva, Ohio, on Adult Education and Recreation; and the Rev. Henry Heard of Gallup, N. M., on Sermonettes and Service to the Isolated. Christian Social Service in Missions and Parishes was presented by the Rev. Almon R. Pepper, and Miss Eleanor Deuel, field representative of the Woman's Auxiliary, discussed work with young people. Cadet Eric Kast told of the work of Church Army, and Mrs. G. E. Hutchinson, chairman of bishop's chapters and rural work of the Daughters of the King, described ways in which the Daughters worked in rural areas.

ATTEND UNIVERSITY SESSIONS

In addition to the courses of study presented by the Episcopal Conference for Rural Church Workers, the students attended three sessions each day presented by members of the faculty of the University of Wisconsin. These courses are arranged by Prof. J. H. Kolb who with Dean Lathrop and others pioneered in this field. Two field trips were made to Baraboo and Windsor, Wis., where the students observed the local experiments in community planning.

The Episcopal Conference sent letters of greeting to Bishop Green of Mississippi and Bishop Rogers of Ohio, members of the Commission on Rural Work, and to Miss Edna Eastwood of the Daughters of the King, and the Ven. Harrison Foreman, D.D., Archdeacon of Erie. All of these persons are convalescing.

Donor of Pi Alpha House Receives Award of Merit

BLUE RIDGE SUMMIT, PA.—The first award of merit to be granted by the supreme council of the Pi Alpha fraternity was given to Miss Henrietta S. Dickey, donor of the Pi Alpha House at Buena Vista Springs, by the council at its meeting in the house on June 22d. Miss Dickey was praised for her devotion and loyalty to the cause of Christ and His Church.

An endowment fund for the maintenance of Pi Alpha House was created at the suggestion of Bishop Brown of Harrisburg, with an initial contribution from the Bishop. The committee administering the fund consists of Bishop Brown, the Rev. Dr. Don Frank Fenn, and the Rev. Arthur G. W. Pfaffko, founder and president of the fraternity.

Plans for the incorporation of Pi Alpha and for the establishment of headquarters at General Convention this fall were also made by the council. Pi Alpha is the first national Greek letter fraternity in the Episcopal Church.

Memorial Triptych to be Dedicated

UTICA, N. Y.—In connection with the 100th anniversary of Grace Church, to be observed next May, a triptych will be dedicated in the Lady Chapel of the church as a memorial to the late Mrs. Thomas R. Proctor. Designed by Messrs. Cram and Ferguson of Boston, from plans outlined by the Rev. H. E. Sawyer, rector of the parish, the work is being executed by the Irving and Casson—A. H. Davenport Company of Boston.

Installation of the triptych will complete the original plan of Mrs. Proctor when she gave the Lady Chapel. It will now be erected in her memory by contributions of parishioners and friends at a cost of \$6,000. In addition to the Lady Chapel Mrs. Proctor also gave the parish house, which cost \$250,000, and which she has generously endowed. She also had the church spire rebuilt a few years ago at the cost of \$60,000.

START PLANNING MEMORIALS NOW!

Summer is the best time to have installation made of all new Church equipment.

Prospective donors should consult at once with their Parish Priest as to the type of memorial most needed, so that the work may get under way and be completed before the vacation period is over.

May we consult with you, offer our suggestions, perhaps, and then have the privilege of executing the work?

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Long Adolescence Discussed by CMH

McLean Conference is Attended by 50 Delegates From 14 Diocesan Church Missions of Help

PEEKSKILL, N. Y.—The sixth biennial McLean Conference of the Church Mission of Help, held at St. Mary's School here, June 21st to 25th, devoted most of its sessions to a discussion of one of the chief problems of youth today—prolonged adolescence. Staff and board members from 14 of the 16 diocesan societies of CMH were present, about 50 being in attendance throughout the conference.

Mrs. Theodore W. Case, president of the national council of CMH, presided. Other officers present were Mrs. John M. Glenn of New York and Miss Ethel Van Benthuyzen of Albany. The Rev. Shirley C. Hughson, OHC, chairman of the spiritual work committee, acted as chaplain; and the Rev. Almon R. Pepper, executive secretary of CMH, as secretary.

