

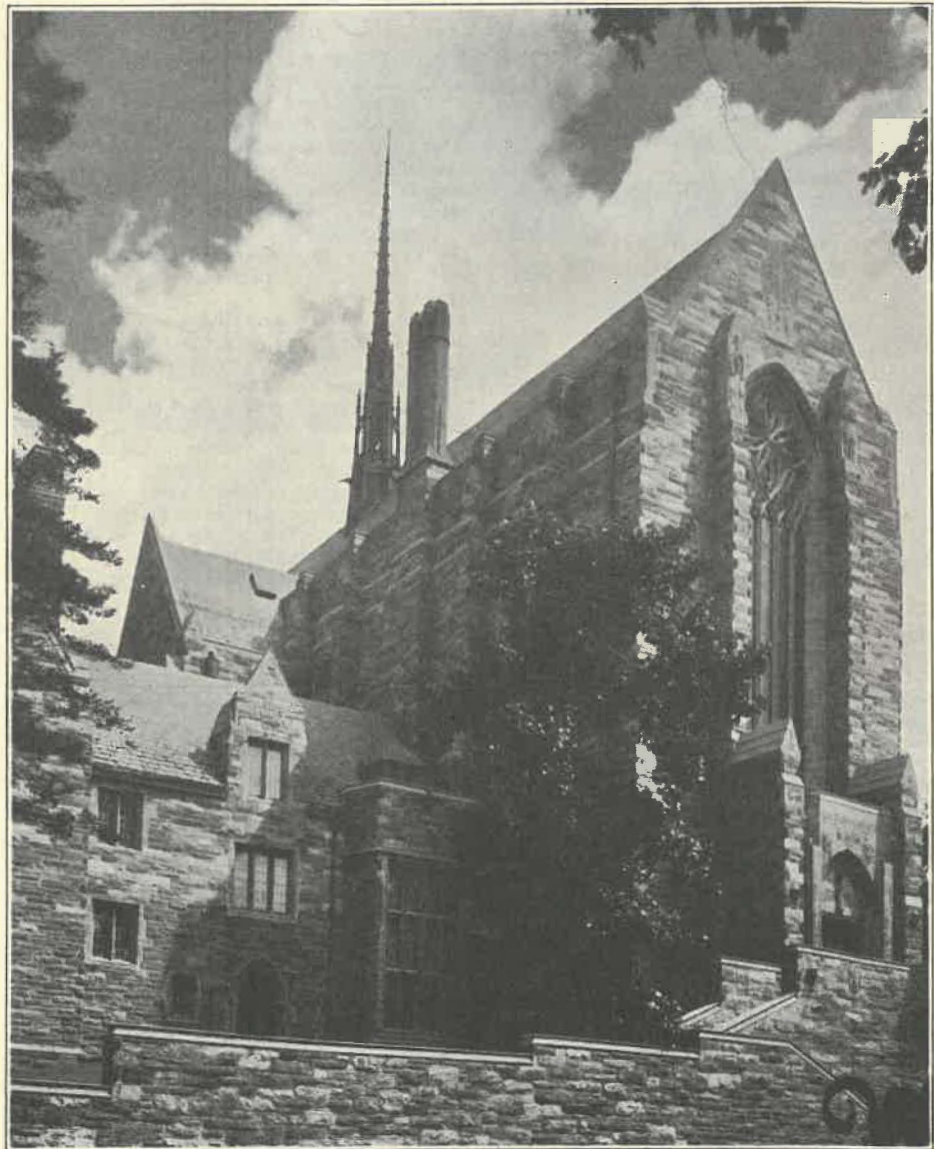
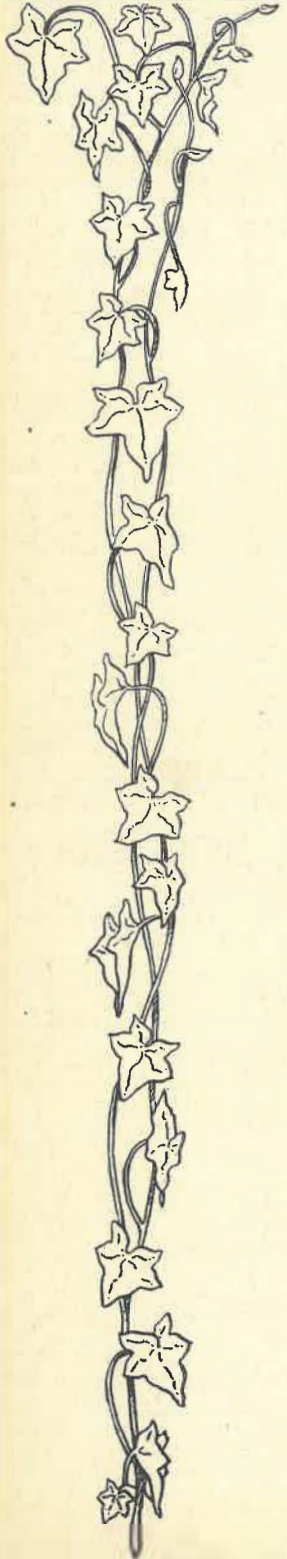
Jul 29 '37

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The Living Church



CHAPEL, PHILADELPHIA DIVINITY SCHOOL

Vol. XCVII, No. 5

Price 10 Cents

CORRESPONDENCE

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

The Marriage Canon

TO THE EDITOR: May I express my personal, whole-hearted approval of the position taken by Fr. Ciriot in your recent article on the proposed marriage canon. I think he has been one of the first to hit the nail on the head. It is a thoroughly Catholic position, yet not so absolute that it is lacking in a real desire to seek some way whereby we may be of real help to the "hard cases" coming before us. I believe the present commission has done a thoroughly poor job and that unless something better than their proposal is to be presented at General Convention we had best give the whole matter further study, although I hate to see it delayed. But better delay than take a stand that will make the Church a laughing stock, and our state far worse than it now is.

(Rev.) FRANK S. PATTERSON.

Warsaw, N. Y.

TO THE EDITOR: Permit me to express a word of commendation of Fr. Ciriot's article on the marriage law [L. C., July 17th]. The point which needs to be more clearly kept in mind is, as he has written: "Marriage not only *should* not be dissolved, it *cannot* be!" Since we are priests of Christ's Church the question of marriage for divorced persons is not for us.

The fourth of Fr. Ciriot's conclusions deserves attention. Indeed, let us take a firmer stand on this question, ridding ourselves of the present unsatisfactory Canon. The Protestant Episcopal Church in the United States of America, nor any other branch of Catholic Christendom, cannot enact canons contrary to the mind and teaching of Jesus Christ.

(Rev.) J. RANDOLPH FIELD.

Earleville, Md.

TO THE EDITOR: Your substitute draft marriage canon is a great improvement on the Commission's suggestion—much more logical, and certainly no less Christian. Polygamy is insufficiently appreciated today. Among its merits is that of enabling one to eat his cake and have it too, just as the Commission desires. Moreover, to harmonize the marriage office with polygamy (or polyandry), it is only necessary to omit one small clause—"forsaking all others, keep thee only unto her (or him)"; whereas to harmonize it with divorce requires a complete rewriting. . . . (Miss) C. I. CLAFLIN.

Boston.

TO THE EDITOR: I was much struck by Fr. Tucker's attempt to "liberalize" the divorce canon by making remarriage of one party proof of adultery for the other's benefit. It is an old sophistry and an over simplification which has been rejected before.

If Fr. Tucker's logic is valid at all it will of course have to be accepted retroactively, as well as in the first instance. According to Fr. Tucker, if the ex-husband in a divorce remarries he makes it possible for the ex-wife to be remarried by the Church, for his marriage is in itself proof of adultery on his part. But by the same reasoning would not the ex-wife's remarriage make him then the "innocent party" so that he could go to the church and have the marriage blessed, the marriage which was before ecclesiastically illegal? At this point both re-marriages which were forbidden by the Church have

become sanctioned by it solely because one of the former partners further broke the canons. Thus one wrong will have made two rights. Certainly this ought to give as much "freedom" as anyone could wish, without any need to change the canon and "without doing violence to the principle on which it is formulated."

Perhaps for the benefit of some of the readers who may take me seriously I should add that this is only an attempt to demonstrate the danger of allowing individual interpretation not a sober argument in favor of further laxity.

(Rev.) FRANCIS B. DOWNS.

Riverton, N. J.

TO THE EDITOR: Let us accept the report of the Commission on Marriage and Divorce and let us amend it so that:

(1) In cases where divorced people have remarried or wish to do so come before a court composed of the bishops of the province (the diocese is too small a unit—no single bishop should have such a responsibility thrust upon him).

(2) The canon expressly states the conditions under which a dispensation to marry again may be allowed.

Let us make plain that any divorcee who marries again without the Scripture cause thereby forfeits his or her right to receive the Holy Communion, until the case is submitted to the court. The court may then (looking into the case) assign whatever period of penance seems wise before access to the Holy Communion is allowed.

It is rather necessary for the Church to maintain strongly that she believes in Christian marriage, for the effect of the sort of thing Bishop Page's committee puts out is to lodge in the public mind the idea that after all bigamy is the thing.

(Rev.) CHARLES E. HILL.

Ballston Spa, N. Y.

Church Attendance

TO THE EDITOR: Recently I read an article entitled Why Are We Alive? by a prominent writer, Nathan Howard Gist. It appeared in that well-known and commendable publication, *Grit*. It was a clear and concise statement of our responsibilities as beings "with moral consciousness and logical understanding." But there was one statement that did not meet my hearty approval. It was, "Sometimes we may find smug satisfaction in feeling that we are orthodox, that we are religious because we go to Church or because we do not object to others going." In justice to Mr. Gist it should be added that he explained the truly religious man as one interested in helping his fellowmen, but my objection to the statement just quoted is that non-churchgoers seize it with avidity and declare that they can be just as good or better than regular attendants at Church. Mr. Gist may not have intended to convey that meaning, but I know of people who would interpret his words that way. They would find "smug satisfaction" especially if they happened to be engaged in some humanitarian enterprise.

I am acquainted with the usual current talk about pharisaism and hypocrisy among Church people, and there is enough of it, we all know, but I have encountered a lot of pharisaism among non-churchgoers. How they love to proclaim their good works and their good intentions! We clergy know all about such experiences.

Church attendance is not all of Christianity, but it is certainly a vital and necessary part of the Christian life, and every Confirmation class should be impressed with the necessity of coming regularly to the house of God. It should be drilled into the children at church school as well as in the home. There is no Christianity that has life-giving power apart from the house of God, and no man who stays away from Church Sunday after Sunday and month after month except for sickness or some acceptable excuse can be on fire for Christ and His cause. The vast majority of the excuses heard will not stand the test of Christ. We all know Episcopalians who can ride miles to some card party or to a dinner or who spend hours many times a week on the golf course but who darken the door of the church barely twice a year. Yet they claim to be members of the Church! And on special occasions when there is a chance for a big display they will seek the privileges of the Church for reasons of respectability and pride.

The big problem is that of Church attendance. If the majority of our communicants would become ardent churchgoers so that absence would be the exception rather than the rule, many of our financial problems would be solved and the cause of missions would have a real chance to flourish. The clergy in their preaching should never give an utterance that would by any chance give aid and comfort to those who are eagerly seeking excuses to remain away from Church. Church attendance is vital to our witness for Christ. What a wonderful transformation would come over the Church if even 60% of those on our communicant lists would become regular Sunday after Sunday in their attendance. The spiritual and moral result would be amazing! (Rev.) GEORGE R. HIATT.

Ellenville, N. Y.

The Living Church

Established 1878

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

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Published by MOREHOUSE PUBLISHING CO., 1801 W. Fond du Lac Ave., Milwaukee, Wis. New York Office, 14 East 41st Street. Entered as second class matter at the Post Office, Milwaukee, Wis. Printed in U. S. A.

SUBSCRIPTIONS

UNITED STATES AND POSSESSIONS,	
LATIN-AMERICAN COUNTRIES,	
AND SPAIN	\$4.00 per year
CANADA AND NEWFOUNDLAND..	4.50 per year
OTHER FOREIGN COUNTRIES....	5.00 per year

Clerical Unemployment

TO THE EDITOR: *To him that hath shall be given!* I saw a notice from the Pension Fund to the effect that pensions to clergy and widows would necessarily be lowered when a man—being unemployed—was unable even to pay the non-parochial assessment. Of course if he dies with assessments behind, and unemployed, his widow will not get the \$1,000 death allowance. It may be such cases that need the most, but *to him that hath shall be given!*

They all with one consent began to make excuse! (1) I cannot find work for this priest because he is only licensed and in fairness men canonically resident must be employed first. (2) My first obligation is to my candidates, so I cannot employ this man. (3) My diocese is poor and the missions are seldom able to pay a married man, so I cannot help. (4) I have a man coming in from the ——— Church who wants to be a priest, so I can do nothing. (5) I hope you won't have to go on relief, but there is nothing available for you (turns around and brings in a man from another diocese!). (6) I simply cannot keep you on as I must have a man who can take small pay, even if a layreader. *They all with one consent began to make excuse!*

I wonder how many "sweet but meaningless letters"—as I heard one man express it—have been written by bishops to unemployed clergy during the past four or five years. How many "excuses" verbal and written on behalf of the "poor" diocese that really does not have a "poor" bishop (unless in other ways than money), or on behalf of the more wealthy diocese with the quite well-to-do bishop who literally cares not whether his brother starve or not. . . .

I am very much in agreement with most all the Rev. C. Parker writes in your issue of June 12th. Unquestionably every unemployed man seeking work ought to be placed before any more are ordained, or brought from another diocese into one that has any unemployed, even if only licensed, seeking work. That would be nothing but simple Christian justice, if ordination means anything at all. If it does not mean anything, why ordain at all? An unwritten age limit is a disgrace, unless the pension is put back to start at that age. **ROLAND MERCER.**
Los Angeles.

Communion in One Kind

TO THE EDITOR: May I be permitted to add my bit to the present discussion of Communion in both kinds or in one kind? I am wondering if the vital point of this discussion is not the correctness or incorrectness of the doctrine of concomitance? If this doctrine be true, there would seem to be no reason why we should not administer in one kind; if it is not true, there we have no right. While our Lord instituted the Eucharist in both kinds and commanded us to do so also, I do not feel this an insuperable barrier. I do not think I could administer in one kind only, nor have I ever experienced any difficulties arising from so doing. But are we humans not strange in our ways of arguing? We refuse to think of divorce because our Lord (apparently, and I think correctly) would refuse it and now, His institution of Communion in both kinds can be set aside!

In the last issue of THE LIVING CHURCH [July 10th], I find Fr. Curtis making this statement, "In this account he (Justin Martyr) tells the Emperor that the sacred species of bread is reserved and carried to the absent and the sick." I do not have a copy of the original at hand, but have read it only recently and think that Fr. Curtis is mistaken. Justin Martyr says that both kinds are sent to the absent and sick. "They whom we

call deacons give to each of those who are present a portion of the Eucharistic bread and wine and water; and carry *them* to those who are absent." Again, "And there is a distribution, and a partaking by every one, of the Eucharistic elements; and to those who are not present *they* are sent by the hands of the deacons" (B. J. Kidd's translation, italics of course mine).

(Rev.) **NORMAN S. HOWELL.**
Camden, N. J.

Church History

TO THE EDITOR: Many appreciative replies have been received in response to the article in THE LIVING CHURCH of April 24th: Why the Church Historical Society? May I pass on to your readers the following quotation from the dean of one of our outstanding seminaries:

"The low present level of interest in history and theology among our clergy is most discouraging, and unless it revives before long Anglicanism in this country stands to lose something that is most precious in its heritage. We have about reached the limit in conformity to the contemporary national character. Most of our clergy are gentlemen, but we are becoming a crowd of go-getters, not scholars or prophets."

(Rev.) **WALTER H. STOWE.**
New Brunswick, N. J.

Church Army

TO THE EDITOR: Church Army has been endeavoring to discover how extensive are the needs in the rural field which this organization is in existence to try to meet.

From those bishops whose dioceses are in the Fourth province, we learn that in that province alone, there are still some 350 counties in which our Church is not represented, and in many cases, other churches are scarcely to be reckoned with beyond the areas immediately around the county centers.

These Anglo-Saxon neighbors are oftimes illiterate, without medical attention, with sanitation of the crudest, without recreational leadership (imagine American children unable to play baseball!), and without religious leadership.

Church Army is now ten years old. Part of our objective for the second decade will be the training of sufficient men to pioneer in counties where the Episcopal Church is unknown.

At this moment fifteen candidates and students await their call to training but *Church Army finds itself with less than a hundred dollars in the bank.*

Churchmen are reminded that this organization receives no grant from the national Church, but for all the training expenses and salaries and maintenance, we are entirely dependent upon voluntary gifts.

We exist to help rural America, but we can only function in proportion as church members support us.

The editor will receive checks marked for Church Army or they can be sent to Church Army Headquarters, 414 East 14th Street, New York, N. Y.

(Capt.) **B. FRANK MOUNTFORD,**
National Director,
Church Army in USA.
New York City.

CHURCH ARMY is so obviously worthy a cause and its need so urgent that THE LIVING CHURCH gladly makes an exception to its rule against publishing appeals in its correspondence columns.

—THE EDITOR.

Church Literature in Portuguese

TO THE EDITOR: Bishop Hobson and his cohorts deserve the gratitude of all forward-looking Churchmen for the editions of *Forward—day by day* in Portuguese. This writer had the pleasure of a long conference with the late Bishop Kinsolving regarding Church literature in Portuguese. Consider, for one moment, the extent of territory in which the tongue of Camoens is spoken.

	Square Miles	Population
Brazil	3,298,870	30,635,605
Portugal	35,500	6,399,355
Portuguese colonies . . .	804,841	9,675,000
Total	4,139,211	46,709,960

The USA has 3,743,529 square miles, all told.

Little is done by the Anglican communion, save our work in Brazil and isolated chaplaincies of the SPG and other societies. Here, then, is ample scope for the evangel of the printed page.

Some Baptist missionaries had little books, Testaments, and tracts, printed in Portuguese. These went right up the Amazon into the heart of Peru, and were passed from hand to hand in the course of that mighty river, 4,000 miles long; some work is being done by English societies for such settlements as Pará and Manáos, but practically speaking the hinterland of Brazil is not reached by our Church.

This letter is written with intimate knowledge of the problems as the deponent has not only traveled up the Amazon but has resided in Angola and knows Portugal. *Avante!* indeed; here is a splendid opening for the mission of our Lord in printer's ink.

JOHN W. LETHABY.
Portland, Ore.

Teaching Religion

TO THE EDITOR: The Rev. Lewis Sasse, 2d, and the Rev. John Quincy Martin deserve credit for so plainly calling attention to the lamentable lack of religion in the private schools and to the grave injustice to the children shown by parents who do not care what religion they are taught or whether they are taught any at all. Fr. Sasse's original letter and now Fr. Martin's endorsement of that letter should be read and noted. They form a strong arraignment of present conditions and they really make one wonder if many of those who belong to the Episcopal Church have any real religion at all, or if they have, why they are so fearful of confessing it, defending it, and seeing their children brought up in it!

If the Church is to continue, if the Christian religion is to grow, *the children must be taught in the Faith as children before they grow up.* And although it may seem speaking strongly, no parent belonging to the Episcopal Church should send his child any place where another religion is being taught. And it should be realized that *missionary work starts in our own homes and in our own land in teaching the children.* They will soon be in the front line of life, either as Christians or pagans.

America is rapidly becoming pagan. Any observing person sees it. And any thinking person knows that the reason is that religion is not taught in the schools and colleges, except those of the Roman communion. I am an optimist, and so I have not lost hope, but as also a realist I am not shutting my eyes to plain facts.

In a country like this, where freedom of belief and worship is guaranteed under the Constitution, it is impossible to have the Church's belief exclusively taught in the schools and colleges of the land. Yet it should be possible, and we believe that it is quite possible, for the representatives of all forms

of what is called "Christianity," to meet and come to some agreement for the teaching of the main principles of religion, with their historic background, in which even the Jews could assent to the greater part. A presentation of religion, teaching God, the responsibility of the soul to God, and the cultivation of the spiritual life, may be lacking but it is surely far better than no teaching. The "powers that be" should get busy in order to avoid the children growing up young pagans!

I have been quite consistent in this throughout my entire ministry. I have personally taught my Sunday school and Confirmation classes and I have rejoiced to turn out year after year more who had well learned the doctrine, discipline, and worship of the Church. They may not have known much about the kings of Israel, or the order of St. Paul's missionary journeys, or the many things stressed in so many Sunday schools that make the Sunday school become a farce as to teaching the faith. They *did know* that each one was "the child of God, who must believe in God, love God, worship God, and serve God" and they were definitely taught what to believe, how to live, and how to worship.