The conference was called to give thought to the nature of the problems of adolescents today and to the philosophy, policy, and practice of CMH in responding to the needs of these young people. As a social case work agency, CMH coordinates its work with the work of other social agencies. In line with this policy, the conference was opened with a session on the Social Security Act, with special reference to the provision of that act covering work with dependent children. This session was led by Miss Mary Gardner of the Bureau of Public Assistance, Washington. Miss Gardner stressed the importance of coöperation between public and private agencies and indicated ways by which CMH can improve the public efforts in the community.

DIAGNOSTIC LISTENING

The Rev. Otis R. Rice of St. Thomas' Church and the General Theological Seminary, New York City, read a fine paper on Conflicts in the Developing Emotional Life of the Adolescent. Fr. Rice made clear the fact that, while adolescence is always a period of conflict, this is frequently exaggerated because of faulty educational processes in home and school. Since "diagnostic listening" is a vital part of successful work with young people, Fr. Rice believed that CMH, which uses that technique, had an important function in the process of reeducation, so often necessary. Each young person must be studied and helped individually, since no two problems and no two persons are exactly alike.

GROUP LIFE STRESSED

St. Mary's-in-the-Field at Valhalla, under the care of the Community of St. Mary, is closely associated with CMH, providing case work service for many girls. Sister Celestine, who is in charge of St. Mary's-in-the-Field, spoke on The Need for Case Work in the Institutional and Post-Institutional Adjustment of the Girl. She emphasized the need for treating each

New Hampshire Women Aid National Cathedral

CONCORD, N. H.—In the interests of the Washington Cathedral several gatherings were held in Concord on June 22d, arranged by Mrs. William H. Schofield of Peterborough, chairman of the women's committee for the cathedral in the diocese of New Hampshire.

The Bishop entertained a group of clergy and laity at luncheon to meet Bishop Freeman and the Hon. William R. Castle. At the same time Mrs. Schofield was entertaining a group of 30 women at luncheon at St. Paul's School.

Later in the afternoon natural-color pictures were shown on the screen with an interesting explanatory talk by Mr. Castle and an address by Bishop Freeman on the stabilizing influence of the cathedral upon the life of the nation. This was followed by tea at the rectory as the guest of the Rev. Dr. Drury and Mrs. Drury.

Under the leadership of Mrs. Schofield the sum of \$1,800 was given by 44 donors for the erection of a memorial pier in the Women's Porch, in memory of New Hampshire women who had been leaders in the work of the diocese.

girl as an individual and yet at the same time teaching her to live in a group. This latter was of peculiar importance for the reason that inability to live well with others was one of the chief defects of the girl with a problem.

Leonard Mayo of the welfare council of New York spoke to this same point. Mr. Mayo said that so vital was it that an institution meet the individual need of a child that the whole program of the institution must be arranged with that sole end in view. The institutional experience must be thought of as a long process which begins before the boy or girl comes to the institution and continues after leaving. Expert knowledge and correct training are absolutely essential—there is no place in the care of young people for "consecrated ignorance."

RESTATEMENT OF POLICIES

A considerable portion of the conference was given up to a consideration of a restatement of the policies and practices of CMH. The chairman of the committee on this matter, Miss Genrose Gehri of Chicago, presented her report. This was discussed in detail by the other members of the committee: Miss Agnes Penrose of Albany, Miss Marguerite Marsh of New York, Mrs. Wilma Vanderwall of Western New York, and Fr. Pepper. The resultant restatement will be published in time for General Convention.

A session on publicity was held, at which Miss Ethel Van Benthuyzen presided. The speakers were Miss Gwynedd Owen of Southern Ohio, William E. Leidt of the *Spirit of Missions*, and Miss Elizabeth McCracken of THE LIVING CHURCH. Miss Owen presented the publicity problems of CMH. Mr. Leidt discussed the value of different media of publicity. Miss McCracken spoke on the selection of material for publicity purposes and emphasized the importance of accuracy and interest in preparing it for the press.

Committee Seeks to Influence Schools

Introduction of Moral, Religious Training Into Public Schools is Aim of Interfaith Group

By THOMAS F. OPIE

WASHINGTON—There is functioning in Washington a committee on moral and religious training, the Rev. William R. Moody, chairman, which is hoping gradually to affect the public school life of the nation—and thus the whole moral and religious experience of the nation. This committee is laying plans for introducing moral and religious training into every public school of less than college grade. It is an interdenominational movement. The Rev. Mr. Moody, speaking for the committee, says:

"The committee for which I am speaking does not represent any religious denomination. We are not speaking for any Church or group of Churches. The committee includes Protestants, Catholics, and Jews. We have not come together as representing any of these bodies, but as citizens of the United States—as taxpayers, as people who love our country and who believe that our country can never go forward to great destiny unless our children, who are to inherit the future, learn to love God and to obey Him.

"All honor to our far-seeing public school officials here in Washington," said the Rev. Mr. Moody, "because they have seen this need and are trying to meet it by the establishment of an experimental system of moral training here in our city schools. We hope that public opinion will form so strongly behind them that they will feel justified in going even further than they have gone and that they will make their experiment not only in moral training but in religious training as well. We believe that you cannot teach morality effectively unless you also teach a religion to back up that morality."

It is proposed to interest local religious leaders throughout the country in carrying religion into the schools around them. Says the Rev. Mr. Moody:

"The Churches have at their disposal trained men and women, pastors and teachers, in every community in our land. The public school system has at its disposal adequate buildings, light, and heat. Let us get these two forces together. Let every religious body in every community send teachers of morality and religion to the public school at some specified time—there to meet and to teach such pupils as may decide to come to them—or pupils whose parents may decide to send them."

The idea is not new. It has been worked and is working in a modest way in various schools, but as yet there seems no nationwide movement which would bring religion and ethics into all the schools at some hour of the day or night, regularly and extensively. This committee hopes to bring about a country-wide movement to this end. The chairman in referring to the comparative time spent on the usual school curricula and that spent on religious training, said:

"You may say that it is the business

of the Church and not of the public schools to give such training and instruction. But remember, the Church has the pupil, if at all, only one hour a week, while the school has the pupil five whole days a week. Children do not miss this comparison. They very soon say to themselves that religion and morality are one-hour-a-week subjects, whereas preparing to get power and money and position through secular knowledge, without regard to morality, is the really important thing in life. We want to see America become and remain a righteous and a God-fearing nation and we believe that this can be accomplished best by using our magnificent system of public schools."

The Rev. Mr. Moody is rector of St. Mark's Church here and, incidentally, is diocesan chairman of the department of religious education, through which he has

done a notable work in the field of religious training in the Episcopal Church. His committee seeks the support of all who are interested in putting religious instruction into American schools below the college grades.

New Windows in Seattle Church

SEATTLE, WASH.—Four new stained glass windows were dedicated by the Rev. E. C. R. Pritchard, rector of St. Clement's Church, Seattle, on June 27th. They complete the set of six clerestory windows above the sanctuary of the church. Three are in memory of Frank Stewart, Pauline Stewart, and George Leas; and one is to the memory of Emma Huber and Ann Sickie.



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NECROLOGY

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ROBERT BAYLY EVATT, PRIEST

PITTSBURGH, PA.—The Rev. Robert Bayly Evatt, retired, died at his home in Dayton, July 3d, following a lingering illness and was buried from St. Michael's Church, Wayne township, July 5th. Bishop Mann of Pittsburgh officiated, assisted by the Rev. E. H. Brauder, priest in charge of St. Michael's Church, the Rev. Thomas J. Bigham, secretary of the convention, and the Rev. William F. Bayle, general missionary. Interment was in St. Michael's graveyard.

Mr. Evatt was born March 8, 1854, in Monaghan, Ireland, the son of Dr. Robert B. and Jane Pratt Evatt. Following several years of service with the British forces in India he studied at Dublin University.