I refer to this to illustrate my point, that missionary work begins with the children and that a priest to be consistent must do in his own parish that which he is counselling others to do. And in passing, let me say that there is nothing like the method of St. Sulpice, a catechetical system of the greatest value, hard on the priest but well worth while, for the results are incomparable.

It is obvious that the Sunday schools cannot adequately teach the children when the time given on the 52 Sundays a year probably does not average 75 hours a year. And many priests who present Confirmation candidates should feel heartily ashamed, for they spend little time in preparing them. Many of those confirmed do not know any more about the teaching of the Church or the sacramental life than the little donkeys sometimes found at the seashore.

Again I commend the letters of Fr. Sasse and Fr. Martin, with the hope that something will be done by the Church to save the children to the Christian Faith.

(Rev.) ARCHIBALD CAMPBELL KNOWLES.
Germantown, Philadelphia, Pa.

The Racial Episcopate

TO THE EDITOR: The reply of the Rev. Harry Rahming [L. C., July 3d] to Dr. Miller and Fr. Martin certainly lacks an adequate view of the growth of race prejudice and discrimination in this country. Fr. Rahming states that "the problem the racial episcopate seeks to solve is a sectional and not a general condition." Surely even a casual study of the race question shows us that there is a constant tendency for sectional practices to become general. Witness the spread of separate schools and other Jim Crow practices into the North. Is not Fr. Rahming aware that the biggest fight the National Association for the Advancement of Colored People wages is to prevent these sectional "solutions" from becoming general practices? And we have no assurance that the Episcopal Church will not eventually adopt this same attitude. . . .

Social pressure has forced our brethren in the South to accept many things contrary to full citizenship in Church and State; but surely we who enjoy greater privileges should not encourage them to continue to do so. To approve even voluntary segregation would be to retard a fairer solution of the problem, and jeopardize our own freedom.

(Rev.) JOHN M. BURGESS.
Grand Rapids, Mich.

"A Bad Lot"

TO THE EDITOR: In England you hear the prayers for the royal family and Parliament at every service. Have they not been invaluable to her through the centuries? In America I rarely hear the President or Congress mentioned. They're a bad lot, I know, and perhaps would disturb the peaceful tenor of our thoughts. But the prayers for the country used on Independence Day seemed strange and old in their ideas of what we should ask for—almost ironical in comparison with the present—yet how I have longed to hear them ever since at every daily service and every Sunday celebration.

EMILY CANFIELD.

Burlington, Vt.

"The CLID and the Red Menace"

TO THE EDITOR: I have a great deal of sympathy for the CLID but I must dissent to the suggestion that one can be, at the same time, a good Christian and a complete Marxist. One cannot consistently say in Church, "*Credo in Deum*," and then go out into the world shouting, "*Mit Gott sind wir einfach fertig*." Nor is the atheism of Marx, Engels, etc., so much a thing apart that one can claim to be a Marxist sociologically but a Christian theologically. Lenin and his followers saw this clearly. It belongs to the warp and woof of Marxism.

It is of the essence of Marxism that the ills of society are due to an economic system and can be cured by the overthrow of that system and the substitution of another. It is of the essence of Christianity that the ills of humanity are due to sin and can be cured only when the divine charity, as revealed in Christ, is shed abroad in men's hearts by the Holy Ghost.

As a mere matter of social theory, I would go much further along the road of public ownership than would most of the people with whom I talk. I think there is no more sense in leaving the development of the nation's communications and public utilities to private, profiteering enterprise than there would be in relying, for the defense of it, upon letters of marque and reprisal. But the man who would choose a godless society because he thinks its economic system perfect, in preference to a Catholic society however socially backward, is eating of the tree that is in the midst of the garden.

History teaches no lesson more clearly. A godless society, because it is godless, will surely die.

(Rev.) JOHN COLE MCKIM.

Peekskill, N. Y.

Pro and Con

TO THE EDITOR: I first subscribed for THE LIVING CHURCH in 1884, but now we are parting company and I will ask you to discontinue my subscription. The drift to mediævalism has chilled my love and enthusiasm for the Church. Especially nauseating are photographs of bishops togged up to look like the Mikado about to sing something about making the punishment fit the crime, etc.

Adios,

C. R. COLE.

Laredo, Tex.

TO THE EDITOR: One of the mission priests of this diocese came to see me. I had never met him. A copy of THE LIVING CHURCH was on a table. He looked at it and said: "That's the kind of a fellow I am." No further introduction was needed.

(Miss) IRENE M. BATES.

Rutherford, N. J.

"Boychoirs"

TO THE EDITOR: I noticed that when my recent article on the work of St. Luke's choristers in motion pictures was published, the title was changed from "A Church Boychoir in Motion Pictures" to "A Church Boys' Choir," etc. I was sorry that my original title was changed, because there is a subtle but nevertheless real differentiation between a "boychoir" and a "boys' choir." This matter was thoroughly aired in the columns of one of the organists' journals a few years ago, with the result that it was agreed among those taking part in the symposium that the term "boychoir" would be used to describe the standard choir of boys and men which forms the principal musical organization of many churches in the Episcopal and Roman Catholic communions, and the term "boys' choir" would be used to designate the secondary choir of boys only, which is found in some of the denominational churches, and whose function is primarily to give the boys something to do in the church and which is never the chief musical organization in the church.

St. Luke's choristers have just finished an engagement for Metro-Goldwyn-Mayer recording some brilliant festival music in Spanish style for Jeanette MacDonald's new picture, *Firefly*, soon to be released. In the opening festival scene over one thousand Mexicans from the Mexican quarter of Los Angeles were used, including a Mexican boychoir, but the singing you will hear was done by St. Luke's boys. St. Luke's boys also appear in Bobby Breen's new picture, *Make a Wish*, in which they sing several jolly secular songs by Oscar Straus, and in the final operetta a youthful chorus is heard, consisting of forty St. Luke's boys and twenty girls from my chorus in the Palos Verdes school. The children in the picture who appear to be singing are really dancers, and most of them are much younger than the real singers were.

WILLIAM RIPLEY DORR.

Long Beach, Calif.

Credit Where Due

TO THE EDITOR: I notice that in THE LIVING CHURCH for July 10, 1937, page 48, you describe a great work that has been done in Spur, Tex., in the article, *New Stress on Rural Work in North Texas*. But I notice that you omitted the name of the man who had done this great work, the Rev. William H. Martin! Having long noticed your fairness in many ways, I believe you will be willing to publish a notice of his work and move. The same follows:

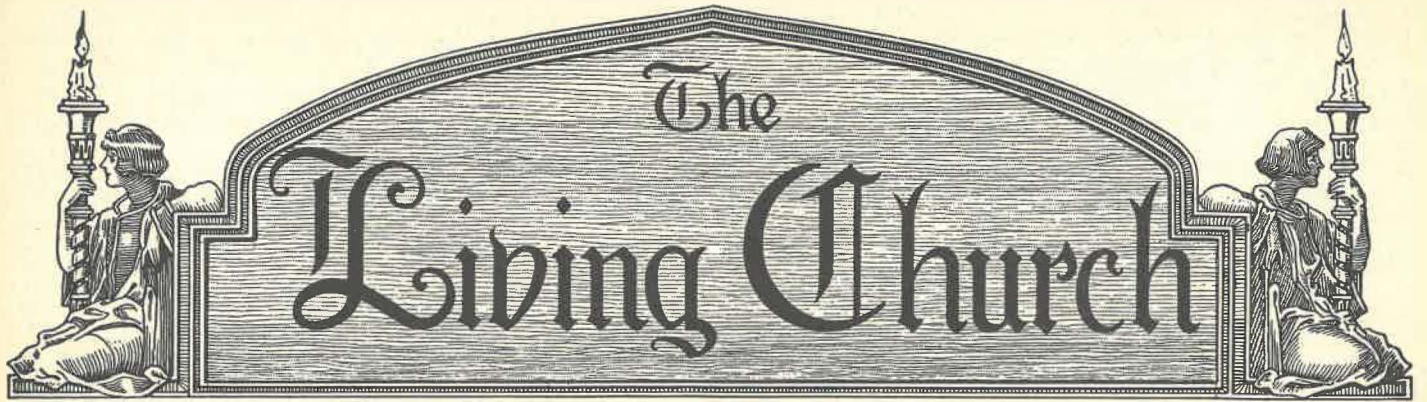
On June 1st, the Rev. William H. Martin resigned his position as priest in charge of St. Luke's Church, Stamford, Tex., Trinity Church, Albany, Tex., and Trinity Church, Spur, Tex., and accepted a position in the missionary district of Salina as priest in charge of St. Thomas' Church, Garden City, Kans., and St. Alban's Church, Cimarron, Kans., with residence in Garden City. Before leaving North Texas, the Rev. William H. Martin had just completed the designing and building of the new church at Spur, which is the newest church in North Texas, and one of the most beautiful.

(Rev.) ALEX B. HANSON.

Concordia, Kans.

WE ARE GLAD to complete the record by adding the above information, which was doubtless omitted originally because of the modesty of our former North Texas correspondent, the Rev. William H. Martin.

—THE EDITOR.



VOL. XCVII

NEW YORK AND MILWAUKEE, JULY 31, 1937

No. 5

EDITORIALS AND COMMENTS

Two Bishops on Marriage

TWO ARTICLES by episcopal members of the Commission on Marriage and Divorce are of particular interest in connection with the recommendations made by that Commission for the relaxation of the Church's marriage canon. The first of these is an editorial entitled *Marriage and Divorce* in the July 22nd issue of the *Witness* signed by Bishop Johnson of Colorado, who is editor of that periodical and a member of the Marriage Commission. The other is the article in this issue of *THE LIVING CHURCH* entitled *The Problem of Solemnization*, by Bishop McDowell of Alabama, who is listed in the *Living Church Annual* as a member of the Commission. Bishop McDowell explains, however, that he is no longer a member of the Commission, having resigned because he was unable to attend the meetings and thus express his convictions in opposition to those of the majority.

Bishop Johnson's editorial is in reply to what he terms "an attack from the editor of *THE LIVING CHURCH* which is most vitriolic in its implications." Just how anything can be "vitriolic in its implications" this editor is in some doubt, but if the editor of the *Witness* is using the word "vitriolic" in the invidious sense that is generally attached to it simply because the editor of *THE LIVING CHURCH* has expressed his honest and straightforward opinion, then he is certainly guilty of throwing stones while himself living in a glass house. The forthright editorial policy of the *Witness* is so well known as to require no comment here, except that *THE LIVING CHURCH* has the greatest respect for the vigorous manner in which the *Witness* expresses its editorial views and must confess to some astonishment at being criticized by its editor for following the same policy.

Bishop Johnson bases his editorial defense of the Commission's recommendation on the need of giving more adequate protection to the "innocent party" in a divorce for adultery. He points out that "at the present the court record is the only evidence permitted whereas the facts can [only?] be arrived at in some other way." Laying aside for the moment the question as to whether the dispensation in favor of the "innocent party" is really scriptural, is the recommendation of the Marriage Commission the best way in which to protect the rights of the "innocent party" and prevent other abuses?

What Bishop Johnson's argument boils down to is that remarriage after divorce is ordinarily wrong but occasionally permissible in the case of the "innocent party," who is not sufficiently protected by our present law. Let us take an analogy from another branch of law. The killing of one human being by another is ordinarily reprehensible but is occasionally permissible, for example, in self-defense. In order to protect the person who killed in self-defense, does the State enact a law legalizing murder in general? Certainly not. Then why should the Church, in order to protect an occasional "innocent party," enact a law permitting remarriage after divorce under any and all circumstances at the sole and arbitrary discretion of the bishop?

BISHOP JOHNSON writes: "The Commission has defended the law but asks for equity, and equity does not negative law."

This is sound reasoning, but unfortunately neither the Commission as a whole nor Bishop Johnson individually has followed it. The present canon does deal with both law and equity, the latter being expressed in the provision that a communicant of the Church who is married contrary to the Church's law may, under certain circumstances, be restored to his full communicant standing in the Church. This is a true example of the exercise of equity—i.e., the modification of the rigidity of the law when it works injustice to an individual. The proposal of the Commission, on the other hand, is not an exercise of equity at all but the enactment of a law that would give every diocesan bishop power to authorize the remarriage of any divorced person. The divorcee does not have to be an "innocent party"—he may, indeed, be one of those whom Bishop Johnson in his picturesque manner describes as "the socialites who have the morals of a rabbit hutch." Moreover, according to the proposal of the Commission, the bishop would not even have to consult his chancellor or the ecclesiastical court set up to deal with such matters. In short, his action would not be that of a constitutional bishop but of an arbitrary monarchical one, invested with plenary power and responsible to no one. And yet this proposal is set forth in the name of liberalism!

Bishop Johnson resorts to special pleading when he writes: "I have wrestled with these cases of marriage in a way that the editor of THE LIVING CHURCH has never been called upon to do, and I have shown mercy at times beyond the letter of the canon, and I would have been ashamed of myself if I had not." This is a strange statement indeed. Are editors of Church periodicals who do not happen to be bishops not to express their convictions on subjects touching the exercise of the episcopal function? If so, not only THE LIVING CHURCH but the *Churchman* and the *Southern Churchman* have erred grievously in dealing with such questions as clergy placement, missionary policy, and a host of other matters. Moreover, what shall be said of the *Witness* itself, with its frequent editorials signed by the managing editor, who is not a bishop, criticizing the bishops collectively and individually in no uncertain terms? Has it not also been guilty of the crime of *lèse majesté*?

IT IS with a sense of relief that we turn from Bishop Johnson's editorial to the article by Bishop McDowell. Here is no bit of controversial writing but one of the sanest and most scholarly treatments of the nature of Christian marriage that we have ever seen. Bishop McDowell recognizes that the Church cannot deal with every phase of the marriage question in a single canon, and suggests that "there should be gradually worked out a body of canon law in this field with a judicial system to enforce the same justly but humanely, and a pastoral theology and casuistry to deal with education in sex and marriage and with family problems."

Here is the soundest and most constructive suggestion that has yet been made. We hope that it will be presented to General Convention and that it will meet with the approval of that body. Probably the best way of carrying out the suggestion would be not to attempt to make any change in Canon 41 at the present time but to authorize the appointment of a commission to study the matter anew, and propose to the General Convention of 1940 not one canon but perhaps three or four, dealing with various aspects of the subject, having due regard for both law and equity, and basing its recommendations fairly and squarely upon the teaching of Christ as set forth in the Holy Scriptures and the tradition of the Church.

A Guide to Marriage Instructions

WHILE the commission of the general Church on Marriage and Divorce has been engaged in an attempt to weaken the Church's marriage law, the marriage commission of the diocese of Long Island has taken practical steps to help the clergy fulfil their duty of giving advice and instruction to marriage candidates. This commission, of which Bishop Creighton was chairman before his departure from the diocese, and of which the Rev. R. C. S. Holmes is secretary, maintains a practical advisory service for clergymen who wish to consult it. In addition, the commission has recently published a practical booklet entitled *Christian Marriage: Religious, Practical, and Legal*. This has been distributed to the clergy of the diocese and presumably is available on application from priests in other dioceses.

The Long Island booklet contains five brief chapters which are full of helpful advice and information. The first consists simply of the text of Canon 41, the Church's law on marriage. Next comes A Study of Meanings and Methods, followed by a chapter on Practical Considerations. These two chapters are full of sound teaching and will form a helpful basis for the marital instructions that the priest is required to give. We like particularly the comparison that is drawn be-

tween marriage as a civil contract and Christian marriage as "an institution of divine ordination." Of Christian marriage the pamphlet says:

"The Church insists that the considerations given and received shall be 'pure gold, refined in the fire,' because their value consists in mutual dependence upon God, in the will to live in Him, and to act with His guidance, daily sought, and freely imparted in the abundant means which He has established. Thus, for the Christian, marriage is no mere expression of natural impulses, nor yet an observance of social requirements: it is pre-eminently a condition of test for the reality of the Christian life, also of opportunity to experience the blessings of His presence and help most vividly. Just so, the sunlight is most intense, when it is brought to a focus. This is the true understanding, because it is evident that Christian marriage, as we term it, is no other-wise than a marriage between two Christian people, who have developed, under the tender guidance of the Church, from infancy, through childhood and adolescence, to a balanced maturity, equipped with knowledge of God and experienced in the reality of His promises. Then, as may be understood, the blessing of the Church is imparted upon their union, not merely as an impressive conclusion to a solemn ceremony, but rather as the expression of the confident faith that the graces of the Christian life are to find a new and abiding manifestation through their mutual help and their common dependence upon God."

Chapter IV is entitled Marriage and the Law. This summarizes in brief and plain form the statutory requirements affecting marriage in the state of New York and provides a valuable source of reference for those who have occasion to perform marriages in this state. In connection with the legal requirements in New York state, however, the recent modification requiring a wait of 72 hours between the issuance of the license and the performing of the marriage (referred to in an editorial in a previous issue) should be noted. This is not mentioned in the pamphlet.

The final chapter of the Long Island booklet deals with bibliography and contains a suggestion of a number of books that will be particularly helpful to the clergy either in reinforcing their own background in this matter or for recommendation to couples applying to them for marriage. Each of these books is briefly described and its contents summarized. This is particularly valuable as offering the priest a guide among what the commission aptly describes as "a welter of books ranging all the way from the soporific to the emetic."

The marriage commission of the diocese of Long Island has made an excellent beginning in the publication of this booklet. This is one of the most helpful things that can be done by a marriage commission in any diocese, or by a joint commission representing several dioceses in the same state. We hope that other such bodies will follow the splendid example of the diocese of Long Island.

Investments

WHAT are the responsibilities of Churchmen with regard to their investments? Some years ago when Dean Mill was its chairman, the Connecticut department of Christian social service raised the question, and answered that, while the commission did not believe that it fell within the proper scope of the activities of the Church to seek to promote legislation, it did feel that Churchmen should show by precept and example an active and unselfish effort to relieve the intolerable burdens of the poor.

It is a legal maxim, it was pointed out, that a corporation has no soul and that more and more the business of the world is carried on by corporations. There are of course good and bad

corporations. An enlightened public opinion which finds ready expression in acts is quite as effective a curb to unjust dealing on the part of corporations as much of the legislation in force. It further referred to the fact that the Lambeth Conference has called attention to the responsibility resting upon every Churchman who is a shareholder in such corporations. Each shareholder to the extent that he can participate in the management of the corporation is to that extent chargeable with whatever of good or bad enters into its dealings with the public or its employees.

The commission expressed its belief that the clergy should not be backward in seeking to impress a sense of this responsibility on the minds and consciences of their parishioners, and that the laity should inform themselves of the conditions which produce the results they enjoy. If necessary, they should decline to continue as partners in the corruption of legislatures, the taking of valuable franchises without due compensation, and the oppression of wage-earners, by re-investing their property where it can surely be known and shown that such methods are not practised.

All of this advice is equally pertinent at the present moment, notwithstanding the many safeguards that the government has sought to build up. The cornerstone is the problem of individual responsibility, unseen but essential.

Democracy's Triumph

WHEN President Roosevelt last February proposed what has come to be commonly known as the "packing" of the Supreme Court, we denounced the proposal editorially, expressing our belief that the American people did not want to break down the system of a balanced Federal government in which the executive, legislative, and judicial branches all have important and equal functions to perform, and expressing the hope that "they will manage to make that opinion so clearly felt by Congress that even though the overwhelming majority of its members are of the same political party as the President it will reject this revolutionary proposal of his." We pointed out that the proposal was one having a religious as well as a political significance because "the President's proposal smacks of dictatorship, and it has been abundantly demonstrated in the history of post-war Europe that dictatorship is destructive of religious as well as political liberty. For that reason we are vitally concerned as Christians quite as much as we are as American citizens."

After five months of heated debate in Congress, the press, and virtually every medium for the expression of opinion, the Senate has at last overwhelmingly defeated the President's proposal or any compromise based upon it effecting the Supreme Court. This is a matter for rejoicing. Indeed, it is one of the most hopeful signs that America is still essentially democratic and that democracy can continue to endure.

Another hopeful sign is that President Roosevelt has taken his defeat in good part, recognizing that it represents the will of the people by whose mandate he governs. This, of course, we take for granted and few political observers have even taken the trouble to comment upon it. Yet only in this country, in the British Commonwealth of Nations, in the Scandinavian countries, France, and a few smaller countries would it be possible today for the head of the government to make such a vigorous plea in a matter of major importance and accept with good grace his defeat. Indeed, even in the other countries that we have mentioned the Prime Minister, had he been defeated on so important a matter, would have

FOR THE FAITH AND ORDER CONFERENCE

THE following prayer for the World Conference on Faith and Order, which will meet in Edinburgh, Scotland, August 3d to 18th, is recommended by the Forward Movement:

O Almighty God, who hast built Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the Chief Corner-Stone; grant that, by the operation of Thy Spirit, all Christians may be so joined together in unity of spirit, and in the bond of peace, that they may be an Holy Temple acceptable unto Thee; through the same Thy Son Jesus Christ our Lord. Amen.

automatically found himself out of power. Only in this country can the chief executive proceed on a trial and error basis, submitting to the check of public opinion when he is not in accordance with it and continuing to have the support of the public in regard to other important matters.