The late Bishop Atwill ordained him deacon in 1906 and priest in 1907. He served numerous missions in South Dakota. In 1914 he was appointed priest in charge of St. Andrew's Church, New Kensington, Pa., where he remained until 1918. From 1918 to 1922 he was in charge of St. Michael's Church, Wayne township. He is survived by his widow, the former Lottie May Borden, and three children—two married daughters and an unmarried son.

PHILIP G. SNOW, PRIEST

LONG BEACH, CALIF.—Funeral services for the Rev. Philip G. Snow, who died on June 20th, were conducted by the Rev. Perry G. M. Austin and the Rev. F. Augustus Martyr in St. Luke's Church, June 22d. Burial was at Rose Hills Memorial Park, Whittier.

Philip Grouchy Snow was born at St. John's, Newfoundland, August 20, 1860, the son of John and Elizabeth Snow. He was educated in public schools there, and graduated from Queen's College in 1889. He was ordained deacon in 1889 and advanced to the priesthood in 1891 by Bishop Jones of Newfoundland. In 1900 he married Jane Sophia Bursell of Bay Roberts, Newfoundland.

Mr. Snow was an SPG missionary in Newfoundland from 1889 to 1894, removing to the Canadian diocese of Fredericton in that year. He was rector of St. Andrew's Church, Newcastle, N. B., from 1895 to 1901.

Coming to the United States, he accepted the rectorship of St. Paul's, Kinderhook, N. Y., in the diocese of Albany, where he remained until 1909. From that year until 1912 he was Dean of St. Luke's Pro-Cathedral, Kearney, Nebr., leaving to accept a call to St. Luke's Church, Woodland, Calif. From 1920 to 1923 he was rector of St. Luke's, Troy, N. Y., and from 1923 until his retirement because of ill health in 1927, he served at Visalia, Calif.

The Rev. Mr. Snow was grand chaplain of masons, New Brunswick, Canada, from 1899 to 1901. While at Kearney, Nebr., he was rural dean, examining chaplain, editor of the *Kearney Churchman*, diocesan magazine, and chaplain at Kearney Military Academy. In the diocese of Sacramento he was a member of the cathedral chapter and a deputy to the General Convention of 1913. He received many honors in the Masonic order and the Elks.

He is survived by his widow, Jane Sophia Snow; three brothers, Harry, Edmund, and Alexander Snow, all living in the East, and a sister, Mrs. Sarah Jane Oxner of Concord, N. H.

MRS. MARY STONE CLUETT

TROY, N. Y.—Funeral services for Mrs. Edmund Cluett, a prominent member of St. Paul's Church here, were conducted at St. Paul's by Bishop Washburn of Newark on June 24th. The Rev. Howard S. Kennedy, 2d, assisted. Mrs. Cluett died on the 22d from a cerebral hemorrhage, in her 91st year.

Born in Troy, May 14, 1847, the daughter of George A. and Mary Lockwood Stone, Miss Mary Alice Stone married Edmund Cluett on October 10, 1871. Her husband died in December, 1910. She was a member and past president of the Women's Aid society of St. Paul's, and for many years treasurer of the Troy auxiliary of the American McAll Association. Never ostentatious in her charities, she accomplished much in this field.

She is survived by two sons, Albert E. and Sanford L. Cluett, eight grandchildren, and four great grandchildren. Burial was in Oakwood cemetery.

Delaware School Graduates 10

WILMINGTON, DEL.—St. Andrew's school for boys presented diplomas to the 10 members of its sixth form at the fourth annual commencement exercises, Bishop Taft of Pennsylvania delivering the graduation address. The exercises were attended by 600 relatives and friends.

Holy Communion was celebrated in the school chapel by the Rev. Waldon Pell, II, headmaster, assisted by the Rev. Messrs. P. L. Donaghay, rector of St. Anne's Church, Middletown, and John E. Large, chaplain.

CHURCH KALENDAR

JULY

- 18. Eighth Sunday after Trinity.
- 25. St. James. Ninth Sunday after Trinity.
- 31. (Saturday.)

AUGUST

- 1. Tenth Sunday after Trinity.
- 6. Transfiguration. (Friday.)
- 8. Eleventh Sunday after Trinity.
- 15. Twelfth Sunday after Trinity.
- 22. Thirteenth Sunday after Trinity.
- 24. St. Bartholomew. (Tuesday.)
- 29. Fourteenth Sunday after Trinity.
- 31. (Tuesday.)

AMERICAN CHURCH UNION CYCLE OF PRAYER

JULY

- 26-31. Good Shepherd, Rosemont, Pa.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BECKWITH, Rev. JAMES D., formerly rector of St. Paul's Church, Clinton, N. C. (E. C.); to be assistant at St. Paul's Church, Suffolk, and in charge of Christ Church, Waverly, Va. (S. V.), effective September 1st.

BURGE, Rev. RICHMOND A., of Bermuda, is in charge of St. John's Mission, Milwaukie, Oreg. Address, 1005 29th St.

GOOD, Rev. WILLIAM J., formerly curate at the Chapel of the Incarnation, New York City; is assistant at Grace Church, Albany, N. Y. (A.). Address, 498 Clinton Ave.

GRAHAM, Rev. DAVID W. C., formerly assistant to the dean of St. Paul's Cathedral, Los Angeles, Calif. (L. A.); to be vicar of St. Peter's Mission, Del Mar, Calif. (L. A.), effective September 1st.

HUTTON, Rev. S. JANNEY, formerly chaplain of Salisbury School, Salisbury, Conn.; is rector of Christ Church, Big Stone Gap, Va.

PERSELL, Rev. CHARLES B., JR., formerly rector of Grace Church, Scottsville, N. Y. (Roch.); to be rector of Zion Church, Avon, N. Y. (Roch.), effective August 1st.

RIGHTMEYER, Rev. NELSON W., formerly curate at the Church of St. Luke and the Epiphany, Philadelphia, Pa.; is rector of St. Peter's Church, Lewes, Del.

TAYLOR, Rev. CHESTER A., formerly curate at St. Mark's Cathedral, Seattle, Wash. (Ol.); is vicar of St. Paul's Church, Bremerton, and of St. Matthew's, Auburn, Wash.

TAYLOR, Rev. FREDERICK C., formerly vicar of St. Paul's Church, Elko, Nev.; to be missionary at All Saints', Salome, Ariz., effective August 1st.

URBAN, Rev. JOSEPH R., formerly in charge of St. James' Church, Eatontown, and of St. John's Chapel, Little Silver, N. J.; to be rector of Trinity Church, Swedesboro, N. J., with address at 208 Kings Highway. Effective September 1st.

SUMMER ACTIVITIES

LEWIS, Rev. GEORGE W., will supply during July and August at the Church of St. Mary of the Angels, 729 Cranford Ave., Bronx, New York City.

MCLEAN, Rev. WILLIAM D., JR., rector of St. Paul's Church, Camden, N. J., will be in charge of All Saints' Chapel, Bay Head, N. J. during July and August. Address, 657 Lake Ave.

NEW ADDRESSES

ELLWOOD, Rev. DONALD C., rector of St. Paul's, Montour Falls, and of St. John's, Catharine, N. Y., should be addressed at Odessa, N. Y.

GRAMLEY, Rev. LUTHER W., formerly Wayne, Nebr.; Gibbon, Nebr.

HILL, Rev. C. W. B., Chaplain U. S. Army, formerly 119 E. Rosewood Ave., San Antonio, Texas; Headquarters Hawaiian Department, Fort Shafter, Hawaii.

MYLL, Rev. WILFRED B., formerly 417 E. College Ave.; 313 N. DePeyster St., Kent, Ohio.

ORVIS, Rev. ROBERT W., formerly 514 W. Adams St.; 515 W. 27th St., Los Angeles, Calif.

STUDLEY, Rev. HOBART E., formerly 286 N. 6th St.; 141 N. 12th St., Newark, N. J.

SWAN, Rev. THOMAS E., formerly 937 Dodson Ave.; 1011 S. Dodson Ave., San Pedro, Calif.