The American form of democratic government has met one of the greatest crises in its history and has come through it triumphantly.

King Leopold's Proposal

THE PLEA OF King Leopold of the Belgians for a new international body equivalent to an economic League of Nations is a dramatic and noble attempt to solve what the King describes as "the great problems which menacingly confront humanity" and to diminish the causes of war. That it has the implied support of the leading democratic nations, Great Britain, France, and the United States, is a hopeful feature of the royal proposal, while the fact that it might make possible the redistribution of raw materials will be a factor in its favor in the eyes of Germany and Italy.

The proposal of King Leopold deserves the careful consideration of all nations and of men of good will in every nation. Whether or not it will prove workable depends largely upon the attitude that will be taken toward it by the totalitarian states, particularly Germany, Italy, and Russia. Unfortunately the very fact that the proposal comes from a democratic source and follows conferences by Premier Van Zeeland with British, American, and French officials, will very likely cause the proposal to be looked upon with suspicion by these other nations. Essentially what King Leopold's proposal amounts to is the extension of the principles of representative democracy to the world of nations. To us who believe in representative democracy this extension seems reasonable, logical, and praiseworthy. To nations and individuals that reject representative democracy, a proposal to extend it is not likely to prove welcome. On that rock we fear the proposal of King Leopold and Premier Van Zeeland will be shipwrecked. Nevertheless, it is a forward-looking proposal and an honest attempt to save Europe and the world from the economic and military rivalry that is almost certain in the long run to a universally disastrous war.

We hope that the Belgian proposal will receive adequate consideration by the nations and that it may result in a constructive move toward world peace. But even if, as we fear, it is doomed to failure it is a noble and Christian effort on the part of a noble and Christian King, and as such is praiseworthy, whatever its outcome may be.

Dr. Zoellner

NEWS DISPATCHES from Germany telling of the death of Dr. Wilhelm Zoellner do not give the cause of his demise, but it may well have been due to a broken heart. Dr. Zoellner was a kindly and lovable man and one who had close to his heart the causes of unity and peace. In his earlier years he was active in such world-wide movements as Faith and Order and Life and Work and, indeed, had the Nazi government permitted him to do so, he would have been attending the Oxford Conference at the time of his death.

This editor remembers Dr. Zoellner as he participated in a meeting in Denmark of the Continuation Committee of the Conference on Faith and Order two years ago. Greatly concerned at that time with the troubles of the Protestant Church in Germany, Dr. Zoellner was trying to maintain the world-wide connections of the German Protestants and at the same time establish peace between them and a government having no sympathy with Christianity as a universal religion. Returning to Germany, Dr. Zoellner accepted the post as head of the Church Affairs Department in an earnest endeavor to solve the strife between Church and State. Unfortunately, despite his sincere effort to heal the breach, Dr. Zoellner succeeded only in breaking down the confidence of the Church in his leadership and also losing the support of the State officials who had appointed him.

His repudiation by the government last February and the refusal of the State to permit him to attend the Oxford Conference may well have given him a feeling of failure in his old age that served as a contributing factor in his death. Yet if Dr. Zoellner was a failure—we do not say that he was—his was the noble failure of one who has spent his life in a good cause which he has not been able to bring to fruition. May he rest in peace.

ANSWERS TO CORRESPONDENTS

M. J. W.—The writer of the Epistle to the Hebrews does not discuss the historical character of Melchizedek, but takes the account in Genesis 14:17-20, and allegorizes it to enforce certain considerations concerning the priesthood of the Christ. The things in the account that he uses are the fact that Melchizedek is not a member of the priestly line, nor even of the Hebrew people, that he simply flashes on the scene and flashes out again and is not even called Melchizedek the son of X, as is the normal Oriental custom, and that Abraham reveres him as a priest, receiving his blessing and paying him the priestly tithe. Later mystical writers, taking their impulse from this passage (Heb. 7), and from Psalm 110:4, developed all sorts of theories about the supernatural nature of Melchizedek, but there is no good reason to suppose these ideas were held by the author of Hebrews.

The Bible in Georgia Schools

THE STATE of Georgia, through its board of education, will purchase 800,000 Bibles for school children of Georgia as a means of inculcating religious principles and offsetting Communistic tendencies.

The motion for the purchase of the Bibles came from Governor Rivers, who stressed the need for Bibles in the schools of Georgia, saying:

"The growth of Communism is a menace we of Georgia have got to watch, and the best weapon with which to combat it is the Bible. Communism teaches Godlessness. Our form of government contemplates the worship of God as a religion and as an act of citizenship."

It is reported that each member of the new 10-man board arose and indorsed "100%" the suggestion and motion of the governor.

It was the governor's suggestion that the Bible be furnished to all school children in the state, from the first grade through high school, and the Bible so furnished to become the property of the child and to remain in his possession throughout his school life.

—NCJC News Service.

EVERYDAY RELIGION

Culture

WE HEAR MUCH about culture, but just what is the cultured man?

The cultured person is one who has discovered some unfailing magic in life and who has found, in a way of measured living, the secret of enjoying the wisdom he has found.

The cultured man is one with certain spiritual qualities which enable him to remain calm in adversity, in loneliness to be free from despair, at all times to be happy and to rest content.

He is the man whose spirit is electrically awake. He is alive in his mind and keenly receptive to beauty and humane feelings. And he is just in all his dealings, rational and sane in all the affairs of life.

But the cultured man has one distinguishing mark—poise. And poise is the distinctive characteristic of a Christian.

When we recollect the lives of Christian saints and the deaths of martyrs, we note that they both are marked by qualities of coolness, calmness, and composure. Real Christians of all ages possess an unique quality of spirit and character that reminds one of the quiet at the hub of a wheel. A strong, reasoned peace that is invincible in temper—such is the authentic mark of a Christian and the hallmark of the truly cultured man.

This truly marvelous quality, possessed by so few of us in these volcanic times, is gained by those persons who know and practise self-control, which is mastery; by those who have caught and who live for a vision, which gives them a direction, a dynamic motivating force, and stability; by those who harbor convictions, which keep them firm.

Serenity, the last lesson of culture, is the result of having self-control, a vision, convictions, confidence, and sure trust in God. And we all know that such inner poise of spirit, which rests on that secure anchorage of the soul, trust in God, is power.

But the real reason why the Christian is a person marked among men is that he has, above all else, certainty; and, possessing certainty, he is endowed with that amazing peace of God which surpasses the world's understanding and which lies beyond the world's ability to give or take away.

The Christian is poised at all times because he knows that "Whoso putteth his trust in the Lord shall be safe."

The Christian owns inner serenity of spirit, poise, and calm of soul, because he has heard God speak these words: "I am with thee, and will keep thee in all places whithersoever thou goest and will bring thee again into this land."

"Let the peace of God rule in your hearts"—and you will have peace and poise and power.

"The peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ."

Why I Read My Church Paper

I CANNOT be a real Christian and a worth-while member of my Church unless I know its purpose, its aims, its plans, its needs, and how it proposes through the cooperation of its members to join hands with God in bringing them about. My Church paper tells me how.

—C. J. Cross.

Unrest in the South

By Harold Preece

ECONOMIC FORCES are causing a second Reconstruction of the South. One who has spent his life in the region feels a sense of impending conflict despite the new filling stations and the current boom in real estate. In the past, the state of the cotton market has determined our degree of prosperity; but the day when the world depended upon us for its cotton supply is almost gone. Our social system, dependent in turn upon cotton, is going at an even faster rate. As a result, human relations which seemed fixed and permanent are becoming increasingly disorganized and desperately chaotic.

Despite all the concern, official and unofficial, about the sharecroppers, the outlook for this miserable class grows steadily darker. The Federal government has recently abandoned its attempt to solve fully a festering human problem. Today the policy of the emasculated Rural Resettlement Bureau is to give only "the best tenants" assistance. No less a personage than Secretary of Agriculture Henry A. Wallace has declared tenancy to be permanent. In the minds of many civic leaders, Churchmen, and the tenants themselves, the rankling sore of the South is not to be healed but only poulticed.

It is not my intention to discredit any good work that may have been done by government agricultural agencies in this region. Without the slight Federal benefits received by the croppers, conditions would have been infinitely worse. But when one sees pellagra-stricken men and women filching food from garbage cans in Arkansas villages, when he hears the bitter expressions on their lips, he is not inclined to offer thanks for half-blessings. Hungry people become resentful, and resentment has a way of transforming itself into revolution.

The Federal cotton control program includes certain minimum guarantees to the croppers and tenants. But landlords have often changed the status of their renters to that of hired hands in order to prevent these half-starved people from shar-



M. WALKER MARTIN
President, Farm Laborers' and Cotton Field
Workers' Union.

ing in any cash benefits. Regardless of the cropper's classification, he must still trade on credit at the plantation store, with the result that he never finishes a year's labor without being heavily in debt. In other cases, the landlords simply dare their renters to claim any benefits. Moreover, people who seldom have the money for overalls and second-hand shoes cannot afford the court costs which would be necessary for legal action.

AS IT IS, the bulk of the tenants feel that they have little voice in determining their own destinies. The Rural Resettlement Bureau holds state conferences regarding the tenant question. No one can dispute the sincere purpose of these conferences. But the croppers who attend such meetings are always swamped by officials, planters, business men, and editors. The croppers are listened to politely enough, but their opinions never count for as much as does the viewpoint of those who speak good English and wear good clothes.

The net result of the conferences is—nothing. If legislation now pending before Congress and approved by the President is passed, it will provide relief for only a relatively small percentage of those who have been the hereditary slaves of King Cotton. A total of \$250,000,000 over a period of five years would be loaned at 3% interest to families selected by county committees. These committees would also have the final word about the selection of the tract which the individual tenant proposed to buy. The committees themselves would be appointed by Secretary of Agriculture Wallace without the croppers having any voice in determining their personnel. Tenant leaders declare that the plan would simply favor those who have been least insistent upon defending their personal rights, and that no member of an agricultural union would be found by the committees to be worthy of assistance.



PLOWING THE COTTON FIELDS
A Resettlement Administration farmer and his horse in Alabama.

Equally, these spokesmen for the masses declare that the land-approval feature of the plan would mainly benefit those who had acreage to sell. When the Roosevelt agricultural policies were first put into operation, unscrupulous landlords were quick to exploit the fine idealism of Rexford Tugwell and his associates. In Victoria county, Texas, for example, some landowners attempted to make "killings" by overestimating the acreage they possessed. In other portions of the South, worn-out, cut-over pine land was sold for several times its actual value. And when one inspects the government subsistence farms, he can understand the look of incipient rebellion which one finds on the taut faces from Virginia to Texas.

MUCH ATTENTION has been drawn lately to the cooperative farm established in the delta section of Mississippi by Dr. Sherwood Eddy and a former missionary, Sam Franklin. The name of Dr. Eddy is rightly synonymous with humanity and justice to socially minded Christians. But as a matter of simple arithmetic, his venture can give immediate benefit to only a few hundreds out of millions. The problem is not to be worked out by rescuing a few here and a few there. If the Federal government cared to place Dr. Eddy's plan into operation throughout the South, we might expect greater results from the idea. But, certainly, a Federal cooperative program would have to be managed more efficiently than the subsistence farming ventures undertaken by the Rural Resettlement Bureau.

Upon their own initiative, small land-owners and tenants are attempting to establish buying and selling cooperatives in the South. Thus, a cotton gin has been established by the Farmers' Union of Walker county, Alabama. In Franklin, Marion, and Walker counties, the Union locals have their own purchasing agents who buy supplies on a wholesale basis with the money pooled by the members. Attempts are being made to start cooperative stores in other places. But the establishment of cooperatives necessarily means the investment of money, and the average income of a tenant is only about \$200 per year.

The shadow of the cotton-picking machine hovers over all speculations concerning the present and future. It is a fact not generally known that the displacement of hand labor on Southern farms began several years ago with the introduction of tractors and mechanical cultivators. Once the new machine is put into widespread commercial operation, the gradual exodus from the plantations will be turned into an uncontrollable stampede. Thousands of starving families will join those already evicted by the reduction in cotton acreage. Moreover, several million casual laborers in the cities will lose whatever slim livelihoods that cotton-picking and chopping may have afforded them. It is not too much to expect a repetition of the industrial revolution in England with the desperate toilers breaking and crippling the hated machines.

John and Mack Rust, the inventors of the machine, wish heartily to make their machine an instrument of liberation rather than one of destitution. The Rust brothers began life in a Texas tenant family; throughout the entire South, it would be harder to find men who have more social vision and sympathy. In a magnificent gesture, they are cooperating with Dr. Eddy by furnishing him machines on long-term payments for his delta colony. One wonders, though, how they will be able to obtain continued financial backing for their invention unless they place it upon the open market.

These are more than academic questions since the croppers are beginning to distrust everything except their own

mass action. Indeed, what other psychology can destitution foster? Even direct relief is being cut to the bone in Southern communities. One family, in the Texas town where I live, received after three days of hunger, 12 cans of grapefruit juice. Bishop Clinton S. Quin, of Houston, has protested publicly through the press against the inadequate appropriations which that wealthy city makes for feeding the hungry. With evicted tenants constantly moving into the cities, the human problem is aggravated until it smolders.

THE cropper has been traditionally faithful to his Church, of whatever denomination. Religion colors the life of the Southern masses to such a deep extent that only continued and flagrant abuse will cause them to abandon it. Numerically, the Baptists are the strongest in the share-cropper area. But the continued refusal of the Southern Baptist convention to investigate tenant conditions may weaken that denomination in its own territory. Not long ago, I read an appeal in a militant share-cropper organ, the *Southern Farm Leader*, for assistance to rebuild a church which had been burned in one rural community. The same issue of this paper carried a plea from Vester Burkett, an organizer for the Alabama Farmers Union, which I quote in part. Before we pronounce such an appeal sacrilegious, we must remember that the folk tradition of the South expresses itself in religious symbols whatever the topic under discussion.

"I wish to know if you know who called the first strike?" the organizer inquires. "It was God, when He told Moses to go down and bring His children out from under European bondage. Those people were slaving for the Egyptians and God called a strike for them, and sent a man after them. If the farmers in the state had gone to Montgomery and rebelled against the sales tax, we would not have had to pay it. So we sat around idle and let the beast crowd run our business. Just so long as they do that, we will be under the Egyptian bondage."

There is something reminiscent of *The Green Pastures* in this denunciation, although the characters are White instead of Negro. Vester Burkett is typical of the leaders who are arising among the croppers. When one visits a tenant organization, he generally finds the meeting opened with a prayer and a hymn. Some of the most active volunteer organizers in Alabama and Arkansas have been Negro preachers who compared their mixed audiences to the suffering children of Israel seeking release from bondage.

ONE OF THE most devoted friends of the share-cropper is the Rev. Bradner J. Moore, rector of St. Mary's Church, Eldorado, Ark., and editor of the *Arkansas Churchman*. Claude Williams, a Methodist preacher, is regarded as a hero by the croppers because he was flogged along with Miss Willie Sue Blagden for defending their right to organize. Another Methodist minister, Ward Rodgers, served as a WPA teacher at Marked Tree, Ark., and narrowly escaped from the penitentiary for giving his adult pupils supplementary instruction in economics and politics. Howard Kester, virile young spokesman for the Southern Farmer's Union, is a Congregationalist minister who has the zeal and the courage of a prophet.

The Southern Tenant Farmers' Union, the Farmers' Union, and the Farm Laborer and Cotton Field Workers' Union are becoming increasingly strong as the masses sink into greater impoverishment. These organizations are hopeful signs in the present chaos. They have not only fought for bread and

(Continued on page 126)

The Problem of Solemnization

By the Rt. Rev. William G. McDowell, D.D.

Bishop of Alabama

GENERAL CONVENTION has always been cautious regarding changes in the marriage canon, and rightly so. Only three times have both Houses been able to agree on major changes; the last time at Denver in 1931. The present Canon 41 was a first experimental attempt to deal with problems that everyone recognizes but no one yet knows how to solve. The "new freedom" for women and children has upset all previous theory and practice in family relations. The Church's approach to the family is through the Solemnization of Marriage; hence the desire to tie in all the disciplines of family relations with the canon governing that rite. This seems a natural approach, yet is it wise?

To answer this question requires more study and knowledge than most are willing to achieve; this applies to the members of General Convention as well as to the Church generally. It is so much easier to rationalize one's predilections; to affirm with a learned air the Catholic faith and practice, or to assume a liberal pose and quote psychology, biology, and sociology. As a matter of fact, when one studies the history of the Orthodox, Roman and Anglican communions through nineteen hundred years of struggle with the problems of marriage and family discipline, the Catholic norm is far from clear; and modern scientific studies are still in such a tentative stage that the hopeful theories of today are refuted by the discoveries of tomorrow.

Nevertheless, certain facts are plain and can form the foundation for solid thinking. Family life begins with the union of a man and a woman, who intend to live together and start a new unit of society; preferably an exclusive union, for life, entered into voluntarily, under circumstances that human experience shows will make for happiness and stability. Among the less thoughtful, mutual attraction is considered a sufficient reason for marriage; the more thoughtful consider also the will of God. Sanctions for the marriage may be sought from the State, as representing the human family, and from the Church, as representing the divine family. The latter is a comparatively recent development, confined to Christianity, and in its present form not yet a thousand years old. Few realize this.

Most people think of marriage under the form of a ceremony commonly performed in church. There are really three elements: the marriage, which is the expressed will of a man and woman to live together; the wedding, which is a ceremony whose customs vary the world over and form a most interesting social study; and the solemnization, which is the sanctification of the union by the blessing of God. In our Prayer Book service, the marriage consists of the expressed intention before witnesses and the exchange of vows, the wedding includes the bestowal of the bride and the ceremony of the ring and the joining of hands, and the solemnization means the Christianizing of the other elements, the prayers, and the blessing. The blessing is the essence of the Church's service.

How did all this grow up? The marriage is as primitive as man; the best exposition of this is given by Jesus in well remembered terms. The wedding conveys the civil sanctions; the two families join in celebrating the event, with friends and wellwishers, while the State under a license guarantees the civil rights of the parties and establishes the

fact of the marriage. The solemnization conveys the religious sanctions; the congregation is God's family gathered in God's house, and the priest speaks in the Heavenly Father's name.

WHEN the Christian Church assumed responsibility over its members, it practiced the sacramental principle that every part of life should be subject to the will of God and consecrated to holiness. It soon found difficulties in sanctifying the sex life of its people, as we learn from St. Paul and others. Also family problems began to arise. By the second century the Church devised a means of impressing on its members that a true marriage must accord with God's will and needs His grace for its continued success. On the Sunday after the wedding, a purely civil celebration, the newly married came together to the Eucharist, and the priest after administering to them laid his hands on their heads, invoking God's blessing on their life together.

About a thousand years ago, some genius decided to Christianize the wedding ceremonies, which in many cases had become very unsuited to Christian tastes, with much horseplay and drunkenness. Our Teutonic ancestors also bought their wives and held power of life and death over them and their children; there was little protection against a brutal husband. The Church decided that it might be well to take over the ceremony and make it teach Christian truth and give protection to the wife and children. It made the father give the bride to the Church, and the Church bestowed the bride on such terms as it deemed wise and Christian, and if the husband did not behave rightly, it could call him to account.

Thus the Church by combining all three elements under its own supervision, served many purposes, social and religious, in a primitive and barbarous age when the Church was the only power that could do so. Eventually the State grew in power till it could define and protect the family rights and relationships; and two hundred years ago it began to express its sanctions by issuing a license, to signify a legally valid marriage and to insure legal rights. But the custom of a church wedding had become socially imbedded in people's thinking, so that the minister continued to be recognized as the "proper" person publicly to pronounce a couple man and wife. While a few desired the blessing of God, the many desired the use of the church for a social event of the first magnitude in their lives. Hence arose the lavish display in decoration and dress, the theatrical music and processions, the social procedures dear to the Emily Post mind, and the parson to lend an air of holy respectability to the occasion. Even today in Protestant America, the "ring service" is *de rigueur* among all classes, and despite our theoretical separation of Church and State, the minister in marriage ceremonies is licensed to represent both.

It is largely because of its social standing that a Church wedding is looked on as a necessary and rightful part of a prominent marriage, and that resentment is common over any restrictions placed about it. Its spiritual meaning is commonly overlooked and the law of Christ is frequently ignored. For that reason the Church must kindly but firmly maintain its spiritual character, and point out the conditions under which alone she can dare bless a marriage in God's name. All this

she carefully defines in the terms of the marriage service and the marriage canon.

THE TIME has come when the Church should strictly confine the use of Solemnization to those who earnestly desire God's blessing and will undertake to put their married life in touch with the channels of Christian grace. For that reason instruction before marriage is commanded; and a promise should be required that the parties will keep in living relation to the Church; which requirement was passed by the bishops at Denver but rejected by the deputies.

It is time to educate people to understand that marriage does not require the sanction of the Church, but that the Church requires the sacramental view of married life before she can solemnize a marriage; she can help those who desire to sanctify their married life together, but she cannot bless what God has not blessed. To that end, our social service departments should work for legislation requiring all persons to undergo a civil ceremony before a magistrate. This would give dignity to civil marriage, help to rid the Church of pagan "society" weddings, discourage "marrying parsons," compel the Church of Rome to abandon services in the rectory which are made to look in ignorant Protestant eyes like a religious ceremony. Then only those who mean what the Church means by Holy Matrimony would seek solemnization.

Again, the Anglican communion has oversimplified the whole matter of marriage and married life. Most great Communion with a long experience have a well developed body of canon law and pastoral theology about it; the Roman Church has also a great body, the Rota, that acts as a supreme court in this sphere of life and constantly keeps the Church's decrees in touch with reality. Our Church tries feebly to put everything under one canon: sex education, training for marriage, regulations for the ceremony, inadequate provisions concerning divorce and annulment, pastoral care for family problems, "the godly discipline of justice and of mercy" for those who wilfully or ignorantly break the Church's law. Hence arise constant controversies.

There should be gradually worked out a body of canon law in this field, with a judicial system to enforce the same justly but humanely, and a pastoral theology and casuistry to deal with education in sex and marriage and with family problems.

One canon should state without exception or equivocation God's law for spiritual union as laid down by Christ. It is perfectly plain as set forth by Him, whether we like it or not. Modern scholars are practically agreed with the main stream of the Church's teaching and practice, that Christ gave no exception for adultery. The Church should bless only what God undeniably has blessed.

On the other hand, discipline for those who have broken the law offers a rich and wide field for wise and humane action. The Church like her Master has come to seek and to save that which is lost. It is there that the Holy Spirit comes into His own, and we have much to learn from Him.

The scope of this study permits only a brief reference to this great field. Lambeth Conferences, commissions on marriage and divorce, clergy gatherings have been studying a few of the problems forced on the Church's attention by the pagan resurgence of sex experimentation and the decay of Christian standards of social control. Added to this is the new freedom for women and children mentioned before, with a great deal of ignorance and of honest doubt as to what is right and wise and godly. Some of the younger clergy frankly confess they do not know what to do in many cases, where to them principles are not clear and guidance from authoritative sources is not

plain. There is much honest confusion in the midst of a riot of license, and the two must not be mistaken for one another or dealt with alike.

As we approach General Convention, it will help us to remember that we are in the early stages of a great social reconstruction; that the present canon is an honest attempt to begin a rational and godly approach to some of the problems; that the Commission on Marriage and Divorce is an honorable and fairly learned set of Churchmen—we have practically no scholars in our Church—who have been studying certain questions together for more than ten years. Out of this group have come some proposals that have met with general favor. Just at present they have sent up a trial balloon that seems to many of us to lack the stability of sound theology or sound practice. Consecration does not purport to confer on a Bishop an infallible judgment as to what is "socially desirable"—Paul was quite sure of that when he looked at Peter—and the authority for the terrible power to bind or to loose must proceed from a surer source than the kindhearted impulses of a man however godly or honest. Yet the Commission dares to bring into the open a problem that the Church must frankly face and solve: how to deal in the spirit of Christ with multitudes who need healing and help in their married life.

We cannot solve this problem by mutual recrimination or suspicion, nor by appeal to this shibboleth or that prejudice; we must all work together through the years, with mutual trust and goodwill, toward a common solution for which the Spirit of the living God shall give us the guidance and the grace.

WORKER'S SABBATH

THANK GOD for this old church where I may go
 On gloried Sabbaths when my body stings
 From six long days of labor; here I know
 The rites are chanted; here a choir sings
 The praise of One who toiled as I must toil:
 Here come the men who labor down long rows
 And earn their bread by grubbing in the soil—
 This is the shrine to which the worker goes.

That old bent housewife in her Sunday dress:
 How well I know that garb; it has been long
 Since she has had another; O God bless
 Those old gnarled fingers; see her drink the song
 That rises now in pulsing cadenced strains
 Upward where early light sifts through the panes.

II

NOW I forget my week day's muscle ache:
 He was a carpenter; He hewed strong beams.
 I say two more Hail Mary's for the sake
 Of those who draw a plane; my poor soul dreams
 Of something better for the scores and scores
 Of those who sweat in field; by lathe and wheel—
 For fishermen who pull their dory's oars,
 And know that death is always near the keel.

I say a prayer for men whose throats are stung
 By mill dust, and for children who should be
 Given the thing He said that all His young,
 His little ones should have; there joins with me
 The least of these; the humble ones who pray
 And thank their God for rest this seventh day.

JAY G. SIGMUND.

Missions and Religious Orders

By the Rev. Spence Burton

Superior, Society of St. John the Evangelist

THE WORK OF spreading the Gospel of Christ, building up His Church, and uniting men to God through the sacraments of the Holy Catholic Church has historically owed much to the life and work of religious orders. St. Basil, St. Benedict, St. Augustine, St. Patrick, St. Columba, St. Aidan, St. Cuthbert, St. Boniface, St. Francis, St. Dominic, St. Xavier, and many others of the greatest missionaries were monks. Religious were the pioneers in spreading the Gospel over most of Europe and North Africa. Jesuits, Franciscans, and heroic men and women of other religious communities evangelized the Americas and penetrated to the depths of Asia and Africa. They were followed by equally heroic Protestant missionaries.

With the revival of the religious life in the Anglican communion the same missionary spirit sent Fathers, Brothers, and Sisters from our part of the Catholic Church to the mission field abroad. Shortly after the Society of St. John the Evangelist was founded at Cowley Oxford in 1865, Cowley Fathers were working in India and South Africa. The sisterhoods in England have sent a steady stream of devout women from Wantage, Clewer, East Grinstead, Colney, Truro, and many other convents in England to live and work in Africa, India, Ceylon, Japan, and the islands of the seas.

From the American Church the Sisters have led the way. The Community of the Transfiguration was the first community to send Sisters abroad. They founded convents at Wuhu, China, and Honolulu. St. Margaret's have their foundation in Haiti, St. Mary's at Sagada in the Philippine Islands, and St. Anne's at Wuchang, China. Communities for men have in this way as in many other ways followed the generous lead of the Sisters. The Order of the Holy Cross founded its mission in the hinterland of Liberia. The Society of St. John the Evangelist now has its foundation in Japan.

It seems as if a call from God to men and women to consecrate their lives to Him under the life long vows of poverty, chastity, and obedience inevitably involves missionary activity whether at home or abroad. This is as it should be, for religious are only trying to be good Christians. Consequently they must be missionaries. We must share with all God's children the knowledge of God revealed in Jesus Christ and bring to them the blessings of Christ through the ministry of the Word and the Sacraments of His Holy Catholic Church.

It has been my privilege to visit many missions in different parts of the world. These have not been missions only of the Episcopal Church, or in fact of the whole Anglican communion, but also many Roman Catholic and Protestant missions. As I reflect on these inspiring experiences I am convinced that, generally speaking, the most effective missions have four characteristics:

- (1) Holiness.
- (2) Catholicism.
- (3) Unmarried missionaries.
- (4) A native ministry.

Let me hasten to add that some of the saintliest missionaries I have ever had the privilege of knowing are Protestants, and many of the great missionaries of today are married men and women. It is the quality of the personnel that counts. We cannot raise any institution above the level of

the people who run it. Methods are no doubt important but first class Christians to carry on the work of missions will develop first class methods. Do not let us keep our ablest people at home devising better and better missionary methods for missionary-hearted but mediocre people to try ineffectually to put into practice in the mission fields abroad. Let us get apostolic men and women to represent us in the mission fields. Let us support them with our enthusiasm, alms, and prayers; and then let us trust them to develop their own methods.

Holiness, Christlikeness, can draw non-Christians to our Lord, for they behold Him in their midst manifested through His members. I was almost tempted to say that holiness suffices. We know, however, that there have been and are holy men and women who are teaching a distorted Gospel and offering a truncated Catholicism.

CATHOLICISM is the whole Gospel of Christ for the whole world to all nations and at all times. The Catholic Church teaches the whole Truth revealed by Christ, ministers to all classes of men, treats and cures all kinds of sins, and communicates all forms of virtue. God's children throughout the world have a right to hear the whole of his glorious Gospel and to receive all the means of grace, all the sacraments of the Church, and pre-eminently the Blessed Sacrament of the Body and Blood of Christ. Only Catholic missionaries can share all these blessings.

Unmarried missionaries. Our Lord told us, "There be eunuchs who have made themselves eunuchs for the Kingdom of Heaven's sake." Immediately before this teaching is recorded the instructions He gave on the holiness and indissolubility of marriage. Christian homes based on the sacrament of Holy Matrimony must in this country and in other lands manifest the beauty of Christian family life. We ought to rely on the married diplomats and businessmen, with their wives and children, to manifest the beauty of Christian home life adequately in non-Christian lands. These lay members of the Church are more numerous in Africa and Asia than are the professional missionaries.

Isn't it conceivable that we need more unmarried missionaries? Our Lord must have meant something important when he spoke of "eunuchs for the Kingdom of Heaven's sake." I believe that more and more it will be economically necessary to have unmarried missionaries. I do not believe that Church people at home are going to give enough money for missionaries to support their wives and children in foreign lands in the manner these good women and children ought to be supported. I believe also that it is socially desirable that our missionaries abroad should be unmarried. Many a good missionary has had to leave his field for the sake of his wife or children or both. Even if they were all able to stay in a foreign country, I believe that a celibate missionary like Father Robert E. Wood of Wuchang, China, has been able to identify himself with the Chinese and their social life in a much more intimate way than would have been possible for him if he had had to maintain a nice American home for a wife and children in the midst of Chinese life. Unmarried women missionaries, whether evangelists, teachers, doctors, or nurses,

seem to me better able to identify themselves socially with the people for whom they are working. The Saviour of the world calls many men and women to follow him in his sacrificial celibacy, and by so doing to forsake not only houses and lands, brothers and sisters, father and mother, but also wife and children for his Name's sake.

Native ministry. From the day of Pentecost until today the Church has ever worked to develop a native ministry in every land. Men and women from abroad, that is, foreigners, must bear the good news. They must teach, baptize, plan, hope, and pray that the work which God has begun through them will be carried on by Christians of the country to which they have gone. The Church must always be introduced by foreigners, but it must always be carried on by natives. Not only do the large historic communities of the Roman Catholic Church have many Sisters, priests, and even bishops in the countries of Asia to which they have gone from the West, but our own small communities are also developing native ministries. The Sisters of the Transfiguration in China already have Chinese Sisters and novices, the Sisters of St. Mary at Sagada have Philippine women as novices, and the Sisters of the Epiphany in Tokyo are developing a Japanese sisterhood. The Society of St. John the Evangelist in Japan has three Japanese Fathers and two Japanese novices. So the good work goes on.

THE religious communities in a very special way may manifest these four characteristics that are essential to the most effective mission. Their members are especially vowed to seek in their life the holiness of Christ. Their life, individually and corporately, grows out of Catholicism. They take a vow of chastity and, therefore, have promised God to deny themselves the blessings and joys of matrimony. By their vow of poverty they should certainly prove less costly missionaries than other Christians. For this reason they ought to be able to approximate more nearly the manner and the scale of life of the vast majority of native Christians than is possible for other missionaries.

Religious have through all the Christian centuries sought to share their vocation with men and women of the country to which they have gone so that their communities may persist in those countries as indigenous, self-supporting, self-governing, and self-perpetuating. Religious orders have certainly not been God's only agency for carrying on the work of missions, but they are in our own day, as they have been in past ages, an effective instrument of the Church for carrying out the divine commission: "Go ye and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you always even unto the end of the world."

EDITOR'S NOTE: This is the eighth article in a series on the Church's Mission. The final article, The Future of Missions, by the Rev. Karl M. Block, D.D., will be published next week.

LINES IN ST. TERESA'S BREVIARY

LET NOTHING disturb thee,
 Nothing affright thee;
 All things are passing;
 God never changeth;
 Patient endurance
 Attaineth to all things;
 Who God possesseth
 In nothing is wanting;
 Alone God sufficeth.

TR. BY HENRY W. LONGFELLOW.

Unrest in the South

(Continued from page 122)

meat in the cabins. The unions are also in the forefront of the struggle for better schools, for legislation against lynching, and for the extension of public health services.

The Farm Laborers' and Cotton Field Workers' Union is now conducting a campaign for minimum wages of \$1.25 to \$1.50 per day for temporary labor, and \$20 to \$26 per month for regularly employed workers. These wages seem pitiful enough, but it must be remembered that the scale demanded would actually mean a great increase in the earnings of that large group of forgotten men who toil in the South.

Some of the local unions are establishing circulating libraries for their members, depending upon the generosity of sympathizers who contribute money or books. Any piece of reading matter is seized upon by these intellectually starved tenants. Old issues of magazines are often read by an entire community, being passed from hand to hand until they are in tatters. At educational meetings of the locals, cropper men and women in gingham and overalls sit until midnight discussing some article which has been read to them out of a magazine which is perhaps three months old.

VIOLENCE, official and unofficial, has been used repeatedly against the croppers when they have exercised their constitutional right of American citizens to organize and assemble. But, fortunately, not all of the official South displays the callous brutality of many Southern sheriffs and constables. The present Governor of Arkansas, Carl E. Bailey, has done his utmost to protect the organized tenants in their lawful activities. Senator Hugo L. Black, of Alabama, is supporting the wage demands of the Farm Laborers' and Cotton Field Workers' Union. Congressman Maury Maverick, of Texas, has displayed a keen interest in conditions among the slaves of cotton. Representative Bryan Bradbury, crusading young member of the Texas legislature, has undertaken to champion the tenant in that state.

Will the influence of these enlightened Southerners determine the eventual attitude of the Southern land-owners? I am not stretching the truth when I say that peace or war in the South may rest upon the answer to this question. For the progress of this region must be measured by the progress of her humble citizens—Black and White—who till the soil.

Feeding on the Poor

AMONG the living poor today are there not starved and bitter faces? . . . We cannot explain all of these by vice. Drunkenness and unthrift do account for much; but how much more is explicable only by the following facts! Many men among us are able to live in fashionable streets and keep their families comfortable only by paying their employes a wage upon which it is impossible for men to be strong or women to be virtuous. Are those not using these as food? They tell us that, if they are to give higher wages, they must close their business and cease paying wages at all; and they are right if they themselves continue to live on the scale they do. As long as many families are maintained in comfort by the profits of business in which some or all of the employes work for less than they can nourish and repair their bodies upon, the simple fact is that one set are feeding upon the other set. It may be inevitable, it may be the fault of the system and not of the individual, it may be that to break up the system would mean to make things worse forever, but all the same, the truth is clear that many families of the middle class and some of the very wealthiest of the land, are nourished by the waste of the lives of the poor.

—Sir George Adam Smith.

Argument on a Sunday Morning

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

I WENT RECENTLY to preach at the patronal festival of a church which stands in a beautiful little town some miles from London. It was a happy occasion, for the church is alive, its people practise the Catholic religion, and its worship is beautifully rendered. Moreover, I was staying the weekend with a very old friend whom I had not seen for many years. He was now making a good recovery from a long illness, and this added to my pleasure. And finally, the autumn weather was lovely, and the sun shone splendidly from a cloudless sky.

You can judge, then, that I returned from preaching at Mass with a heart full of quiet peace, full of kindness to all my fellow men. Little did I dream that I was so swiftly to be plunged into the thick of furious battle, defending the faith against a proud heretic. I found him in the morning room, drinking sherry and smoking a cigar.

My friend was not yet well enough to go to church, and it appears that this visitor had "dropped in" to chat with him. I was introduced. I saw a stout little person of late middle age, who was said to be a solicitor. I saw a light grey suit, with faultlessly creased trousers. I noticed a gold watch-chain. Then I studied the gentleman's face, and I saw at once that he was beholding me with disfavour. I was wearing a cassock with a cape and a lot of little buttons, and I think he regarded this as sufficient proof that I was an obscurantist and an enemy of light. He nodded distantly, and dismissed me, as it were, from his universe. I accepted my dismissal for the moment, and gave all my attention to a glass of beer.

It must have been good beer, for it reminded me of my duty to Holy Church, of my obligations to God and my neighbor, and in the strength of it I turned to the gentleman and said cheerfully, "Been to church this morning, sir?"

I admit it was a rude question, unworthy of an educated person in refined company; but I was not feeling the least educated or refined at the moment. I was simply feeling cheerful.

He turned upon me with a look of pained surprise, and he spoke solemnly, as if conscious that the defense of all the proprieties depended upon him alone.

"You have your religion, sir," he said, "and I have mine. I do not need to go to church to have a religion thrust upon me. I have made my own religion."

He drew himself up to his full height, which was not really very much, and eyed me steadily. I could have laughed riotously in his face. I felt like seizing the hands of this little fat gentleman, and dancing round the room with him, so greatly did I relish his absurdity. He had refused with

towering dignity the faith which St. Paul, St. Thomas Aquinas, and St. Francis had received in adoring humility, and he had made a religion of his own. Apparently he had labored, and had brought forth a deity whom he worshipped with strange and secret ritual. I strongly suspected that upon the High Altar of his private temple, lighted by many candles, approached by him in shrouded solitude and with many genuflections, was a photograph of himself. I say that I could have laughed wildly in that pleasant room; but I did not. I strove to appear respectful and humble.

"I congratulate you, sir," I said. "It must require a very profound knowledge and a tremendous spiritual development, to be able to make a really adequate religion for oneself. Now, I am just an ordinary sinner, and I am so far content with the religion which God has provided for ordinary sinners."

I supposed, when I uttered those words, that even this man would perceive that they were intended to be slightly ironical. But no! To my surprise and delight, he accepted all this as a tribute to himself. For the first time he regarded me with friendship, as a schoolmaster may beam upon a backward boy who has suddenly shown some sign of intelligence. He became gracious and explanatory, and anxious to help me.

He told me that I had already made clear to him what was keeping me back.

He explained very kindly that I was mistaken in calling myself a sinner, as there was really no such thing as sin. He went on to unfold all the dreary old mid-Victorian nonsense about moral evolution, and told me that we had all developed so far according to plan: that our imperfection was only a stage of growth, and that we were all evolving by the laws of the universe toward some state of perfection. He said that he found this very comforting, and that it enabled him to forgive his enemies.

I smoked my pipe all the time he was delivering this lecture, but at this point I began to wave it violently in the air.

"Pardon me," I interrupted, "but you can't."

"Can't what?" he asked.

"Can't forgive your enemies," I explained. "You can only forgive a man when he repents of an intentionally evil action. But you have just said that there is no such thing."

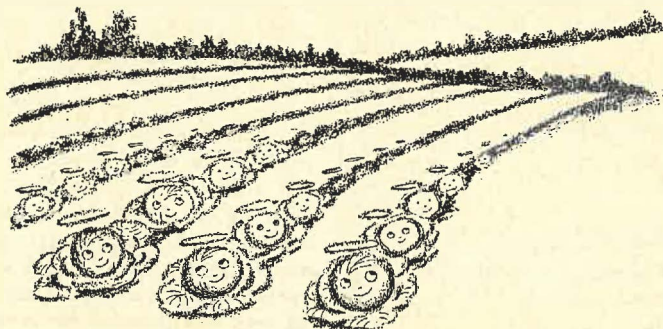
"You don't understand," he said, rather loftily.

"Oh yes I do!" I exclaimed. "I have understood all this stuff for years and years. It is because I understand it that I am a Catholic priest and not a milk-and-water liberal humanitarian. And I don't thank you a bit for offering me a religion which is a deadly insult to me."

"My dear sir," he began again. But I would not let him go on. The word of the Lord had come to me, and I spake!



"DANCING AROUND THE ROOM . . ."



ELYSIAN FIELD OF CABBAGES

"I tell you," I asserted, "that you are insulting me. You are likening me to a cabbage. You say I am merely imperfect, like a cabbage; but I say I am a sinner like a fallen angel. You say I am a thing, operated upon and moved wholly by laws objective to my own person, and that I am bound therefore to go to heaven. I say I am a man who can defy God and go to hell. And I should think it a more dignified destiny to be in a hell of sinful men, than to be in your Elysian field of cabbages made perfect because they couldn't help it."

OH, BUT my dear sir," he began in protest. But I was in full stride and he had no more chance.