SUMMER ADDRESSES

FOUST, Rev. ROSCOE T., should be addressed c/o All Angels' Chapel, Twilight Park, Haines Falls, N. Y., from July 15 to September 1.

PUTT, Rev. JOHN K., of Griggsville, Ill., may be addressed c/o Wakefield, Fortune & Co., 32 Shaftesbury Ave., W. 1, London, England, until September 10th.

RESIGNATIONS

ECKER, Rev. AUSTIN J. T., as chaplain of St. Stephen's University Chapel, Reno, Nev.; to study at the School of Applied Religion, Cincinnati, Ohio. Address, 634 Oak St.

SHAW, Rev. GEORGE C., has resigned the charge of Kingston Parish, Mathews County, Va.; to retire. Address, Mathews, Va.

VANNIX, Rev. ST. CLAIR, in charge of the missions at Buffalo Gap, Custer, and Hot Springs, S. Dak.; to take a year's leave of absence beginning in August. Address, Barrytown, N. Y.

DEPOSITION

CREEDE, JAMES G., Presbyter, by the Bishop of Iowa, June 24, 1937. Deposed.

ORDINATIONS

INDIANAPOLIS—The Rev. RAYMOND STANLEY OTTENSMEYER was ordained to the priesthood by Bishop Francis of Indianapolis in St. Stephen's Church, New Harmony, Ind., June 26th. The ordinand was presented by the Rev. Joseph G. Moore, and the sermon was preached by the Rev. James E. Crosbie.

MINNESOTA—The Rev. GEORGE F. HUEFNER was ordained to the priesthood by Bishop Keeler, Coadjutor of Minnesota, in the Cathedral of Our Merciful Saviour, Faribault, June 25th. The ordinand was presented by the Very Rev. V. O. Ward, and is canon missionary at the Cathedral, in charge of the churches at Cannon Falls, Cannon City, Dundas, and Kenyon, Minn. Address, Faribault, Minn.

SOUTH DAKOTA—The Rev. ROBERT A. RAYNER was ordained to the priesthood by Bishop

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 Confessions: Saturdays: 4:30-5:30, 7:30-8:30.

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 Days 7:00 and 9:30 A.M.
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Weekdays: 7:30, Holy Communion (on Saints'
 days, 7:30 and 10). 9:30, Morning Prayer. 5,
 Evening Prayer.

Saturdays: Organ Recital at 4:30.

Summer Sunday Evenings in New York

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NEW YORK—Continued

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 Daily Services: 8:30 A.M., Holy Communion.
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Rev. G. P. T. SARGENT, D.D., Rector
 8 A.M. Holy Communion.
 11 A.M. Morning Service and Sermon.
 Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

Church of the Incarnation, New York

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 Holy Days: Holy Communion at 10 A.M.

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 Confessions: Thurs., 5; Sat., 2:30, 5 and 8.

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Rev. FRANK L. VERNON, D.D., Rector

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

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 and Sermon).
 Week-day Mass, 7 A.M.

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

Roberts of South Dakota in Christ Church, Gettysburg, June 22d. The ordinand was presented by his father, the Rev. John H. Rayner, and is in charge of Christ Church, Gettysburg, S. Dak. The Rev. John B. Clark preached the sermon.

SOUTHWESTERN VIRGINIA—The Rev. EDGAR THOMAS FERRELL, JR., was advanced to the priesthood by Bishop Jett of Southwestern Virginia in Christ Church, Marion, Va., June 24th. The ordinand was presented by the Rev. Dr. Devall L. Gwathmey, and becomes rector of Christ Church, Marion, Va. The sermon was preached by the Rev. Robert A. Magill.

VIRGINIA—The Rev. JAMES FITZHUGH FERNEYHOUGH was advanced to the priesthood by Bishop Goodwin, Coadjutor of Virginia, in Grace Church, Casanova, June 14th, and will be rector of Cedar Run Parish, Fauquier County, with address at Casanova, Va.