"And what is more," I told him, "you say we are all growing up and progressing toward perfection. It is a silly superstition. Europe at this moment is traveling toward an inhuman disaster as fast as it can go. The authority of the moral law and the validity of the intellectual principle are abrogated. The dignity of civic right is ridiculed. Freedom is in the dust. Mussolini says that man is most gloriously man when he is murdering and poisoning his fellows. The ideals of peace and justice are forgotten. And man is learning to regard himself as an economic instrument or as a biological specimen. Everywhere he is coming to consider himself not as a man, but as a thing. And if you want to know the reason, it is because all through the modern period he has been absorbing this stuff of yours about progress, without worshipping God or acknowledging sin. Meanwhile the only people left who can think at all have no belief whatever in progress, except through repentance and faith, and the grace of the sacraments."

I regret to say that at this stage of the argument, the gentleman turned abruptly upon his heel, and stumped out of the room. I heard the front door bang, and I knew by that solemn signal that his god was deeply offended with me. Nevertheless it is true, the dogmas of the Church are receiving a tremendous vindication in the world today. "Man without God," says Nicholas Berdyaev, "ceases to be man." And man without the admission of his own sins becomes, not more human, still less more saintly, but more like a devil, a beast, or an idiot.

Coöperatives Increasing Rapidly in South China

IN THE province of Hunan, south central China, the Coöperative Movement began only about three years ago, much later than in the North, and in Hunan today there are 1,500 coöperatives. The movement is "an enormously hopeful thing, with immense room for service, an important technique as against Communism," according to the Rev. Walworth Tyng, one of the missionaries in Hunan.

There are probably more than 10,000 coöperative societies in all China now and the number is continuously increasing. Much of the increase is due to the work of the International Famine Relief Commission, whose name does not begin to suggest its varied and constructive work. "Famine relief" is taken to mean famine prevention and that in turn means rural improvement. The commission pioneers in many undertakings; then the government takes them over and aids their development. The Coöperative Movement is now part of the government Department of Industry.

ACKNOWLEDGMENT

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

ST. JAMES' SCHOOL, BESAO, P. I.

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IN THE ISSUE of June 26th we supported the idea of a vacation for the choir. On re-reading the article we discovered that while we really had the volunteer choir in mind we also included the paid choir as a body needing a rest. Eugene Botelho, of Wayne, Pa., takes issue with us. Fr. Botelho writes:

"Your column, Church Music, in the June 26th issue of THE LIVING CHURCH irked me no end! I cannot see where a choir earns a much-needed and well-earned rest, if it's a paid organization.

"We have one in our parish, you see—but I'm really contrasting it with the little band of servers that, somehow, gets no much-needed and well-earned rest. And it has only the one set of intolerable (for hot weather) vestments, too. There are week-day services, the early Eucharist, and then the 11 o'clock service, while the choir turns up for rehearsals planned not to interfere with other activities and then the big show on Sunday.

"I don't believe any paid choir is really conscientious, other than to produce finished chorals or other well-practiced numbers. And this isn't leading the congregation because no congregation could do this without music, and then it would need the rehearsals. The choir doesn't lead, it renders the music. Nor are the members there for the glory of God so much as for the desire for the money they get.

"If there are Presbyterians, Methodists, and all others whose qualifications are their voices, how many of them can understand the tinkle of the sanctus bell and our adoration of the Host? . . .

"If the purpose of the choir is to lead—a volunteer choir can do this job. If it is to render, the product may be polished but the congregation starts wondering 'how long?' if the piece is very long. And the volunteer choir will sing to the glory of God in summer as well as in winter, though I feel it has earned its rest. . . .

"What is the high standard of music? The polish? Or the intention? Paid choir? Well-earned rest?

"I'm sorry, I disagree."

The problem of the paid choir is, of course, a different one than that of the volunteer. It was the volunteer choir we had in mind. We are assuming that Mr. Botelho has never sung in either kind, and therefore cannot appreciate the amount of labor actually spent in a "convenient" rehearsal. From experience in both we can say that singers return to their work in the fall in a better condition either to "lead" or "render" the music. The analogy with the servers' guild, except possibly with regard to vestments, is weak. The servers, unless there be but one or two, usually work on a schedule which requires their presence once or twice a month. After once learning the service they do not attend rehearsals one night a week, for which they must put aside all other engagements.

The high standard of Church music is music that is devotional in character, well written, and which brings out the meaning of the text. It should be rendered devotionally and with the intent of directing the attention of the worshipers toward God. This can be done by either the volunteer or the paid choir. Or it may be slighted by both. In the final analysis it is the question of whether our worship shall be directed to God or for our personal benefit, either through being entertained by music, getting "some good" from the sermon, or being paid for our services.

BOOKS OF THE DAY

Edited By
Elizabeth McCracken

Sir Josiah Stamp on Christian Ethics in Economic Life

MOTIVE AND METHOD IN A CHRISTIAN ORDER. By Sir Josiah Stamp. Abingdon Press. \$2.00.

THIS distinguished British economist is convinced that one of the greatest obstacles to building a Christian social order is the lack of synthesis of effort between the two groups most largely concerned: "The 'hard-boiled' analytic economist and the fervent, overflowing, quick pulpit reformer of society never really make contact." He is anxious that the Church be not accused of muddled thinking in regard to social reconstruction: "My real aim is to make the study of the application of Christian principles not easier, but harder, for it must be hard if properly done."

After sketching the place and variety of motive in the economic life the author examines the Christian motive in detail. He recognizes frankly that no specific system was laid down in the New Testament and also that no program of any value can be based upon isolated texts. This chapter is supplemented by a complete Economic Canon of the New Testament composed of all material bearing on man's behavior in the production, exchange, and distribution of wealth and his relative regard for it.

Since the author contends that a better order is compounded of character and machinery, of motive and method, he pleads for careful discrimination between the two areas: "The Christian teaching, so valuable in the realm of motive, gives little or no guidance upon system and method." He resents endeavors to gain Christian endorsement of Social Credit, regarding it to be "as unworkable as a machine for perpetual motion."

The volume, closely reasoned and primarily British in its references, represents a Fernley-Hartley lecture to Christian ministers. The author pleads for clearer analysis in the pulpit, cleansed from wishful thinking by the scientific method. He concludes that "the real task of the pulpit is not primarily with the technique of the political and economic machine at all," but is the conversion and elevation of the human motive, on such a scale that new organism may become possible." The Church should develop its own experts on psychological, social, and economic questions, clergy adequately equipped to make an unemotional appeal in the realm of method, "adding to their main calling an attainment in other fields which commands the respect of the professional exponents."

What a shock it would be if the executive of a leading American railroad were to write such a commentary on building a Christian order!

The book's usefulness is truncated by the absence of any subject index.

C. RANKIN BARNES.

A Valuable Corrective to Certain Current Social Theories

SOCIAL MESSAGE OF THE NEW TESTAMENT. By H. Schumacher. Bruce. \$2.00.

A VOLUME on Christian Sociology by a Roman Catholic writer. Dr. Schumacher knows the standard works on the subject thoroughly—especially those of Rauschenbusch, and Shailer Mathews—and he analyzes them in rather close detail, sometimes very appreciatively, sometimes caustically. Occasionally his criticisms come from the rather restricted critical basis with which he is bound to operate, but perhaps more often his objections are well founded; he recognizes what so many upholders of the "social Gospel" are apt to ignore, that Christ's primary interest is in the supernatural and not in social patterns. So in traversing the well-worn subject of the supreme value set on human personality, Dr. Schumacher sees this value expressed, as Christ meant it to be, in terms of eternity; for this reason, if for no other, the book is worth reading as a valuable corrective to so much that is current today. Dr. Schumacher, moreover, has some splendid pages on the dignity of labor and a superlatively incisive set of distinctions between "justice" and "charities." Where he is weakest is in attempting a legalistic codification of his conclusions, often without regard to the difference between Palestinian and American conditions (Dr. Schumacher writes as

an American). In the matter of slavery, for instance, he sees the point clearly enough. But surely the "Cæsar" of Christ's saying presupposes an authority wholly unlike that of a democracy, where every individual is supposed to have something of Cæsar in him! When Dr. Schumacher writes "to preserve the existing order is according to Christ a moral duty" (p. 124), he makes a statement that goes far beyond his text.

B. S. E.

Family History of Special Interest

NOBLE FAMILIES AMONG THE SEPHARDIC JEWS. By Isaac DaCosta, LL.D., with Some Account of the Capadose Family (including their conversion to Christianity) by Bertram Brewster and an Excursus on their Jewish History by Cecil Roth, with over 40 full-page illustrations. Oxford University Press. Pp. 220. \$15.

FAMILY HISTORY, as well as local history, can be a useful contribution to knowledge if prepared in accordance with scientific standards. The present volume seems to have originated in a desire to publish the family heirlooms and pictures of an Anglo-Dutch family of partially Jewish origin. (The present members descend from Dr. Abraham Capadose, converted to Christianity in 1822, and afterward prominent in pious activities in Holland.)

About half the volume is a reprint of the section on the Spanish and Portuguese Jews in DaCosta's *Israel and the Gentiles*, first translated in 1850. This is a still valuable account of an interesting and important subject, dealing with the Iberian Jews of the Middle Ages, their expulsion or more often forced conversion and later flight from Spain and Portugal, and their establishment elsewhere, especially in Amsterdam. (One may note a slip in text or translation in a reference to the Portuguese synagogue of New York as "built" rather than founded in the Dutch period.)

The Capadose family history, which begins at Oporto in 1614, is written up by Bertram Brewster, and brought into contact with modern studies of Jewish history of the period by Dr. Cecil Roth. As a sample of one of the romantic stories of the *conversos* who retained their Judaism secretly for centuries, and as a specimen of the later history of a prominent Jewish family with noble connections in Holland this has historical interest. The present members of the family, who are connected with the Catholic Apostolic ("Irvingite") Church, have preserved the memory of their ancestors careful and presented its record in a sumptuous volume.

EDWARD ROCHIE HARDY, JR.

Contemporary Philosophy and Thomist Metaphysics

GOD AND THE MODERN MIND. By Hubert S. Box. Pp. xii-264. Macmillan. \$3.75.

DR. BOX gave us a somewhat difficult study of scholastic thought in his book *The World and God*. Here we have a survey of some of the contemporary movements of philosophy, in the light of Thomist metaphysics. It is a book which is hard to read, but rewarding to the reader if he will persevere to the end.

Many modern conceptions of God are passed in review, and their proponents are permitted each to speak for himself. The confusion of tongues is astonishing. After Dr. Box has completed this exhibition, he proceeds with criticism, and he does it effectively enough. With most of this, the reviewer is in sympathy; but he must confess that the attitude which is taken toward religious experience is to his mind very unfortunate. Dr. Box appears to dismiss it almost contemptuously.

While it may be granted that religious experience does not *prove* the existence of God (as some moderns seem to contend), it is also true that a God proved to exist apart from religious experience is nothing but a shadow, or at best a metaphysical principle. Even Thomas Aquinas was forced to conclude his classical proofs with the reiterated statement, "and this men call

God." But where did the angelic doctor obtain that last phrase, if it were not from some "religious experience"? As a matter of fact, the great proofs of God's existence, coupled with the fact of religious and moral experience, esthetic valuation, and many other lines of thought and activity, are all of them congruent arguments for God's existence: they demand some explanation such as is given by the assertion that the ultimate Reality of things is the God of religion.

With this qualification, Dr. Box's book will be valuable to many who are likely to be swept off their feet by the "gods many" of our age, and who need to be reestablished in the Catholic conception of the *ens realissimum* who is also *valor valorum*.
W. NORMAN PITTINGER.

A Fine Study of Baron von Hügel

BARON FRIEDRICH VON HÜGEL. By Maurice Nédoncelle. Pp. xii-213. Longmans, Green. \$3.00.

THE PRESENT volume is in part translation of the fine book on Von Hügel which the Abbe Nédoncelle wrote several years ago in French, and in part a rewriting of that book. Its publication in English will make this thoroughly fine study of "the greatest Christian philosopher of our generation" (as I think Dean Inge called him) available for many to whom the French version was not accessible.

It is good to see such an appreciative work from one of the Baron's fellow-Roman Catholics. One had known that his influence was spreading in the Roman Church—a student chaplain in an eastern university reports that Roman Catholic students in this great college are given a reading list by their own chaplain, including Von Hügel's works—but we have here the first really massive appreciation from a Roman Catholic. There are now three full length studies in English: Dr. A. H. Dakin's notable *Von Hügel and the Supernatural*, the most thorough volume yet published; Lester-Garland's *The Religious Philosophy of Baron von Hügel*, a short but delightfully sympathetic sketch; and now the book by Nédoncelle.

After a sketch of the Baron's life (in which the author, strangely enough, does fair justice on the whole to the Modernist period of his subject's life and thought), we are led into the religious philosophy, epistemology, and Christian theology of von Hügel, concluding with chapters on the mystical life and the nature of the Church, and a final section of "critical conclusions," which are incisive and thoughtful. Nédoncelle urges that the Roman Church will do well to study the Baron, and make his deep philosophical theology a part of its very structure of thought, representing as it does a modern development of the great Catholic tradition whose flower was in what the Baron himself used to call "the golden age of Catholicism"—the earlier middle ages, and the period of Scholasticism.

Once more the reality of God, His glorious transcendence and His tender immanence, the congruity of Christian revelation with a whole Incarnational universe, the intimacy of religious fellowship as focused in the Church, and the fundamental mystical element in Christianity as part of the three-fold strand which makes for a healthy institutional life, are brought to our attention. Here one sees a balanced position, which, despite minor criticisms, is sound and healthy in contrast with the strident voices of the extremists whether they be Barthians or humanists.

The reviewer has been somewhat disturbed to notice that in a few places the text has been altered from the French version, and that these alterations are in the direction of modifying some of the statements which might seem a bit too liberal for the Roman Church to sponsor. One wonders if the *ensor deputatus* has been at work. But the changes are not sufficient to do anything at all material to the text or to the value of the book in itself. We hope that Nédoncelle will have many readers.

W. NORMAN PITTINGER.

A Great Little Book on Adoration

ADORATION. By Alick Bouquet. Faith Press. Morehouse. Pp. viii-128. \$1.00.

THE purpose of this book is to explain and encourage the use of the Prayer of Adoration, and so to help forward directly or indirectly the cause of outward unity which our Lord Himself linked up with the cause of the Glory of God. We cannot all attend councils, conferences, and conversations. But we can all

pray" (p. viii). The author gives within brief compass a devout and scholarly study of the prayer of adoration with a wealth of illustration, quotation, and anecdote. His writing has an inspiring quality that may well set souls on fire. Those who have already entered upon the way of prayer will recognize a kindred spirit and beginners will find their path clearly charted. It is a great little book.
M. M.

Psychology and the Spiritual Life

THIS IS THE WAY: The Way of Thought Leading to Fullest Life. By Mrs. Horace Porter. Faith Press. Morehouse. Pp. 87. Cloth, 80 cts.; paper, 40 cts.

THE AUTHOR brings certain elementary teachings of psychology to bear upon the spiritual life. Members of an older generation remember gratefully the help received at an immature age by the study of the works of William James. Something of the same sort is offered here in short, simple, and practical teachings, and the whole is centered about devotion to our Blessed Lord as companion and Saviour. The follower in the way "recognizes to the full the limitations of his own knowledge and of his own conscious faculties, but he does not set these as bounds to the power of God, working through the Lord Jesus Christ to penetrate, by the working of the Holy Spirit, right to the heart of our human nature's inmost depth" (p. 63).

M. M.

The Tragedy of "the Road"

THE TRAMP AND HIS WOMAN. By Dorothy Charques. Macmillan. \$2.50.

THE TRAMPS on an English road, Jim Ross, Ellen Brown, and Ellen's half-grown daughter Annie. Jim, disillusioned and drifting, is hopeless. Ellen still hopes to be received into respectability in her home from which she ran away 14 years before. Annie is absorbed in Jim. Ellen, though repulsed by her father, achieves her ambition; for she is employed by a farmer who later marries her. And Annie is left to Jim—and tragedy. This story, of the earth earthy, seems an integral part of the road and of the roadside life, with its weariness, loneliness, begging, turf huts, beds of straw, poaching, cooking over roadside fires—and the crowds moving on from one workhouse to another. Jim sums it up when he says: "They won't let you work, they won't let you steal, they won't let you live, and they won't let you starve."

M. P. E.

Three Mysteries

THE BROTHERS SACKVILLE. By G. D. H. and M. Cole. Macmillan. \$2.50.

DEATH BY INVITATION. By Gail Stockwell. Macmillan. \$2.00.

ONE MAN'S MUDDLE. By E. Baker Quinn. Macmillan. \$2.00.

THERE ARE two kinds of detective stories. In one type the issue is confused by a multitude of suspects, often at the expense of conceivable possibility. In the other evidence is slowly accumulated toward a single individual and the climax comes when the final proof of his guilt is uncovered. This latter type is much more difficult to write but, when well done, it is much more satisfactory to the reader, and it is to this type that the Coles' latest volume belongs. The criminal is fairly obvious almost from the start but he has covered his tracks with brilliant ingenuity. And the patient unravelling of the mystery by a faithful but by no means superhuman detective is deftly related.

In *Death by Invitation*, we have a house-party mystery, written quite strictly to formula, even to the vicious and domineering matriarch and her weakling relatives. Seasoned mystery readers will probably pass it by—especially as the solution is quite evident almost from the start—but tyros in the field will find it workmanlike and not uninteresting.

A detective tale told by the criminal—or, rather, by the "law-breaker," for his criminality is hardly more than technical and is forced upon him against his will, is told in *One Man's Muddle*. But Mr. Quinn is not concerned to appeal to our sympathies for an unfortunate victim; he seeks only to write a fast-moving story whose outcome is uncertain until the end is reached. It contains a most reprehensible villainness and is not to be begun late at night.
E.

NEWS OF THE CHURCH

Triennial Meeting of W. A. in October

"Fellowship in Faith and Work,"
Theme of Cincinnati Gathering;
Noted Bishops on Program

BY GRACE LINDLEY

Executive Secretary, The Woman's Auxiliary

CINCINNATI—The Triennial meeting of the Woman's Auxiliary to the National Council has been called to meet in Cincinnati, October 6th to 20th. The theme of the meeting will be Fellowship in Faith and Work. Again as in the last two Triennial meetings subjects will be presented in speeches to the whole group after which sectional conferences will be held not only for the discussion of the subjects, but so that the delegates may have fuller opportunity to formulate a general program for the next three years. A committee on findings will submit reports regarding this general program to the whole group and after discussion they will submit a final report to the Triennial.

ADDRESSES AND REPORTS

The speeches divide somewhat roughly into two sets, general presentation addresses and somewhat shorter and more informal talks and reports. The first will be made by the Rev. Elmore N. McKee, Bishop Azariah, Bishop Salinas y Velasco, and the Very Rev. Paul Roberts. The first address is to be made on the faith needed today, the other three on the fellowship in faith and work of the Church coming from the Church in Asia, in Latin America, and in North America.

The more informal reports and talks will include reports from the Oxford and Edinburgh Conferences, talks on Personnel, Types of Work in the Church, Money and Property, the United Thank Offering, and Supplies, and will be given by the Rev. Howard C. Robbins, Mrs. Henry Hill Pierce, Archie T. L. Tsen, Sister Elspeth, Deaconess Edith A. Booth, Miss Hilda Shaul, Miss Ruth M. Gordon, Miss Adelaide T. Case, Miss Mary Louise Pardee, Miss Margaret I. Marston, and Mrs. T. K. Wade.

The meetings will be held in Masonic Temple. The executive board has nominated as presiding officer, Mrs. Edwin A. Stebbins of Rochester, and Mrs. Harold E. Woodward of Missouri as vice-presiding officer. With the exception of the conference groups which must be kept small so that there may be discussion, all meetings are open to visitors as well as to delegates and alternates.

Besides the regular business meetings at which the speeches and reports will be made and all other business transacted,

(Continued on page 136)

Chicago Parishioners Do Unique Book-Making Work

CHICAGO—Parishioners of St. Bartholomew's Church, Englewood, have completed an unique job of book-making. It is a copy of the New Testament, beautifully bound and illuminated. Every word of the book was copied by a member of the parish, some 100 parishioners joining in the task.

The copying began in December, 1935, and each person was assigned two chapters to copy. As fast as the assignments were completed, the sheets were turned over to Frederick G. Eade, who illuminated each page in the style found in old manuscripts.

It required five months to complete the copying and the remainder of the time to illuminate and bind the book. The pages show many styles of handwriting. The frontispiece is the Lord's Prayer, written only three weeks before her death by Mrs. Anna Brinker, mother of the rector, the Rev. Howard R. Brinker. The completed volume is dedicated to her and is preserved in a glass case in the vestry of the church.

Five languages are used in the book—Greek, Latin, French, and German being the choice of an occasional worker instead of English.

New Divorce Law is Passed in England; Laxity Blamed on U. S.

LONDON—Passage by both houses of Parliament of the divorce law sponsored by A. P. Herbert, noted writer, will add cruelty, desertion, insanity, and life imprisonment to adultery as causes recognized by the State for divorce. The new law will go into effect January 1, 1938. The law, which the Very Rev. W. E. R. Morrow, provost of Chelmsford Cathedral, laid to "American influence," and particularly to the influence of American movies, was opposed by leaders of the Church of England.

Many of the bishops and other Churchmen, recognizing the distinction between legal marriage and the Christian sacrament of Holy Matrimony, sought a bill to make a civil marriage before a registrar compulsory, to be followed by a church ceremony for those couples who accept the Church's teachings on divorce. It was thought such a law would prevent persons married by the Church from seeking divorce on any of the new grounds.

To be Baltic Cruise Chaplain

NEW YORK—The Rev. Elliott C. B. Darlington will serve as chaplain of a Baltic cruise during his August holiday, returning to his duties as curate of St. Andrew's Church in September, it is announced.

Oxford Conference Settles Down to Work

Bishop Stevens Gives Impressions
of Opening Sessions; Sees Hope
of Achievement

BY W. BERTRAND STEVENS

Bishop of Los Angeles

OXFORD, ENGLAND—As the Oxford Conference opens, one's first impression is that the Archbishop of Canterbury is a very great man. His opening address on the evening of July 12th in the Sheldonian Theatre revealed him as a sympathetic leader of ecumenical movements and a gracious personality. The absence of Lord Halifax, chancellor of the university, enabled the Archbishop to share the rôle of host with the master of Balliol, Dr. Lindsay. At the opening session his references to his long association with Oxford indicated that he saw great significance in the association of the university and of representatives of the Established Church with the conference. His humor commended him to the American delegates, some of whom had quite erroneously regarded him as altogether cold and detached. It was his whimsy to describe his own speech as "windy words"—the sort of fancy Americans like, I think. The Archbishop presided, not only at the opening session but at the first morning session on the opening day.

LANGUAGES PRESENT DIFFICULTY

The second impression one gets is that of the tremendous difficulty of carrying on a conference composed of people of so many different languages, especially when the preponderance of Americans is so great. The European delegates are at home in at least two of the three languages, as are most of the visitors from the Far East. Not so the Americans; our knowledge of French and German is, for the most part, pathetically elementary. At the first business session each address was translated. All notices are given in three languages. The papers at the plenary sessions are read in the tongue of the writer's choice and translations provided in the other two languages. This minimizes the difficulty in the general sessions of the conference. In the meetings of the five sections, it is not so easy, however! As I write, I am sitting in one of the section meetings, which, by the way, is being held in the incomparable chapter house of Christ Church. Here the babel of tongues is distracting.

Attempts to translate are extremely hard to understand. Some of the words most commonly used take on different shades of meaning. Much of the attention of the group will be given to so-called mass-disintegration and the Totalitarian

State. In connection with the preliminary studies the word *Volk* has been frequently used. It is difficult to convey to members of a dozen different nations what is meant by that. Even so common a word as "civilization" is difficult to translate.

Among people who have the gift of tongues, we Americans feel humble. Perhaps among other acts of contrition we need to make, there should be one for our neglect of languages other than our own.

EUROPEAN VS. AMERICAN APPROACH

Our obstacles are not only those of speech, however. There are other differences which delay progress. It would not be unfair, I think, to say that the European and Eastern approach to a given question is the query: "What is it and where did it come from?" The American approach is: "What shall we do about it?" Our task is to get a synthesis between these two approaches. The Continental delegations are seeking statements of truth and correct analyses of existing situations; the Americans wish a program. Obviously, there must be both if the conference is to succeed.

The theological implications of our differences of approach are considerable. Dr. Adolf Keller (inventor of "Bridge Church" as a designation of Anglicanism), feels that one of the fundamental divisions of opinion in both the Conference on Life and Work and that on Faith and Order will be that between the "Continental doctrine of Grace and the semi-Pelagianism of Anglicanism." Dr. Reinhold Niebuhr in a masterly paper has predicted much the same thing, making the division a triangular one, adding to the other two approaches the "frank Pelagianism of American Protestantism." He feels also that we stand between Catholic sacramentalism which, misunderstood and abused, may lead to "profanity" and Protestant radicalism which leads to "secularism." The addresses thus far have been unusually good and have all been on the level of high hopes and expectations that brought us here. It would be unkind to make distinctions, but perhaps the delegates have been most greatly stirred by Dr. J. H. Oldham of England, Dr. T. Z. Koo of China, and Dr. Niebuhr of the Union Theological Seminary in New York.

Superficial differences of speech and approach cannot obscure the fundamental unity of purpose that underlies the whole conference. To hear the whole company, gathered in the university church, singing "O God, our Help in Ages Past," each in his own tongue, is an unforgettable experience. It makes one feel that the ecumenical ideal is not a vain dream but something entirely practicable, already in process of realization. The delegates are kindly, sympathetic folk, all possessing a sense of the value of fellowship but all passionately determined that the spirit of Christ shall dominate their thinking. Dr. Keller has said several times, "The nearer we come to Jesus Christ, the nearer we come together." Just here, I think, we have a guarantee against confusion between mere human friendliness and the spirit of the Crucified Christ.

This fundamental unity of purpose will save us from many mistakes. It will

Orthodox, Anglicans, and Protestants Take Part in Eucharist on Shipboard

OXFORD, ENGLAND—Christian unity, toward which the conferences here and at Edinburgh are working, was foreshadowed by a noteworthy service on board the S. S. *Champlain*, on which many of the American delegates crossed. The service, held July 4th, was a con-celebrated Orthodox-Anglican Eucharist, with a Congregational minister as preacher and a mixed congregation, predominantly Protestant.

The celebrant of the Liturgy was the Most Rev. Antony Bashir, Syrian Orthodox Archbishop of North and South America, assisted by two Anglican priests, the Rev. Stanley T. Boggess of Bernardsville, N. J., and the Rev. Dr. Frank Gavin of the General Theological Seminary, New York. An Anglican deacon, the Rev. Lauriston Scaife, of St. Paul's School, Concord, N. H., acted as chaplain to the Archbishop. The Rev. Dr. Henry Smith Leiper, American secretary of the Universal Christian Council, preached the sermon.

Three languages, English, Greek, and Arabic, were used in the celebration. The three Anglican assistants received Holy Communion at the hands of the Syrian Archbishop. In addition to the sermon, Dr. Gavin gave a brief explanation of the nature of the service. At the conclusion of the Eucharist, all of the members of the congregation participated in the *antidoron*, or distribution of the blessed but unconsecrated bread, in accordance with Eastern custom.

In addition to the con-celebration on Sunday, two Anglican celebrations were held daily at the ship's altar.

help the more theologically minded Europeans to understand the American desire for a program and it will save us Americans from our bland assumption that we can labor to "bring in" the Kingdom of God.

AMERICAN DELEGATION LARGE

The American delegation is a large one. That of our American Episcopal Church is complete, the Bishop of Albany taking the place of the Bishop of Ohio whose illness prevented him from attending. The Presiding Bishop, Dr. Norman Nash, Mrs. Harper Sibley, Alanson Bigelow Houghton, Mrs. H. H. Pierce, are all present as delegates. A number of our clergy and laity are serving as coöpted delegates and associates.

The Primate of Canada, Dr. Owen, the Bishop of Niagara, the Bishop of Dornakal, and other Anglican bishops are present and the interest of the English bishops is evidenced by the presence of the Archbishop of Canterbury, the Archbishop of York, the Bishop of Chichester, and other representatives of the English bench of bishops. John R. Mott, Charles P. Taft, Archbishop Germanos, Ernest Barker, Bishop Parsons, and the Dean of St. Paul's (London) are among the many outstanding persons who are faithfully attending the sessions.

It is truly an international and ecumenical gathering. This is both its glory and its handicap. National groups inevitably approach world problems from their own peculiar viewpoint. Probably they should, but certain speakers are likely to express their own views as being representative of the countries they represent. This has been true of some of our American speakers (especially in the section meetings), whose approach is either that of extreme Protestant individualism or of impatient activism. Representation of other American points of view would have strengthened the program. In fairness to those who arranged it, however, it should be said that one of our own outstanding theologians was offered a place on the list of speakers but was not able to accept.

GLIMPSES NEW VISION

If we do not find the inspiration and momentum that will stir us to new vision, it will not be because we have not prepared ourselves. Delegates have been amazingly faithful in studying and digesting the voluminous preparatory literature. Each one has tried conscientiously to master the material arranged for his own section. For many months preliminary meetings have been held in nearly every part of the world. The Chinese and Japanese delegations seem especially well prepared.

As a nation, Americans when conference-bound are an industrious group. On the French liner *Champlain* we met every day. The preliminary reports of the Conference on Life and Work were discussed in turn with the help of such members of the groups as Dr. Henry Leiper, Dr. Howard Robbins, Miss Georgia Harkness, Dr. Frank Gavin, Dr. William Horace Day, and others.

All things considered, we ought to bring something back to America. That is, of course, our responsibility. Exactly what it will be, we cannot tell as yet. Certainly it will include a new understanding of the Church and its mission, a fresh spirit of reliance on the power of God, and a re-awakened conscience toward our responsibility in the common life of man.

Religious Education Program in Virginia Schools Growing

BLACKSBURG, VA. (NCJC)—Great growth has been noticed in recent years in the program of week-day religious education in the public schools of Virginia, according to Miss Elizabeth Longwell, teacher of religious education at Radford State Teachers' College.

"This program of religious education in the public schools of Virginia began about 10 years ago and has grown rapidly, especially in rural areas," said Miss Longwell. "Last year more than 10,000 children were enrolled in these classes."

Miss Longwell called attention to the fact that this program is arranged and financed by the local community and that it is interdenominational. During the last school year 20 well-trained Bible teachers gave instruction in various sections of Virginia.

Message to Germans Adopted at Oxford

But Nazi Free Churchmen Express
Opposition; Seven Points of Religious
Freedom Stressed

OXFORD, ENGLAND—A message of sympathy to the German Evangelical Church because of the enforced absence of its representatives, a protest against the message by German Free Church delegates, and a declaration of seven points of freedom essential to the Church's fulfilment of its primary duties were the high points of the World Conference on Church, Community, and State as it entered into its second week here.

On July 19th the conference adopted a resolution of regret that the German Evangelical Church could not participate in the conference because of the confiscation of passports by Nazi authorities. It was also voted to send a special commission to Germany to carry a message of sympathy and to report to German leaders on the work of the conference.

The message to German Church leaders, which was introduced by the Bishop of Chichester, reads in part:

"The representatives of Christian Churches assembled in Oxford from all parts of the world mourn the absence of their brethren in the German Evangelical Church with whom they have been closely bound in preparation for this conference and in the great tasks which are set before the universal Church.

"We welcome the fact that an agreement had been reached that a common delegation of the German Evangelical Church should be sent to Oxford. We therefore miss the more the help its members would have given in the treatment of the fundamental questions of our time. But though your delegates are absent the very circumstances of their absence has created a stronger sense of fellowship than before.

"We are greatly moved by the affliction of many pastors and laymen who have stood firm from the first for the sovereignty of Christ and the freedom of the Church to preach His gospel. We note the gravity of the struggle in which not your Church alone, but the Roman Catholic Church as well is engaged against dispersion and suppression of Christian witnesses."

OTHER GERMANS PROTEST

The action of the conference in sending this message of sympathy to German Church leaders aroused a vigorous protest by Bishop F. H. Otto Melle, a German Methodist who, after consultation with the Rev. Paul Schmidt, a German Baptist, stated:

"We are convinced that the message which is to be conveyed to the German Evangelical Church will not, in its present form, be fitted to render its mediatory ministry. On the contrary, we believe it might tend to aggravate and accentuate conflicting tendencies, especially as the Roman Catholic Church has been included in this message—a fact that is very baffling to us.

"We therefore are compelled, after careful examination of the text, to declare that we cannot approve of the message in ques-

How the Oxford Delegates Organize Schedule; Meet 9:30 A.M. to 10:00 P.M.

OXFORD, ENGLAND (NCJC)—The daily program of the Oxford Conference runs like this: Half hour of worship in ancient St. Mary's Church at 9:30, followed by meetings of the sections lasting until 12:45. The afternoons are free until 5 o'clock, when a plenary session of the Conference occurs, held in the Town Hall, adjourning at 6:30.

The subjects of these sessions the first week were: Tuesday, The Church Faces a Secular Culture; Wednesday, The Significance and Function of the Church; Thursday, The Basis of the Christian Ethic; and Friday, The Ecumenical Nature of the Church and Its Responsibility Toward the World. Delegates then attend a Vesper service in St. Mary's Church. After dinner the sections meet again from 8:30 to 10.

tion. We would ask the members of the conference to continue with us in the prayer that yesterday's message be not considered as the last word of this World Conference to the Christians in Germany."

Following Bishop Melle's protest the Bishop of Chichester announced that the letter to German Church leaders had not yet been sent but was under further consideration by the business committee.

CALL TO ECONOMIC LEADERSHIP

The first official report of the Oxford Conference was presented by a committee under the chairmanship of the Very Rev. J. P. R. Maud, dean of University College, Oxford, and constituted a call to the Christian Churches to take a position of leadership in guiding the economic life of nations and community. Adopted in principle after four hours of open discussion, the report was referred to the drafting section to be put into final form.

This report called on the Church to set a high example in the conduct of its own business matters and urged Christians "to do everything within their power to create conditions which will provide all persons with those opportunities necessary for their full development as persons." Christians were also asked to examine such world movements as Communism and Fascism "in a spirit of honesty and unflinching criticism."

"The Church has failed in her duty as a Church," the report continued, "in relation to that challenge, through a one-sided interpretation of the gospel, which has given to Christians an excuse for complacency through too close an alliance with the more privileged sections of each national community, through disunion, through preoccupation with many lesser tasks, through the failure on the part of her members to bear witness in their own economic activities to their Christian faith.

"Christians must recognize this failure as well as the fact that faithlessness on her part largely is responsible for the alienation from the Christian gospel of large masses of people."

The report urged the Churches to teach in stronger form the Christian principles of economic intercourse, and ex-

horted Church members to use true Christian conduct in all their daily affairs.

"In the next decade," the report said, "those who are responsible for guiding the life of the Church must seek by means of these forms of teaching to bring under moral control the attitudes of their members in economic relationships, just as they have always sought to bring under moral control the attitudes of their members in direct personal relationships. This task will involve far more than preaching. It must be an integral part of the whole life atmosphere of the Church."

Among the members of the group presenting this report in addition to Dean Maud were a number of prominent persons including Sir Josiah Stamp, T. S. Eliot, R. H. Tawney, and John MacMurray of Great Britain; Francis B. Sayre, Assistant Secretary of State, Charles P. Taft, Dr. Reinhold Niebuhr, and James S. Speer of the United States, and the Very Rev. Sergius Bulgakov of the Russian Theological Seminary in Paris.

LAY CHURCHMEN SUPPORT REPORT

In supporting the report Mr. Sayre said: "We in the American government are convinced that lasting peace can never come until the people constructively build for it. There must be changed economic policies. That is why we are bending every energy to tear down the indefensible trade barriers, which force down in every country the national standards of living."

Defending the report against a charge that it contained "too much self-criticism, Mr. Taft said: "In any statement of provisions of reform it is almost impossible to avoid criticism. I do think Christian social order can be achieved and through the principles stated in this report is the only way that can be done." Mrs. Harper Sibley, who, like Mr. Sayre and Mr. Taft, is a member of the Episcopal Church, also spoke in favor of the report.

The report was criticized by the Ven. A. E. Monahan, Archdeacon of Monmouth and a leading Anglo-Catholic, who objected to the criticism of the Church contained in it. Replying to the Welsh priest, Dr. Niebuhr defended the report, stating that while the Church is perfect in its concept it needs constant correction in regard to its actions as a corporate body.

On July 21st the Oxford Conference considered a report written by a group headed by Sir Walter Moberly which denounced the suppression of national minorities by some governments as "a sin and a rebellion against God," and which also branded "the deification of one's own people" as a sign against God. The report was a long one, containing more than 4,000 words, and though it was accepted in principle a host of minor criticisms were made on the floor of the conference and the report will undoubtedly be condensed and amended before its final acceptance. In a supplementary paper attached to the report, specific consideration is given to the contrast between the doctrine of Blood and Soil and the universal Christian message of salvation for all nations.

A third report on the relationship of Church and State, presented to the conference on July 22d, made clear certain basic functions which the Church must

perform "whether the State consent or not." Recognition was given to the State "as a historically given quality which in its own sphere is the highest authority but which, as it stands itself, is under the authority of the judgment of God and is bound by His will and has a God-given aim in its sphere to uphold law and order, to minister to the life of the people united within it, or of peoples or groups who are so united, and also to make its contribution to the common life of all people." But the report added:

"At the same time we recognize that the State as a specific form and dominating expression of man's life in this world of sin, may, by its very power and its monopoly of means of coercion, become an instrument of evil. Since we believe in Holy God as the source of justice, we do not consider the State as the ultimate source of law, but rather as its guarantor. It is not the Lord, but the servant of justice. There can be for the Christian no ultimate authority but God."

SEVEN POINTS OF FREEDOM

In regard to the Church, seven points of freedom were listed as "essential to conditions necessary to the Church's fulfillment of its primary duties." These were given as:

"First, freedom to determine its own faith and creed; second, freedom of worship, preaching and teaching; third, freedom to determine the nature of its own government and the qualifications of its ministers and members; fourth, freedom of control of the education of its ministers if it so desires, and to give religious instruction to its youth; fifth, freedom of Christian service and missionary service; sixth, freedom to cooperate with other Churches; seventh, freedom to open to all citizens such facilities as will make possible the accomplishment of these ends."

A WORLD COUNCIL OF CHURCHES

Earlier in the conference a proposal was made for the establishment of a world-wide Council of Churches through which Protestantism, and presumably also Orthodoxy and non-Roman Catholicism, could speak with unified force, as the Vatican speaks for the Roman Catholic Church. The Archbishop of York, who presented this program to the conference, stated a serious weakness in that "we all are attempting to carry on in isolated departments what are only single sections in a single enterprise."

This suggestion will be carried to the Conference on Faith and Order which will meet at Edinburgh next month with the request that each conference elect a committee of seven members to undertake the preliminary work of forming such a conference. As at present proposed, the new organization, which would eventually supersede both the Life and Work and the Faith and Order organizations, would consist of a central board of 60 members which would meet annually and an assembly of 200 members which would meet at five-year intervals. Representation would be apportioned among the various Churches participating.

Change in Sewanee Clergy School Faculty

SEWANEE, TENN.—Bishop Morris, director of the clergy school to be held at Sewanee, August 2d to 12th, announces a change in the faculty, as Dr. Sheerin and Dr. Wilmer have found it impossible to conduct the courses planned by them. Arrangements have been made for cooperation with the faculty of the summer school of theology under the direction of Professor Yerkes.

"Open Doors to the Winning of the Kingdom," Theme of Adelynrood Conference

SOUTH BYFIELD, MASS.—"Open Doors to the Winning of the Kingdom" was the general theme of the annual Adelynrood Missionary Conference, held from July 16th to 18th under the direction of Miss Charlotte Brown, retired UTO worker, who for the past six years has been on the missionary staff of Bishop Jenkins of Nevada. Illness prevented Bishop Mosher of the Philippine Islands, who was to have been the principal speaker, from attending. Bishop Remington of Eastern Oregon took his place.

Beginning with a missionary service conducted by Bishop Remington, sessions were in charge of Miss Marian Humphreys of Nikko, Japan, Mrs. Amy Van Doom Little, of New Hampshire, and Miss Mary Batchelder, a missionary in the mountains of Virginia, who gave accounts of their work and the opportunities in their fields. The work of the Rev. Walworth Tyng of China was presented by Mrs. Arthur Peabody of Newburyport and Miss Caroline Porter of New York. A missionary play was arranged and directed by Miss Charlotte Brown.

Preaching Mission Speakers

NEW YORK—Among the members of the Episcopal Church taking part in the Federal Council's second National Preaching Missions are the following: Bishops Darst, Freeman, and Scarlett; Francis B. Sayre, and Mrs. Harper Sibley. The preaching mission will begin in September and continue for two or three months.



—Acme Photo.

OPENING SESSION OF THE OXFORD CONFERENCE

Serbian Orthodox Fight Concordat

Riots Mark Attempt of Yugoslav Government to Force Acceptance of Treaty with Vatican

NEW YORK—Serious rioting and many arrests marked the attempt of the Yugoslav government to ratify the concordat with the Roman Catholic Church over the vigorous opposition of leaders and members of the Serbian Orthodox Church, according to fragmentary reports received here. Meanwhile the Serbian Patriarch, Barnabas, or Varnava, lay seriously ill, at the point of death.