WESTERN NEW YORK—The Rev. WINFRED B. LANGHORST was advanced to the priesthood by Bishop Davis of Western New York in the Church of the Ascension, Buffalo, N. Y., July 1st. The Rev. Charles D. Broughton presented the ordinand and also preached the sermon. The Rev. Mr. Langhorst is in charge of Holy Advent Church, Clinton, Conn.

DEACONS

COLORADO—GEORGE EDWARD GOODERHAM was ordained deacon by Bishop Ingley, Coadjutor

of Colorado, in All Saints' Church, Sterling, June 29th. The candidate was presented by the Rev. Dr. Winfred Douglas, and is vicar of All Saints' Church. Address, 205 Phelps St., Sterling, Colo. The sermon was delivered by the Rev. Victor M. Walne.

MISSISSIPPI—GEORGE ROYSTER STEPHENSON was ordained deacon by Bishop Bratton of Mississippi in St. Andrew's Church, Jackson, June 20th. The candidate was presented by the Rev. W. B. Capers, and is assistant for two months at St. Andrew's Church. The Rev. George B. Myers preached the sermon.

ROCHESTER—RAYMOND TUTTLE FERRIS was ordained deacon by Bishop Ferris of Rochester in St. Peter's Church, Peekskill, N. Y., June 15th. The candidate was presented by the Rev. F. C. Leeming, and is in charge of St. John's Church, Mt. Morris, N. Y. Address, 39 State St. Bishop Ferris preached the sermon.

VIRGINIA—In Immanuel Chapel, Virginia Theological Seminary, Alexandria, Bishop Goodwin, Coadjutor of Virginia, ordained to the diaconate on June 10th: ROBERT BAILEY CAMPBELL who has been assigned to the charge of Kingston Parish, with address at Mathews, Va.; TREADWELL DAVISON who has been assigned to duties at the Blue Ridge Industrial School and the Mountain Mission points; and THOMAS GREEN FAULKNER, JR., who will be in charge of Slaugh-

ter Parish, Culpeper County, Va. Post Office address, Rapidan, Va.

DEGREE CONFERRED

UNIVERSITY OF RICHMOND—At the recent commencement of the University of Richmond the degree of Doctor of Divinity was conferred upon the Rev. GILES B. PALMER, rector of St. Stephen's Church, Westhampton, Richmond, Va.

MARRIAGE

JONES—The Rev. Emmett G. Jones and Miss Dorothy Landry Paterson were married Sunday, June 27th, in St. Mark's Church, Denver, Colo., by Bishop Johnson of Colorado. Fr. Jones is vicar in charge of St. George's Church, Englewood. Address, 2059 Emerson St., Denver.

KALENDAR OF COMING EVENTS

JULY

18. Church of the Air, Dr. G. Warfield Hobbs, 10 A.M. EDST, Columbia Broadcasting System.
19-30. Oregon Summer School.
19-31. Lake Tahoe Summer School.
27-August 24. Sewanee Conferences.
29-August 7. Dallas Conference.

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SCHOFIELD—Caution is recommended in dealing with a couple giving the names of Mr. and Mrs. THOMAS B. SCHOFIELD, the former about 5' 6" tall, thin, with dark hair and complexion, and claiming to have newspaper experience. It is recommended that no money be given him to get to another city where he has a job, or to pay expressage on luggage containing his clothes. His companion is fair-haired, plump, and has several teeth missing. Further information may be obtained from the Rev. David R. Covell, 223 West Seventh street, Cincinnati, Ohio.

MILLER, R. W.—Before dealing with this individual, who also does business as NATIONAL CHURCH SUPPLY Co., 617 N. 2d St., Milwaukee, Wis., the clergy and others would be wise to make inquiries of the MILWAUKEE ASSOCIATION OF COMMERCE.

Died

ANKETELL—MARGARET, aged 81 years. Daughter of the late Roger and Hannah Y. Anketell of Delafield, Wisconsin. Burial June 22, 1937 in Spring Brook, Wisconsin, her home for the last twenty years.

BIRD—DR. J. T. JOSEPH, beloved brother of Carrie E. Bird, June 26, in Los Angeles, California. Burial in Los Angeles.

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