Rigorous censorship, which extends even to the telephone conversations of foreign correspondents in Belgrade, make it almost impossible for the American press to receive reliable information of what is actually going on. Hubert Harrison, Belgrade correspondent of the *New York Times*, is able to remain in the country "for the present" only because of the vigorous intervention of the American minister and the British *chargé d'affaires*. Officials had previously refused to renew his permit because his dispatches have frequently varied from the official version which alone are supposed to be published.

GIVES LATINS PREFERRED POSITION

As pointed out by Canon W. A. Wigram, European correspondent of *THE LIVING CHURCH*, in the issue of June 5th, the concordat, which gives a preferred position to the Roman Catholic Church whose adherents form only about 37% of the population, was drawn up in July, 1935, but only recently published. The Orthodox, who number some 48% of the population, are bitterly opposed to this concordat which the government has declared its intention to force through by the end of July. The Holy Synod of the Orthodox Church has threatened any deputies who vote for the concordat with excommunication, and as most of the deputies are Orthodox this threat is one that the government finds it difficult to meet despite the Premier's majority of about 100 in the Chamber of Deputies.

Bells of Orthodox churches have been tolling continuously day and night in protest as members of the Cabinet and Parliament have held secret conferences in an endeavor to overcome Orthodox objections to ratifications. Street clashes, particularly in front of the Orthodox Cathedral, have been frequent, with a number of injuries and probably deaths on both sides.

When the final debate began in Parliament on July 23d a great religious procession arranged by the Orthodox Holy Synod marched through the streets in defiance of police who had forbidden it.

As the concordat was about to come up for a final vote it seemed evident that if ratification were forced through Parliament it would mark not the end but the beginning of serious religious strife between Serbian Orthodox and Roman Catholics in Yugoslavia.



THE LATE PATRIARCH VARNAVA

Serbian Patriarch Dies at Height of Controversy Over Vatican Concordat

BELGRADE—His Holiness Varnava, Patriarch of the Serbian Orthodox Church, died July 23d after a short illness. His death was announced shortly after the passage by the lower house of Parliament of a measure ratifying the unpopular concordat with the Vatican. Despite the fact that the Patriarch has been known to be ill of blood poisoning, his death at this crucial moment has led to disquieting rumors among the peasantry, and it is likely that the ratification of the concordat, which still requires action by the senate, will mark the beginning of a new phase in the religious strife, rather than the cessation of it.

The late Patriarch was a soldier in his younger days, having taken part in various campaigns against the Turks during the Balkan wars. As head of the Serbian Church he fought with equal vigor against Communism and the Roman Catholic Church, which he considered as the two greatest enemies of the Serbian people.

Minnesota Layman's League Organized

CASS LAKE, MINN.—The organization of a layman's league was the result of a gathering of laymen from all parts of the diocese at Galilee, Cass Lake, July 10th and 11th. The Rev. Dr. G. Warfield Hobbs of New York conducted the conference, using as his theme Christ's Call to the Fishermen of Galilee.

The conference was promoted entirely by a committee of laymen composed of Messrs. Max Barber of Hibbing, Alex J. Doran of Bemidji, Edward Vandersluis of St. Cloud, and Roger I. Dell of Fergus Falls. Officers elected for the new organization are Max Barber, president; A. R. Milander of Duluth, vice-president; Alex Doran, secretary-treasurer. Application was made immediately to the National League for a diocesan charter, and steps were taken to have delegations instead of delegates attend the conference next year.

Nazis Aim at Slow "Absorption," Claim

Dr. Alfred Rosenberg Discusses the National Socialist Church Policy in "Encyclical" Letter

MUNICH, GERMANY—A declaration by Dr. Alfred Rosenberg that the National Socialist Church policy aims at "the slow but steady absorption of Christianity" is reported by Gabor Debessenyey in a special dispatch to the *New York Times*. According to this report, Dr. Rosenberg has declared that this absorption will crystallize in a situation where "patriotism and religion are one and the same, the service of the Fatherland is divine service, and he who loves Germany loves God."

This revelation is reported to be contained in an "encyclical" letter by Dr. Rosenberg who has been described as "the supreme pontiff of German neopaganism." The letter is marked "strictly confidential for the highest Fuehrers only," and strips the Nazi Church policy of all pretense.

The Nazi State, Dr. Rosenberg declares, has already won its battle with the Roman Catholic Church, which "has evacuated one line of defense after another, and the Vatican diplomats have grossly overestimated their negotiating ability. The signal for an open battle will be in vain."

SAYS HITLER SEALED FATE

Chancellor Hitler sealed the fate of the Church, Dr. Rosenberg said, by appointing him, well known as a "despiser of the Papacy," to a cabinet post and giving him full control over the spiritual life of the nations.

Dr. Rosenberg continues describing the policy of infiltration of the Church, Catholic and Protestant, with pagan ideas, and explains the reason for forbidding individual actions, like the severance of their Church connections by some of the lesser Nazi leaders and the renunciation of Christianity by Hitler's bodyguard. It became necessary, Dr. Rosenberg says, to eliminate the lesser prophets because they entered into direct competition with Christianity, whereas the aim of the Nazi State was the complete absorption of Christianity into a National Socialist religion.

Memorial Window Installed

CANTON, OHIO—A beautiful nave window has recently been installed in St. Paul's Church, as a memorial to the late Harry Ross Jones. The window is a gift of Mrs. Jones, whose husband was a vestryman of the parish for more than 20 years.

The theme of the window, which continues a series in the south wall depicting various episodes in the childhood of our Lord, is *The Return from Egypt*. The window, designed and executed by the Rambusch Studios of New York, was dedicated at a special service on July 21st by the rector, the Rev. Dr. Herman S. Sidener.

Triennial Meeting of W. A. in October

—Continued from page 131—

there will be on October 7th the corporate Communion of the women of the Church, at which the United Thank Offering will be presented, and the mass meeting that evening at which Mrs. Harper Sibley will make the address. Instead of missionary luncheons as in the past there will be several teas every afternoon at which missionaries will speak. The Church Training Institute classes will be held Tuesday, October 12th, through Friday, October 15th, from 9 to 10 and from 10:15 to 11:15. The classes in the first hour are available to all and will be of importance to leaders in the Woman's Auxiliary.

TENTATIVE PROGRAM

Final details are not ready, but the probable dates are listed in the tentative program as follows:

- WEDNESDAY, OCTOBER 6TH
- 11:00 A.M. Opening Service of the General Convention.
- 2:15 P.M. Opening Business Session.
- 5:00 Tea, with missionary addresses, every day except Saturdays and Sundays.
- 8:30 Reception.
- THURSDAY, OCTOBER 7TH
- 8:00 A.M. Corporate Communion and Presentation of the United Thank Offering of the Women of the Church. Celebrant, the Presiding Bishop.
- 11:30 Group Conferences.
- 2:00 P.M. Business Session.
Address: The Faith by Which the Church Lives—the Rev. Elmore McN. McKee.
- 8:30 Missionary Mass Meeting with announcement of United Thank Offering.
Address: Mrs. Harper Sibley.
- FRIDAY, OCTOBER 8TH
- 9:30 A.M. Officers' Conferences.
- 11:00 Joint Session of the General Convention.
- 2:00 P.M. Joint Session of the General Convention.
- 4:45 Provincial Meetings.
- 8:30 Mass Meeting: Foreign Missions.
- SATURDAY, OCTOBER 9TH
- 9:30 A.M. Business Session.
Address: The Rt. Rev. V. S. Azariah, LL.D.
- Noon Meditations: Grace Lindley, Litt.D.
- 2:30 P.M. Officers' Conferences followed by tea in private homes.
- SUNDAY, OCTOBER 10TH
- 8:30 P.M. A Drama of Missions, Glory of the Light.
- MONDAY, OCTOBER 11TH
- 9:30 A.M. Business Session.
Address: The Rt. Rev. Efrain Salinas y Velasco, D.D.
- Noon Prayers.
- 2:00 P.M. Business Session.
Address: The Very Rev. Paul Roberts, D.D.
Nominations.
Report on Visit to Orient: Miss Margaret I. Marston.
- 5:00 Reception for National Executive Board.
- 8:30 Mass Meeting: Religious Education.
- TUESDAY, OCTOBER 12TH
- 9:00 A.M. Church Training Institute.
- 10:30 Business Session.
Addresses on Types of Service: The Religious Life—Sister Elspeth; The Diaconess Order—Diaconess Edith A. Booth; Other Professional Work—

- Miss Hilda Shaul; Volunteer Work—Miss Ruth M. Gordon.
- Noon Prayers.
- 2:00 P.M. Business Session.
Addresses: Christian Use of Money—Archie T. L. Tsen; Personnel—Adelaide T. Case, Ph.D.
- 4:30 Kuling Tea for delegates.
- 8:30 Mass Meeting: American Church Institute for Negroes.

WEDNESDAY, OCTOBER 13TH

- 9:00 A.M. Church Training Institute.
- 10:30 Business Session.
Report on Conference on Life and Work (Oxford)—Mrs. Henry Hill Pierce.
- Noon Prayers.
- 2:00 P.M. Group Conferences.
- 8:30 Concert.

THURSDAY, OCTOBER 14TH

- 9:00 A.M. Church Training Institute.
- 10:30 Business Session.
Elections.
Report on Conference on Faith and Order (Edinburgh)—The Rev. Howard C. Robbins, D.D.
- 2:00 P.M. Group Conferences.
- 8:30 Mass Meeting: Forward Movement Commission.

FRIDAY, OCTOBER 15TH

- 9:00 A.M. Church Training Institute.
- 10:30 Business Session.
Preliminary Report of Group Conferences.
- Noon Prayers.
- 2:00 P.M. Business Session.
- 8:30 Mass Meeting: Christian Social Service.

SATURDAY, OCTOBER 16TH

- 9:30 A.M. Group Conferences.

SUNDAY, OCTOBER 17TH

- 8:30 P.M. Mass Meeting: Domestic Missions.

MONDAY, OCTOBER 18TH

- 9:30 A.M. Business Session.
Report of Group Conferences.
- Noon Meditations: Grace Lindley, Litt.D.
- 2:00 P.M. Business Session.

TUESDAY, OCTOBER 19TH

- 9:30 A.M. Business Session.
- Noon Meditations: Grace Lindley, Litt.D.
- 2:00 P.M. Business Session.

WEDNESDAY, OCTOBER 20TH

- 8:00 A.M. Corporate Communion.
Sermon, Our Commission—the Rt. Rev. Henry K. Sherrill, D.D.
- 2:30 P.M. Closing Service of General Convention.

The Presiding Bishop requests delegates, alternates, and guests of the Triennial meeting to be present at the closing service of Convention.

A special leaflet has been printed in preparation for the Triennial, *Vision and Task*, which all Churchwomen, whether they expect to be in Cincinnati or not, are asked to use. The leaflet is included in *Forward—day by day*, the Bible readings and meditations for the summer—1937, entitled *Unity and Peace*, available from either the Forward Movement Commission, 223 West Seventh street, Cincinnati, or Church Missions House Book Store, 281 Fourth avenue, New York, at 5 cts. a copy.

Two Jubilees to be Celebrated

LONDON—The Archbishop of Canterbury will preach at a festival of praise and thanksgiving to celebrate the golden jubilee of the Holy Catholic Church of Japan, and the silver jubilee of the Holy Catholic Church of China, in Westminster Abbey, on October 29th.

Laxity in Religion is Blamed for Chaos

Problems of Youth Discussed by Miss Vera Gardner at Meeting of Church School Leaders

DENVER, COLO.—Failure of the Church to inspire her youth to a daily living of their religion was blamed partially for the economic chaos in the world at the present time by Miss Vera C. Gardner of Chicago, speaking to nearly 100 clergy, Church school superintendents, and teachers at a dinner meeting held in St. John's Cathedral parish house.

The meeting was sponsored by the department of religious education of the diocese of Colorado. Bishop Ingley, Coadjutor of Colorado, presided. Malcolm Lindsey, chairman of the department, spoke briefly.

"Many of our Church school teachers have failed in one of the most important phases of religious education—the inspiring of youth to do something about their religion," declared Miss Gardner. "And just here lies one of the causes of our economic chaos in the world today. We have not led our youth to a fearless living of their religion every day. As a result, a sentimental attitude toward religion has carried over into adult life and an ineffective and sickly Christian reaction in the world as a whole."

Speaking on The Teaching Task, Miss Gardner outlined the methods for teaching religion, through the senses or feelings, through the intellect, and through the will. "The latter," she said, "is the most important of the three, yet most often neglected." "The effective program of religious teaching," said Miss Gardner, "should inspire the child to regular and consistent church attendance, to a more tolerant attitude in everyday contacts, to an intelligent grasp of the needs of his Church, and to constant effort of some sort to advance the Christian cause. Intelligent service to God and man, motivated by a deep love for both, should be the ultimate goal of every teacher in the Church school," concluded Miss Gardner.

Will Aids 10 Institutions

NEW YORK—In the will of Mrs. Edith Minturn Phelps Stokes, wife of I. N. Phelps Stokes, president of the Municipal Art Commission, it was disclosed that 10 charitable and religious institutions share in one-tenth of her estate, which is valued at "more than \$10,000."

The New York Kindergarten Association, of which Mrs. Stokes was a former president, receives 16 parts of the bequest, and the following institutions one part each: Charity Organization, Association for Improving the Condition of the Poor, St. George's Church, Madison Square Boys' Club, New York Protestant Episcopal City Mission Society, National Child Labor Society, National Recreation Association, Kip's Bay Boys' Club, and Children's Aid Society.

Church Conferences Being Held in Japan

Idea of "No Spiritual Vacation in the Japanese Church" is Driven Home to Nippon Seikokwai

By PAUL RUSCH

TOKYO—Four Church camp conferences of national importance are being held in Japan during July and August. The idea that there must be no spiritual vacation in the Japanese Church has been driven home to the rank and file of the men and women, boys and girls making up the Nippon Seikokwai.

In addition to a widespread use of the attractive summer months' *Zenshin* or *Forward—day by day* booklet, now being used in over 150 parishes, missions, and institutions, an outstanding program of summer leadership training camps have been organized. These will deal with young men, boys, Sunday school work, and practical problems facing the rural Church worker in Japan. The national Church through its jubilee committee holds a national three-day conference at Hikone from July 27th to 30th for Sunday school workers in all 10 dioceses of the Church. The Rev. Dr. Todomu Sugai, rector of All Saints' Church, is the director, assisted by a staff of church school leaders.

The other three conferences and camps were sponsored by the Brotherhood of St. Andrew in Japan, which began five years ago to introduce the idea of a summer leadership training conference combined with recreational features during the period of vacations.

Bishops Dedicate Chapel and New Hospital Annex

OSAKA, JAPAN—Bishop Naide, assisted by Bishop Nichols and 10 clergymen of the dioceses of Kyoto and Osaka, consecrated the new chapel at St. Barnabas' Hospital, on June 26th, in the presence of about 130 members of a congregation composed of hospital staff members, missionaries, Japanese Christian workers, and a few invited guests.

The dedication of the new four-story annex also took place. The building of this annex has been made possible by two generous legacies, augmented by 7,000 yen earned by the hospital. One of the legacies was that of the late Miss Ella Elizabeth Russell, who bequeathed \$15,000 to the mission in Japan, for the erection of a "building, buildings, or division of a building, ecclesiastical, hospital, or kindergarten." By resolution of the department of missions this legacy was divided equally between the three American dioceses of Japan, and the Kyoto portion was assigned for the erection of a chapel at St. Barnabas' Hospital.

A second grant was made from the Harriet Blanchard legacy amounting to \$8,000, which was received in Kyoto in June, 1936.

German Church Leader, Dr. Wilhelm Zoellner, Dies

Tried to Bring Peace in Strife Between Church and State

NEW YORK—Word has been received here of the death at Duesseldorf, Germany, on July 17th of the Rev. Dr. Wilhelm Zoellner, former head of the Church Affairs Department of the Nazi government and one-time leader in the ecumenical movements of Stockholm and Lausanne. The *New York Times* summarizes his career as follows:

"Dr. Zoellner, a Lutheran, was reported as 'well disposed to the Confessional Synods and by them favorably regarded' when he was named chairman of the Reich church directorate in 1935. Nevertheless, the Prussian Brotherhood Council, of which most of the better known Confessional leaders were members, vigorously urged Chairman Zoellner to resign his position in December of that year. They asked him to give up his office and not 'abandon in his last years the cause of religious liberty.' Their demand was an outspoken attack upon State control of the Churches and a denial of Hitler's authority over them.

"Dr. Zoellner made no reported answer until the end of 1935, when, in an appeal for peace, he said: 'Examine the road we have taken. If you cannot propose a better one, then simply do not criticize; help us. You can warn us, but you have not the right merely to enjoy, in private, the possibility that we shall fail. Pray, also, for us.'

"When, in December, 1936, Hitler warned Nazi leaders to cease their attacks upon Christianity, part of the credit was given to Dr. Zoellner, who was reported to have warned the government that its anti-Church program had gone too far.

"Last February, however, Dr. Zoellner was forbidden to preach at Luebeck by the secret police. This came just a month after the police had suppressed National Gospel Week, under the Church administration's patronage, on the ground that it would 'disturb the peace.' Dr. Zoellner and his assistants tendered their resignations. Accepting them, Minister Kerrl dismissed the commission."

German Pastors Defy Secret Police Despite Imprisonment of 149

NEW YORK—A group of defiant pastors of the Confessional synod have sent letters to the German secret police announcing their continued disobedience of Nazi Church decrees, according to an Associated Press dispatch received here.

The ministers declared their continued support of 149 of their brothers already arrested—of whom 44 are still in jail—and wrote the police that they "felt compelled" to continue their opposition, according to the report.

The pastors' bold step was taken as their number was gradually being whittled away by the secret police, and courts continued sentencing members of the Roman Catholic clergy on charges of immortality. Ten Dortmund and Berlin Protestant preachers have been arrested in the last three days, it was stated authoritatively on July 23d.

Welsh Church Loses Retired Archbishop

Dr. Edwards, Once Foe of Church Disestablishment, Was the First Primate of Wales

ST. ASAPH, WALES—The Most Rev. Alfred George Edwards, 88, first Archbishop of Wales, died here July 22d. He had been retired since 1934.

Dr. Edwards at his election to the Archbishopric had already served the Church for 35 years. Before that he had been warden and headmaster of the College of Llandoverey for 10 years.

Born in the vicarage of Llanymawdry on November 2, 1848, the son of the Rev. William Edwards, vicar of Llangollen, he attended Jesus College, Oxford, where he received the Master of Arts degree. Three honorary degrees were later conferred on him, the degree of Doctor of Canon Law at Oxford and the degree of Doctor of Laws at Cambridge and at Wales.

In 1875 Dr. Edwards began his career as an educator, leaving it in 1885 to enter the Church. He became vicar and rural dean of Carmarthen. In 1889 he became Bishop of St. Asaph.

As Bishop of St. Asaph he took a foremost part in the long, bitter struggle against disestablishment of the Welsh Church and fought to the last against agitation for the Church's separation from the State. When disestablishment did come after the World War, he took a leading part in shaping the new constitution of the Welsh Church and was unanimously elected Archbishop of Wales in 1920.

University Authorizes Lectures on Religion

BALTIMORE, MD. (NCJC)—The board of trustees of Johns Hopkins University has approved a course of lectures by Protestant, Catholic, and Jewish scholars, to be held under the auspices of the university and sponsored by the Baltimore Round Table of Jews and Christians, of which Dr. J. M. T. Finney is chairman.

"It is hoped that in time the course will develop into a department of religion at the university," the Rev. A. W. Gottschall, pastor of First Christian Church and secretary of the round table, said.

The first series of nine lectures will consist of units of three lectures each on the history of religious groups, including a history of Judaism, by the Rev. Dr. Louis Finkelstein, professor of the Jewish Theological Seminary, New York City; the history of Catholicism, by the Rev. Dr. William A. Russel, of the Catholic University of America, Washington; and the history of Protestantism by the Rev. Dr. George W. Richards, president of the Theological Seminary of the Reformed Church in America, Lancaster, Pa.

The second series of nine lectures will deal with A Religious Approach to Contemporary Problems.

More Comments on New Marriage Canon

Los Angeles Churchmen Express Views; Leaders in Two Other Dioceses Give Opinions

LOS ANGELES—The clergy and laity of the diocese of Los Angeles are sharply divided in opinion regarding the proposed change in the marriage canon, and run the whole gamut from vigorous disapproval to definite commendation. Bishop Stevens is in Europe and Bishop Gooden declined to comment until he should have before him the full text of the committee report. Some views are the following:

The Rev. M. K. P. Brannan, rector of St. Matthias' Church: "It is a shame that the whole sorry business should be proposed, even for consideration, by General Convention. What the proposed change in the canon amounts to is a refusal to accept the explicit teaching of Christ. No one would deny the Church the power to change the laws which she alone has made, but not even the Church may change the law of God or set aside the seventh commandment."

Merton A. Albee, chancellor of the diocese: "The Church can hardly disregard or repeal the words of Christ Himself. Only death, or in the opinion of some, the infidelity of one of the parties, can restore power to the Church to unite again in wedlock one who has been previously so united by valid ceremony."

Rev. Arthur H. Wurtele, rector of St. Thomas': "The proposal is ill-timed."

Rev. Herbert Vernon Harris, rector of Trinity: "Possibly some change should be made in the present canon as a strict application as it now stands may result in injustice to innocent parties, but whatever change is made it should represent the conservative judgment of the Church and should be careful to maintain the spirit of our Lord, the tradition of the Church and the uniformity of her laws and customs."

Rev. Ray O. Miller, rector of St. James' Church: "I think the report of the commission is a move in the right direction, and while I might hesitate to approve the recommendation that the full and final decision should be left to the episcopate, it would appear that the Bishop, with the assistance of a selected group of clergy and laymen, could constitute a court to pass upon each case. The marriage ceremony joins the contracting parties 'as long as they both shall live' and interpretation should be made of that phrase so as to include moral life as well as physical. It is a mistake to give a purely mechanical and arbitrary interpretation to the recorded words of our Lord."

DALLAS

DALLAS, TEX.—Churchmen interviewed here were unanimously opposed to relaxation of the marriage law:

Bishop Harry T. Moore of Dallas: "My judgment is that the Church should 'tighten up' rather than 'loosen up.'"

The Very Rev. George Rodgers Wood, Dean of St. Matthew's Cathedral, Dallas: "I heartily disapprove of any change in our present canon relative to the remarriage of divorced people, regarding the proposed change as contrary to the teaching of Christ as found in the synoptic Gospels, in St. Paul, and in the teaching and canon law of the

"Halos" Inadequate for Church Wear in Louisville

LOUISVILLE, KY. (NCJC)—The latest fad in feminine headgear has been banned as "inadequate" in Roman Catholic churches of this city. The so-called hats consist of a braided material with an open crown top and are termed "halo hats." With the exception of the narrow band the head is uncovered.

The Rev. E. E. Willett, vicar-general of the Louisville diocese and pastor of St. James' Church, when questioned regarding this type of feminine hat, expressed doubt that they were adequate head covering under the laws of the Roman Catholic Church.

"I am sorry Catholic ladies will not be permitted to wear these so-called hats in church," said Fr. Willett. "I am told they are called halos. The ladies had better wait until they get to heaven if they wish to wear halos."

Church for 19 centuries. As a member of the House of Deputies, I intend to vote against the proposed change."

The Rev. Sherwood S. Clayton, rector of St. John's Church, Fort Worth, Tex.: "My simple statement is that I do not favor the liberalization of the marriage canon as proposed by the Commission on Marriage and Divorce."

The Rev. Charles G. Fox, rector of Trinity Church, Fort Worth, Tex.: "Relaxing the canons re divorce! I favor no change."

R. H. Crocker, lay deputy to the General Convention from the diocese of Dallas: "Regarding the proposal for relaxing the Church's marriage canon made by the Commission on Marriage and Divorce, will state that I am very much opposed to this."

Rochester Haddaway, lay deputy to the General Convention from the diocese of Dallas: "I am opposed to the change in the canon as recommended by the Committee."

KANSAS

TOPEKA, KANS.—Kansas clergy are divided in their views:

The Rev. Goodrich R. Fenner, Bishop Coadjutor-elect: "I am strongly opposed to the proposal that has been made by the Commission on Marriage and Divorce. It seems to me that the proposals made in General Convention, 1931, have very much more merit. They were predicated upon a scientific and an enlightened religious approach to the whole problem."

The Very Rev. John Warren Day, Dean of Grace Cathedral, Topeka, Kans.: "There is no doubt inconsistency between Section 5 and Section 7 in our present canon which should be rectified. However, the new attempt to relax the canon, on the part of the Commission on Marriage and Divorce, is very apt to lead to a chaotic condition wherein a particular priest and bishop become the ultimate authorities in individual cases, practically nullifying any law. It is my conviction that perhaps another impediment to marriage might be added to the nine already existing in the canon, which would take care of the many cases in which persons obtain divorces for this, that, or the other cause, which is not the real cause but merely presented to protect the reputation of the other party to the divorce; and also to cover the cases of irresponsible youngsters of 18 or 19 years of age who, in the heat of biological attraction, elope and in a very short time thereafter find themselves in the divorce court."

Chappells End Long Missionary Careers

Sail for Canada After 42 Years of Service as Members of American Mission in Japan

TOKYO—The Rev. and Mrs. James Chappell of Mito sailed for Canada on the *Heian Maru* on June 29th, retiring after 42 years of service as members of the American Church mission in Japan.

They were guests of honor at a number of luncheons and dinners given for them by friends, including the American Ambassador and Mrs. Grew, Mr. and Mrs. Torotaro Ushizaka, former mayor of Tokyo, who were old friends of the Chappells when they were stationed at Maebashi, during which time Mr. Ushizaka was mayor of that city; and others. Bishops Samuel Heaslett and Reifsnider gave a joint reception for Mr. and Mrs. Chappell, and the Rev. and Mrs. Charles H. Evans, also residents for more than 40 years. The reception gave friends and co-workers of both couples an opportunity to bid farewell to the Chappells, and congratulate the Rev. Mr. Evans on having the degree of Doctor of Divinity conferred on him by his *alma mater*, Seabury-Western Seminary, at Evanston, Ill.

WENT TO JAPAN IN 1886

Although the Rev. Mr. Chappell's service with the Nippon Seikokwai dates back 42 years, he first came to Japan in 1886, or 51 years ago, as a young man of 17 years. He came first to Japan on the invitation of the Rev. Prof. Arthur Lloyd, a well-known English scholar of the 1880's and 1890's, uncle of Mrs. Chappell, and president of old St. Paul's College from 1897 to 1904, forerunner of the present-day St. Paul's University.

Five years ago the Rev. Mr. Chappell served as chaplain of the present-day English-speaking congregation at Holy Trinity Church, Aoyama. In 1932, upon the retirement from active service of the Rev. Dr. C. H. Evans, then priest at Mito, the Rev. Mr. Chappell asked permission to return to that charge.

The Rev. Mr. and Mrs. Chappell have been honored by a number of farewell functions given by officials and residents of Ibaraki. They were recently called to the prefectural office and given certificates of merit and farewell presents by the governor of the prefecture for their long service and for their development of kindergarten work, for special student work, long a chief interest of the Chappells among the Japanese.

The Chappells have three children, all well known among the residents of Japan. They will visit their eldest son, Herbert Chappell, vice-president of the Victoria Paper Mills in Toronto, and then proceed to their former home in England and visit their daughter, Mrs. Roger DeB. Hardie, and Major Hardie, who is regimental adjutant, now stationed at Berriew, Montgomery in Wales.

NECROLOGY

† May they rest in peace. †

GEORGE F. CLOVER, PRIEST

NORFOLK, CONN.—The Rev. Dr. George Frederick Clover, superintendent of St. Luke's Hospital, New York, for 14 years, died at his summer home on July 20th at the age of 71.

Dr. Clover was born June 12, 1866, the son of the Rev. Dr. Lewis P. and Sarah Ackerman Clover. He was graduated from Hobart College in 1889, receiving the degree of Doctor of Divinity from Hobart in 1930. In 1916 he received the Master of Arts degree from Columbia University. He was ordained deacon in 1890, and priest in 1891, by Bishop Huntington. His marriage to Laura Brand of Louisville, Ky., took place in 1896.

He served as rector of Calvary Church, Homer, N. Y., in 1891 and 1892; assistant pastor and assistant superintendent of St. Luke's Hospital from 1892 to 1900; canon and registrar of the Cathedral of St. John the Divine, New York City, from 1905 to 1914; honorary canon of the Cathedral of St. John the Divine in 1914; president of the hospital conference of greater New York from 1906 to 1915; president of the hospital bureau of standards and supplies; member of the hospital committee of the state charitable aid association; and as trustee of the United Hospital Fund.

Dr. Clover is survived by his widow.

FRANK L. HUMPHREYS, PRIEST

NEW CANAAN, CONN.—The Rev. Frank Landon Humphreys, author, chaplain, and former canon of the Cathedral of St. John the Divine, died here on July 19th after an illness of six months, at the age of 79.

Dr. Humphreys, who had been mayor of Boynton, Fla., where he maintained a winter home for the past six years, served as lieutenant commander to the staff chaplain, U. S. Naval Reserve, and retired with the rank of captain in 1929.

He was born in Auburn, N. Y., in 1858, the son of Dr. Frederick and Frances M. Sperry Humphreys.

He received the degree of Master of Arts from St. Stephen's College in 1883; his Doctor of Sacred Theology degree from Hobart College in 1896; Doctor of Music in 1880, and the degree of Doctor of Law from the University of Maryland in 1916. He was ordained deacon in 1879 by Bishop Potter, and advanced to the priesthood in 1883 by Bishop Starkey.

Dr. Humphreys served as assistant at the Church of Heavenly Rest, New York City, from 1879 to 1881; as rector at Short Hills, N. J., from 1883 to 1885; as precentor and in charge of the Cathedral Church at Garden City, L. I., from 1886 to 1891; at the Pro-Cathedral of St. John the Divine, New York City, during the years 1893 to 1901. He also served as

chaplain of patriotic societies and was acting chaplain of the United States Military Academy at West Point in 1897. He was awarded the cross of an officer of the Legion of Honor in France in 1927 in recognition of his services to the allied governments during the World War. Listed among his published works are *The Evolution of Church Music*, *Christmas Carols and Caroling*, and *George Washington, the Churchman*.

Dr. Humphreys, who was chairman of the board of the Humphreys Medicine Company of New York, is survived by his widow, Mrs. Jean T. Humphreys of Morristown, N. Y., and four sons, Malcolm, George, and David, all of Morristown, and Landon Humphreys of New York.

THOMAS H. ROUILLARD, DEACON

PRAIRIE ISLAND, MINN.—Funeral services for the Rev. Thomas H. Rouillard, assistant minister at the Church of the Messiah since 1924, were held at the Chapel of the Messiah on July 20th.

The Rev. Mr. Rouillard was born in November, 1860. He studied under Dr. Riggs at the Santee Agency in Southern Nebraska, and was ordained to the diaconate in 1924 by Bishop McElwain. His marriage to Julia Fraser, now deceased, took place in 1880. For many years he served as layreader and worker among the Indians of Prairie Island.

Dormitory and Scholarship Fund to Honor Memory of Fr. Bigelow

POMFRET, CONN.—A memorial in the form of a new dormitory for the Rectory School, to be known as the Father Bigelow Memorial Building, has been planned by the alumni, their parents, and all friends of the late headmaster, the Rev. Frank H. Bigelow, who died last spring. Plans for the memorial have been drawn and a building fund of \$40,000 is set as the cost of erecting the building. Through the generosity of three donors \$4,027 has been given.

The local members of the alumni committee in charge of the building of the memorial are George C. Holt of Woodstock and Walter Musgrave, Jr., of Danielson.

A group of rectory school alumni initiated a drive to establish a Rev. Frank A. Bigelow memorial scholarship fund, and since the oldest alumnus is only 29 years of age, it is interesting to note that almost \$500 was collected in the three weeks prior to the annual alumni meeting on May 1st of this year.

135 at Spokane Summer School

COEUR D'ALENE, IDAHO—At the 15th annual district of Spokane summer school held recently at McDonald's Point, Lake Coeur d'Alene, the Rev. William M. V. Hoffman, SSJE, was the outstanding faculty member, all other members being local clergy or laity. All courses were for NALA credit. The enrolment was 135, and the camp was one of the most successful the district has held.

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CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BILL, Rev. JOHN R., 3D, deacon, has been assigned to St. David's Church, and to the Church of the Epiphany, Spokane, Wash. Address, E. 227 Glass Ave.

CAMPBELL, Rev. ALEXANDER K., formerly rector of St. Matthew's Church, National City, Calif. (L. A.); to be assistant to the dean of St. Paul's Cathedral, Los Angeles, Calif., effective September 1st. Address, 615 S. Figueroa St.

CLARKE, Rev. LLOYD W., formerly rector of the Church of the Good Shepherd, Athens, Ohio (S. O.); to be senior canon of Christ Church Cathedral, Louisville, Ky., effective early in September.

JUDD, Rev. ALBERT O., formerly in charge of St. Paul's Church, Manheim, Pa. (Har.); to be in charge of St. Luke's Church, Mechanicsburg, and of Calvary Church, Camp Hill, Pa. (Har.). Address at 8 E. Kelker St., Mechanicsburg, beginning September 1st. During August, address at Brant Beach, N. J.

MACKIE, Rev. NELSON W., formerly vicar of St. Peter's Mission, Livingston, N. J. (N'k); to be curate at St. Peter's Church, Morristown, N. J. (N'k), effective September 16th. Address, 70 Maple Ave.

NELSON, Rev. JOHN M., formerly canon missionary of Christ Church Cathedral, Louisville, Ky.; to be missionary and executive secretary of the diocese of Indianapolis.

RIDENOUR, Rev. CLAUDE S., formerly assistant at Rock Creek Parish, Washington, D. C.; is rector of St. Luke's Parish, Bladensburg, Maryland (W.).

SUMMER ACTIVITIES

HUMMEL, Rev. BERNARD W., of Cincinnati, Ohio, is supplying at Calvary-St. Paul's Church, Louisville, Ky., until September 1st.

WOOD, Rev. GEORGE B., rector of St. Andrew's, Ashland, Wis., will be in charge of St. Luke's Church, Cincinnati, Ohio, during August. Address, 1330 Michigan Ave.

NEW ADDRESSES

ALCOTT, Rev. GEORGE A., formerly 130 Washington St., Norwich, Conn.; 51 High St., Deep River, Conn.

CHINN, Rev. AUSTIN B., retired, formerly Carmel, Calif.; R. 2, Box 334D, Menlo Park, Calif.

GRISWOLD, Rev. EDWIN V., formerly 3402 W. 62d Place; 6357 S. Homan Ave., Chicago, Ill.

RESIGNATION

BELL, Rev. H. RUSHTON, as rector of St. John's Church, Cleveland, Ohio, effective September 1st; to attend The Graduate School of Applied Religion in Cincinnati, Ohio.

DEGREE CONFERRED

TRINITY COLLEGE, HARTFORD—The degree of Doctor of Divinity was conferred on the Rt. Rev. S. HARRINGTON LITTELL, Bishop of Honolulu, at the recent commencement exercises.

AMERICAN CHURCH UNION CYCLE OF PRAYER

AUGUST

2. St. Mary of the Angels, Bronx, New York.
3. Convent of St. Anne, Arlington Heights, Boston.
4. St. John's Convent, Ralston, N. J.
5. Good Shepherd, Buffalo, N. Y.
6. St. Mary's-by-the-Sea, Point Pleasant, N. J.
7. St. Andrew's, Buffalo, N. Y.

CHURCH KALENDAR

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.)

BOOKS RECEIVED

THEOLOGY AND RELIGION

The Ministry and the Sacraments. By Various Authors. Edited by R. Dunkerley and A. C. Headlam. Macmillan, New York. Pp. 560. \$5.00.

†The report of the Theological Commission appointed by the Continuation Committee of the Faith and Order Movement. The book represents the work of 30 leading members of the principal religious bodies of Christendom. Its purpose was to prepare for the Edinburgh Conference, but the book is of permanent and unique value.

The Parish Communion. By Various Authors. Edited by A. G. Hebert. SPCK, London. Imported by Macmillan. Pp. 311. \$2.75.

‡A volume of essays on the parish Eucharist, with special reference to deepening the understanding of its nature among the faithful. A sung Mass at an hour sufficiently early to enable parishioners to make their Communion fasting at that service is suggested, thus combining music and ceremonial worship with Communion.

CHURCH UNITY

The Meanings of Unity. Report No. 1 of the Commission on the Church's Unity. By Angus Dun. Harpers, New York. (Paper) Pp. 50. 50 cts.

The Communion of Saints. Report No. 2 of the Commission on the Church's Unity. By Gaius Jackson Slosser. Harpers, New York. (Paper) Pp. 49. 50 cts.

The Non-Theological Factors in the Making and Unmaking of Church Union. Report No. 3 of the Commission on the Church's Unity. By Willard Learoyd Sperry. Harpers, New York. (Paper) Pp. 29. 50 cts.

A Decade of Objective Progress in Church Unity. Report No. 4 of the Commission on the Church's Unity. By H. Paul Douglass. Harpers, New York. (Cloth) Pp. 140. \$1.50.

Next Steps on the Road to a United Church. Report No. 5 of the Commission on the Church's Unity. By William Adams Brown. Harpers, New York. (Paper) Pp. 48. 50 cts.

¶These five reports are of great importance and should be studied by all Christian people interested in the reunion of Christendom and in the efforts of the World Conference on Faith and Order to bring that to pass.

Church Unity. By F. H. Knobel. United Lutheran Publication House, Philadelphia. Pp. 86. 75 cts.

‡A study of the problems of Church unity by the president of the United Lutheran Church in America.

DEVOTIONAL BOOKS

Meditations: Suggested by Biblical and Other Poetry. By Laura H. Wild. Abingdon Press, New York. Pp. 150. \$1.00.

‡A help to meditation especially for nature-lovers, made up of related passages from the Bible and religious poetry. The compiler is professor of Biblical literature in Mount Holyoke College.

Minister's Service Book: For Pulpit and Parish Use. Compiled and edited by James Dalton Morrison. Willett, Clark, Chicago. Pp. 268. \$1.50.

¶Aids to worship, prepared by a well-known Baptist minister.

THE BIBLE

The Christian Evangel. By John McNicol. American Tract Society, New York. Pp. 193. \$1.50.
 † A Life of Christ by the principal of the Toronto Bible College.
The Gospel Story and Those Who Wrote It. By J. M. Crowley. Faith Press, London. Imported by Morehouse. Pp. 318. \$1.80.
 † This book is intended for parents and teach-

ers who are engaged in the religious education of young children, and for older boys and girls who find the Gospels themselves difficult reading.
High Heritage. Compiled by Mary Chapin White. Dutton, New York. Pp. 226. \$2.00.
 † An anthology of great passages from the Old and New Testaments and the Apocrypha. The selections are intended to be read at special services or in the church school or the

home. A list of readings for national days observed in the secular schools is given, with additional selections for events in the school year. The compiler has done an excellent piece of work and the book is extremely valuable.
Luke: First Century Christian. By Graham Chambers Hunter. Introduction by Muriel Lester. Harpers, New York. Pp. 170. \$2.00.
 † A book about St. Luke by a writer who knows Palestine well.

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WORLD AFFAIRS

Christianity and Communism. By Seven Authors. Edited by H. Wilson Harris, Marshall Jones, Boston. Pp. 77. \$1.50.

¶ Seven articles which appeared in the *Spectator* (English), together with some of the letters received by the *Spectator* after their publication. The seven authors are F. R. Barry, M. C. D'Arcy, S.J., Ernest Barker, Joseph Needham, Reinhold Niebuhr, W. R. Inge, and John Strachey.

The End of Democracy. By Ralph Adams Cram. Marshall Jones, Boston. Pp. 261. \$3.00.

¶ This book, by the distinguished architect and scholar, offers an answer to the question: "What is to follow the liquidation of democracy?" It is one of the most important books of the year.

Rebel Religion. By B. C. Plowright. Foreword by John MacMurray. Round Table Press, New York. Pp. 195. \$2.00.

¶ A comparison between the Communist and

Fascist ideals and methods and those of the Christian. This book was selected by the Religious Book Club as the Book-of-the-Month.

COMPARATIVE RELIGION

Christendom and Islam. By W. Wilson Case. Harpers, New York. Pp. 205. \$2.00.

¶ A comprehensive and clear-cut picture of the Moslem faith, by the secretary of the Church Missionary Society of London.

CHURCH HISTORY

Church and Learning in the Byzantine Empire: 867-1185. By J. M. Hussey. Oxford University Press, New York. Pp. 259. \$4.25.

¶ An account of the religion and scholarship of the Byzantine Empire during the period indicated, prefaced by a short introduction setting the Empire of the Macedonians and the Comneni in its political frame-work and followed by an account of Symeon the Young.

Moscow the Third Rome. By Nicolas Zernov. SPCK, London. Imported by Macmillan. Pp. 94. 90 cts.

¶ A study of Russian Christianity by a noted scholar. The chapters of the book were first delivered as a course of lectures at King's College, London.

MISSIONS

The South African Melting Pot. By Desmond K. Clinton. Frontispiece. Longmans, Green, New York. Pp. 158. \$1.40.

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